

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

1. The Collection of the Long Discourses - Commentaries
(1. Dīgha Nikāya - Aṭṭhakathā)
2. Commentary on the Great Chapter (2. Mahāvaggaṭṭhakathā)
9. Commentary on the Great Discourse on the Establishment of
Mindfulness (9. Mahāsatipaṭṭhānasuttavaṇṇanā)

[DN 22, PTS 2.290–2.315]



PaliVerse

1.The Collection of the Long Discourses - Commentaries

2. Commentary on the Great Chapter

9. Explanation of the Great Discourse on the Establishment of Mindfulness

Explanation of the Discussion on the Synopsis Section

373. "Thus have I heard" - this is the Discourse on the Great Establishments of Mindfulness. Herein this is the explanation of terms not previously explained - "Monks, this is the one-way path" - why did the Blessed One speak this discourse? Because of the ability of the inhabitants of the Kuru country to receive profound teaching. It is said that the monks, nuns, male lay followers, and female lay followers inhabiting the Kuru country, because of the accomplishment of climate, conditions, and so on of that country, through the use of suitable climate and conditions, always have healthy bodies and healthy minds. They, through the healthiness of mind and body, with the power of wisdom thus supported, are able to receive profound talk. Therefore the Blessed One, seeing this ability of theirs to receive profound teaching, having included the meditation subject within arahantship in twenty-one places, spoke this Discourse on the Great Establishments of Mindfulness of profound meaning. For just as a man, having obtained a golden casket, might place various flowers therein, or else having obtained a golden chest, might place the seven treasures therein, so the Blessed One, having obtained the assembly of the inhabitants of the Kuru country, expounded the profound teaching. For that very reason, here he also taught other discourses of profound meaning: in this Dīgha Nikāya the Mahānidāna, in the Majjhima Nikāya the Satipaṭṭhāna, the Simile of the Heartwood, the Simile of the Tree, the Raṭṭhapāla, the Māgaṇḍiya, the Conducive to the Imperturbable, and other discourses too.

Furthermore, in that province the four assemblies by nature dwell devoted to the pursuit of the development of the establishments of mindfulness; even the retinue of slaves and labourers speak only talk connected with the establishments of mindfulness. Even at water-fords, thread-spinning places, and so on, pointless talk does not occur at all. If any woman, when asked "Mother, which development of the establishment of mindfulness do you attend to?" says "Nothing," they reproach her: "Shame on your life! Even though alive, you are like one dead." Then, having admonished her "Do not do thus again from now on," they have her learn a certain establishment of mindfulness. But whoever says "I attend to such-and-such an establishment of mindfulness," having given her applause saying "Good! Good!" they praise her with such words as "Your life is a life well-lived, you have indeed attained human existence, the Perfectly Enlightened One arose for your benefit." And not only those of human birth here are engaged in the attention to the establishments of mindfulness, but even animals dwelling in dependence on them.

Herein is this story - It is said that a certain actor, having taken a young parrot, went about training it. He, having dwelt near the nuns' quarters, at the time of departure, having forgotten the young parrot, went away. The female novices, having taken it, looked after it. They gave it the name Buddharakkhita. One day, having seen it sitting in front, the great elder nun said - "Buddharakkhita." "What is it, lady?" "Do you have any meditation attention?" "There is not, lady." "Friend, for one dwelling near those gone forth, it is not proper to be with a heedless individuality; some attention should be desired. But you will not be able to do anything else; recite 'bone, bone.'" He, standing firm in the elder nun's exhortation, goes about reciting "bone, bone."

One day, right early, having perched on the top of the gateway, while it was warming itself in the morning sun, a bird seized it with its claws. It made the sound "kiri kirī." The female novices, having heard, saying "Ladies, Buddharakkhita has been seized by a bird; let us free him," having taken clods of earth and so on, having pursued, freed him. Having brought it and placed it in front, the elder nun said - "Buddharakkhita, at the time when you were seized by the bird, what did you think?" "No, lady, I did not think of anything else; a heap of bones was carrying away a heap of bones; in which place will it be scattered - thus, lady, I thought only of a heap of bones." "Good, good, Buddharakkhita, in the future this will be a condition for the destruction of your existence." Thus there even animals were engaged in the attention to the establishments of mindfulness. Therefore the Blessed One, generating in them the very understanding of the establishments of mindfulness, spoke this discourse.

Therein, "one-way" (ekāyano) means one path. For the path has -

"Path, road, way, track, straight road, highway;
Boat, crossing, bridge, raft, and mattress-walkway."

Many names. Here it is stated by the name "path" (ayana), therefore in "Monks, this is the one-way path," the meaning should be understood thus: "This, monks, is one path, not a road that divides in two." Or alternatively, "to be travelled by one" means one-way (ekāyano). "By one" means having abandoned the company of groups, by one who is withdrawn, with a secluded mind. "To be travelled" means to be practised; or "they travel by means of this," thus it is a path (ayano); the meaning is they go from saṃsāra to Nibbāna. The path of one is one-way (ekāyano). "Of one" means of the foremost. And the Blessed One is the foremost of all beings; therefore it means "of the Blessed One." Although indeed others also travel by it, even this being so, that path belongs to the Blessed One alone, because it was produced by him. As he said: "For that Blessed One, brahmin, is the producer of the unarisen path" and so on. Or alternatively, "it goes" (ayati) thus it is a path (ayano); the meaning is it goes, it proceeds. "It goes in one" (ekasmiṃ ayano) means one-way (ekāyano); it means it proceeds in this Teaching and discipline only, not elsewhere. As he said - "In this Teaching and discipline, Subhadda, the noble eightfold path is found." This is merely a difference in teaching; in meaning, however, it is just one. Furthermore, "it goes to one" (ekaṃ ayati) means one-way (ekāyano). It means that although in the preliminary stage it proceeds by various approaches of meditative development, in the later stage it goes to one Nibbāna alone. As Brahmā Sahampati said -

"The one who sees the end of birth's destruction,

Understands the one-way path, compassionate for welfare;
By this path they crossed before,
Will cross, and those who are crossing the flood."

