

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)

21. The Guide Text (21. Peṭakopadesapāḷi)

7. The Plane of Methods Application (7. Hārasampātabhūmi)

[Pe 7, PTS 141-146]



PaliVerse

5. The Collection of Minor Texts

21. The Guide Text

7. The Plane of Methods Application

72. Meditative absorption is dispassion. The four meditative absorptions should be done in detail. They are twofold; dissociated from factors of enlightenment and associated with factors of enlightenment. Therein, those dissociated from factors of enlightenment are outsiders, those associated with factors of enlightenment are noble persons. Therein, having set aside the six roots of persons by which - one of lustful temperament, one of hateful temperament, one of deluded temperament, one of lustful-hateful temperament, one of lustful-deluded temperament, one of hateful-deluded temperament, one of balanced temperament - thus for these persons who have attained meditative absorption, the five mental hindrances are the opposite; for their repulsion, as one who is unable, one restrains the three unwholesome roots. By greed, the unwholesome root, one restrains covetousness and restlessness that float up, by non-greed, the wholesome root; remorse and sceptical doubt are on the side of delusion, that one restrains by non-delusion. Hate and sloth and torpor are on the side of hate, that one restrains by non-hate.

Therein, for the fulfilment of non-greed, one thinks the thought of renunciation. Therein, for the fulfilment of non-hate, one thinks the thought of non-anger. Therein, for the fulfilment of non-delusion, one thinks the thought of non-violence. Therein, for the fulfilment of non-greed, one is secluded from sensual pleasures. Therein, for the fulfilment of non-hate and for the fulfilment of non-delusion, one is secluded from evil unwholesome mental states, and enters and dwells in the first meditative absorption, which is accompanied by applied thought and sustained thought, with rapture and happiness born of seclusion.

"Applied thoughts": there are three applied thoughts - thought of renunciation, thought of non-anger, thought of non-violence. Therein, the first striking upon is applied thought, the moving about of what has been attained is sustained thought. Just as a man sees a person coming from afar, but does not yet know whether this is a woman or a man; but when he attains whether it is a woman or a man, or of such colour, or of such shape - these, thinking further, examine: "Is this one moral or immoral, wealthy or poor?" Thus sustained thought fixes upon applied thought, sustained thought moves and conforms. Just as a bird first strives and afterwards does not strive, just as the striving, so is applied thought; just as the spreading of wings, so sustained thought guards, thinks, moves about, examines. One thinks applied thought, one moves about sustained thought. Applied thought is the opposite of perception of sensuality, sustained thought is the opposite of perception of anger and perception of violence. The function of applied thoughts is inattention to the unwholesome, the function of sustained thoughts is the restraining of the foremost. Just as one who recites silently does recitation, so is applied thought; just as one contemplates that very thing, so is sustained thought. Just as without full

understanding, so is applied thought. Just as full understanding, so is sustained thought. Applied thought is for analytical knowledge of language and analytical knowledge of discernment, sustained thought is for analytical knowledge of phenomena and analytical knowledge of meaning. Applied thought is readiness and proficiency of consciousness, sustained thought is skill in resolution of consciousness. "This is wholesome, this is unwholesome, this is to be developed, this is to be abandoned, this is to be realised" - this is applied thought; just as abandoning and development and realisation, so is sustained thought. For one established in these applied and sustained thoughts, twofold suffering does not arise, bodily and mental; twofold happiness arises, bodily and mental. Thus mental happiness generated by applied thought is rapture, bodily happiness is just bodily. Whatever unified focus of mind there is therein, this is concentration. Thus the first meditative absorption has five factors abandoned and is possessed of five factors.

Through the constant practice of those very applied and sustained thoughts, his mind becomes inclined towards that. For him, applied and sustained thought appear gross. And whatever rapture and happiness and renunciation becomes gross. But rapture and delight born of concentration arise. For him, sustained thought is the object. With their subsiding, the mind internally becomes confident. Whatever applied and sustained thoughts are the two phenomena to be recollected. The present is to be examined. With their subsiding, there is unification of mind and unified focus of mind. Through that unification, rapture goes to fulfilment. Whatever is rapture, that is the pleasure faculty; whatever is happiness, that is the faculty of pleasantness. Whatever is unified focus of mind, this is concentration. That second meditative absorption is possessed of four factors. He, through dispassion for rapture, goes on, having abandoned that which is accompanied by moisture.

73. Therein, regarding the clinging to a mind of pleasure, he, investigating that, attends only to equanimity. He dwells equanimous through dispassion for rapture. And just as happiness is brought by rapture, he experiences that with the body and dwells fully aware. By which mindfulness and full awareness he goes to the fulfilment of equanimity. This third meditative absorption is possessed of four factors.

Likewise, for the abandoning of bodily happiness, in the first meditative absorption the pleasure faculty ceases. In the second meditative absorption the faculty of pain ceases. He, with the abandoning of pleasure and with the abandoning of pain, and with the previous disappearance of joy and displeasure, enters and dwells in the fourth meditative absorption, which has neither-unpleasant-nor-pleasant and purity of mindfulness due to equanimity. Therein, equanimity becomes confident through the four faculties - the faculty of pain, the faculty of displeasure, the faculty of pleasantness, and the pleasure faculty. Through their cessation there is equanimity and full awareness; therein, through the faculty of pleasantness and the pleasure faculty there is unmindfulness; through their cessation one becomes mindful; through the faculty of pain and the faculty of displeasure there is lack of full awareness; through their cessation there is full awareness; thus perception of equanimity, mindful and fully aware, and unified focus of mind - this is called the fourth meditative absorption.

Therein, for a person of lustful temperament, there is the faculty of pleasantness and the pleasure faculty; for a person of hateful temperament, there is the faculty of pain

and the faculty of displeasure; for a person of deluded temperament, there is unmindfulness and lack of full awareness.

Therein, for a person of lustful temperament, in the third and fourth meditative absorptions attraction ceases; for one of hateful temperament, in the first and second meditative absorptions aversion ceases; for a person of deluded temperament, in the first and second meditative absorptions lack of full awareness ceases. In the third and fourth meditative absorptions unmindfulness ceases; just so, for those three persons the four meditative absorptions will go to cleansing.

Therein, for a person of lustful-hateful temperament, there is lack of full awareness, attraction, and aversion; therefore the meditative absorption is conducive to relinquishment. Therein, for a person of lustful-deluded temperament, the state of attraction and the danger have been shown; that meditative absorption is conducive to relinquishment for him. Therein, for a person of hateful-deluded temperament, aversion, unmindfulness, and lack of full awareness - the danger has been shown; therefore that meditative absorption is conducive to relinquishment for him.

Therein, for a person of balanced temperament with lust, hate, and delusion, the meditative absorption is conducive to distinction; these four meditative absorptions should be explained regarding seven persons. And among the four concentrations, through concentration due to desire the first meditative absorption, through concentration due to energy the second meditative absorption, through concentration due to developed mind the third meditative absorption, through concentration due to investigation the fourth meditative absorption. Through the desireless the first meditative absorption, through emptiness the second meditative absorption, through the signless the third meditative absorption, through mindfulness of breathing the fourth meditative absorption. Through the appeasement of sensual thought and anger, the first meditative absorption arises; through the appeasement of applied and sustained thought the second meditative absorption; through the appeasement of the faculty of pleasantness and the pleasure faculty the third meditative absorption; through the appeasement of bodily activities the fourth meditative absorption. Through the foundation of generosity the first meditative absorption, through the foundation of truth the second meditative absorption, through the foundation of wisdom the third meditative absorption, through the foundation of peace the fourth meditative absorption. These four meditative absorptions have been explained by way of brief exposition; therein the concentration faculty goes to fulfilment. There are four conforming ones; therein, whoever attains the elimination of mental corruptions in dependence on the first meditative absorption, he does so through easy practice with sluggish direct knowledge, by way of opposition to the faculty of displeasure. Whoever attains the elimination of mental corruptions in dependence on the second meditative absorption, he does so through easy practice with quick direct knowledge, by way of opposition to the faculty of pain. Whoever attains the elimination of mental corruptions in dependence on the third meditative absorption, he does so through easy practice with sluggish direct knowledge, by way of opposition to the pleasure faculty. Whoever attains the elimination of mental corruptions in dependence on the fourth meditative absorption, he has gone through easy practice with quick direct knowledge, by way of opposition to the faculty of pleasantness.

The Miscellaneous Description.

74. Whatever are the four meditative absorptions, these are the factors of those meditative absorptions, the aggregation of those factors would be the factors, this is the plane of meditative absorption - what is the distinction? This would be the distinction. These are the requisites; by these is this arising; of that arising this is the proximate cause; by that proximate cause this is the development. Of that development this is the danger. By that this is the decline. Whose decline? Of the meditator who has approached that. Reviewing that as it was spoken, this is the distinction. By that distinction this is the gratification; whose gratification is that? Of the meditator who is not absorbed in meditation; of that meditator who is not absorbed in meditation, this readiness in proficiency, the established meditative absorption goes to unsurpassed power of meditative absorption; for one established in the power of meditative absorption, for this one who has attained perfection, these are the factors of meditative absorption - undisturbed thought in the first meditative absorption, the factors of meditative absorption, one who develops. That rapture, just following along in the first meditative absorption is a factor of meditative absorption, and the mental states of that quality, and by that accumulation. Rapture in the second meditative absorption is the nature of a factor of meditative absorption; but for one thus proceeding, the factor of meditative absorption accompanied by the nature of a factor of meditative absorption, with happiness, internal confidence in the second meditative absorption is a factor of meditative absorption, by the nature of mental placidity and by that accumulation. Rapture in the second meditative absorption is a factor of meditative absorption; internal confidence through concentration, rapture in the second meditative absorption is a factor of meditative absorption; unification of mind in the second meditative absorption is a factor of meditative absorption; equanimity through contact in the third meditative absorption is a factor of meditative absorption; and happiness is its factor. Unification of mind in the fourth meditative absorption is a factor of meditative absorption; equanimity that is neither-unpleasant-nor-pleasant in the fourth meditative absorption is a factor of meditative absorption; the plane of resolution, purity of equanimity and mindfulness in the fourth meditative absorption is a factor of meditative absorption. And purity of mindfulness in the various planes of meditative absorption, associated with factors of meditative absorption, rapture, unification of mind in the fourth meditative absorption is a factor of meditative absorption.

Therein, what is the plane of meditative absorption? With applied thought and with sustained thought, followed by seclusion, in the first meditative absorption is the plane of meditative absorption. Without applied thought and without sustained thought, internal confidence generated, followed by rapture, in the second meditative absorption is the plane of meditative absorption. Combined with happiness and comfort, with rapture, in the third meditative absorption is the plane of meditative absorption. Of that, accompanied by happiness and suffering, accompanied by resolution, in the fourth meditative absorption is the plane of meditative absorption. Accompanied by the immeasurable, with beings as object, in the first meditative absorption is the plane of meditative absorption. Accompanied by the bases of mastery, among those percipient of material forms, in the second meditative absorption is the plane of meditative absorption. Of those accompanied by

deliverance, in the deliverances, in the third meditative absorption is the plane of meditative absorption. Accompanied by observation, bodily activities, rightly is the plane of the fourth meditative absorption.

75. Therein, what are the distinctions of meditative absorption? Quite secluded from sensual pleasures, secluded from evil unwholesome mental states, accompanied by consciousness and mental factors, and also the transcendence of the sensual element - this is a distinction of meditative absorption. Without applied thought and without sustained thought, with rapture, accompanied by mindfulness, perceptions and attention accompanied by rapture occur. This is a distinction of meditative absorption. On the plane without applied thought, without sustained thought indeed, mindfulness followed along, attention accompanied by equanimity occurs. And by conformity with that, mindfulness connects. And having attained that plane, one dwells - this is a distinction of meditative absorption. Perceptions and attention accompanied by purity of mindfulness occur, and having attained that plane, one dwells - this is a distinction of meditative absorption. On the plane accompanied by the plane of infinite consciousness, perceptions and attention accompanied by the plane of nothingness occur, and having attained that plane, one dwells - this is a distinction of meditative absorption.

The requisites of meditative absorption: thought of renunciation is a requisite, with the intention of dispelling sensual thought. Thought of non-anger is a requisite, with the intention of dispelling thought of anger. Thought of non-violence is a requisite, with the intention of dispelling thought of violence. Guarding the doors of the sense faculties, fewness of wishes is a requisite, pure livelihood is a requisite for the four attainments, dwelling in inaction. The requisite of the path is entry into attainment. The requisite of fruition is the arising of meditative absorption through the production of meditative absorption. By wholesome root, whatever meditative absorption they go to arising, who and not from anywhere, having attained renunciation, they arise. Concentration on the cessation of the object, peaceful, they arise. Not having passed beyond, they arise. For the abandoning of the faculty of pleasantness and the pleasure faculty, and for non-affliction, they arise. But with reference to that, they arise. For non-burning, they arise. This is the arising of knowledge.

76. Therein, what is the proximate cause? Good friendship is the proximate cause of meditative absorption. Good association is the proximate cause of meditative absorption. Guarding the doors of the sense faculties is the proximate cause of meditative absorption. Non-contentment in wholesome mental states is the proximate cause of meditative absorption. Hearing the Good Teaching is the proximate cause of meditative absorption. Spiritual urgency in a situation that inspires spiritual urgency, and wise striving for one inspired with spiritual urgency. This is the proximate cause of meditative absorption.

Therein, what is development? Cultivating friendliness is the development of thought of non-anger. Cultivating compassion is the development of thought of non-violence. Development of altruistic joy is produced by full awareness of rapture and happiness. Development of equanimity for one who sees, development of equanimity for one who does not see, equanimity and looking on with indifference, development of perception of foulness, difficult practice with sluggish direct knowledge, direct knowledge of the connection of existences, of the connections of existences - that

sixfold development, developed, cultivated, practised, made a basis of, mastered, accumulated, thoroughly undertaken. This is development.

For one developing thus, this is the danger. In the first meditative absorption, this mental state is endowed with activities, unheard, with mental corruptions. If this mental state, this morality, is near to the opposite, and this mental state is sensual pleasure, counter-action, counter-examination, and the grossest of attainments, this mental state is applied and sustained thought. There they agitate the mind, and the body here becomes weary, and when the body here becomes weary, the mind suffers. It is indeed incapable of resolution for direct knowledges - these are the dangers in the first meditative absorption.

In the second meditative absorption, these are the dangers: this mental state is accompanied by the suffusion of rapture, it does not settle the mind in practice. This mental state is an approach without purification, this mental state has the danger of approach, this mental state has displeasure as its adversary. Here and there, rapture for those engaged becomes defeated, this mental state becomes difficult to do; avoiding the plane of fear of non-occurrence, in the four kinds of suffering this mental state is pierced by the suffering of non-faith, and not by the suffering of impediment, and by the suffering of direct knowledge, and by the suffering of disease - these are the dangers in the second meditative absorption.

Therein, what are the dangers in the third meditative absorption? Accompanied by equanimity and happiness, there for the five who experience pleasure, this mental state is transformed from equanimity and happiness; by that, whatever there is for those with perception of permanence. Happiness leading to suffering, taking up the agitation of consciousness, having gone to happiness and suffering, it flows. And taking up what follows happiness and suffering, the mind becomes incapable of resolution. In the realisations through direct knowledge, all these mental states in the three meditative attainments, pierced by the four kinds of suffering - that fear, the suffering of suffering, the suffering of impediment, and the suffering of direct knowledge - these are the dangers in the third meditative absorption.

Therein, what are the dangers in the fourth meditative absorption? Those mental states pertaining to the attainment of nothingness, those mental states following the attainment, and in this plane, for ignorant worldlings who experience pleasure, manifold wrong views arise. Gross and with subtle perceptions of material form, these meditative absorptions follow along, always common to the arising of friendliness, meditative absorption, time, following and following time; difficult to do, and all four great requisites, and these meditative absorptions having arisen, arise in dependence on each other. Here, having arisen, these mental states are not complete. And these mental states with ungrasped signs decline. And these mental states cease, they do not cling to the factors of cessation, and the meditative absorptions and signs of these mental states - the perception of the sign of meditative absorption does not scatter. And not having previously attained, it becomes by the power of a meditator. By these dangers, this is the decline of meditative absorption.

77. For one with remaining perception in the attainment of cessation, without reflection, perceptions and attention accompanied by the plane of nothingness occur; he falls away from the attainment of cessation. For one with imperturbable perception

who has attained the plane of non-perception, attention accompanied by the plane of nothingness occurs, and he does not understand that plane; he falls away from that. For one who has attained the plane of nothingness, perceptions and attention of the plane of infinite consciousness occur, and he does not understand that plane; he falls away from that. For one who has attained the plane of infinite consciousness, accompanied by perception of material form. In detail, etc. up to in the first meditative absorption, accompanied by perception of sensuality should be done. He falls away from his own; in tainted meditative absorption he meditates on the taint, he meditates from all sides of the assembly, he meditates while breaking, he does not recite, he meditates while striving, and he meditates somewhat unpractised. He meditates while running too far, he meditates while despising, he meditates without restoring the bodily activities, he meditates not knowing the escape from prepossession, he meditates overcome by mental hindrances, attending to non-attainment the gratification of meditative absorption is the abandoning of prepossession by sensual lust, the gratification of meditative absorption is that mental states with sensual lust as cause arise, the factors of cessation of these mental states, the meditative absorptions, the higher happiness and equanimity, the abandoning of sensual action and mental defilements is the gratification; thus again the gratification of meditative absorption, in the worldly dwelling not oppressed by great communal life, without opportunity for enlightenment, this will depart through abandoning of meditative absorption. This is the benefit of abandoning the round of rebirths for beings who have attained the round of rebirths without discernible beginning, in the worldly dwelling with obstruction and without obstruction, this is the meditative absorption to be sought; that which is the gratification of meditative absorption, for the body there is one who meditates on what is not to be meditated upon. Not adhering to those who meditate on what is not to be meditated upon, he meditates on what is not to be meditated upon; whatever are the terms of one who meditates on the taint, those are reflected upon in the opposite.