Some, however, following the method of the verse "They do not go to the beyond twice," say "one-way" because one goes to Nibbāna once; that is not fitting. For this meaning should have the phrasing "going once" (*sakim ayano*). If, however, one were to say it by construing the meaning thus: "it has one going, one course, one occurrence," the phrasing would fit, but the meaning does not fit in either way. Why? Because here the preliminary-stage path is intended. For the preliminary-stage establishment of mindfulness path, which operates with the four objects beginning with the body, is intended here, not the supramundane; and that goes many times, and its going is manifold.

Even formerly there was indeed a discussion among the great elders regarding this term. The Elder Tipiṭaka Cūḷanāga said it is the preliminary-part establishment-of-mindfulness path. But his teacher, the Elder Tipiṭaka Cūḷasuma, said it is a mixed path. "The preliminary part, venerable sir?" "Mixed, friend." But when the teacher spoke again and again, without rejecting him, he remained silent. They rose up without having settled the question. Then the teacher elder, while going to the bathing chamber, thinking "The mixed path was stated by me, but Cūḷanāga, having taken it as the preliminary-part path, speaks thus; what indeed is the determination here?" - turning over the discourse from the beginning, observed at this passage: "Whoever, monks, would develop these four establishments of mindfulness in this way for seven years." A supramundane path, having arisen, remaining for seven years - there is no such thing; the mixed path stated by me is not tenable. Having known that what was seen by Cūḷanāga, namely the preliminary-part path alone, is tenable, when the hearing of the Teaching was announced on the eighth day, he went.

The elders of old, it is said, were lovers of hearing the Teaching; upon merely hearing the sound, saying "I first, I first," they would enter all at once. And on that day it was the turn of the Elder Cūḷanāga; so having sat down on the Teaching seat and having taken the fan, when the preliminary verses had been recited, this occurred to the elder who was standing behind the seat - "I shall not speak having sat down in a secret place." For the elders of old are without envy. They do not go about carrying their own personal preference aloft like a load of sugar-cane; they accept only what is reasonable and give up what is unreasonable. Therefore the elder said "Friend Cūḷanāga." He, thinking the sound was like that of his teacher, setting aside the Teaching, said "What is it, venerable sir?" "Friend Cūḷanāga, the mixed path stated by me is not tenable; the preliminary-part establishment-of-mindfulness path stated by you alone is tenable." The Elder thought - "Our teacher is one who has mastered all the scriptures, a master of the Triple Canon, one of learned wisdom; if this question confounds even such a monk, in the future my fellow monks will be confounded by this question; having taken a discourse, I shall make this question settled" - from the Paṭisambhidāmagga: "The one-way path is called the preliminary-part establishment-of-mindfulness path."

Of paths, the Eightfold is foremost; of truths, the four terms;

Dispassion is foremost of phenomena, and of two-footed beings, the one with vision.

This is the very path, there is no other, for the purification of vision;
Do you indeed follow this, the crushing of Māra's army;
Having indeed followed this, you will make an end of suffering.

Having brought the discourse, he established it.

"Path": in what sense is it a path? In the sense of going to Nibbāna, and in the sense of being sought by those who desire Nibbāna. "For the purification of beings" means for the purpose of purification of beings whose minds are defiled by stains such as lust and so on, and by impurities such as covetousness and wrong greed and so on. For thus, by this very path, beginning with the Buddhas named Taṇhaṅkara, Medhaṅkara, Saraṇaṅkara, and Dīpaṅkara, who arose in a single cosmic cycle beyond four incalculable periods exceeding a hundred thousand cosmic cycles from now, and ending with Sakyamuni - many Perfectly Enlightened Ones, many hundreds of Individually Enlightened Ones, noble disciples who have passed beyond the path of counting - all these beings, having washed away the stain of the mind, attained supreme purification. But by way of the stain of matter, there is no description of defilement and cleansing at all. For thus -

"Through defiled matter, young men become defiled;
Through pure matter they become purified - this was not declared by the great sage.

Through defiled mind, young men become defiled;
Through pure mind they become purified - thus was said by the great sage."

As he said - "Through the defilement of the mind, monks, beings become defiled; through the cleansing of the mind, they become purified." And that cleansing of the mind comes about through this path of the establishments of mindfulness. Therefore he said "for the purification of beings."

"For the transcendence of sorrow and lamentation" means for the transcendence, for the abandoning of sorrow and lamentation - this is the meaning. For this path, when developed, leads to the transcendence of sorrow as in the case of the minister Santati and others, and to the transcendence of lamentation as in the case of Paṭācārā and others. Therefore he said "for the transcendence of sorrow and lamentation." Although indeed the minister Santati -

"Whatever was before, purify that; let there be no possession for you afterwards;
If you do not grasp in the middle, you will live at peace."

Having merely heard this verse, he attained arahantship together with the analytical knowledges. Paṭācārā -

"Sons are not for shelter, nor father nor even relatives;
For one overcome by the Ender, there is no protection among kin."

Having heard this verse, she became established in the fruition of stream-entry. But since there is no meditative development without touching upon some phenomenon among body, feelings, mind, and mental phenomena, therefore they too should be understood as having transcended sorrow and lamentation by this very path.

"For the passing away of pain and displeasure" means for the passing away, for the cessation of these two - bodily pain and mental displeasure - this is the meaning. For this path, when developed, leads to the passing away of pain as in the case of the Elder Tissa and others, and to the passing away of displeasure as in the case of Sakka and others.

Herein this is the illustration of the meaning - It is said that in Sāvattthī, a householder's son named Tissa, having abandoned forty crores of gold, having gone forth, dwelt in a forest without villages. His youngest brother's wife sent five hundred bandits, saying "Go, deprive him of life." They, having gone, surrounded the elder and sat down. The elder said - "Why have you come, lay followers?" "We shall deprive you of life." "Accept my surety, lay followers, and grant me life for just one night." "Who will be your surety, ascetic, in this place?" The elder, having taken a large stone, having broken both his thigh-bones, said "The surety is sufficient, lay followers." They, having withdrawn, made a fire at the head of the walking path and lay down. For the elder, having suppressed the painful feeling, as he reviewed his morality, in dependence on his pure morality, joy and gladness arose. Then, gradually developing insight, having practised the ascetic duty throughout the three watches of the night, at the break of dawn he attained arahantship and uttered this inspired utterance -

"Having broken both legs, I shall convince you;
I am troubled, I am ashamed of death with lust.