78. Therein, what is proficiency in meditative absorption? Proficiency in attainment is proficiency in meditative absorption, proficiency in distinction of meditative absorption is proficiency in meditative absorption, proficiency in the intermediate state between meditative absorptions is proficiency in meditative absorption, proficiency in emergence from attainment is proficiency in meditative absorption, proficiency in the intrinsic nature of meditative absorption is proficiency in meditative absorption, proficiency in the danger of meditative absorption is proficiency in meditative absorption, proficiency in escape from meditative absorption is proficiency in meditative absorption, proficiency with reference to the fruit of meditative absorption, through the fruit of meditative absorption in the fruit of reflection there is the nature of not being subject to decline, and even in the arising meditative absorption through play, one obtains meditative absorption conducive to distinction. "But this for him" means being carried away by existence and grasping the sign of the object, the power of non-resolution, unified focus of mind together with destination in the signs, by the power of serenity and non-sinking in meditative absorption, the path and fruit, when serenity proceeds, the dwelling place of the sign of equanimity before and after of concentration, the power of mindfulness of one who exerts, and by the power of similarity of those insights that have proceeded.

Therein, what is the perfection of meditative absorption? Well-perfected friendliness -

"attached to sensual pleasures, attached by attachment to sensual pleasures" - in whatever discourse by the Teaching through conventional expression two truths are explained, suffering and origin, through the mode of investigation those who do not see the fault in phenomena subject to mental fetters, that they will cross the flood - this is impossible. "They will not cross" - there is this fitness and investigation; what is the proximate cause of this? "Attached to sensual pleasures" means the five types of sensual pleasure; that is the proximate cause of sensual craving. "Not seeing the fault in the mental fetter" is the proximate cause of ignorance; for surely those attached by attachment to mental fetters would never cross the flood, vast and great - this is the proximate cause of clinging. "Attached to sensual pleasures" - sensual pleasures are twofold: objective sensual pleasures and defilement sensual pleasures; therein, defilement sensual pleasures are sensual craving, connected with sensual craving there are craving for visible form and craving for existence by the mode of characteristic, "not seeing the fault in the mental fetter" refers to the mental fetter. Whatever desire and lust there is therein, what is the proximate cause of that? Pleasant feeling and two faculties: the faculty of pleasantness and the pleasure faculty. Thus when pleasant feeling is grasped, the three feelings are also grasped. When the aggregate of feeling is grasped, all five aggregates are grasped. Forms, sounds, odours, flavours, and tangible objects are grasped; when objective sensual pleasures are grasped, all six external sense bases are grasped. One who is mindful regarding the internal and external sense bases - this is called the Characteristic guide; therein, whoever is settled in the gross mental defilements, in all mental defilements, whoever is not free from lust in those that are more subtle, does not become without lust. Therein, the external mental fetter is "mine"; the internal mental fetter is "I". Therein, what is the Blessed One's intention? Those who wish to cross the flood will dwell observing danger in phenomena subject to mental fetters - this here is the Blessed One's intention. "Attached to sensual pleasures" - in which they are attached, by which they are attached, and to which they are attached - this fourfold manner is partaking of the mode for all.

79. Therein, what are the three illusions and proximate causes? The three illusions - illusion of thought, illusion of view, illusion of perception - the three unwholesome roots are the proximate cause. The three unwholesome roots are the proximate cause of action that is inferior and superior in effect. And hate, an unwholesome root, is seen in the four kinds of clinging. The proximate cause of action that is inferior and superior in effect. Just as one gives safety to a mother or father or a certain other eminent monk. Therein, another might proceed wrongly by body or by speech. Therein, he, clinging to anger, not protecting them with protection, shelter and guarding of those eminent ones, whoever gives safety to the eminent ones. When safety is given to them, whoever therein might proceed wrongly. Therein, he, clinging to anger, does action born of hate. Whoever therein is not good, the faculty, the mental hindrance, whatever safety for them, perceiving from the south, this is a superior reason by me; again therein wrong practice, this is anger, action leading to the inferior, greed and delusion, these are mental hindrances, these are statements, those are the four kinds of clinging, through those four kinds of clinging, whoever is that clinging one, whether woman or man, of those five aggregates, those very ones are clinging, origin - this is suffering and origin, that very one is the Teaching guide.

Therein, those who do not proceed in sensual pleasures, they proceed by observation

of danger. Thus the desire to go forth from this sensual element - this is called desire for renunciation. Whoever therein purifies anything of the non-volitional activities, or his running - this is desire for non-anger. One harms something - this is desire for violence. Thus three desires brought forth by renunciation - desire for renunciation, desire for non-anger, desire for non-violence. Therein, desire for renunciation is non-greed; desire for non-anger is non-hate; desire for non-violence is non-delusion. These three wholesome roots, being for the welfare of others in the eight attainments, lead to the cessation of those very four kinds of clinging. Or if again one should do action, whether dark or bright, they lead to the abandoning of its result. This action, neither dark nor bright, leads to the elimination of action. Therein, whatever is the cessation of the three unwholesome roots - this is cessation. That very one is the path; therein the practices, these are the two truths, these are the four truths - the Conversion guide.

"Attached to sensual pleasures" - those who are trainees, they are attached in one way. Those who are worldlings, they are attached in two ways; this question should be answered analytically. Although a stream-enterer by using, but not attached in adherence, for he strives for diminution, not for accumulation. For a trainee indulges in sensual pleasures by the influence of mental defilements. But a worldling indulges in sensual pleasures for the arising of mental defilements. Therein, "beings attached to sensual pleasures will cross the fourfold flood" - this should be answered analytically; this is the classification.

80. "Reversal" means those who do not cling to sensual pleasures and are not connected with mental fetters, they will cross the flood, vast and great. This is the opposite of the discourse.

"Synonym" means whoever is attached to sensual pleasures and whatever quality of sensual pleasures is there, therein a being is poisoned. Whatever mental states are nutriments of sensual pleasures, therein a being is poisoned. Therein this is a synonym for sensual pleasures: resultant, dust, dart, boil, thus calamity. Or whatever other synonyms there are, "therein a being is poisoned" is a synonym. Attached, bound, infatuated, fettered, clinging, transgressed regarding sensual pleasures, released, one who dwells abundantly in that. Or whatever other synonyms there are, this is called a synonym. Consciousness is a synonym by the description of the range of sensuality, by the description of the resort of mental defilements. "Attached, one who dwells abundantly in that" - or whatever other. These are described by the description of the range of sensuality, by the description of the resort of mental defilements, described by the description of seed, activities are described by the description of mental fetters, clinging is described by the description of cause, a person is described by the description of diversity.

"Descent" means by this, dependent origination, suffering and origin. Whatever mental defilements, whatever activities, and mental fetters - among the five aggregates, the aggregate of mental activities; among the mind-object sense bases, the unwholesome mind-object sense bases; among the faculties, the faculty of pleasantness and the pleasure faculty - this is the descent regarding faculties.

"Correction" means this much. This very beginning should be explained as the meaning of the discourse.

"Determination" means these mental states, some are described by unity, some by distinction. Whatever perceptions are external sensual pleasures, those are described by distinction. "Attached to the five types of sensual pleasure" - prepossessions and illusions are described by distinction - they would cross the flood. "Vast and great" means ignorance is described by unity.

"Requisite" means what is the cause of that, what is the condition? A condition by way of object conditionality. And unwise attention is a condition by way of support conditionality. Ignorance is a condition by way of contiguity conditionality. The underlying tendency to lust is a condition by way of root conditionality. This is the cause, this is the condition.

"Attribution" as condition means those attached to sensual pleasures, gone to a good destination, of beautiful form - this is desire and lust in the sensual element; those are demeritorious activities. What is their condition? Ignorance as condition. What are they a condition for? A condition for consciousness. Thus with ignorance as condition, activities. With activities as condition, consciousness, up to ageing and death - thus is the origin of this whole great mass of suffering; one discourse has been completed. A discourse on the five hindrances should be done.

81. Therein, what is the Teaching guide? Whatever covetousness and whatever anger and whatever restlessness - this is craving. Whatever sloth and torpor, whatever remorse and whatever sceptical doubt - this is wrong view. But whatever lack of workability of the body, although that is torpor, it is not a mental defilement by way of intrinsic nature as a mental defilement; thus whatever stolidity of consciousness and whatever lack of workability of the body - this is an impurity by association, but not a mental defilement by intrinsic nature. Therein, fatigue accompanied by perception of self, sloth accompanied by remorse, whatever shrinking of consciousness - thus these five mental hindrances, four mental hindrances are mental defilements by intrinsic nature, sloth and torpor is an impurity by association with the mental hindrances. Just as the four mental corruptions are mental corruptions by way of intrinsic nature as mental corruptions, but not mental corruptions by way of consciousness being with mental corruptions. Mental corruptions by intrinsic nature. Mental corruptions by association with mental corruptions. But then I say regarding the discourse: by whatever those mental corruptions are associated or dissociated, those very ones should be called with mental corruptions or without mental corruptions.

Therein, what is the investigation? Covetousness is sensual craving, craving for visible form, craving for existence. Or whatever has gone to holding, with mental corruptions, for one who has coveted, observing with friendliness, whoever works for harm. Therein, whoever arouses anger: "he has acted, he will act." Thus the nine grounds of resentment should be made; for one thus observing anger, the mental defilement is whatever burning, bodily fatigue, lack of workability, torpor. For one observing consciousness, through impingement there is exhaustion - this is sloth and torpor. Therein, non-appeasement of legal cases - this is restlessness. "What is this ploughing?" - this is remorse. Whatever is according to this investigation - this is sceptical doubt. Therein, there is ignorance and craving - this is prepossession. There is obstruction, mental hindrance, covering, and impurity - this sensual desire is the proximate cause of prepossession by sensual lust. Anger is the proximate cause of

prepossession by anger. Sloth and torpor is the proximate cause of prepossession by sloth and torpor. Restlessness and remorse is the proximate cause of prepossession by ignorance. Sceptical doubt is the proximate cause of prepossession by sceptical doubt. Prepossession by sensual lust is the proximate cause of the mental fetter of underlying tendency. Prepossession by anger is the proximate cause of the mental fetter of aversion. Prepossession by sloth and torpor is the proximate cause of the mental fetter of conceit. Prepossession by ignorance and prepossession by sceptical doubt are the proximate cause of the mental fetter of wrong view.

Therein, what is the Characteristic guide? When prepossession by sensual lust is stated, all prepossessions are stated. When mental fetters are stated, all mental fetters are stated. This is the Characteristic guide.

82. Therein, what is the fourfold array mode? These five mental hindrances, the opposite of meditative absorption, that is the origin of suffering. Whatever is the fruit, this is suffering. Therein, thought of renunciation is the opposite of sensual desire; thought of non-anger is the opposite of anger; thought of non-violence is the opposite of the three mental hindrances. Thus these are the three applied thoughts. Thought of renunciation partakes of the aggregate of concentration. Thought of non-anger partakes of the aggregate of morality. Thought of non-violence partakes of the aggregate of wisdom. These are the three aggregates. The noble eightfold path leads to the abandoning of mental hindrances. Whatever is the abandoning of mental hindrances, this is cessation. These are the four truths. This is the Fourfold Array guide.

Therein, what is the Conversion guide? The five mental hindrances become ten. Whatever is attached to internally, that too is a mental hindrance. Whatever is attached to externally, that too is a mental hindrance; thus up to sceptical doubt, these are the ten mental hindrances. Internal-external mental defilements - these are the two mental fetters: the internal mental fetter and the external mental fetter. Therein, "I" is internal, "mine" is external. Identity view is internal, the sixty-one wrong views are external. Whoever internally has desire and lust regarding forms, is not free from lust, is not free from desire. Thus up to consciousness, this is internal craving. Whatever holding in the six external sense bases and in the three existences, this is external craving. These are the two truths: mental fetters and phenomena subject to mental fetters. Therein, whatever observation of disenchantment regarding phenomena that are mental fetters, this is the path. Whatever is the abandoning of mental fetters, this is cessation. This is the Conversion guide.

Therein, what is the guide of classification? "Mental fetter" - this is not definite. "The mental fetter of conceit is conducive to wrong view" - this is not definite; one who has not seen conceit, depending on it, does not abandon it. Whatever conceit is among the five higher fetters, even though it may be on the side of wrong view. But the lower mental fetter does not lead to its abandoning. And whatever I-making has not been cast aside, for him it is thus. "When indeed shall I, having realised that peaceful plane, attain and dwell in it, which the noble ones, having attained the peaceful plane, will dwell in?" - this is covetousness, but it is not a mental hindrance. But there is for a Worthy One bodily defilement and supernormal power, and it enters, but it is not a mental hindrance; is his sloth and torpor a mental hindrance? Not definite. This is the guide of classification.

"Reversal" means the five mental hindrances go to abandoning by the five-factored meditative absorption. This is their opposite; "the mental hindrance of so-and-so has been abandoned" - this should not be inferred by another; it is neutral in the ultimate sense; this is the reversal.

Therein, what is the synonym? Sensual desire, desire and lust, love, attachment - this is a synonym. Mental hindrance, covering, impurity, prepossession - this is a synonym.

"Description" means with ignorance as condition, description by function description; anger is description by disturbance description; sloth and torpor is description by non-uprooting description. Thus all these five mental hindrances in this discourse are description by disturbance description.

Therein, what is the descent? These five mental hindrances, and ignorance and craving; therein the mental hindrances are rooted in ignorance. Whatever craving, these are activities; they are with ignorance as condition; these two mental states are included in the aggregate of mental activities among the five aggregates; among the sense bases, the mind-object sense base; among the elements, the element of phenomena; among the faculties, the proximate cause of these mental states is the faculty of pleasantness and the faculty of pleasure and the femininity faculty and the masculinity faculty.

Therein, what is the correction guide? This discourse, as it was undertaken and placed, that meaning was spoken by these five terms.

Therein, sensual desire and anger and sceptical doubt are not described by unity; "sensual pleasures" - not described by unity, but rather described by distinction. This is the determination guide.

Therein, what is the requisite? For sensual desire, unwise attention is the condition with a beautiful object; and the sign of the beautiful is the cause. For anger, unwise attention and the grounds of resentment are the condition; the underlying tendency to aversion is the cause. For sloth and torpor, withdrawal is the condition; fatigue and wavering in activity, and that is the cause. For restlessness and remorse, an enticing object, a relishing faculty, and so far incomplete knowledge is the condition; and perception of sensuality and the underlying tendency to wrong view are the cause. For sceptical doubt, the nine kinds of conceit as object, the underlying tendency to conceit - that itself is the condition; the underlying tendency to sceptical doubt is the cause. These five mental states arise with cause and with condition.

Therein, what is the guide called attribution? These five mental hindrances are also the four mental corruptions, they are also boils, they are also darts, they are kinds of clinging. Regarding those very external phenomena, the discourse goes to the description as conducive to defilement. This is the guide called attribution.

The discourse conducive to defilement is described.

83. "Mental states are directed by mind" is the verse.

Therein, what is the Teaching guide? In this discourse, what is the meaning? By the defining of aggregates, it teaches the aggregate of consciousness; by the defining of

elements, the mind-consciousness element; by the defining of sense bases, the mind sense base; by the defining of faculties, the mind faculty. What are the forerunners of that? In brief, six mental states are forerunners: the wholesome roots and the unwholesome roots and the signless; in this discourse, the wholesome root is taught. Therein, which are the mental states directed by mind? Mind is their forerunner, just as a king is the forerunner of an army, just so mental states are directed by mind. Therein, of the threefold forerunners: by the desire for renunciation, by the desire for non-anger, by the desire for non-violence. Of non-greed, the forerunner is by the desire for renunciation. Of non-hate, the forerunner is by the desire for non-anger. Of non-delusion, the forerunner is by the desire for non-violence. Therein, "mind is their chief" means these mental states are eminent by mind or created by mind. Mind alone is the chief of these mental states, mind alone is the foremost and eldest of these mental states, mind alone exercises authority over these mental states - thus "mind is their chief." "Swift as thought" means wherever mind goes. There these mental states go - thus "swift as thought." Just as the wind goes swiftly, or anyone else who goes swiftly is called "swift as the wind" or "a bird-traveller," just so these mental states, being produced by mind, go; there these mental states go - thus "swift as thought." Those threefold, brought together by desire, and thought that is undisturbed. And sevenfold bodily good conduct and verbal good conduct - these are the ten wholesome courses of action. Therein, "if with a clear mind" is mental action. "One speaks or" is verbal action. "Acts or" is bodily action. By these, in this discourse, the ten wholesome courses of action, even the supreme, peaceful, the supreme of the moral. That becomes for turning away, not for leading out of the world; it is a discourse conducive to habituation. This is the Teaching.

Therein, what is the investigation guide? "Mental states are directed by mind" means the wholesome roots and the eightfold right path. This is the discourse.

"Fitness" means whatever is the result of the ten wholesome courses of action, that is experienced as pleasant, connected with non-anger. "Like a shadow that does not depart" - it follows; there is this fitness.