Having thus reflected, I saw clearly as it really is;
When the break of dawn arrived, he attained arahantship."

Another thirty monks too, having taken a meditation subject in the presence of the Blessed One, having entered the rains retreat at a forest monastery, having said "Friends, throughout the three watches of the night only the ascetic duty should be done; one should not come to each other's presence," dwelt thus. While they were doing the ascetic duty and dozing towards the break of dawn, a tiger, having come, seized one monk at a time and carried him away. Not a single one uttered even a word saying "A tiger has seized me." Thus, when five or ten monks had been devoured, on the Observance day, having asked "Where are the others, friends?" and having found out, having said "Now whoever is seized should say 'I have been seized,'" they dwelt thus. Then a tiger seized a certain young monk in the same manner as before. He said "A tiger, venerable sir." The monks, having taken walking sticks and torches, followed behind thinking "We shall rescue him." The tiger, having climbed up to a place with a cut-off bank where the monks could not go, began to devour that monk starting from his big toe. The others too said "Now, good person, there is nothing to be done by us; the distinction of monks becomes evident in such a situation." He, while lying right there in the tiger's jaws, having suppressed that feeling, developing insight, at the time when up to the ankles had been devoured, having become a stream-enterer, at the time when up to the knees had been

devoured, a once-returner, at the time when up to the navel had been devoured, having become a non-returner, while the heart-materiality had not yet been devoured, having attained arahantship together with the analytical knowledges, uttered this inspired utterance -

"Virtuous, accomplished in observances, wise, well concentrated;
Having followed a moment of negligence, with mind obstructed by a tiger.

Having seized me in the cage of the body, placed upon a rock;
Let the tiger devour me as it wishes, both bone and sinew;
I shall exhaust the defilements, I shall experience liberation."

There was also another elder named Pītamalla who, during his time as a householder, having taken the banner in three kingdoms, having come to the island of Tambapaṇṇi, having seen the king, and having been assisted by the king, one day while going past the doorway of a mat-seller's shop, having heard the "not yours" statement - "Materiality, monks, is not yours; abandon it; that abandoned by you will be for your welfare and happiness for a long time" - he reflected "Indeed materiality is not one's own, nor is feeling." He, having made that very thing his goad, having gone forth, having gone to the Great Monastery, having requested the going forth, having gone forth, having been fully ordained, having mastered the two matrices, having taken thirty monks, having gone to the courtyard of Gabalavāliya, practised the ascetic duty. When his feet could no longer bear him, he walked on his knees. One night a deer-hunter, imagining him to be a deer, struck him. The spear, having pierced through, went out the other side. He, having had that spear removed, having had the wound openings filled with grass rolls, having had himself seated on the surface of a rock, having asked for permission, having developed insight, having attained arahantship together with the analytical knowledges, having declared his attainment to the monks who had come at the sound of his coughing, uttered this inspired utterance -

"The saying of the Buddha, the foremost, the supreme teacher of all the world:
This materiality is not yours; you should abandon it, monks.

"Impermanent indeed are activities, having the nature of arising and falling;
Having arisen, they cease; their appeasement is happiness."

Thus, for now, this path leads to the passing away of pain, as in the case of the Elder Tissa and others.

But Sakka, the lord of the gods, having seen his own fivefold advanced signs, threatened by the fear of death, with displeasure arisen, having approached the Blessed One, asked a question. He, at the conclusion of the answering of the question on equanimity, together with eighty thousand deities, became established in the fruition of stream-entry. And that rebirth of his became just as before.

Subrahmā too, the young god, surrounded by a thousand nymphs, experiences the success of heaven. Therein, five hundred nymphs, while picking flowers from a tree, passed away and arose in hell. He, reflecting "Why are they taking so long?", having known their state of being reborn in hell, investigating "How much indeed is my life

span?", having understood the utter elimination of his own life span, having seen the state of being reborn in that very hell after passing away, being frightened, having become exceedingly overcome with displeasure, thinking "The Teacher will remove this displeasure of mine, no other," having taken the remaining five hundred nymphs, having approached the Blessed One, asked a question -

"This mind is constantly fearful, this mind is constantly agitated;
Regarding troubles that have not arisen, and also those that have arisen;
If there is a state free from fear, tell me that, I who am asked."

Thereupon the Blessed One said to him -

"Not apart from awakening and austerity, not apart from restraint of the faculties;
Not apart from the relinquishment of all, I see no safety for a living being."

He, at the conclusion of the teaching, together with five hundred nymphs, having become established in the fruition of stream-entry, having made that success lasting, went to the heavenly world itself. Thus this path, when developed, should be understood as leading to the passing away of displeasure, as for Sakka and others.

"For the achievement of the true method" means the true method is called the noble eightfold path; for the achievement of that, for the attainment - thus it has been said. For this mundane establishment of mindfulness path, when developed in the preliminary stage, leads to the achievement of the supramundane path. Therefore he said "for the achievement of the true method." "For the realisation of Nibbāna" means for the realisation of the Deathless that has received the name Nibbāna because of being free from the weaving of craving; it means for the personal witnessing - thus it has been said. For this path, when developed, gradually accomplishes the realisation of Nibbāna. Therefore he said "for the realisation of Nibbāna."

Therein, although when "for the purification of beings" is said, the transcendence of sorrow and so on are already established in meaning, yet except for those skilled in the method of the Dispensation, they are not obvious to others; and the Blessed One does not first make people skilled in the method of the Dispensation and afterwards expound the Teaching. But by that very discourse he informs of this and that meaning. Therefore, here, whatever meaning the one-way path accomplishes, showing that by making it obvious, he said beginning with "for the transcendence of sorrow and lamentation." Or because whatever purification of beings comes about through the one-way path, that comes about through the transcendence of sorrow and lamentation. The transcendence of sorrow and lamentation comes about through the passing away of pain and displeasure; the passing away of pain and displeasure comes about through the achievement of the true method; the achievement of the true method comes about through the realisation of Nibbāna. Therefore, showing this order too, having said "for the purification of beings," he said beginning with "for the transcendence of sorrow and lamentation."