"Proximate cause": the proximate cause of the eighteen mental examinations.

"Mental states are directed by mind": these mental states are the proximate cause of the entire wholesome side. "If with a clear mind": whatever confidence of the mind there is, this is the proximate cause of the faith faculty. "Or speaks": of right speech.

"Or acts": the proximate cause of right action and right effort.

"Characteristic": thus "directed by" mental states means these are also preceded by feeling, these are also preceded by perception, these are also preceded by activities. Whatever mental states are conascent, all are forerunners of these mental states.

"From that, happiness follows him": pleasure also follows him; whatever is a shadow of great happiness, then too happiness, that too follows him.

84. Therein, what is the fourfold array mode? "Directed by mind" - this is not a singular expression. Why? All these are indeed the six classes of consciousness; here, what is the Blessed One's intention? Those who are desirous of happiness, they make the mind clear - this is the Blessed One's intention in this discourse. The meaning has already been declared before.

For whatever are the wholesome roots, those are the cause with eight benefits; this is

the eightfold path. Ten states are causes of teaching, conditions of teaching, and exposition. Therein, whatever, methinks, mentality-materiality together with suffering, consciousness as truth - by this factor the wholesome root is abandoned; this is the origin in the plane of non-abandonment. Whatever is through their abandoning - this is cessation. These are the four truths. This is the Conversion guide.

"Classification" -

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

That is not definitely so for an ascetic or a brahmin. Or that one with wrong view makes the mind clear regarding his own teaching, and with that clear mind speaks and explains - happiness does not follow him, not like a shadow following; suffering alone follows him. Just as a wheel follows the foot of the one who pulls - this should be answered analytically. If with a clear mind, bodily action and verbal action are experienced as pleasant - when rightly gone, experienced as pleasant; when wrongly gone, experienced as unpleasant; this is the classification.

Therein, what is the reversal mode? "Mental states are directed by mind" - whatever with a corrupted mind one speaks or acts, suffering follows him; these very two discourses have been spoken, and this is the opposite. "Synonym" means that is to say: mind, consciousness, cognition, mind faculty, mind-consciousness element.

"Description" - "mental states are directed by mind" - this mind is described by some description. "Mental states" is described by the description of wholesome courses of action. "Mind is their chief" is described by the description of distinction. "Swift as thought" is described by the description of togetherness. "Consciousness" is described by the description of renunciation. "If with a clear mind" is described by the description of the faith faculty. "If with a clear mind" is described by the description of the second meditative absorption with undisturbed thought. "If with a clear mind" is described by the description of the opposite of the faithless. "Or speaks" is described by the description of right speech. "Or acts" is described by the description of right action. "From that, happiness follows him" - the concentration of meditative absorption. Among the faculties, the mind faculty. In dependent origination, consciousness. "Mental states are directed by mind" - friendliness and malleability, and among the meditative absorptions, the second and third meditative absorption. Among the aggregates, included in the aggregate of mental activities. Among the elements, the element of phenomena; among the sense bases, the mind-object sense base. Whatever is wholesome, among the faculties, the proximate cause of the faculty of pleasantness and the pleasure faculty. Of these dependently arisen mental states, with contact as condition, contact experienced as pleasant, pleasant feeling; among mental examinations, the examination of pleasure; among the thirty-six, in the first terms, six are based on renunciation with pleasure. Thus this is the descent mode.

Therein, what is the correction guide? Referring to what meaning this discourse was spoken. That meaning is engaged; referring to this meaning is the discourse. This is the correction guide.

85. Therein, what is the determination guide? "Mental states are directed by mind" is a description of synonym, not a description of unity. "Mental states" taken together is not a description of synonym. "If with a clear mind" means that confidence is twofold: internally through suppression of non-anger, and externally through conviction. That internal confidence is twofold. Confidence through uprooting and confidence through suppression of prepossession by anger. Vexation is not root confidence, or even that with arisen root. Confidence with anger through vexation. "From that, happiness follows him" means happiness both bodily and mental, also separation from the unpleasant, also association with the pleasant, also happiness of renunciation, also happiness of worldlings, also the enlightenment factor of rapture, mental happiness. Whatever one whose body is calm feels as happiness, that too is bodily happiness, and the factors of enlightenment are mental happiness. Whatever one whose body is calm felt as happiness, that too and that proximate cause of happiness by concept as stated, that not adhered to of wholesome mental states. "Follows" means absorption is seen; or this one who has attained follows. That discourse should be determined in two ways. By cause, one whose mind is clear; and by result, one who experiences unpleasant feeling.

"Requisite" means the Blessed One enters the city of Rājagaha with a Community of five hundred monks. There a human person serves food to the Blessed One; confidence arose in him, one who practises with previous connection to wholesome roots. He tells others, he speaks these words: "It is a gain for those whose dwelling the Blessed One enters; if it were for us too, we too would obtain serene confidence in the Blessed One." Having extended joined palms in salutation towards the Blessed One, saying "Homage to the Blessed One, homage to the Blessed One," without anger, he stood to one side. Immediately after that, the Blessed One spoke this discourse: "Mental states are directed by mind." The entire discourse, likewise whatever he speaks to others, this is verbal action. Whatever he extends joined palms in salutation, this is bodily action. Whatever is mental confidence, this is mental action. Therein, whatever he makes known to others, he speaks praise. "Whose dwelling the Blessed One goes to." All that is his non-greed, the wholesome root. Whatever friendly mind towards the Blessed One, his non-hate is the wholesome root. Whatever he extends joined palms in salutation and restrains conceit, therein his non-delusion as wholesome root becomes manifest. Whatever lofty wisdom he obtains, this is his abandoning of illusion of view. Whatever restraint there is in just that way, this is his abandoning of illusion of perception. Whatever is the clarification of mind, this is his abandoning of illusion of thought - suppression of unwholesome illusions is a condition for abandoning. The three wholesome roots, whatever is thought with undisturbed mind, that is called his attention. Whatever suppression by mental defilements, thus the illusions and objects through conditionality are conditions, and the wholesome roots through being seen together are conditions; and that attention, by cause, by this condition, consciousness has arisen. Therein, whatever consciousness has occurred with the Teacher as object, this is recollection of the Buddha. Whatever he attends to the qualities of the Blessed One, this is his recollection of the Teaching. Therein, mindfulness and full awareness is the cause, and this is the condition. Speech and wisdom are the cause; applied and sustained

thought are the condition. Bodily activities, the volitional activity of action by name, is the cause or without condition; the production of action to be experienced as pleasant, rooted in cause, is the condition of action.

86. Therein, what is the guide called attribution? With a clear mind alone, mindful here one is clear; but through the cleansing of the mind beings become liberated - thus beings are preceded by mind; with a clear mind, volition too there becomes of the nature of mind - thus this is impingement of volitions; through confidence the body too has confidence, and he begins with confidence, clear in perceptions - thus his is not distorted; that is fivefold by suppression; through the calming of the body alone, confidence is dependent on mind, but the mind was already clear before. This is attribution. Thus confidence in all five. "From that, happiness follows him" - which does the Blessed One explain? For indeed the truth of self does not follow as the result of that action. The means follows him; when pleasure arises conditioned by attachment, non-remorse also follows. This is the guide called attribution.

The discourse to Mahānāma the Sakyan. If at that time, unmindful and not fully aware, he were to die, he would be in sensual existence. The unmindful summary: "Do not fear, Mahānāma, that mind which has for a long time been developed through faith, developed through morality, developed through learning and generosity" - this should be done in detail. What does generosity and wisdom show? Whatever is faith, that is confidence of mind. Whatever is thought about without being disturbed, that is faith. Why? Because of the characteristic of being undisturbed. For faith has the characteristic of being undisturbed. Others say it has the characteristic of arriving at the goal of purity of virtue, and others say faith has the characteristic of accepting words. Another method: if one thus places confidence in oneself, "I do not know anything" - this I am there permitted, not otherwise known. This is faith. Another method: the observation of danger in the sixty-two wrong views - impermanent, suffering, non-self. And by that it is established, just as one sees water in a deep well with the eye but does not reach it with the body. Thus for him there is the view of noble acquiescence through pondering, but not realised. This is called faith. And that is mundane. Another method: it is acceptable for one who has become a worldling, and twenty - thus who is dependent on identity, not a dwelling. This is not definite; the perception of method as it really is - but indeed by view, with the soft five faculties, by the path of seeing, they become abandoned. And the mental defilements co-existent with view - this is faith.

On the plane of stream-entry and soft suffering, it is called complete. On that very plane, the noble ones maintain the trainee's morality, it is called. On that very plane, soft wisdom is called the wisdom faculty. On that very plane, non-desire for the aggregates - this is generosity. Therefore faith should be explained by the foundation of generosity. By more effort with mind, that is her distorted view, faithless; that is taken up heedlessly regarding the eye and clinging. Therein, the faith faculty - whoever serves sensual pleasures, thus through the relinquishment of peaceful evil, not the foundation of generosity; by the wisdom faculty, the foundation of wisdom; by morality, the foundation of peace. These four phenomena develop morality: faith, morality, generosity, and wisdom. Therein, by faith one crosses the flood. Whatever is morality, this is diligence. Whatever is generosity, this is the work of wisdom. Whatever is wisdom, this is the wisdom faculty; therein, whatever is the faith faculty.

That is in the three unwavering confidences. Whatever is morality, that is in the faith faculties. Whatever is generosity, that is in the four meditative absorptions. Whatever is wisdom, that is in the truths; mindfulness goes everywhere. For that trainee, there is good sustenance, good future life. For him who is unmindful, practising morality, not through bodily unmindfulness, those faculties or that wholesome root become the result of action. The explanation of the meaning of that triad. Therein, faith, morality, generosity, wisdom - four phenomena. Whatever is faith and whatever is wisdom, this is good mental conduct. Whatever is morality, this is bodily and verbal good conduct. Whatever is generosity, this is mental non-greed as good conduct. Thus when consciousness is grasped, the five aggregates are grasped. By these phenomena, good conduct - this is both the noble truth of suffering and the proximate cause of the path.

87. Therein, what is the investigation guide? Whatever faith and whatever morality. What does that accomplish? Whatever faith, by that one recollects the Blessed One, even when encountered by an intoxicated elephant; "O friend, dogs, all by morality one does not proceed by body or by speech, one becomes confident in that state" - one without remorse, wisdom for whom what is laid down sets up. For him whose morality is unbroken, whatever is not in the basket, for that one of delusion unwholesome consciousness arises, accompanied by wrong view or not - this is the investigation guide. "One who speaks what is the Teaching will have good fortune" - there is this fitness.

Therein, what is the proximate cause guide? This mind which has for a long time been developed through faith, morality, generosity, wisdom, and concentration is the proximate cause of the first meditative absorption. Whatever faith is his undisturbed thought, that is the proximate cause of the second meditative absorption. And the three unwavering confidences, whatever morality, that is dear to the noble ones, that is the proximate cause of the aggregate of morality. Whatever wisdom, that is the proximate cause of the aggregate of wisdom. And these mental states and this mind are the proximate cause of unified concentration. Faith is the proximate cause of the faith faculty. Generosity is the proximate cause of the concentration faculty. Wisdom is the proximate cause of the wisdom faculty. Faith and wisdom are the proximate cause of insight. Morality and generosity are the proximate cause of serenity. Faith and wisdom are the proximate cause of liberation by wisdom through dispassion towards ignorance. Morality and generosity are the proximate cause of liberation of mind through dispassion towards lust.

Therein, what is the Characteristic guide? When consciousness is stated, developed through faith and mindfulness, all five aggregates become stated. When faith is spoken of, all seven treasures are spoken of: the treasure of faith, etc. When the aggregate of morality is stated, the aggregate of concentration and the aggregate of wisdom become stated. That mind which has for a long time been developed, that it will not follow along in the final time - this is not possible. Therein, perception too follows along with that. And whatever mental states are of that kind, they too follow along with that. Perception of material form, attention to the observation of volition regarding material form - thus in the classes of consciousness of the six sense bases - this is the characteristic guide.

Therein, what is the fourfold array mode? Here in this discourse, what is the Blessed

One's intention? Those who would wish for good fortune and a good future life, they will attend to faith, morality, generosity, and wisdom - this is the intention. And whatever other beings do not oppose the Truth-finder face to face, having heard this Teaching, they will die without remorse - this is the intention.

88. Therein, what is the Conversion guide? These too are four mental states: faith and wisdom strike down faithlessness and ignorance. Morality and generosity strike down craving and hate. For him, two roots are abandoned. Suffering turns back, and in the plane of what is not abandoned, the two roots are the five aggregates. Two noble truths, and serenity and insight. The abandoning of the two roots. These are the two truths, cessation and path. This is the Conversion guide.

Therein, what is the classification? That mind which has been developed through faith, etc. If even for a worldling there will be good sustenance, one should not definitely conclude that his action will result in this very life, or it will be in another subsequent existence. Or whatever past action is ready for result, those mental states conditioned by that, as in the Great Analysis of Action: "Therefore this is the description to be answered analytically, for one who practises the Teaching, whatever good sustenance there is."

Therein, what is the reversal? Faithlessness, immorality, whatever stinginess and lack of wisdom, and whatever is abandoned by the opposite - this is the reversal.

Therein, what is the synonym? That mind which has for a long time been developed, consciousness, mind-consciousness, etc. Whatever is the power of faith, the faith faculty; whatever is morality, that is good conduct; self-control, restraint, taming, the state of aggregates - these are its synonyms. Whatever is generosity, that is relinquishment, non-greed, release, the place of generosity and sacrifice. Whatever is wisdom, that is understanding, the light of wisdom, the wisdom faculty, the power of wisdom.

Therein, what is the description? That mind which is a seed is described by description. Development and habituation are descriptions by description. Faith is described by the description of confidence. Morality is described by the description of good conduct. Generosity is described by the description of meritorious action. Wisdom is described by the description of investigation. These three mental states - faith, morality, and generosity - go to the purification of one with wisdom.

Therein, what is the descent? Whatever is consciousness, that among the aggregates is the aggregate of consciousness, among the elements is the mind-consciousness element, among the sense bases is the mind sense base. Whatever are the four mental states, they are included in the aggregate of mental activities among the aggregates, etc. among the elements, among the sense bases.

Therein, what is the correction guide? This was spoken by the Blessed One when questioned by Mahānāma the Sakyan; all that is connected.

Therein, what is the determination? This consciousness is described by distinction as developed and not developed by unwholesome consciousnesses; whatever again are developed, with reference to others also therein it is described; all these four mental states are described by unity. "Good sustenance" means those enjoying sensual pleasures, the fine-material sphere element, the immaterial sphere element, human

beings - all good sustenance is described by that very discussion; this is the description.

Therein, what is the requisite? The faculties are a condition for consciousness by way of predominance conditionality; attention. A condition by way of root conditionality. For faith, mundane wisdom is a condition by way of root conditionality. And wise attention is a condition. For morality, residence in a suitable place is a condition. And right self-determination is a cause. For generosity, non-greed is the cause. And freedom from remorse is a root condition. For wisdom, the utterance of another and internally wise attention are root conditions.

Therein, what is the attribution? That consciousness which has been developed for a long time - the mental factors also. Here all mental states are developed; for them there will be good sustenance, good rebirth, good future life. Thus whatever human enjoyments and consumptions there are, all are just good sustenance; this is the attribution.

89. "Above, below, everywhere without lust" is the verse. Therein, what is called "above"? Whatever will be above from here is a non-returner; this is "above". "Below" is called what has been surpassed and is past; this he said as the biography, thus "above". Therein, by the past, the eternalist view of those who speculate about the past, the view about the future of some, the annihilationist view of those who speculate about what has been said - these views indeed, both annihilationist view and eternalist view. Therein, this eternalist view - these fifteen terms of identity view partake of eternalism. "My self possesses matter, matter is in my self, matter is my self" - whatever is called wisdom, they put on. Whatever is annihilationist view, that five hundred partake of annihilation. They see "the soul is the same as the body"; "matter is my self" - such fourfold identity view with annihilation and with eternalism. Thus, regarding the five aggregates, with the twenty-based view, fifteen terms partake of the past. By eternalist view, five terms partake of the future; by annihilationist view. Therein, those seeing "I am this", one regards matter as self; he is an annihilationist, and self as possessing matter, and matter in self, or self in matter - thus he sees; thus annihilationist view, and from self it returns to eternalist view, and from the past it returns. One does not regard "I am this". For him, the mental corruptions of views go to abandoning. Whoever in the three periods, in the past and in the future, by this and that designation, above, below, everywhere without lust, does not observe "I am" - by this door, by this practice, by this means, this is the plane of seeing and the fruition of stream-entry; that noble practice, with the round of rebirths gone to obliteration, is for non-rebirth; whatever noble practice is for rebirth, whether soft five faculties, or medium, or exceeding - all lead to the abandoning of non-rebirth. "I" - the mental flood of views, the mental flood of sensuality, the mental flood of existence, and the mental flood of ignorance, limitedly. Therein, by the Teaching guide, the four truths with the five faculties and with the fruition of stream-entry, and two truths - the path and cessation. By the origin of identity, two truths - suffering and origin; this is the Teaching guide.

Therein, what is the investigation? Not regarding "I am this", one abandons the three mental fetters to be abandoned through vision. This is the investigation.