Furthermore, this is a speaking of praise of the one-way path. For just as the Blessed One - "I will expound to you, monks, the Teaching, good in the beginning, good in the middle, good in the end, with meaning and with phrasing; I will reveal the holy life that is complete in its entirety and pure, that is to say, the six sets of six" - spoke

praise of the teaching of the six sets of six with eight terms. And just as in the teaching of the noble lineages, "Monks, there are these four noble lineages, primordial, long-standing, traditional, ancient, unmixed, unmixed before, are not being mixed, will not be mixed, not rejected by ascetics, brahmins, and the wise" - he spoke praise with nine terms; so too of this one-way path he spoke praise with seven terms beginning with "for the purification of beings." If one asks why, for the purpose of generating enthusiasm in those monks. For having heard the speaking of praise, those monks, thinking "This path, it is said, destroys four misfortunes - sorrow which is a burning of the heart, lamentation which is a confused wailing of speech, pain which is bodily unpleasantness, and displeasure which is mental unpleasantness - and brings three distinctions - purification, the true method, and Nibbāna," with enthusiasm arisen, will think that this proclamation of the Teaching should be learned, mastered, retained, recited, and this path should be developed. Thus he spoke praise for the purpose of generating enthusiasm in those monks. Like blanket merchants and others speaking the praise of blankets and so on.

Just as when a merchant of pale-yellow woollen blankets worth a hundred thousand proclaims "Take the blankets!", people do not yet know what kind of blanket it is. For hair blankets, horse-hair blankets, and so on, which are foul-smelling and rough to the touch, are also called simply "blankets." But when he proclaims that it is a Gandhāran red blanket, fine, bright, and pleasant to the touch, then those who can afford it take it. Those who cannot afford it also wish to see it; just so, even when it is said "Monks, this is the one-way path," it is not yet well-known as such and such a path. For paths of many kinds that do not lead to liberation are also called simply "paths." But when "for the purification of beings" and so on is stated, thinking "This path, it seems, destroys four dangers and brings three distinctions," with enthusiasm arisen, they will think "This proclamation of the Teaching should be learned, mastered, retained, and recited, and this path should be developed" - speaking praise, he said beginning with "for the purification of beings." And just as the simile of the merchant of pale-yellow woollen blankets worth a hundred thousand; so too the similes of merchants of refined Jambunada gold, water-purifying gem jewels, well-purified pearl jewels, coral, and so on should be brought in here.

"Yadidaṃ" is an indeclinable particle; "which are these" is its meaning. "Four" is a numerical delimitation. By that, it explains the delimitation of the establishments of mindfulness as neither less than that nor more. "Establishments of mindfulness" means the three establishments of mindfulness, the domain of mindfulness, the Teacher's transcendence of aversion and compliance regarding disciples practising in three ways, and mindfulness itself. "Monks, I will teach the origin and passing away of the four establishments of mindfulness. Listen to that... etc. And what, monks, is the origin of the body? From the origin of nutriment is the origin of the body" - in such passages, the domain of mindfulness is called "establishment of mindfulness." Likewise in such passages as "the body is the establishing, not mindfulness; but mindfulness is both the establishing and mindfulness." Its meaning is - "Establishment" (paṭṭhāna) means that in which something is established (patiṭṭhāti). What is established? Mindfulness. The establishment of mindfulness is the establishment of mindfulness (satipaṭṭhāna); or alternatively, "establishment" means the principal place (padhānaṃ ṭhānaṃ). The establishment of mindfulness is the establishment of mindfulness, like the elephant station, the horse station, and so on.

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

If so, why is "establishments of mindfulness" in the plural? Because of the multiplicity of mindfulness. For these mindfulnesses are many by way of the distinction of objects. Then why is "path" in the singular? Because of unity in the meaning of path. For all four of these mindfulnesses arrive at unity in the meaning of path. For this was said: "Path": in what meaning is it a path? In the meaning of going to Nibbāna. And in the meaning of being sought by those desirous of Nibbāna. And all four of these, at the later stage, accomplishing their function regarding the objects beginning with the body, go to Nibbāna, and from the beginning they are sought by those desirous of Nibbāna; therefore all four are called one path. And this being so, by the connection of the words the teaching is indeed well-connected, as in such passages as "I will teach you, monks, the path that crushes Māra's army. Listen to that, etc. And what, monks, is the path that crushes Māra's army? That is to say, the seven factors of enlightenment" and so on. Just as "that which crushes Māra's army" and "the seven factors of enlightenment" are one in meaning, and only the phrasing here is different. So too "the direct path" and "the four establishments of mindfulness" are one in meaning, and only the phrasing here is different; therefore, because of unity in the meaning of path, the singular is used. The plural should be understood as being due to the multiplicity of mindfulness by way of the distinction of objects.

But why did the Blessed One state exactly four establishments of mindfulness, neither fewer nor more? For the welfare of those amenable to instruction. For among those amenable to instruction - those of craving temperament, those of view temperament, those having serenity meditation as vehicle, and those having insight meditation as vehicle - who proceed in two ways each according to dull and sharp faculties, for one of dull faculties with craving temperament, the gross establishment of mindfulness through observation of the body is the path of purification; for one of sharp faculties, the subtle establishment of mindfulness through observation of feeling. For one of view temperament too, for one of dull faculties, the establishment of mindfulness through observation of mind, which has not gone to excessive differentiation, is the path of purification; for one of sharp faculties, the establishment of mindfulness through observation of mental phenomena, which has gone to excessive differentiation, is the path of purification. And for one having serenity

meditation as vehicle, for one of dull faculties, the first establishment of mindfulness, whose sign is to be attained without difficulty, is the path of purification; for one of sharp faculties, the second, because of not settling on a gross object. For one having insight meditation as vehicle too, for one of dull faculties, the third, whose object has not gone to excessive differentiation; for one of sharp faculties, the fourth, whose object has gone to excessive differentiation. Thus exactly four were stated, neither fewer nor more.