Therein, what is the fitness? Threefold persons: someone who understands quickly, someone who understands through elaboration, someone who needs to be guided. One who understands quickly has sharp faculties, and from that one who understands through elaboration has soft faculties, from that with soft faculties is one who needs to be guided. Therein, one who understands quickly, through sharpness of faculties, having arrived at the plane of seeing, attains the fruition of stream-entry, and becomes one who has sown the seed of rebirth one last time. This is the first stream-enterer. One who understands through elaboration, with soft faculties, having arrived at the plane of seeing, attains the fruition of stream-entry, and becomes a family-to-family goer. This is the second stream-enterer. Therein, one who needs to be guided, having arrived at the plane of seeing, attains the fruition of stream-entry, and becomes one with seven rebirths at the utmost. This is the third stream-enterer.

There is this fitness: with soft, medium, and superior faculties one would realise a soft, medium, or superior plane; or by the abandoning of identity view one abandons wrong views. This is fitness.

Therein, what is the proximate cause? Therein, identity view is the proximate cause of all wrong view. Identity is the proximate cause of mentality-materiality. Mentality-materiality is the proximate cause of identity view. The five material faculties are the proximate cause of lust for material form. The six sense bases are the proximate cause of I-making. Therein, what is the characteristic? When the two views are abandoned, therein one view and wrong views go to abandoning. Above and below without lust, one is without lust in all that causes defilement. Arising from that, on the higher plane, one sees as it really is: "this is the condition." He touches the entire dependent origination. This is the Characteristic guide.

90. Therein, what is the fourfold array mode? In this discourse, what is the Blessed One's intention? Whatever beings will not find delight, they will strive for the abandoning of views. This here is the Blessed One's intention. This is the Fourfold Array guide.

Therein, what is the Conversion guide? Whatever are these soft five faculties, those are the lower five faculties. They entirely abolish covetousness and anger by the manner of meditative development, by the liberation of a learner, power is faith; the higher by the influence of view, power is faith; the energy faculty because of having begun, the mindfulness faculty because of having exerted, they go to the ultimate goal. Therein, whatever are the faculties - this is the path, the abandoning of defilement. This is cessation, subject to non-arising in the future; this is suffering. This is the Conversion guide.

Therein, what is the classification guide? Whoever regards "I am this", he indeed by exceeding on the mundane plane, but not by noble practice, abandons identity view. What is called arising from that plane, by exceeding. Therein, on that plane one obtains the exceeding state in five ways: by morality, by ascetic practice, by great learning, by concentration, by the happiness of renunciation. Therein, perceiving as attained what is not attained, one takes up overestimation. On this very occasion of the subject matter, the Blessed One speaks this discourse. "One who is moral, by mere ascetic practice." Therein, whoever perceives as attained what is not attained, whatever concentration is his, that is carnal, practised by inferior persons; but those

inferior persons are called worldlings. Material gain and whatever, having come to the noble path, is mundane and ignoble - by that, concentration is ignoble, practised by inferior persons. But whoever does not know, does not see as it really is by the noble manner, he abandons the attainment; whoever is led by noble concentration, not practised by inferior persons, spiritual - therein, those not inferior persons are called noble persons. Whatever concentration is practised by them, that is not practised by inferior persons. Therefore, one requiring an analytical answer, not regarding "I am this", thus brings down.

Therein, what is the reversal? On this plane of seeing, mental defilements are to be abandoned; by them they are abandoned, even though not explained by the Blessed One, they should be explained.

Therein, what is the synonym? Whatever is identity view, is view of self. This is the plane. Whatever mental defilements are to be abandoned. They are not abandoned, even though not explained by the Blessed One - eternalist view and annihilationist view; that is the view of finiteness. Whatever is the view of infiniteness, that is eternalist view. Whatever is annihilationist view, that is the view of nihilism. Whatever is eternalist view, that is the view of the inefficacy of action. This is a synonym.

Therein, what is the description? Craving is described by the description of mental fetters. The path is described by the description of attainment. The faculties are described by the description of attainment. Therein, what is the descent? Identity is suffering, to be abandoned through vision. Origin is the path. The faculties, and those are explained in the aggregates, elements, and sense bases.

Therein, what is the correction guide? For whatever the Blessed One spoke this discourse referring to, that has been explained referring to it. Therein, what is the requisite? Consciousness is the cause and condition of mentality-materiality, the cause and seed. Therefore ignorance and activities are conditions. The method of cessation is not another exposition of all existence, and whatever is the cause of all existence, the condition of another's goods - thus right view, and the utterance of another, and wise attention are conditions. Whatever wisdom produces, that is the cause; from right view, right thought arises; whatever is right concentration, this is the requisite.

Therein, what is the attribution? Not regarding "I am this" as suffering, as a disease, etc. Fifteen terms. What is the purpose of moral practices, Blessed One, what is their benefit? Moral practices, Ānanda, have freedom from remorse as their purpose, up to liberation. Therein, the meaning is twofold - The meaning for a person and the meaning of the word.

91. Therein, what is the meaning for a person? That which is not followed by later remorse, this is freedom from remorse, this is the meaning for a person. Just as someone develops and practises this meaning, he might say: "Something here is dependent on me; for that purpose I undertake this action." This is the meaning for a person.

Therein, what is the meaning of the word? Moral practices, whether bodily or verbal good conduct, are freedom from remorse. Therein, it is just the expression of morality and ascetic practice. No other than action leading to a good destination, good conduct, this is freedom from remorse. Thus up to liberation, in each term there are two meanings - the meaning for a person and the meaning of the word; just as in this discourse, so in all discourses there are two meanings each. This indeed is the ultimate meaning and the highest meaning. Depending on realising Nibbāna, whatever is to be realised by oneself, that is called "where is what has been done?" This again is a synonym for full awareness. By this, the meaning of what is connected is obtained - this is the meaning of the word. Therein, whatever meaning a disciple longs for. Whatever is the attainment of that, this is the meaning for a person. Whatever Teaching the Blessed One teaches, whatever is the understanding of the meaning of that Teaching. This is the meaning; therein, freedom from remorse regarding moral practices is both the meaning and the benefit. And this is the benefit: that one does not go to an unfortunate realm. As that benefit was declared by the Blessed One - when the Teaching is well practised, one who practises the Teaching does not go to an unfortunate realm - this is the meaning.

Whatever a person, on the plane of development, beginning with moral practices, is connected with morality, thus up to liberation, so is the aggregate of morality. Therein, whatever freedom from remorse is described by way of underlying tendency, and that morality, this is the aggregate of morality. Gladness, rapture, and tranquillity, by the concentration faculty, this is the aggregate of concentration. Whatever one who is concentrated understands as it really is, this is the aggregate of wisdom. These three aggregates - morality, concentration, and wisdom - thus one fulfils morality; whatever is the energy faculty, by that reason one fulfils morality, one strives for the non-arising of unarisen unwholesome states, for the abandoning of arisen ones, for the arising of unarisen wholesome states, and for the increase of arisen wholesome states - thus the energy faculty is described. Therein, whatever is the aggregate of concentration, this is the concentration faculty. The aggregate of wisdom is the wisdom faculty; that should be seen in the four right strivings. Likewise, whoever strives for the non-arising of unarisen unwholesome states, this is the first right striving. Whatever for arisen ones, this is the second. The four right strivings should be seen in the four meditative absorptions. Likewise, by the aggregate of morality, the renunciation element is additional, and the three thoughts: thought of renunciation, thought of non-anger, and thought of non-violence. They are common. Whatever bodily happiness brought by gladness for one who is devoted, not determined by affection, this is suffering. Whatever non-distraction there, this is concentration. This is the first meditative absorption with five factors. Whatever mental tranquillity opposing applied thought and sustained thought, whatever mental defilement and burning, that is ceased in the first meditative absorption. Likewise, whatever tranquillity of mental defilements and whatever tranquillity of applied and sustained thoughts, both these mental states are in tranquillity. Therein, happiness and the experiencing of happiness of body and mind, this is the tranquillity of one with rapture and happiness. Whatever also is the unification of mind, by that unification whatever is the internal confidence of mind, this is the fourth factor of meditative absorption. Thus internal confidence and unification of mind and rapture and happiness, this is the second meditative absorption with four factors. One whose

body is calm feels happiness; having pervaded with that exceeding happiness, whatever mental happiness, he is free from lust for rapture; thus through his freedom from lust for rapture he obtains equanimity. He, through dispassion for rapture, obtains equanimity. And he experiences happiness. And he obtains mindfulness and right wisdom. If there is mindfulness and unified focus, this is the third meditative absorption with five factors. Whatever mind of one who is happy becomes concentrated, this is conducive to overcoming by unified focus; in the first meditative absorption there is unified focus of mind, not the feeling of the eye, all goes to fulfilment. Just as in the fourth meditative absorption, so whatever equanimity, calming, mindfulness and full awareness, and unified focus of mind, this is the fourth meditative absorption.

92. Just as concentration should be shown, so the wisdom faculty should be seen in the four noble truths. That one who is concentrated understands as it really is, that understanding is fourfold - as foulness, as suffering, and as non-self; whatever has that as object, that is the noble truth of suffering; that understanding which one becomes disenchanted with and becomes liberated from, likewise that which is the abandoning of the mental corruption of sensuality, of the mental corruption of existence, of the mental corruption of wrong view, of the mental corruption of ignorance - this is cessation; on the plane of non-abandonment is the origin of mental corruptions. These four noble truths should be seen according to the wisdom faculty. Just as one who is concentrated understands as it really is - this is the plane of seeing. And the fruition of stream-entry - understanding as it really is, one becomes disenchanted - this is the thinning. Sensual lust and anger, and the fruition of once-returning - that which one becomes disenchanted with and becomes dispassionate towards - this is the plane of development of the first meditative absorption, and liberation of mind through the fading away of lust, and the fruition of non-returning. That liberation by which one becomes liberated - this is liberation by wisdom through the fading away of ignorance, and arahantship. These are freedom from remorse and the energy faculty and the four right strivings; freedom from remorse and that above up to concentration; thus those four meditative absorptions and the concentration faculty - that one who is concentrated understands as it really is. These four establishments of mindfulness, with reference to the fulfilment of morality and endowed with generosity and the undisturbed mind regarding the signs of penetration - this is the mindfulness faculty, the four establishments of mindfulness. That again, by this proclamation of the Teaching, in three states, the faculty of going to view, and by the abandoning of mental defilements, the trainee's morality - this is the faith faculty. And the four factors of stream-entry are the fruits. The concentration faculties, bringing what is conducive, should be explained in all discourses. Whatever meditative absorption is attained, knowledge grasped by energy, remembering - this is wisdom gained through learning. Whatever concentration has the appearance of signs before and after, by the going of the superior, according to wish - this is wisdom gained through reflection; that one who is thus concentrated understands as it really is - this is wisdom gained through meditative development. This is the discourse explanation.

This discourse conducive to penetration, predominant in the factor of awakening, should be understood. By whatever factors one is endowed, they will awaken to that; they will awaken to its factors - therefore factors of enlightenment. Likewise, from the

beginning up to morality, ascetic practice, volition is to be done - whose moral practices does one fulfil? For the non-arising of unarisen unwholesome states, for the abandoning of arisen unwholesome states, for the arising of unarisen wholesome states, and for the increase of arisen wholesome states - this is energy, the factor of that which is awakened to. This is the enlightenment factor of energy. By this energy, two phenomena from the beginning - freedom from remorse and gladness; and that rapture which is conditioned by freedom from remorse and conditioned by gladness - this is the enlightenment factor of rapture. For one whose mind is filled with rapture, the body becomes calm. This is the enlightenment factor of tranquillity. By that bodily happiness being brought, the mind of one who is happy becomes concentrated - this is the enlightenment factor of concentration. That one who is concentrated understands as it really is - this is the enlightenment factor of investigation of phenomena. That which, with reference to morality, is conformity with reference to the five factors of enlightenment, the directing towards signs, and the non-floating regarding what is conducive to rapture and what is conducive to distinction, accompanied, is the unobstructed path - this is the enlightenment factor of mindfulness. That which one understands as it really is, one makes excessive energy. "The plane of restlessness" - thus made, one sends forth what is longed for. "The plane of idleness" - thus blamed, with factors devoid, one awakens to that path of serenity of the eye - that is equanimity. Therefore that equanimity, having made it a factor of that factor of enlightenment, is called the enlightenment factor of equanimity. This is the discourse explanation.

93. Therein, what is the Teaching? In this discourse, the four noble truths were taught. Therein, what is the investigation? For one who is moral, freedom from remorse up to liberation - to this question "What is the purpose for me?" two terms are questions, two terms are answers, by two terms two direct knowledges, and by two terms answers; what does one ask? The unobstructed bodily plane of action, for thus there is support, and it produces states of one beyond training. Therein, what is the fitness? For one who is moral, freedom from remorse arises; what about dispassion for one without desire? There is this fitness. Therein, what is proximate cause? Energy is the proximate cause of the energy faculty. Concentration is the proximate cause of the concentration faculty. Wisdom is the proximate cause of the wisdom faculty. Energy is the proximate cause of non-hate. Concentration is the proximate cause of non-greed. Wisdom is the proximate cause of non-delusion. The energy faculty is the proximate cause of three path factors: right speech, right action, and right livelihood. The concentration faculty is the proximate cause of three path factors: right thought, right speech, and right concentration. The wisdom faculty is the proximate cause of two path factors: right mindfulness and right view.

Therein, what is the characteristic? When the aggregate of morality is stated, all three aggregates become stated; for morality indeed is like a rock - just as a rock is not to be moved by all adversaries, so that mind does not waver by all mental defilements - this is non-delusion. "Dispassionate towards enticing things" - this is non-greed. "Not irritated by what provokes irritation" - this is non-hate. Therein, wisdom is non-delusion, a wholesome root; non-greed is just non-greed; non-hate is just non-hate. By these three wholesome roots, one standing on the trainee plane produces the path of one beyond training. The trainee plane produces states of successful action, and that is right liberation, and whatever is the knowledge and

vision of the taste of liberation - these are the ten states of arahantship for those beyond training. Therein, by the eightfold path, fourfold development is also obtained. Development of morality, development of the body, development of the mind, and development of wisdom. Therein, by right action and right livelihood, the body is developed. By right speech and right effort, morality is developed. By right thought and right concentration, the mind is developed. By right view and right mindfulness, wisdom is developed. By this fourfold development, two phenomena go to fulfillment of development: the mind and wisdom. The mind through development is serenity; wisdom through development is insight. Therein, wisdom through the abandoning of ignorance makes the mind unmixed with impurities. Wisdom through development fulfills just the development of the mind. Thus, for whom the mind is well developed, from where will suffering come to him? And yet for that venerable one, the non-anger element was inclined; he, having attained that, does not give a blow of reckoning to that ghost; in the body thought of with reckoning, suffering is not felt - this is the meaning of the discourse.

94. Therein, what is the Teaching? In this discourse, the ten states of one beyond training, the states of arahantship, have been taught, and the immeasurable right elucidation. Therein, what is the investigation? Like a rock - whatever phenomena are subject to pleasant and unpleasant feeling to be experienced, all those for those contemplating without form are subsided; from the body, the requisite of what is felt, from non-occurrence, suffering is not felt. Therein, what is the fitness: "For whom the mind is thus developed, from where will suffering come to him?" In the three developments, suffering does not endure the mind, and by mental development. And by development of cessation, and by immediate concentration development. Thus "for whom the mind is thus developed" - concentration is the proximate cause of fruition.

Therein, what is the characteristic? "For whom the mind is thus developed" - minds are developed as first explained: wisdom, morality, body, mind; morality too is well developed, and because of the stability of the bodily and mental, it does not waver - thus feeling too, likewise perception too, and activities too. "From where will suffering come to him?" - happiness too does not follow, neither-unpleasant-nor-pleasant too has not come.

Therein, what is the fourfold array mode? Here, what is the Blessed One's intention? Those who will be overcome by suffering, they will be without such attainments. This here is the Blessed One's intention. And those without faith, they indeed will be; and for those with faith there will be joy and gladness - this is the Blessed One's intention therein. As for Conversion - there is no ground for conversion.

As for Classification - "for whom the mind is thus developed, from where will suffering come to him?" - the explanation is twofold: the explanation of the cause of suffering and the explanation of the opposite. What is that cause of suffering? From where suffering comes, when the opposite is stated, morality is the cause and condition of the remaining phenomena; all those phenomena become stated. When one factor of enlightenment is stated, all phenomena leading to enlightenment become stated.

Therein, what is the fourfold array mode? In this discourse, what is the Blessed One's intention? Those who have desire through freedom from remorse, they become fulfilled in morality, having desire for gladness, fulfilled in freedom from remorse - this here is the Blessed One's intention, etc. This is the fourfold array guide.

Therein, what is the Conversion? This discourse is conducive to penetration. What is penetration - this is cessation. By which one penetrates - that is the path. What one penetrates - that is suffering. What is abandoned by the path leading to penetration - this is stated as the origin.

Therein, what is the classification? "For one who is moral, there is freedom from remorse" - this requires an analytical answer; for one who is fondling, there is no freedom from remorse as long as one begins unwholesome action done through hate by body or by speech. But if it occurs to him thus: "This is well done, this is good conduct," yet by that freedom from remorse gladness does not arise up to liberation, for that moral one there is freedom from remorse - this requires an analytical answer; this is the classification guide.

Therein, what is the reversal? By these seven accomplishments of proximate causes, eleven proximate causes abandon what is to be abandoned in the classification; this is the reversal.

Therein, what is the synonym? These are the synonyms for these noble teachings: powers, enlightenment factors, deliverances, concentrations, and attainments.