Or, for the purpose of abandoning the illusions regarding beauty, pleasure, permanence, and self. For the body is unattractive, yet beings there are deranged by the illusion of beauty. For the purpose of abandoning that illusion through showing the nature of unattractiveness therein, the first establishment of mindfulness was stated. And even though feeling and so on are grasped as pleasant, permanent, and self, feeling is painful, mind is impermanent, mental phenomena are non-self, and beings therein are deranged by the illusions of pleasure, permanence, and self. For the purpose of abandoning those illusions through showing the nature of suffering and so on therein, the remaining three were stated. Thus, for the purpose of abandoning the illusions regarding beauty, pleasure, permanence, and self, exactly four were stated, neither fewer nor more - this should be understood. And not only for the purpose of abandoning illusions, but it should be understood that exactly four were stated also for the purpose of abandoning the four floods, bonds, mental corruptions, knots, clingings, and biases, and for the purpose of full understanding of the four kinds of nutriment. This is the method of the treatise for now.

In the commentary, however, this very thing is said: by way of destination and by way of coming together in unity, there is just one establishment of mindfulness; by way of object, there are four. Just as indeed in a city with four gates, those coming from the east, having taken goods produced in the eastern direction, enter the city itself through the eastern gate; from the south. From the west. Those coming from the north, having taken goods produced in the northern direction, enter the city itself through the northern gate; thus - this accomplishment should be understood. For the great city of Nibbāna is like the city, the eightfold supramundane path is like the gate, the body and so on are like the eastern direction and so on.

Just as those coming from the east, having taken goods produced in the eastern direction, enter the city itself through the eastern gate, so those coming by way of the approach of observation of the body, having developed observation of the body in fourteen ways, enter the one Nibbāna itself by the noble path arisen through the power of the development of observation of the body. Just as those coming from the south, having taken goods produced in the southern direction, enter the city itself through the southern gate, so those coming by way of the approach of observation of feelings, having developed observation of feelings in nine ways, enter the one Nibbāna itself by the noble path arisen through the power of the development of observation of feelings. Just as those coming from the west, having taken goods produced in the western direction, enter the city itself through the western gate, so those coming by way of the approach of observation of mind, having developed observation of mind in sixteen ways, enter the one Nibbāna itself by the noble path arisen through the power of the development of observation of mind. Just as those coming from the north, having taken goods produced in the northern direction, enter

the city itself through the northern gate, so those coming by way of the approach of observation of mental phenomena, having developed observation of mental phenomena in five ways, enter the one Nibbāna itself by the noble path arisen through the power of the development of observation of mental phenomena. Thus it should be understood that by way of destination and by way of coming together in unity, there is just one establishment of mindfulness; by way of object, only four are stated.

"Which four" is a question from the wish to speak. "Here" means in this Dispensation. "Monks" is an address to the persons who are recipients of the Teaching. "A monk" is an indication of the person who accomplishes the practice. Other gods and humans too indeed accomplish the practice, but because of the excellence of the practice and because of showing the state of being a monk, he said "a monk." For among those who receive the Blessed One's instruction, a monk is foremost, because of being a vessel for instruction of every kind. Therefore, because of being foremost, he said "a monk." But when he is taken, the rest are taken as well, just as in the king's procession and so on, by taking the king, the rest of the retinue is included. And whoever undertakes this practice, he is called a monk - thus also because of showing the state of being a monk through the practice, he said "a monk." For whether a practitioner be a god or a human being, he comes to be reckoned as a monk, as it is said -

"Even if adorned, should one practise righteously,
Peaceful, tamed, fixed in destiny, a practitioner of the holy life;
Having laid aside the rod towards all beings,
He is a brahmin, he is an ascetic, he is a monk."

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

"Observing the body" means one who has the habit of observing in the body, or one who is observing the body. Even though "in the body" has already been said, the second taking up of "body" in "observing the body" should be understood as done for the purpose of showing the defining without mixing, the resolution of compactness, and so on. By that, it is not one who observes feelings in the body, nor one who observes mind and mental phenomena, but rather one who observes the body only - thus, by showing only the mode of body observation in the subject matter termed "body," the defining without mixing has been shown. Likewise, one does not observe in the body a single phenomenon separate from the limbs and minor limbs, nor does one observe a woman or man separate from head-hairs, body-hairs, and so on; and even regarding that body which is here termed a collection of primary elements and derived matter consisting of head-hairs, body-hairs, and so on, one does not observe

a single phenomenon separate from primary elements and derived matter; but rather, just as one who observes the components of a chariot observes the collection of limbs and minor limbs, just as one who observes the constituent parts of a city observes the collection of head-hairs, body-hairs, and so on, just as one who peels apart the layers of a plantain trunk, just as one who unwraps an empty fist, one observes only the collection of primary elements and derived matter - thus, by seeing the subject matter termed "body" only as a collection in various ways, the resolution of compactness has been shown. For here no body separate from the aforesaid collection is seen, nor a woman, nor a man, nor any other phenomenon whatsoever; but beings make wrong adherence in various ways regarding what is merely a collection of the aforesaid phenomena. Therefore the ancients said:

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

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

It was said "for the purpose of showing the resolution of compactness and so on"; by the word "and so on," this meaning too should be understood here. For it has been said that this one observes the body in this body only, not as one who observes other phenomena. Just as people observe water even in a mirage that is not actually water, not so is one who observes the nature of permanence, happiness, self, and beauty in this body that is actually impermanent, suffering, non-self, and foul; but rather, one who observes the body is one who observes only the collection of modes of impermanence, suffering, non-self, and foulness - thus it has been said. Or alternatively, that body which is spoken of further on by the method beginning with "Here, monks, a monk, having gone to the forest, etc. he, mindful, breathes in" - the body spoken of as ending with the bone stage beginning with in-breaths and out-breaths and so on including the pulverised bones, and the body spoken of in the Paṭisambhidā as "here a certain one observes the earth body as impermanent, the water body, the fire body, the air body, the head-hair body, the body-hair body, the skin body, the hide body, the flesh body, the blood body, the sinew body, the bone body, the bone-marrow body" - because of the observation of all that in this very body, "observing the body in the body" - thus too the meaning should be understood.