Therein, what is the description? "For one who is moral, there is freedom from remorse" - this is described in the aggregate of morality by the description of renunciation, and the description of sitting; thus ten factors are described by two and two factors.

Therein, what is the descent? This discourse conducive to penetration has descended into the five; just as what was first described, thus they should be described in the faculties and so on, aggregates, elements, and sense bases.

Therein, what is the correction guide? "For one who is moral, there is freedom from remorse" - this is not yet a pure beginning; "for one free from remorse, there is gladness" - this is not yet a pure beginning; when the eleven terms that have been taught are present, then there is a pure beginning; this is the correction.

Therein, what is the determination? It is described by the difference in morality; thus all ten terms are the benefit of the aggregate of morality; and residence in a suitable place is the condition, and right self-determination is the cause; happiness is the cause of the aggregate of concentration, tranquillity is the condition; by which there is consciousness with meditative absorption, and the state - thus the factors of meditative absorption; another method: observation of danger in sensual pleasures is the condition for concentration, seeing the benefit in renunciation is the cause.

Therein, what is the attribution? Whatever is the energy faculty, that is the aggregate of morality. Whatever is morality, those four phenomena are the strivings. Whatever is the practice in accordance with the Teaching, that is the Pātimokkha restraint.

95. "For whom the mind is like a rock" is a verse; "like a rock" is a simile - just as a rock does not tremble by wind, does not shake by heat or by cold. Just as many senseless things, they wither by heat, dry up by cold, break apart by wind. Not so the rock - dispassionate towards enticing things, does not become corrupted towards what leads to hate - the reason is that towards what leads to hate there is displeasure; it does not tremble by what is corrupted or by heat, it withers by cold or dries up - thus the mind does not follow lust, does not tremble by cold. What is the reason? Dispassionate towards enticing things, does not become corrupted towards what leads to hate. What is the reason? Towards what leads to hate, but they perish, does not become corrupted; that uncorrupted one they will not harm; therefore does not become agitated towards what provokes agitation; for whom the mind is thus developed, from where will suffering come to him, and from where will suffering come to one of such form - thus it is described.

"Reversal" means from where will suffering come to him - whatever mental happiness, this without residue of clinging does not exist, this with residue of clinging exists. Again they said thus: at that moment, at that instant, both are not felt - with residue of clinging and without residue of clinging; at that moment, at that instant, without residue of clinging and with residue of clinging are not felt. For one who has attained happiness, non-returning - this here is the distinction, the reversal.

Therein, what is the synonym? For whom the mind is thus developed, or developed, well developed, established, made a basis, thoroughly undertaken. "Consciousness" means mind, cognition, mind faculty, mind-consciousness element.

Therein, what is the description? Consciousness, mind, activities are described by the description of appeasement. Concentration is described by the description of one beyond training. Suffering is described by the description of being cut off.

Therein, what is the descent? When consciousness is described, the five aggregates become described - this is the descent in the aggregates; when the mind-consciousness element is described, the eighteen elements become described - this is the descent in the elements. When the mind sense base is described, all sense bases become described. Therein, the mind sense base is the proximate cause of mentality-materiality. With mentality-materiality as condition, the six sense bases. Likewise in dependent origination. This is the descent. Therein, what is the correction? The beginning is just pure.

Therein, what is the determination? The six faculties, development, in unity is the description; by the sixth, the body is described in unity.

Therein, what is the requisite? For the arising of the prior cause of consciousness, attention and inclination towards that, and because of the non-development of distinctive qualities in the unconcentrated plane, consciousness constantly goes; if happiness is the cause of concentration, freedom from remorse is the condition - this is the cause, this is the condition, the requisite.

Therein, what is the attribution? "For whom thus developed" - for him the mental states should be attributed. Body, morality, wisdom, "developed mind" - not delighting, not bending, not one, not thus, not attached to offence - this is the plane

of asceticism; not for that trainee is right concentration; all those beyond training, the ten qualities of an Arahant, are described. Discourses conducive to one beyond training.

96. Surely, venerable sir, one in whom mindfulness of the body is not developed, he might knock against a certain fellow in the holy life, having engaged in, without apologising, depart on a journey through the country. That venerable one in this matter disagrees, acknowledges two generations: by mental development the abandoning of view, by bodily development the abandoning of view, and by bodily development the abandoning of craving, which he makes as the first simile. Whether with what is impure or with what is pure, the earth is neither troubled nor disgusted nor obtains joy and gladness; just so indeed, with a mind like the earth, with inference, with little, without enmity, without ill-will, I dwell. Thus what does that venerable one acknowledge? By bodily development he acknowledges the abandoning of the faculty of pleasantness, by mental development he acknowledges the abandoning of the pleasure faculty. Bodily feeling rejects the faculty of pleasantness for those followed by the underlying tendency of lust. For not the aggregate of feeling, whatever mental pleasant feeling, therein this arises conditioned by attainment - happiness and pleasure. He rejects the stream, for not feeling born of mind-contact. Therein, regarding the four primary elements, he speaks of the abandoning of underlying tendency and aversion of the aggregate of matter. Sensual pleasures and materiality and that in the plane of one beyond training. In the body, observation of body and pleasant abiding in the present life. By power and by endeavour, the abandoning of all that has been attended to, fat, by a woman who has done falsely and by a man and by one of the adorning type; by these, reviewing of this born from mother and father; he retains two teachings by body and by observation of body and by mind and by observation of mind. The basis of bodily defilements, by mind and in dependence on mind, by mind well developed, he acknowledges dwelling in the seven attainments.

And by the simile of the householder's son, just as a householder's son might have a casket of garments of various colours full, whatever pair of garments he wishes for in the earlier period of the day, he puts on in the earlier period of the day, thus in the noon period of the day, in the afternoon period of the day; just so that venerable one, because of the mind being well developed, with whatever kind of abiding he wishes to dwell in the earlier period of the day, with such kind he dwells in the earlier period of the day, in the noon period of the day, in the afternoon period of the day. Therefore indeed by that venerable one, by the simile resorted to by me, the earth or the unsurpassed development of the faculties with a developed mind. Therefore that venerable one acknowledges this eightfold development regarding the four primary elements: bodily development, the outcast Upaka, a man of such measure, in the lakes of existence mental development; by these developments and by that development, serenity with the fulfilment mantras. By these four wisdom fulfilment mantras.

97. How does one like an outcast dwell perceiving the non-repulsive in repulsive phenomena? The body is by nature non-repulsive; in the body the perception of the bloated, in brief the nine perceptions - these are repulsive phenomena; and this

venerable one, not loathing from the repulsive, dwells devoted to the pursuit of development of mindfulness of the body, for his mind does not find repulsive through abandoning of loathing.

How does one dwell perceiving the repulsive in non-repulsive phenomena? The body is non-repulsive to the whole world; that venerable one dwells with the perception of foulness. Thus one dwells perceiving the repulsive in non-repulsive phenomena.

How does one dwell perceiving the non-repulsive in both repulsive and non-repulsive phenomena? Even all this of the world, that this shaven one with bowl in hand wanders for almsfood among families, by that this venerable one perceives the non-repulsive regarding good and bad colour, and with mind and body accompanied by disenchantment perceives the non-repulsive; thus one dwells perceiving the non-repulsive in both repulsive and non-repulsive phenomena.

How does one dwell perceiving the non-repulsive in repulsive phenomena? In repulsive phenomena, for those perceiving beauty in a woman's form, and in repulsive phenomena, for those loathing the discoloured and festering, there that venerable one dwells perceiving the repulsive.

How does one dwell in repulsive phenomena, having avoided both, equanimous, mindful and fully aware? In non-repulsive phenomena, for those perceiving beauty in a woman's form, and in repulsive phenomena, for those loathing the discoloured and festering, having avoided both, one dwells thus: "This is not mine, this I am not, this is not my self." Thus, having avoided both, one dwells equanimous, mindful and fully aware.

Another method. The world community of the three elements is the perception of non-repulsiveness for all ignorant worldlings. And there the Venerable Sāriputta dwells perceiving the non-repulsive. Thus one dwells perceiving the repulsive in non-repulsive phenomena.

How does one dwell perceiving the non-repulsive in repulsive phenomena? All trainees perceiving the repulsive - here what is in the three-element entire world? Therein, which one who has attained the plane, having realised the fruit of concentration, dwells perceiving the non-repulsive? What is the reason? For there is nothing of that world for the abandoning of which one would arouse the perception of repulsiveness.

How does one dwell perceiving the repulsive in both repulsive and non-repulsive phenomena? In the world community of the three elements, as far as the plane of the sensual world, for those with lust and those without lust there is equality of repulsiveness; regarding the material and immaterial element there is equality of non-repulsiveness. And there the Venerable Sāriputta dwells perceiving the repulsive. Thus one dwells perceiving the repulsive in both repulsive and non-repulsive phenomena.

How does one dwell perceiving the non-repulsive in both repulsive and non-repulsive phenomena? Whatever ill-spoken and ill-expressed ways of speech from others, that speech is non-repulsive; as far as speech is improper, so is the perception of non-repulsiveness for people. There the Venerable Sāriputta, having directly known and realised, dwells perceiving the non-repulsive; thus one dwells perceiving the non-

repulsive in both repulsive and non-repulsive phenomena.

98. How does one dwell equanimous, mindful and fully aware, having avoided both in repulsive and non-repulsive phenomena? And what one perceives of them: whatever phenomena are misconduct, those phenomena are non-repulsive. There the Venerable Sāriputta considers thus: whatever phenomena are misconduct, those phenomena have undesirable results. Whatever phenomena are good conduct, those are leading to accumulation. And he, having made good conduct leading to accumulation, having made misconduct with undesirable results, having avoided both, dwells equanimous.

Then in repulsive phenomena and non-repulsive phenomena, one dwells perceiving the repulsive. Craving is subject to repulsiveness - what is the reason? For through the influence of craving, beings are attached by two phenomena: attached to edible food through craving for flavour, attached to contact through perception of pleasure. There the Venerable Sāriputta dwells perceiving repulsiveness in edible food, and dwells perceiving suffering in contact. Thus one dwells perceiving the repulsive in both repulsive and non-repulsive phenomena.

How does one dwell perceiving the non-repulsive in both repulsive and non-repulsive phenomena? The elimination of craving, the unsurpassed Nibbāna - thus for ignorant worldlings there is perception of repulsiveness and perception of destruction. There for the Venerable Sāriputta, having seen by himself with wisdom the perception of non-repulsiveness and perception of non-anger, thus one dwells perceiving the non-repulsive in repulsive phenomena.

How does one dwell perceiving the non-repulsive in both repulsive and non-repulsive phenomena? And in the third case, regarding Nibbāna, those perceiving the repulsive, and regarding fame and renown, those perceiving the non-repulsive. There the Venerable Sāriputta, acknowledging as it really is with right wisdom the gratification, the danger, and the escape, having avoided both the repulsive and non-repulsive phenomena, dwells perceiving the non-repulsive.

How does one dwell equanimous, having avoided both the repulsive and non-repulsive phenomena? Mindful and fully aware, and what one perceives: attraction is a non-repulsive phenomenon and aversion is a repulsive phenomenon - there the Venerable Sāriputta, because of the abandoning of attraction and aversion, dwells equanimous, mindful and fully aware. And what one perceives of this: this is the fivefold unsurpassed development of the faculties. This is the discourse explanation.

99. Therein, what is the Teaching guide? What is to be taught in this discourse? There it is said, in this discourse a pleasant abiding in the present life is taught, likewise a liberated mind, reviewing, and the higher wisdom teaching is taught.

Therein, what is the investigation? Those who dwell observing the body in the body, their mind does not dwell with attraction and aversion; and for one not delighting in attraction and aversion, the mind will become unified - this is the power of meditative development; this is the investigation guide.

Therein, what is the fitness guide? Through bodily development and mental development, no fellow in the holy life will despise. There is this fitness; this is the fitness guide.

Therein, what is the proximate cause guide? Bodily development is the proximate cause of the first establishment of mindfulness. That which is the state of mind like the earth, that is the proximate cause of observation of impermanence.

Therein, what is the characteristic? That one dwells with a mind like the earth, observing self; a householder dwells with a mind like the earth. What is the meaning of "like the earth"? Just as those who by the simile of a rock are unsuited for action, just so this one like the earth is by shame. This is the characteristic.

Therein, what is the fourfold array mode? In this explanation, what is the intention of that venerable one? Whatever Worthy Ones desire the development of the faculties, they will produce the state like the earth. This is intention.

Therein, what is the conversion? There is no ground for conversion.

Therein, what is the classification? One who dwells observing the body will obtain the state of mind like the earth - not definitely. What is the reason? Those who are broken and so on, cut off and so on, they do not obtain the state of mind like the earth. All mindfulness of the body, through trainee development, Nibbāna is the fruit; this is the classification.

Therein, what is the reversal mode? Those who will dwell observing the body, for them indeed, conditioned by the body, there would arise mental corruptions, vexations and fevers; this is the reversal guide.

Therein, what is the descent? The five aggregates not gone through are the twenty-two faculties; likewise, whatever is the mind faculty, that is the mind-element and the mind sense base. Whatever is the concentration faculty, that is the element of phenomena and the mind-object sense base. This is the descent guide.

Therein, what is the correction guide? And those four to be developed by mind, all those developed, whatever is to be attained when that is abandoned by mind, everywhere for the purpose of this is the beginning; that meaning is pure. This is the correction guide.

Therein, what is the determination? This concentration is described by unity; six classes are described by unity. The five material faculties are the material class. The six classes of feeling are the feeling class. The six classes of perception are the perception class. The six classes of volition are the volition class. The six classes of consciousness are the consciousness class. All these phenomena go by the term "body of phenomena" only. This is the determination.

"Requisite" means proficiency in attainment and proficiency in cognitive process are the cause. And whatever proficiency in resort and whatever is proper, that proficiency is the condition. Proficiency in cleansing is the cause; pliancy is the condition. Happiness is the cause; non-affliction is the condition. This is the requisite.

Therein, what is the attribution? Just as the earth, whether what is pure is placed on it or what is impure is placed on it, remains just the same; so too the body, whether with pleasing contacts or with displeasing contacts, remains just the same; or by impingement contact, for pleasant feeling, just such is whatever mind. This discourse is classified with simile, by the classification for a person who understands quickly. Therein, there is no opportunity for attribution.

100. Therein, what is the discourse conducive to defilement? Since one does not oppose wholesome mental states, does not grow, the Blessed One teaches this danger, therefore one should open what is covered, what is opened does not rain upon, therefore because of that danger one should open - that is not destroyed by three mental states - by perception of foulness one is not destroyed by lust. By friendliness one is not destroyed by hate. By insight one is not destroyed by delusion. And thus for him, whatever mental state is the opposite, in that very mental state it will be fulfilled. Whatever unwholesome mental state is the opposite of that mental state, by that it is not accepted.

Another method. Whatever mental states by oneself one is not able to emerge from, those mental states have been taught. "What is covered rains upon" - by those applied thoughts, and by which it is possible again, the taught mind to develop and to purify, slanting towards seclusion, sloping towards seclusion, inclining towards seclusion, attains growth, increase, and full expansion in wholesome mental states, just as a water lily or a white water lily or a lotus in water, as the moon in the bright fortnight comes night after night, day after day, only growth is to be expected for it, not decline - such a mind is not destroyed. And here is another: whoever is not fraudulent, not deceitful, not a deceiver, an upright person, reveals himself as he really is. Therein, whoever conceals, for him unwholesome mental states pursue the mind. "What is covered rains upon" - but whoever is not deceitful, not fraudulent, not a deceiver, an upright person, reveals himself as he really is. His mind is not destroyed by unwholesome mental states - this is the meaning of the discourse.

101. Therein, what is the Teaching? Here the ten unwholesome courses of action are taught for consenting, the ten wholesome courses of action for not consenting; one is not purified by unwholesome states. As stated by the Blessed One: "Through the defilement of the mind, monks, beings become defiled."

Therein, what is the investigation? For one whose mind thus consents, for that awakened one, whatever would be deception, that even by immediacy condition or towards the Teacher out of compassion for his virtues - this is the investigation.

Therein, what is the fitness? Thus the mind not consenting emerges. Having emerged, it becomes established in wholesome mental states - there is this fitness.

As for proximate cause: "What is covered rains upon" - what is covered is the proximate cause of non-restraint; "what is opened does not rain upon" - what is uncovered is of restraint. Therefore one should open what is covered, what is opened does not rain upon - this is the proximate cause of the Teaching.

As for characteristic: "What is covered rains upon" - whatever phenomena with the same characteristic are covered by the variegated covering, all those are not destroyed. Therefore one should open what is covered. "What is opened does not rain

upon" - whatever phenomena with the same characteristic are uncovered by that, all those are not rained upon - this is the Characteristic guide.

Therein, what is the fourfold array mode? In this discourse, what is the Blessed One's intention? For whomsoever's mind unwholesome mental states have been confessed, they will make amends according to the Teaching - this is the Blessed One's intention therein. This is the Fourfold Array guide.

As for Conversion: what is covered, that twofold, wavering, should be cut off. Of the immediacy concentrations. Therein, with tranquillity, conceit increases mental corruptions, and through faithlessness one goes to negligence, through negligence one bends down, goes to the state of arrogance. And this was said by the Blessed One: "For the arrogant and the heedless, their mental corruptions grow" - those four kinds of clinging, which are the four kinds of clinging, they become the five aggregates of clinging. These truths are suffering and origin. Therefore one should open what is covered - by whatever cause those mental corruptions grow. Through their abandonment, mental corruptions are abandoned. Therein, through diligence faithlessness is abandoned; through the abandoning of restlessness and remorse, the grossness of that - two mental states do not go to fulfilment: serenity and development. Whatever is the elimination of those mental corruptions - this is cessation. These are the four truths; this is the Conversion.