Or alternatively, because of not observing anything whatsoever that could be grasped as "I" or "mine" in the body, but because of observing the various collections of phenomena such as head-hairs, body-hairs, and so on, the meaning should be seen thus: one who observes the body in the body, the body being termed a collection of phenomena beginning with head-hairs and so on.

Furthermore, by the method that has come in the Paṭisambhidā in due order beginning with "one observes this body as impermanent, not as permanent," because of observing the body termed a collection of modes beginning with the characteristic of impermanence and so on in its entirety, "observing the body in the body" - thus too the meaning should be seen. For thus this monk who has undertaken the practice of observing the body in the body observes this body as impermanent by means of the seven observations beginning with the observation of impermanence, not as permanent. One observes as suffering, not as happiness. One observes as non-self, not as self. One becomes disenchanted, does not delight; one becomes

dispassionate, does not find pleasure; one makes cease. One does not give rise to origin; one gives up, does not grasp. He, observing it as impermanent, abandons the perception of permanence; observing as suffering, abandons the perception of happiness; observing as non-self, abandons the perception of self; becoming disenchanted, abandons delight; becoming dispassionate, abandons lust; making cease, abandons origin; giving up, abandons grasping - thus it should be understood.

"Dwells" means moves about. "Ardent" means one who scorches the mental defilements in the three existences - thus ardour; this is a name for energy. One who has ardour is ardent. "Fully aware" means endowed with the knowledge termed full awareness. "Mindful" means endowed with mindfulness that comprehends the body. But because this one, having comprehended the object with mindfulness, observes with wisdom - for indeed there is no such thing as observation for one devoid of mindfulness - therefore he said: "But mindfulness, monks, I say is useful everywhere." Therefore here, by just this much - "one dwells observing the body in the body" - the establishment of mindfulness through observation of the body has been stated. Or alternatively, because for one who is not ardent, inner sluggishness creates an obstacle; one who is not fully aware becomes confused in the discernment of the means and the avoidance of what is not the means; one who is unmindful is incapable of not relinquishing the means and of not taking up what is not the means - therefore that meditation subject does not succeed for him. Therefore, it should be understood that this statement "ardent, fully aware, mindful" was said for the purpose of showing those qualities by whose power that succeeds.

Thus, having shown the factor of association of the establishment of mindfulness through observation of the body, now in order to show the factor of abandoning, "having removed covetousness and displeasure regarding the world" was said. Therein, "having removed" means having removed either by substitution of opposites removal or by suppression removal. "Regarding the world" means in that very body. For here the body is intended as "the world" in the sense of crumbling and disintegrating. But since covetousness and displeasure is not abandoned only in the body alone, it is abandoned in feelings and so on as well. Therefore "the five aggregates of clinging are the world" was said in the Vibhaṅga. Or because those phenomena are reckoned as the world, this was said by the method of extracting the meaning. But as for what was said - "Therein, what is the world? That same body is the world" - this is the very meaning here. "Having removed covetousness and displeasure regarding that world" - thus the connection should be seen. But since here by the taking up of covetousness, sensual desire, and by the taking up of displeasure, anger, are included, therefore it should be understood that by showing the two powerful states included among the hindrances, the abandoning of the hindrances has been stated.

Specifically, here by the removal of covetousness, the abandoning of compliance rooted in bodily success; by the removal of displeasure, the abandoning of opposition rooted in bodily failure; by the removal of covetousness, the abandoning of delight in the body; by the removal of displeasure, the abandoning of discontent with the development of the body; by the removal of covetousness, the abandoning of the attribution of what is not factual - beauty, pleasantness, and so on - to the body; and by the removal of displeasure, the abandoning of the denial of what is factual -

foulness, unpleasantness, and so on - in the body, has been stated. By that, the power of meditation and the proficiency in meditation of one who practises meditation have been shown. For this is the power of meditation, that is to say, one is free from compliance and opposition, overcomes discontent and delight, and is devoid of attributing what is not factual and denying what is factual. And being free from compliance and opposition, overcoming discontent and delight, not attributing what is not factual and not denying what is factual, one is proficient in meditation.

Another method: in "observing the body in the body," by the observation, the meditation subject has been stated. In "dwells," by the dwelling stated, the maintenance of the body by the meditator; in "ardent" and so on, however, by ardour, right striving; by mindfulness and full awareness, the universal meditation subject, or the means of maintaining the meditation subject. Or by mindfulness, serenity attained by means of observation of the body; by full awareness, insight; by the removal of covetousness and displeasure, the power of meditative development has been stated - thus it should be understood.

In the Vibhaṅga, however, regarding "observing," therein: "What is observation? Whatever wisdom, understanding, investigation, thorough investigation, investigation of phenomena, discernment, discrimination, counter-discrimination, erudition, proficiency, skill, analysis, thought, examination, understanding, intelligence, guidance, insight, full awareness, goad, wisdom, wisdom faculty, power of wisdom, knife of wisdom, mansion of wisdom, light of wisdom, radiance of wisdom, lamp of wisdom, jewel of wisdom, non-delusion, investigation of phenomena, right view - this is called observation. One who is endowed with this observation, fully endowed, approached, fully approached, attained, possessed of it - therefore one is called an observer. "Dwells" means moves, conducts himself, maintains, sustains, supports, walks, dwells - therefore it is called "dwells." "Ardent" - therein, what is ardour? Whatever mental arousal of energy, exertion, effort, striving, endeavour, enthusiasm, enthusiasm, strength, steadfastness, unflagging effort, not laying down the rod, not abandoning the burden, taking up the burden, energy, energy faculty, power of energy, right effort - this is called ardour. One who is endowed with this ardour, etc. possessed of it - therefore one is called ardent. "Fully aware" - therein, what is full awareness? Whatever wisdom, understanding, investigation, thorough investigation, investigation of phenomena, discernment, discrimination, counter-discrimination, erudition, proficiency, skill, analysis, thought, examination, understanding, intelligence, guidance, insight, full awareness, goad, wisdom, wisdom faculty, power of wisdom, knife of wisdom, mansion of wisdom, light of wisdom, radiance of wisdom, lamp of wisdom, jewel of wisdom, non-delusion, investigation of phenomena, right view - this is called full awareness. One who is endowed with this full awareness, etc. possessed of it - therefore one is called fully aware. "Mindful" - therein, what is mindfulness? Whatever mindfulness, recollection, recalling, mindfulness, remembering, retaining, non-floating, non-forgetting, mindfulness, mindfulness faculty, power of mindfulness, right mindfulness - this is called mindfulness. One who is endowed with this mindfulness, etc. possessed of it - therefore one is called mindful.

"Having removed covetousness and displeasure regarding the world" - therein, what is the world? That same body is the world. The five aggregates of clinging are also the world - this is called the world. Therein, what is covetousness? Whatever lust, passion, attraction, compliance, delight, passionate delight, mental passion - this is called covetousness. Therein, what is displeasure? Whatever mental discomfort, mental pain, uncomfortable and painful feeling born of mind-contact - this is called displeasure. Thus this covetousness and this displeasure are disciplined, thoroughly disciplined, calmed, appeased, allayed, passed away, completely passed away, applied, thoroughly applied, dried up, completely dried up, put an end to regarding this world; therefore it is said "having removed covetousness and displeasure regarding the world."

Thus the meaning of these terms has been stated. Together with that, this method of the commentary should be understood as it accords. This, for now, is the explanation of the meaning of the synopsis of the establishment of mindfulness through observation of the body.

Now regarding feelings. Mind. He dwells observing mental phenomena in mental phenomena, etc. "Having removed covetousness and displeasure regarding the world" - here, in "observing feelings in feelings" and so on, the purpose of the repetition of feelings and so on should be understood by the very method stated in the observation of the body. Observing feelings in feelings. Observing mind in mind. "Observing mental phenomena in mental phenomena" - here, however, "feeling" means the three feelings, and they are mundane only. Mind too is mundane, likewise mental phenomena. Their classification will become obvious in the detailed exposition section. But here, only in whatever way feelings should be observed, one observing them in that way should be understood as "observing feelings in feelings." This same method applies to mind and mental phenomena as well. And how should feelings be observed? First, pleasant feeling as suffering, unpleasant feeling as a dart, neither-unpleasant-nor-pleasant feeling as impermanent. As he said -

"He who saw pleasure as suffering, saw pain as a dart;
The peaceful neither-unpleasant-nor-pleasant, he saw it as impermanent;
He indeed is a monk of right vision, who will live at peace."

All of these should also be observed as "suffering." For this was said: "Whatever is felt, that is in suffering, I say." And they should be observed in terms of pleasure and pain as well. As he said "Pleasant feeling is pleasant in its presence and unpleasant in its change" - all should be expanded. Furthermore, they should be observed also by way of the seven observations beginning with impermanence. The remainder will become obvious in the detailed exposition section itself.

Regarding mind and mental phenomena too, first, consciousness should be observed by way of the diversity of distinctions such as object, predominance, conascence, plane, kamma, result, function, and so on, by way of the observations beginning with impermanence, and by way of the distinctions beginning with "with lust" and so on that have come in the exposition section. Mental phenomena should be observed by way of their individual characteristics and common characteristics, by way of the phenomenon of emptiness, by way of the seven observations beginning with impermanence, and by way of the distinctions beginning with "tranquil" and so on

that have come in the exposition section. The remainder is according to the method already stated. Certainly, here, for one in whom covetousness and displeasure have been abandoned regarding the world reckoned as the body, that has been abandoned regarding feelings and so on as well. However, it was stated everywhere by way of different persons and by way of the development of establishment of mindfulness at different mind-moments. Or, since what is abandoned in one place is abandoned in the remaining ones too, it should be understood that this was stated for the purpose of showing the abandoning therein as well.

The treatise on the synopsis section is completed.

Explanation of the Section on Breathing in the Observation of Body

374. Now, just as a skilled basket maker, wishing to make such utensils as coarse mats, smooth mats, baskets, boxes, containers, and so on, having obtained one large bamboo, having split it in four ways, then having taken each piece of bamboo and having split it, would make this and that utensil, just so the Blessed One, wishing to bring about manifold specific attainments for beings through the teaching of the establishments of mindfulness, having divided the one right mindfulness in four ways by way of object through the method beginning with "The four establishments of mindfulness. Which four? Here, monks, a monk dwells observing the body in the body," then having taken each establishment of mindfulness, classifying the body, he began to state the exposition section through the method beginning with "And how, monks."

Therein, "and how" and so on is a question from the wish to elaborate. Now here this is the meaning in brief - Monks, and in what manner does a monk dwell observing the body in the body? This is the method in all the question sections. "Here, monks, a monk" means monks, in this Dispensation, a monk. For here the word "here" is an illumination of the Dispensation that is the support of the person who produces all types of observation of the body, and a denial of such a state in other dispensations. For this has been said: "Here only, monks, is an ascetic, etc. The other doctrines are empty of other ascetics." Therefore it was said "in this Dispensation, a monk."