Therein, what is the classification guide? "What is covered rains upon" - this is not definite. What is the reason? For one who has turning back, just as for trainees. As stated by the Blessed One -

"Although a trainee might do evil, by body, by speech, or by mind;
He is incapable of concealing it, inability has been declared for one who has
seen the state."

Although their mind is one of warding off. But without condition and at the time they should be explained; this is the classification guide.

Therein, what is the reversal guide? "What is covered rains upon" means for whoever whatever mental states, all that is unopened is rained upon, what is opened does not rain upon, what is not concealing does not rain upon. This is the reversal guide.

Therein, what is the synonym guide? "Covered" means obstructed, hindered, closed, covered over, concealed, blocked; "what is opened does not rain upon" means for whoever those mental states are gone forth, dispelled, not consented to, vomited out; this is the synonym guide.

Therein, what is the description guide? "What is covered rains upon" is described as conducive to mental defilements; "what is opened does not rain upon" is the function of the Good Teaching, whatever is described by the description of practice; therefore "one should open what is covered" is described by the description of instruction; "what is opened does not rain upon" is described by the description of removal; this is the description guide.

Therein, what is the descent mode? "What is covered rains upon" means the three mental defilements - lust, hate, delusion; they among the aggregates are the aggregate of mental activities, etc. They as before, as explained in the aggregates,

elements, and sense bases; this is the descent guide.

Therein, what is the correction guide? By whatever beginning this discourse is spoken, that beginning is engaged.

"Determination" means "what is covered rains upon" is described by unity. What is the reason? "This indeed rains upon" - for this it rains upon, and thus it rains upon - this by distinction, that which is described by common characteristics, that is the description of unity.

Therein, what is the requisite? And that which rains upon, for that there are two causes, two conditions - being engaged in the unwholesome and delight in speaking. These two are unwise attention and wholesome mental states and afflictions; these are the two conditions.

Therein, what is the attribution? "What is covered rains upon" means one sees with doubt; covered, that which is to be grasped, that which is to be taught, of little learning, that which is bewilderment, by the manifest unwholesome root, that which by craving and those increase, hate - having mixed those, by little elimination, activities. With activities as condition, consciousness, up to ageing and death; this is the attribution. Whatever again is thus the Teaching, for that very one unwholesome mental states attain growth, increase, and expansion; through the cessation of his activities; this is the attribution.

102. Four persons: darkness heading for darkness, etc. Therein, what is called darkness? Whatever darkness is blindness, as stated by the Blessed One: "Just as in that frightful darkness a man with trembling element does not see, just so through not knowing, the darkness and blindness does not have faith in the result of evil action. Thus, in this way, by characteristic, not knowing is darkness, ignorance, delusion, by which beings do not understand as it really is; thus it is called darkness. That is the darkness of the three eyes: the physical eye, the divine eye, the eye of wisdom; here the darkness of these eyes is explained as not knowing. Therein, what is not knowing, non-seeing? Then, regarding the support, whatever is not knowing the past, not knowing the future, not knowing both the past and the future, not knowing the cause, not knowing the condition - for that one who does not know, who has become established in concentration, this is the result. That which one does not know: "This should be cultivated, this should not be attended to." He is explained by that darkness; darkness too is thus called. "Deluded" means thus is the volition. By that darkness that person is called. "Darkness" means he, by that darkness not uprooted, not cut off, becomes devoted to that, heading for that; this is called a person in darkness heading for darkness. The ultimate goal itself is the teaching to be attended to; that darkness burns, sets up another mind. And those teachings are fit for pondering for him. He sees with wisdom gained through learning.

Therein, what is darkness heading for light? He moves by means of wisdom; thus for him moving, the ultimate goal comes to be. This is called a person in darkness heading for light.

Therein, what person is light heading for light? Therein, it is said that light is that which, by the opposite of that darkness, whatever teachings, at least the light of knowledge; that person who hears the teaching is one in darkness heading for light;

therein it is said, whatever person is one in darkness heading for light, if he obtains such a good friend, who prevents him from the unwholesome and urges him towards the development of the wholesome. And thus he teaches the Good Teaching. These mental states are wholesome, these mental states are unwholesome. These mental states are blameworthy, these mental states are blameless. These mental states should be cultivated, these mental states should not be cultivated. These mental states should be associated with, these mental states should not be associated with. These mental states should be attained and dwelt in, these mental states should not be attained and dwelt in. These mental states should be attended to, these mental states should not be attended to. Through perception, as one perceives, the mindfulness faculties; he thus understands. These mental states are wholesome, these mental states are unwholesome. These mental states are blameworthy, these mental states are blameless. These mental states should be cultivated, these mental states should not be cultivated. These mental states should be developed, these mental states should not be developed. These mental states should be attained and dwelt in, these mental states should not be attained and dwelt in. These mental states should be attended to, these mental states should not be attended to. He listens well to those teachings, lends an ear, sets up another mind, and those teachings are fit for pondering for him; he is endowed with wisdom gained through learning, he moves by means of that condition; thus for him moving, he becomes devoted to that, heading for that. This is called a person in darkness heading for darkness.

Therein, what person is one in light heading for darkness? Light is that which, by the opposite of that very darkness, whatever mental states, at least the light of knowledge, that is again the phenomenon. What is it called? By wisdom one is called wise, he thus understands. These mental states are wholesome, these mental states are unwholesome. These mental states are blameworthy, these mental states are blameless. These mental states should be cultivated, these mental states should not be cultivated. These mental states are to be developed, these mental states are not to be developed. These mental states should be attained and dwelt in, these mental states should not be attained and dwelt in. These mental states are to be attended to, these mental states are not to be attended to. Here, however, one associating with evil friends, following the control of evil friends, increases unwholesome mental states, abandons wholesome mental states. He, through that negligence, not attending to the perception of conditions, practises unmindfulness and lack of full awareness. By that, whatever is the opposite darkness, he increases. He, overcome by darkness, heading for, becomes supreme in darkness. This is called a person in light heading for darkness.

103. Therein, what person is light heading for light? There it is said, this person becomes dependent on a good friend, capable, connected, seeking the wholesome; having approached good friends, he questions, he inquires: What is wholesome, what is unwholesome? What is blameworthy, what is blameless? What should be cultivated, what should not be cultivated? What should be developed, what should not be developed? What should be attained and dwelt in, what should not be attained and dwelt in? What should be attended to, what should not be attended to? How is there defilement, how is there cleansing? How is there occurrence, how is there cessation? How is there bondage, how is there release? How is there the origin of

identity, how is there the cessation of identity? He, practising here according to what has been taught as it has been presented, thus understands. These mental states are wholesome, these mental states are unwholesome. Thus, etc. up to how is there the origin of identity, how is there the cessation of identity - this should be done in detail. He, expecting those mental states, thus increases characteristic, knowledge, true knowledge, and light. That person becomes devoted to that, heading for that; this is called a person in light heading for light.

Therein, what person is darkness heading for darkness? Whoever explains unwholesome mental states. By that development he shows rebirth in inferior destinations; he becomes devoted to that, heading for that. This is called a person in darkness heading for darkness.

Therein, what person is darkness heading for light? He, by that darkness, shows the result of unwholesome action. "Darkness" means whatever vision of a good friend by which one abandons unwholesome mental states, increases wholesome mental states.

Therein, whoever shows rebirth in superior destinations, devoted to that, therefore is called darkness heading for light.

Therein, what person is light heading for darkness? He shows the result of wholesome action. Whatever vision, through association with evil friends, through attending on evil friends, following the control of evil friends, increases unwholesome mental states; by that development he shows rebirth in inferior destinations. Devoted to that, therefore is called light heading for darkness.

Therein, whatever person is light heading for light, he, being illuminated, from dawn up to rebirth in sublime destinations, shows. Devoted to that, therefore he said light heading for light.

By light heading for darkness, he shows the rise of the ten unwholesome actions. By that darkness, by that person, he shows the result of unwholesome actions. He does not show the result of unwholesome mental states. By that darkness, he shows the eight wrong courses. By light, he shows the eight right courses. By light heading for darkness, he shows the ten unwholesome courses of action. By light, he shows the sublime state. By darkness heading for light, he shows the mental state not causing remorse. By light heading for darkness, he shows the mental state causing remorse. This is the meaning of the discourse.

104. Therein, what is the Teaching guide? What is taught in this discourse? There it is said, in this discourse wholesome-unwholesome mental states are taught. And the result of wholesome-unwholesome mental states is taught. And the difference in destination of inferior and superior beings is taught. This is the Teaching guide.

Therein, what is the investigation guide? Whoever experiences the result of unwholesome action. Steady in that, he undertakes unwholesome mental states - investigating this is fitting. Whoever experiences the result of wholesome action. Steady in that, he undertakes wholesome mental states - investigating this is fitting. This is the investigation and fitness.

Therein, what is the proximate cause guide? Whatever person is light, he is the proximate cause for reviewing. Whatever person is darkness, he shows the proximate cause for contemplating what is taken up by darkness. By darkness heading for light, he shows the proximate cause of diligence; darkness shows the proximate cause of ignorance and wrong view. By light heading for darkness, he shows the proximate cause of negligence and wrong view. This is the proximate cause.

Therein, what is the Characteristic guide? By darkness heading for darkness, "darkness" - when ignorance is described, all mental defilement states are described. By darkness heading for light, when light-knowledge is described, all qualities conducive to enlightenment are described. By light heading for darkness, negligence is described. By darkness heading for light, diligence is described. This is the Characteristic guide.

Therein, what is the fourfold array mode? In this discourse, what is the Blessed One's intention? Whatever beings are of low family, they, having heard this, will not proceed having accepted wholesome mental states. Whatever beings are of high family, they, having heard this proclamation of the Teaching, will proceed exceedingly having accepted wholesome mental states. This is the Fourfold Array guide. Instruction on the plane.

Therein, what is the Conversion guide? Whatever craving originates from ignorance, this is the origin. Whoever is darkness heading for darkness, this is suffering. These two truths, suffering and origin, and light, by whatever discourse and teaching are made known, that teaching is the proximate cause of the wisdom faculty. By that non-delusion, the three wholesome roots go to fulfilment, the proximate cause of heaven.

Therein, what is the classification? "Darkness heading for darkness" is not definite. What is the reason? There is darkness and existence with wholesome light by a person whose results are experienced from one life to another, in the state of co-arising. There is light and existence with unwholesome darkness by a person whose results are experienced from one life to another, in the state of co-arising; the reversal in those darknesses is the opposite - thus by light, heading for darkness.

Therein, what is the synonym? Whoever is darkness, he is thus practising for self-destruction, he is faithless, a fool, unwholesome, inexperienced, not seeing danger. Whoever is light, he is practising for personal welfare, wise, wholesome, experienced, seeing danger. This is the synonym.

Therein, what is the description? That person is described by the description of result, is described as being overpowered by the unwholesome. He is described by the description of rebirth in light and wholesome mental states, and by the description of the result of wholesome mental states.

"Descent" means whatever activities have ignorance as condition, and whatever ageing and death, and whatever ignorance, that is the proximate cause; by explanation, the arising of true knowledge, the cessation of ignorance, whatever up to the cessation of ageing and death - these two mental states are included in the aggregate of mental activities. The element of phenomena and the mind-object sense base are the proximate cause, by explanation among the elements.

Therein, what is the correction? The beginning of this discourse when taught.

"Determination" means "darkness" - the Blessed One says, he does not teach about one person. As far as the destination of beings, therein those who have been reborn by the nature of misconduct, those he describes as darkness by the term "abundant". Whatever light is the rebirth in wholesome mental states among all beings, all that he calls "light" - this unity is the condition, the description of wise attention for persons of the four primary elements.

Therein, what is the requisite? For the unwholesome, evil friendship is the condition, unwise attention is the cause. For the wholesome, good friendship is the condition, wise attention is the cause.

Therein, what is the attribution? Here a certain one is reborn in a low family - reborn in a low family regarding forms, sounds, odours, flavours, and contacts, he is reborn in all human enjoyment and use. Light is reborn in sublime wholesome states, reborn in all human enjoyment and use.

105. Therein, what is the discourse conducive to defilement and conducive to penetration? The verse "The wise do not call that a strong bondage." For what reason is that bondage strong? By four reasons it is possible to release by supremacy, or by wealth, or by another, or by entreaty, or by ultimate goal. And in which there is this lust for jewelled earrings, for sons and wives, whatever longing - this is his mental bondage. That is not possible to release by supremacy, or by wealth, or by another, or by entreaty, or by ultimate goal. And there is no surety for that. "May a god or a human being release from this bondage" - that very bondage binds by the underlying tendency to lust and in the six external sense bases. Craving for visible form binds in forms, up to craving for mental objects in mental objects. Whoever is bound here in this world, is led bound to the world beyond. He is born bound, he dies bound. Bound he goes from this world to the world beyond. It is not possible to release this bondage except by the noble path. Having understood the state of death and the state of rebirth as peril, one abandons desire and lust. He, having abandoned this desire and lust, transcends. And this world, beyond this is the second.

Therein, whatever is the abandoning of activities of bondage, this is called energy in both states: "The good sage is not tainted by the wafting of odours." Likewise "with the dart pulled out regarding possessions, sons and wives" shows the abandoning of that very craving. This, from the abandoning of the root of craving, "diligent in the excellent" - sensual pleasure proceeds with negligence - for abandoning, one delighting in renunciation becomes a dweller in diligence. For the abandoning of his disposition, he does not long for this world nor for the world beyond. He does not wish for what is dependent on this world, what has a dear nature and a pleasant nature. Nor does he wish for what is dependent on the world beyond, what has a dear nature and a pleasant nature; therefore it is said "he does not long for this world or the world beyond." Whatever is his abandoning, that is cutting - the sage is declared in the Aṭṭhakavagga. That here is opposition in the Aṭṭhakavagga, not longing here is without a protector. Likewise by craving, by that possession, by objective sensual pleasure, in one verse all these sensual pleasures are shown. Therefore the Blessed One teaches: "Having cut even this, they wander forth, without longing, having abandoned all sensual pleasures." Of this verse there is a twofold description: the description by comparison and the description by occasion; just as this verse is

conducive to defilement and conducive to penetration, so by that verse is the answer conducive to defilement and conducive to penetration. Thus a verse is a discourse described in all verses or in explanations.

106. Therein, what is the Teaching? With what intention was this discourse taught? Those beings who are of lustful temperament, they will abandon sensual pleasures - this is the Blessed One's intention therein.

Therein, what is the investigation? For whom the mental defilements with ten bases have been crossed over, vomited out, and known. What are the tenfold? Defilement sensual pleasures and the lower and higher mental fetters, the sense bases with ten bases - this is the investigation.

Therein, what is the fitness? Those who are filled with lust, they bind with tight binding - there is this fitness.

Therein, what is the proximate cause? Filled with lust for jewelled earrings is the proximate cause of mine-making. "Longing" is the proximate cause of one with lust for a past object. "Having cut this too" is the proximate cause of meditative development.

Therein, what is the characteristic? One with a mind filled with lust for jewelled earrings, who is attached to I-making, attached to mine-making, who is filled with lust for children and wife. Filled with lust for field and site. This is the Characteristic guide.

Therein, what is the fourfold array mode? Here in this discourse, what is the Blessed One's intention? Those who will have desire for Nibbāna, they will abandon craving for children and wife. This is the Blessed One's intention therein. These are the four truths.

Therein, what is the Conversion? Whatever craving for children and wife, this is the origin. Whatever are the aggregates that are clung to, and whatever possession of matter in external forms, this is suffering; whatever therein is to be cut off, this is cessation. By which it is broken, this is the path. "Classification" - there is no plane for classification; "reversal" - the opposite has been declared.

Therein, what is the synonym? The synonym has been declared. Therein, what is the descent? There is craving; one being overcome by it, with that as condition, consciousness, up to ageing and death. Whatever feeling therein, this is ignorance; from the arising of true knowledge, the cessation of ignorance, up to the cessation of ageing and death.

Therein, what is the correction? The beginning of the verse is pure. Therein, what is the determination? "The wise do not call that a strong bondage" is described by unity, not by distinction. The four lusts - sensual lust, lust for material form, lust for existence, and lust for view - are described by unity.

Therein, what is the requisite? For those who have lust for jewelled earrings, the perception of beauty is the cause, and grasping at the sign through features is the condition. By which these are cut off, the perception of foulness is the cause, and the removal of grasping at the sign and grasping at features is the condition.

Therein, what is the attribution? Filled with lust for jewelled earrings, the deluded kind, even the corrupted - "having cut even this, they wander forth" - that is the meaning of full understanding, the meaning of avoidance, abandoned; this is the attribution.

107. Whatever is mental, whatever is designed, is a condition in detail; or whatever mental, bodily, mental action. Why? For mental volition is called mental action; that is volitional action; whatever is mental - this bodily and verbal - these three actions are declared. Bodily action and verbal action, those wholesome, dear by body and by speech one begins and fondles; this is called adherence to moral rules and austerities. Designing, those threefold activities - meritorious, demeritorious, and imperturbable; with that as condition, consciousness - this becomes an object for the presence of consciousness. Whatever perception of beauty, perception of pleasure, and perception of self. This is mental. Whatever consciousness involved with matter remains, with matter as object, established upon matter, imbued with delight, attains growth, increase, and expansion - this is designing; thus whatever is established in the stations of consciousness, clinging by way of the object of first production - this is called mental.

Therein, whatever attachment and holding of the immaterial that is established, this too is agitated, reflective attention regarding pleasing forms, enticing and agreeable forms - this is mental. Whatever one intends regarding pleasing beings, the bodily knot of covetousness, in the underlying tendencies to aversion, the bodily knot of anger - all four knots; this is the first striking upon of consciousness regarding the five types of sensual pleasure, whatever volition, for one observing gratification therein, many evil unwholesome mental states become immaterial for consciousness. A person bound by lust, by those defilement-sensual pleasures, subject to be done with as wished - this is called designing regarding sensual pleasures. Thus all four mental floods. Whatever one connected with those sensual pleasures dwells, developed, holding - this is volition. For whom thus, for one not free from lust, for one who has attained love, from the change and alteration of that, sorrow, lamentation, suffering, displeasure, and anguish arise; consciousness becomes revolving around suffering; for one remembering, the arising of the nature of fall exhausts the mind - this is called designed.

For each one, one intends and plans; whatever presence of consciousness there is, that presence is twofold: presence as object and presence as nutriment. Therein, whatever presence as object - this is a condition for mentality-materiality. Whatever presence as nutriment, whatever presence productive of rebirth, and whatever presence leading to rebirth - this is called object. That becomes for the presence of consciousness; with consciousness as condition for that, mentality-materiality, up to ageing and death, one intends; and then again one aspires; since not leading to rebirth regarding a future basis - this opposite is declared. One does not intend, does not aspire, and yet corrupts - the explanation is twofold. For him formerly there is that mental, that designed, not uprooted; with that as condition, this is the presence of consciousness.

108. Or his underlying tendencies become manifest; with that as condition, his rebirth arises. Or it is suspected of him, whether fixed in a house or subtle or peaceful or not suspected regarding sensual pleasures, thus even in permanent houses he is

born. That leads to what is not to be designed; thus activities are intended and designed and become objects; whatever volition and whatever designing and whatever subject matter has arisen, both of these become an object for consciousness; likewise through volition and through thinking and through longing, beings that have come to be both intend and think. Whatever is the search, one neither intends nor thinks. And which are beings that have come to be? Those born thin, egg-born too, eggs unbroken, moisture-born and not mixed - these have come to be. Which are those seeking birth? Those gone to the womb, gone to the egg, wandering in the round of rebirths - these neither intend nor aspire nor think. Do the underlying tendencies not produce rebirth? Whatever beings have come to be, whatever are seeking birth, they are steady. Or whatever mindful ones intend and aspire, they are steady. They neither intend, nor aspire, nor think, and they wander in the round of rebirths through underlying tendency.

Another method. Whatever noble persons are trainees, therein they neither intend nor think; through underlying tendency they arise again.

Another method. Subtle living beings dwelling in the ground or dwelling in water do not come into the range of the eye; they neither intend nor think, and they wander in the round of rebirths through underlying tendency.

Another method. All outsider monks with overestimation, they neither intend nor aspire, and they wander in the round of rebirths through underlying tendency; they neither intend, nor think, nor underlie. This does not become an object for the presence of consciousness.

"Does not intend" shows the uprooting of prepossession. "Does not underlie" shows the uprooting of underlying tendencies. "Does not intend" shows the abandoning of gross mental defilements. "Does not underlie" shows the abandoning of subtle mental defilements. "Does not intend" means by which plane, and "does not aspire" means once-returner and non-returner; "does not underlie" means Worthy One; "does not intend" shows abandoning by the opposite of the aggregate of morality; "does not aspire" shows abandoning by the opposite of the aggregate of concentration; "does not underlie" shows abandoning by the opposite of the aggregate of wisdom; "does not intend" shows abandoning of demeritorious activities; "does not aspire" shows abandoning of meritorious activities; "does not underlie" shows abandoning of imperturbable activities; "does not intend" means the faculty of "I shall know the unknown"; "does not aspire" means the faculty of final knowledge; "does not underlie" means the faculty of one who has final knowledge. "Does not intend" means soft development of the faculties; "does not aspire" means middle development of the faculties; "does not underlie" means exceeding development of the faculties. This is the meaning of the discourse.

109. Therein, what is the Teaching? Here in this discourse, the four truths are taught. Whatever is intended and whatever is designed, there is this object, consciousness becomes established, it investigates, it is connected. "Does not intend" means "does not aspire" - thus there is an object, in the underlying tendency, consciousness - thus it is investigated, it is connected; one does not intend and does not aspire. Through the abandoning of underlying tendencies, they do not seek the station of consciousness; what is investigated is connected. This is the investigation of fitness.

Therein, what is the proximate cause? Volition is prepossession; the proximate cause of volition-prepossession. Designing is the proximate cause of clinging. Underlying tendency is the proximate cause of prepossession. For the destruction of their desire and lust, development is the abandoning of lust for existence.

Therein, what is the characteristic? Whatever is mental - what is felt, designed, grasped, cognised, that consciousness, both object and condition.

Therein, what is the fourfold array? Here in this discourse, what is the Blessed One's intention? Those who do not wish for renewed existence, they will not intend and will not aspire - this is the intention.

As for Conversion - whatever volition and longing and underlying tendency and abandoning of the station of consciousness, these are the two truths. As for Classification - there is no ground for classification. But the reversal is the opposite discourse.

Therein, what is the synonym? Volition is volition regarding visible form up to volition regarding mental phenomena. Whatever underlying tendency, those are the seven underlying tendencies.

As for Description - volition-prepossession is described by description. Designing is described by the description of clinging. Underlying tendency is described by the description of cause. Station of consciousness is described by the description of the cause of rebirth. Volition, designing, underlying tendency, eradication is described by the description of the removal of desire and lust. In the first, some by two reversals, dependent origination is the middle description through specific conditionality.

As for Descent - by two reversals, suffering and origin; by the middle ones, path and cessation. As for Correction - in the discourse, the beginning of the discourse.

"Determination" means whatever is intended, all is described by determination in unity. "Designed" means described by clinging in unity. Consciousness is described in unity.

"Requisite" means the beautiful object, unwise attention, and volition are conditions by way of root conditionality. The phenomenon that is the support of consciousness is a condition by way of object conditionality. Attention to that is a condition by way of root conditionality.

Therein, what is the attribution? This discourse is so-called; therein "he intends" - the answer should be explained thus. According to that view, with consciousness as condition, mentality-materiality, up to ageing and death - this is the attribution. This does not become an object for the presence of consciousness; from the cessation of consciousness, the cessation of mentality-materiality; from the cessation of mentality-materiality, up to the cessation of ageing and death.

110. Therein, what is the discourse conducive to defilement and conducive to penetration and pertaining to one beyond training? "This world is born of torment" up to "whatever ascetics or brahmins who declared liberation from existence through existence." Conducive to defilement: "For dependent on clinging this suffering comes into being," but "those cravings are abandoned, one does not delight in existence" -

conducive to penetration: "For the monk who has attained quenching, by non-clinging there is no rebirth." "Such a one has overcome all existences" - pertaining to one beyond training.

Therein, "born of torment" means torment born of lust, torment born of hate, torment born of delusion. It shows the state of those beings. "The world is born of torment" means contact is threefold: experienced as pleasant, experienced as unpleasant, experienced as neither-unpleasant-nor-pleasant. Therein, contact experienced as pleasant is the torment of lust, contact experienced as unpleasant is the torment of hate, contact experienced as neither-unpleasant-nor-pleasant is the torment of delusion. And as the Blessed One said in the first Valāhaka discourse on the cattle path: "Householder's son, by whatever torments born of lust, born of hate, born of delusion one sleeps in suffering, those torments do not exist in me."

"It speaks of disease as self" means one tormented by those torments obtains the threefold illusion: illusion of perception, illusion of thought, illusion of view. Therein, "beautiful in the unattractive" is illusion of perception. "Pleasure in suffering" is illusion of thought. "Permanent in the impermanent," "self in non-self" is illusion of view.

Just as the illusion of thought, in perception and view there are threefold applied thoughts - illusion of applied thought of thought, illusion of applied thought of perception, and illusion of applied thought of view. Therein, ignorance is the illusion, the resort, the plane of destination and support, just as one perceives it, just as one cognises it, just as one perceives and cognises. Just as one accepts and intends - these four illusions are beings by which they call the fourfold basis of individual existence, which has become a disease, which has become a boil, "self." "It speaks of disease as self" - this is the conversion. "For in whatever way one imagines, thereby it becomes otherwise" - one imagines "beautiful," it is not so. Thus "pleasure," "permanent," "self" - he, becoming otherwise, aspires to future existence while existence exists; therefore it is called "lust for existence." One delights only in existence; what one delights in, that is suffering - the five aggregates are indicated. And whatever sorrow, lamentation, and suffering conditioned by that - that indeed will arise for him. To this extent there is defilement. But the holy life is lived for the purpose of abandoning. There is the removal of desire and lust for the three torments.

"For dependent on clinging this suffering comes into being" - those who delight only in existence, for whom it will arise, that suffering - he declared the abandoning of that suffering. "And altogether clinging, where there is not, there is no coming into being of suffering" - the four illusions, as explained, he declared clinging. Of that, the first illusion is clinging to sensual pleasures, the second is clinging to views, the third is clinging to moral rules and austerities, the fourth is clinging to the doctrine of self; whatever is the elimination of those, there is no coming into being of suffering - clinging is the source, he declared the cessation of suffering. Thus seeing this as it really is with right wisdom, craving for non-existence does not arise. "One does not delight in non-existence" - he discusses the plane of seeing; "altogether the elimination of craving is Nibbāna" - he speaks of two liberations: dispassion from lust and dispassion from ignorance. "For that monk" - he discusses the Nibbāna element without residue of clinging. This is the explanation of the meaning of the discourse.

111. Therein, what is the investigation? For whom there is fever wherever, for that one being burnt, that does not exist as it really is, and one becomes disenchanted - this is the investigation and the fitness. The proximate cause: fever born of lust is the proximate cause of the faculty of pleasantness and the faculty of displeasure. Fever born of hate is the proximate cause of the faculty of pleasantness and the faculty of displeasure. Fever born of delusion is the proximate cause of the faculty of equanimity and the faculty of displeasure.

Therein, what is the Characteristic guide? Afflicted by contact, afflicted by feeling, afflicted by perception, afflicted by activities, in whatever way one imagines, whether by the sign of beauty, whether by the sign of happiness, whether by the sign of permanence, whether by the sign of self, one imagines the unattractive as attractive - thus when all fever born of lust is stated, four fevers become stated. Born of lust, born of hate, born of delusion, and born of view - saying "I speak of lust," one speaks of it as self. All fifteen terms are impermanent and suffering.

Therein, what is the fourfold array? Here in this discourse, what is the Blessed One's intention? Those who do not remain with fever, they do not delight in existence. Those who do not delight in existence, they will attain final nibbāna. This is intention.

Therein, what is the Conversion? By that conducive to defilement, it explains suffering and origin. By that conducive to penetration, the path and cessation.

Therein, what is the classification? Born of torment, born of disease, one speaks of disease as self - that is not definitely so; through inattention, one born of torment indeed does not speak of disease as self.

Therein, what is the reversal? For the purpose of showing the side and the opposite side, by the reversal of the plane.

Therein, what is the synonym guide? One speaks of disease as self, one speaks of the dart as self. All fifteen terms should be stated.

Therein, what is the description? "Born of torment" is the proximate cause of displeasure. All are declared by the description of expression. "One speaks of disease as self" - illusion is declared by the description of defilement. "What one does not delight in, that is suffering" - declared by the description of the setting aside of illusion. Those uncreated beings, worlds, are described by the middle through distinction.

Therein, what is the descent? "Born of torment" means the three unwholesome roots; those activities are included in the aggregate of mental activities; among the elements, the element of phenomena; among the sense bases, the mind-object sense base. Among the faculties, the femininity faculty and the masculinity faculty are the proximate cause.

Therein, what is the correction? Pure is the beginning of the discourse.

Therein, what is the determination guide? "Fever" means whatever beings and worlds are described by the description of unity, those uncreated beings and worlds are described by the middle through distinction.

Therein, what is the requisite? "Born of torment" means unwise attention is the cause, and illusion is the condition. Therein, by two mental states the self is attached - both consciousness and mental factors - for one who adheres to them in a perverted way. Another method: by mental factor states, the perception of non-self uproots the perception of self. Another method. Perception of impermanence in mental factor states, but not perception of self. This is called consciousness, or mind, or cognition - this has for a long time risen up: "This is mine, this I am, this is my self." Therein, the mental observation of mental phenomena - this too is perception of mental phenomena. What is the cause of that, what is the condition? I-making is the cause, mine-making is the condition.

Therein, what is the attribution? "This world is born of torment" means the unwholesome; he discusses consciousness is the condition for mentality-materiality up to ageing and death - this is the attribution.

112. Thus seeing this as it really is with right wisdom, the abandoning of unwholesome roots. Therein, the cessation of ignorance, from the cessation of ignorance up to the cessation of ageing and death - this is attribution.

Four persons - one who goes along with the stream, one who goes against the stream, one who is inwardly firm, one who has crossed over, gone beyond, the brahmin stands on dry ground.

Therein, whoever goes along with the stream, this one indulges in sensual pleasures. And does evil action as long as he indulges in sensual pleasures. This is greed, an unwholesome root; that itself is craving; he is carried away by those sensual pleasures - he is called one who goes along with the stream. Whatever person, led by those, with that as condition, for that reason does unwholesome action by body and by speech - this is called "he does evil action." His three streams are identity view, sceptical doubt, and adherence to moral rules and austerities. By these three streams, one arises in the threefold element: in the sensual element, in the material element, in the immaterial element. By that opposite, whoever does not indulge in sensual pleasures. Whoever does not fondle moral rules and austerities. Whoever, for the abandoning of identity views, sees the danger in sensual pleasures as it really is. And by which he practises those teachings. And whoever, with that as condition, stands - "brahmin" means the Worthy One, indeed. Therein, the Worthy One has gone beyond for him; for one who has gone beyond, standing on dry ground is the element of Nibbāna with residue of clinging. "One who goes along with the stream" - he declared the non-abandoning of mental fetters to be abandoned by seeing. "One who goes against the stream" - he declared the abandoning of mental defilements in the fruit and in one place of seeing; by "one who is inwardly firm" he declared the abandoning of the five lower mental fetters. Therein, by "one who goes along with the stream" he declared the semblance of the path. By "one who goes against the stream" and "one who is inwardly firm" he declared the path thus. By "one who has gone beyond," disciples beyond training and Perfectly Enlightened Ones are stated. By "one who goes along with the stream" he declared the practice leading to the origin of identity. By "one who goes against the stream" and "one who is inwardly firm" he declared the practice leading to the cessation of identity. By "one who has gone beyond," the ten states of one beyond training, the Worthy One, are stated. This is the meaning of the discourse.

113. Therein, what is the Teaching? For in this discourse, the four noble truths were taught. And the transcendence of the world of three elements.

Therein, what is the investigation guide? "Whoever indulges in sensual pleasures would do evil" and "whoever does not indulge in sensual pleasures would not do evil action" and "whoever has crossed over from these two planes has gone beyond" - whatever investigation there is, this is the investigation.

As for Fitness - "it fits in the discourses" or "it does not fit" - whatever investigation there is, this is fitness. As for Proximate Cause - for one who goes along with the stream, the proximate cause is the seven mental fetters. The doing of the unwholesome is the proximate cause of the unwholesome roots. For one who goes against the stream, the proximate cause is seeing as it really is. For one who is inwardly firm, the proximate cause is the unshakeable. "Gone beyond" - sometimes the proximate cause is the plane.

Therein, what is the Characteristic guide? Whoever goes along with the stream through the influence of craving. He goes through the influence of all mental defilements. Whoever strives against the stream. Against craving and all mental defilements, he strives against the stream. Whoever is established in himself, he is established in body, he is established in speech and mind. This is the Characteristic guide.

Therein, what is the fourfold array? Here in this discourse, what is the Blessed One's intention? Those who will not find delight in the practice of going along with the stream, they will strive against the stream - up to whatever plane, this is the intention. As for Conversion - here in this discourse, four discourses were taught.

Therein, what is the classification guide? Whoever indulges in sensual pleasures and does evil action. He is one who goes along with the stream - not definitely, even a stream-enterer indulges in sensual pleasures. And he does evil action conducive to that. Although even a trainee might do evil as declared in the discourse, yet he is not one who goes along with the stream - this should be answered analytically. One who does not indulge in sensual pleasures and does not do evil action is one who goes against the stream; not definitely all outsiders are without lust towards sensual pleasures and do not indulge in sensual pleasures; by that he does evil action - one who goes along with the stream, one who goes against the stream - this is the classification.

Therein, what is the reversal mode? The opposite is declared. As for Synonym - regarding sensual pleasures, there are object-sensuality and defilement-sensuality: forms, sounds, odours, flavours, touches, sons, wives, slaves, workmen and servants, and possessions.

"Description" means all worldlings are described by unity. "One who goes along with the stream" means described by the description of the occurrence of mental defilements. But those who are trainees, those persons are described by the description of Nibbāna. But those who are non-returners, they are described by the description of the unshakeable; this is the description.

"Descent" means whoever goes along with the stream, that is suffering. Whatever mental states are his, those are the origin of suffering. Whatever matter, this is the aggregate of matter; thus the five aggregates too are dependent origination; those mental defilements are included in the aggregate of mental activities, the mind-object sense base, the element of phenomena, and are described among the faculties.

"Correction" means by whatever beginning this discourse was taught, that beginning is entirely pure.

"Determination" means by one who goes against the stream, all stream-enterers are indicated either by unity; those who go against the stream of the underlying tendency of lust are trainees only, and the path and the trainee and the person who is inwardly firm.

One without lust is described by unity. "Gone beyond" means all Worthy Ones, all Individually Enlightened Ones, and Perfectly Enlightened Ones are described by unity.

"Requisite" means for one who goes along with the stream, the condition of evil friends is the cause of the prepossession of sensuality. For one who goes against the stream, there are two causes and two conditions up to the arising of right view; for him the attained path is the cause, the beginning is the condition, and the bodily portion of the mental. "Attribution" means this discourse is classified; there is no ground for attribution.

114. The discourse on the five benefits of teachings that have been heard, up to those thoroughly penetrated by view, should be done in detail. One who applies himself, strives, endeavours, when sick, at the time of death, having become a god, attains individual enlightenment. "That have been heard" means it is done through hearing the Good Teaching. And his mind is not thirsting for insight into phenomena through higher wisdom, nor is it unpenetrated; and this discourse was taught to five persons: to the faith-follower with soft faculties and with sharp faculties, and to the follower of the Teaching with sharp faculties and with soft faculties. But a person of deluded temperament who is not able to apply himself, to strive, to endeavour, as it really is, liberation according to concentration, at that moment, at that instant, at that second, shows the fruit. It is good that he declines; another is milked of that; but it does not become one with pleasant results. For him, in this very life, it is to be experienced in rebirth and successively. Therein, whatever person is a follower of the Teaching, if for him teachings have been heard, he, applying himself, attains. Whoever is a follower of the Teaching with soft faculties, he attains when sick. Whoever is a faith-follower with sharp faculties, he attains at the time of death. Whoever has soft faculties, he, having become a god, attains. When, having become a god, he does not attain, he does not attain individual enlightenment by that very lust for the Teaching, by that delight in the Teaching. Whoever applies himself, strives, endeavours regarding what has been heard, he perceives distinction from what was previously attained; perceiving, he attains. But if for one who is sick there is attention, applying himself there, he attains. But if at the time of death he is spiritually moved, applying himself there, he attains. But if nowhere is there spiritual urgency, for him, having become a god, being happy, the feet that have become the Teaching thus do not waver. He thus knows: "This is that Teaching and discipline in

which we formerly, when human beings, lived the holy life." Then, having become a god, he attains. Or being attached to the five types of divine sensual pleasure, dwelling in heedlessness, he by that wholesome root attains individual enlightenment.

That which by the utterance of another is well practised in speech, this is wisdom gained through learning. But whatever teachings are contemplated in mind, this is wisdom gained through reflection. That which is thoroughly penetrated by view, this is wisdom gained through meditative development. That which has been heard and practised in speech, and he attains final nibbāna in this very life, this person is a Worthy One. Whoever is reborn, having become a god, attains, and there attains final nibbāna, this is a non-returner. Whoever by that wholesome root attains individual enlightenment, this is a person arisen from previous exertion and accumulation.

"Teachings that have been heard" is the first plane of liberation; "practised in speech" is the second and third plane of liberation; "contemplated in mind" is the fourth plane of liberation; "thoroughly penetrated by view" is the fifth plane of liberation.

By liberation through what has been heard, whatever speech is thoroughly penetrated in speech, having heard through the stream of the gradual Teaching, one fulfils the aggregate of morality; contemplated in mind, one fulfils the aggregate of concentration; thoroughly penetrated by view, one fulfils the aggregate of wisdom.

"Teachings that have been heard are very learned" should be done in detail. This is the first characteristic of faith; "contemplated in mind" means: one dwells devoted to seclusion; it should be done in detail. This is the second characteristic of faith; "thoroughly penetrated by view" means: by the liberation of mind without mental corruptions, one understands "there is no more coming back to any state of being." This is the third characteristic of faith.

"Teachings that have been heard" shows the trainee, the Teacher shows. "Contemplated in mind" shows arahantship, the Teacher shows. "Thoroughly penetrated by view" shows the Truth-finder, the Worthy One, the Perfectly Enlightened One, the Teacher shows.

"Teachings that have been heard" shows the escape from sensual pleasures. "Contemplated in mind" shows the escape from the material element. "Thoroughly penetrated by view" shows the escape from the three elements. This is the meaning of the discourse.

115. Therein, what is the Teaching guide? In this discourse, three searches are taught: by teachings that have been heard, practised in speech, the path of serenity for the search for sensual pleasures. By those thoroughly penetrated by view, the path of serenity for the search for the holy life.

As for "investigation" - just as one attending to the discourse, investigating, obtains wisdom gained through learning. And "just as he attends" - just as the teachings heard, then one obtains wisdom gained through reflection. Just as one attends to phenomena in this very life, then one obtains wisdom gained through meditative development. This is the investigation.

Through learning, one obtains wisdom gained through learning. Through reflection, one obtains wisdom gained through reflection; through meditative development, one obtains wisdom gained through meditative development. There is this fitness.

As for "proximate cause" - "teachings that have been heard" is the proximate cause of hearing the Teaching. "Practised in speech" is the proximate cause of application. "Contemplated in mind" is the proximate cause of insight in accordance with the Teaching. "Contemplated by view" means contemplated by wisdom and also contemplated by view.

As for "fourfold array" - in this discourse, what is the Blessed One's intention? Those who are endowed with these two wisdoms, by them...

"One is quenched" discusses the path and fruit and the Nibbāna element without residue of clinging; by giving, one discusses the abandoning of gross mental defilements. By morality, of middling ones; by wisdom, one discusses subtle mental defilements; "through the elimination of lust, hate, and delusion, one is quenched" - and the plane is made.

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

"The skilful one abandons evil" - the path is stated;

"Through the elimination of lust, hate, and delusion, one is quenched" - he speaks of the path and fruit.

"For one who gives, merit increases, for one who is self-controlled" - by these three terms, the mundane wholesome root is stated. "Through the elimination of lust, hate, and delusion, one is quenched" - the supramundane wholesome root is stated.

"For one who gives, merit increases; for one who is self-controlled, enmity is not accumulated" - he discusses the plane of the worldlings. "The skilful one abandons evil" - he discusses the plane of the trainee. "Through the elimination of lust, hate, and delusion, one is quenched" - the plane of one beyond training is stated.

"For one who gives, merit increases; for one who is self-controlled, enmity is not accumulated" - the practice leading to the path is stated. "The skilful one abandons evil" - the liberation of the trainee. "Through the elimination of lust, hate, and delusion, one is quenched" - the liberation of one beyond training.

"For one who gives, merit increases, for one who is self-controlled, enmity is not accumulated" - this speaks of the teaching of mundane phenomena: talk on giving, talk on morality, talk on the path. "The skilful one abandons evil" - this is the observation of danger in the world. "Through the elimination of lust, hate, and delusion, one is quenched" - this is also penetrated through the gradual proclamation of the Teaching.

"For one who gives, merit increases" - by giving the gift of fearlessness to living beings, one gives safety to beings who abstain from killing living beings. Thus all training rules should be practised. "For one who is self-controlled, enmity is not accumulated" - having established oneself in morality, one restrains the mind; for

that one who is self-controlled, it goes to fulfilment. "Through the elimination of lust, hate, and delusion, one is quenched" - the two liberations. This is the discourse explanation.

116. Therein, what is the Teaching? What is taught in this discourse? Two fortunate destinations: gods and humans, and divine five types of sensual pleasure, and human. The description is by two terms. "For one who gives, merit increases, for one who is self-controlled, enmity is not accumulated, the skilful one abandons evil" - the path is stated. "Through the elimination of lust, hate, and delusion, one is quenched" - two elements of Nibbāna are taught: with residue of clinging and without residue of clinging. This is the Teaching.

As for Investigation - "for one who gives, merit increases" - by this first term, the way of making merit consisting of giving is stated. Therefore, for him, of the immediate wholesome mental states. By the second term... they go, the Dispensation leading to liberation - this is the intention. By not hearing, by inattention, and by non-penetration, the practice leading to the arising of identity is stated. By hearing, by attention, and by penetration, the practice leading to the cessation of identity is stated. This is the Conversion.

As for Classification - it is to be answered definitively. There is no plane for classification therein. As for Reversal - whatever five benefits, those by the opposite beginning with five, by that very same one attains in this very life; being reborn in that is another method.

As for Synonym - "teachings that have been heard" means whatever discourse, even seen, the wisdom faculty, even informed, even thoroughly penetrated by view, even made clear.

As for Description - "teachings that have been heard" means the Teaching is described by the description of ignorance. Attention is described by the description of gladness; even the present life is described by the description of benefit.

As for Descent - three wisdoms: in what is practised in speech, wisdom gained through learning; in what is contemplated in mind, wisdom gained through reflection; in what is thoroughly penetrated by view, wisdom gained through meditative development. These noble truths, faculties, arising of true knowledge, cessation of ignorance, dependent origination; among the faculties, three faculties; among the sense bases, included in the mind-object sense base; among the elements, included in the element of phenomena. As for Correction - whatever beginning, the entry of the discourse, is engaged.

As for Determination - "five benefits" - the benefits are described by distinction; "heard" - the noble expression is described by distinction; "and hearing the Teaching" - is described by unity.

As for Requisite - attending on the hearing of the Teaching is the condition; faith is the cause. "Contemplated in mind" - experiencing the meaning is the condition, experiencing the Teaching is the cause; "thoroughly penetrated by view" - hearing the Good Teaching and attention are the condition; wisdom gained through learning and wisdom gained through reflection are the cause. As for Attribution - the classified discourse, another method, arising in power does not exist. Therein is the plane for

attribution.

117. Therein, what is the discourse conducive to habituation and conducive to penetration? The verse "For one who gives, merit increases." "For one who gives" - the way of making merit consisting of giving is stated. "For one who is self-controlled, enmity is not accumulated" - the way of making merit consisting of morality is stated. "The skilful one abandons evil" - he declared the abandoning of greed and delusion and anger. "Through the elimination of lust, hate, and delusion, one is quenched" - he declared the removal of desire and lust for greed and delusion and anger. The verse "For one who gives, merit increases" - non-greed is a wholesome root. "For one who is self-controlled, enmity is not accumulated" - non-hate is a wholesome root. "For one who is self-controlled, enmity is not accumulated" - always without enmity, without hostility, through non-anger. "The skilful one abandons evil" - through the arising of knowledge, the cessation of not knowing. By the fourth term, through the elimination of lust, hate, and delusion, through the fading away of lust there is liberation of mind; through the elimination of delusion, through the fading away of ignorance there is liberation by wisdom - this is the investigation.

As for Fitness - one established in giving fulfils both. And one abandons stinginess. And merit increases. There is this fitness.

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

Therein, what is the characteristic? For one who gives, merit increases; for one who is self-controlled, enmity is not accumulated. For one who gives, enmity is not made; the skilful one abandons evil; through the elimination of lust, hate, and delusion, one is quenched; through the elimination of matter and through the elimination of feeling - by whatever matter one has been seen, by that the Truth-finder declaring might declare: through the elimination of matter, through dispassion, cessation - thus the five aggregates.

As for the Fourfold Array - here, what is the Blessed One's intention? Those who will desire great wealth? They will give gifts for the abandoning of dangers; those who desire freedom from enmity, they will abandon the five enmities; those who desire the wholesome, they will develop the eightfold path for the abandoning of the eight wrong courses. Those who wish to be quenched, they will abandon lust, hate, and delusion - this is the Blessed One's intention.

As for Conversion - whatever stinginess of one who does not give, whatever enmity of one without self-control, whatever non-abandoning of unwholesome evil - this is the description of suffering, not origin. By non-greed and by non-hate and by non-delusion, by the wholesome - these are the three wholesome roots. Their condition is the eight right courses - this is the path. Through the elimination of their lust, hate, and delusion - this is cessation.

Classification: "For one who gives, merit increases" - not definitely; whoever gives out of fear of royal punishment, and whoever gives to the virtuous by the use of what is not allowable, for him merit does not increase; he gives this gift with unwholesome intention, giving of punishment, giving of weapons, what is demeritorious increases, not merit. "For one who is self-controlled, enmity is not accumulated" - not definitely; what is the reason? Whoever sees the consequence pertaining to the present life: "If kings having seized me should cut off my hand, etc." by that self-control he does not make enmity. But whoever thus undertakes: "The result of killing living beings is evil," in this very life and in the future life, thus he abstains from the cause of all that is unwholesome. By this self-control, enmity is not accumulated.

Reversal: "For one who gives, merit increases" - for one who does not give, merit does not increase. Whatever consists of giving, for that, through self-control enmity is not accumulated; through lack of self-control, enmity is made. The skilful one abandons evil; the unskilful one does not abandon. "Through the elimination of lust, hate, and delusion, one is quenched" - having sent a messenger, having sent even a superior gift, I do not summon; but he himself, surrounded by the great Community of monks, has arrived at our dwelling place, and by us a council hall has been built; here we, having brought the one of ten powers, will have a blessing recited - having thought thus, they approached. "They approached the council hall" - on that day, it is said, having completed the decorative work in the council hall, they were just freed from the scaffolding. Buddhas by name are inclined to the forest, delighting in the forest; whether they would dwell within the village or not - therefore, having known the Blessed One's mind, "we will attend to him" - having thought thus, they approached the Blessed One. But now, having obtained his consent, wishing to attend to him, they approached the council hall. "Completely spread" - just as everything is spread, thus they approached the Blessed One. Here then those Malla kings, having attended to the council hall, having had the city streets swept, having raised banners, having set up golden plantain trees with pots, having made the whole city like scattered stars with garlands of lamps, "give milk to the milk-drinking children, having quickly fed the young boys, put them to sleep, do not make loud noise, today for one night the Teacher will dwell within the village itself, Buddhas by name desire quietness" - having had the drum circulated, themselves taking torches with handles, they approached the Blessed One. "Having put the Blessed One in front" - having put the Blessed One in front; there the Blessed One, seated in the midst of both monks and lay followers, shines exceedingly. Pleasing on all sides, golden-coloured, handsome, beautiful to behold, from the eastern side of the body, golden-coloured rays arising, occupy a space of eighty cubits in the sky. From the western side of the body, from the right hand, from the left hand, golden-coloured, below from the soles of the feet, coral-coloured rays arising, occupy a space of eighty cubits in the solid earth; thus all around, the six-coloured Buddha rays, shining, spreading, run about in a space of eighty cubits; all the directions, as if being scattered with golden champaka flowers, as if being sprinkled with streams of golden liquid flowing from a golden pot, as if surrounded by spread golden cloth, as if covered with the powder of kīṃsuka, kīṃsukāra, and kaṇikāra flowers raised by the verambha wind, the body shining with the radiance of a fathom from the eighty minor marks, resplendent with the thirty-two excellent marks, like the sky with risen stars, like a blooming lotus grove, like the coral tree of a hundred yojanas in full bloom, like thirty-two moons,

thirty-two suns, thirty-two wheel-turning monarchs, thirty-two kings of gods, thirty-two great Brahmās placed in succession - quenched; for one beyond training there is no quenching.

Synonym: "For one who gives, merit increases"; for one who rejoices, merit also increases. For one who concentrates the mind, and also by service, merit increases.

Description: "For one who gives, merit increases" - described by the description of destroying the support of non-greed. "For one who is self-controlled, enmity is not accumulated" - described by the description of destroying the support of non-hate; "the skilful one abandons evil" - described by the description of destroying the support of non-delusion.

Descent: in the five faculties, "for one who gives, merit increases"; "for one who is self-controlled, enmity is not accumulated" - by self-control, the aggregate of morality. Descended in the six faculties is restraint; this is the aggregate of concentration; "the skilful one abandons evil" - this is the aggregate of wisdom; "through the elimination of lust, hate, and delusion, one is quenched" - the aggregate of liberation. Among the elements, the element of phenomena; among the sense bases, the mind sense base.

Correction: by whatever beginning this discourse was taught, that beginning is pure.

Determination: "giving" is described by unity. Generosity, relinquishment, gift of the Teaching, gift of material things - eight kinds of giving should be done in detail; this is distinction. And for one who gives, it is not described by the description of unity. "Patience is blameless" - described by description. "Through the elimination of lust, hate, and delusion, one is quenched" - described by the description of obstructing energy.

"Requisite" means gladness is the condition for giving, non-greed is the cause. For self-control, wise attention is the cause, relinquishment is the condition. "The skilful one abandons evil" means seeing as it really is is the condition, the attainment of knowledge is the cause. "Through the elimination of lust, hate, and delusion, one is quenched" means the utterance of another and internally wise attention, and the path, are the cause and condition.

"Attribution" means the verse "For one who gives, merit increases" - for that one, morality also grows. Self-control also grows. "For one who is self-controlled, enmity is not accumulated." Other mental defilements also are not accumulated; whatever mental corruptions and vexations would arise conditioned by that, those also do not arise for him. "Through the elimination of lust, hate, and delusion, one is quenched" means through the elimination of lust and hate, through the elimination of the underlying tendency of lust, through the elimination of hate and delusion, one is quenched - the element of Nibbāna with residue of clinging and without residue of clinging also. This is the attribution.

In the Peṭakopadesa of the Elder Mahākaccāyana

The Concurrence Plane of the Mode of Conveying 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.

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