"Having gone to the forest, or having gone to the root of a tree, or having gone to an empty house" - this is an illustration of his adoption of a lodging suitable for the development of the establishment of mindfulness. For this monk's mind, which has for a long time been scattered among objects such as matter and so on, does not wish to enter the path of the meditation subject; like a chariot yoked to an untamed bull, it runs only along a side road. Therefore, just as a cowherd, wishing to tame an untamed calf that has grown up having drunk all the milk of an untamed cow, having removed it from the cow, having planted a large post to one side, would tie it there with a string. Then that calf, having struggled here and there, being unable to run away, would sit down close to or lie down close to that very post; just so, by this monk too, wishing to tame the corrupted mind that has for a long time been nourished by drinking the flavour of objects such as matter and so on, having removed it from objects such as matter and so on, having entered the forest, or the root of a tree, or an empty house, it should be tied there to the post of the object of the establishment of mindfulness with the string of mindfulness. Thus his mind, even though having struggled here and there, not obtaining the object formerly habitually practised,

being unable to cut the string of mindfulness and run away, sits close to and lies down close to that very object by way of access and absorption. Therefore the ancients said:

"Just as a man here would tie to a post a calf to be tamed;
So one should bind one's own mind firmly to the object with mindfulness."

Thus this lodging is suitable for development. Therefore it was said "this is an illustration of his adoption of a lodging suitable for the development of the establishment of mindfulness."

Furthermore, since this meditation subject of mindfulness of breathing, which is the chief among the observations of the body, the proximate cause for the specific attainment and the pleasant abiding in the present life of all Buddhas, Individually Enlightened Ones, and disciples, is not easy to accomplish without abandoning the vicinity of a village crowded with the sounds of women, men, elephants, horses, and so on, because sound is a thorn to meditative absorption. But in a forest without villages it is easy for one who practises meditation, having taken up this meditation subject, having produced the fourth meditative absorption of breathing, having made that very meditative absorption the foundation, having contemplated activities, to attain the highest fruition, arahantship; therefore, showing the suitable lodging for him, the Blessed One said beginning with "having gone to the forest, or."

For the Blessed One is like a teacher of the science of building-sites. Just as a teacher of the science of building-sites, having seen the ground for a city, having thoroughly examined it, advises "Build a city here," and when the city is safely completed, receives great honour from the royal family; just so, having examined the suitable lodging for one who practises meditation, he advises "Here one should devote oneself to the meditation subject," and then, when arahantship is attained in due course by the meditator devoting himself to the meditation subject there, he receives great honour thus: "The Blessed One is indeed a Perfectly Enlightened One."

But this monk is said to be like a panther. For just as a great panther king, having hidden in a thicket of grass, or a jungle thicket, or a mountain thicket in the forest, catches deer such as forest buffalo, elk, and boar; just so this monk, devoting himself to the meditation subject in the forest and so on, in due order attains the four paths and the four noble fruitions. Therefore the ancients said:

"Just as a panther, having hidden, catches deer;
Just so this son of the Buddha, engaged in exertion, gifted with introspection;
Having entered the forest, takes the highest fruit."

Therefore, showing the forest lodging as the ground suitable for the training born of effort, the Blessed One said beginning with "having gone to the forest, or." Beyond this, whatever should be said in this section on breathing, that has already been stated in the Visuddhimagga. "Just as, monks, a skilled turner, or" - for this is merely the simile, and "thus internally, or in the body" - this is merely the absorption - and therein what has not come has not come, the remainder has already come.

But regarding what has not come, therein "skilled" means clever. "Making a long turn" means when turning large drum-skins and the like, having stretched out the hands and feet, pulling long. "Making a short turn" means when turning small ivory needle-piercers and the like, slowly and gently pulling short. "Even so" means thus this monk too, by way of in-breaths and out-breaths occurring over a long duration and over a brief duration, breathing in long, he understands: "I breathe in long" etc. "I shall breathe out" - he trains. As he thus trains, four meditative absorptions arise on the sign of the in-breath and out-breath; he, having emerged from the meditative absorption, comprehends either the in-breaths and out-breaths or the factors of meditative absorption.

Therein, one whose work is the in-breath and out-breath reflects: "Upon what are these in-breaths and out-breaths dependent? They are dependent upon the sense-base. The sense-base means the material body; the material body means the four primary elements and derivative materiality" - thus he comprehends materiality. Then, the mental states having contact as the fifth, taking that as object, are mentality. Having thus comprehended mentality-materiality, seeking its condition, having seen the dependent origination beginning with ignorance, having crossed over uncertainty thinking "This is merely conditionally arisen phenomena with their conditions; there is no other being or person," having applied the three characteristics to mentality-materiality with its conditions, developing insight, he gradually attains arahantship. This is the gateway to deliverance for one monk up to arahantship.

The one whose work is meditative absorption too, having defined mentality-materiality thus: "Upon what are these factors of meditative absorption dependent? They are dependent upon the sense-base. The sense-base means the material body; the factors of meditative absorption are mentality; the material body is materiality," seeking its condition, having seen the mode of dependent conditions beginning with ignorance, having crossed over uncertainty thinking "This is merely conditionally arisen phenomena with their conditions; there is no other being or person," having applied the three characteristics to mentality-materiality with its conditions, developing insight, he gradually attains arahantship. This is the gateway to deliverance for one monk up to arahantship.

"Thus internally, or" means thus he dwells observing the body in the body of the in-breath and out-breath of oneself. "Or externally" means in the body of the in-breath and out-breath of another. "Or internally and externally" means at one time in the body of the in-breath and out-breath of oneself, at another time of another. By this, having set aside the well-practised meditation subject, the time of moving back and forth is stated. But at one time both of these are not obtainable.

"Or observing the nature of arising" means just as a smith's bellows and the tube of the bellows and the appropriate effort being dependent upon, the wind moves back and forth, so dependent upon the monk's material body and the nostrils and consciousness, the body of the in-breath and out-breath moves back and forth. The body and other phenomena are phenomena having the nature of arising; seeing them, one is said to "dwell observing the nature of arising in the body." "Or observing the nature of falling" means just as when the bellows are removed, the tube of the bellows is broken, and the appropriate effort is absent, that wind does not proceed,

just so when the body is broken, the nostrils are destroyed, and consciousness has ceased, the body of the in-breath and out-breath does not proceed - from the cessation of the body and so on there is the cessation of the in-breath and out-breath - thus seeing, one is said to "dwell observing the nature of falling in the body." "Or observing the nature of arising and falling" means at one time observing the arising, at another time observing the falling. "Or his mindfulness is established: 'There is a body'" means there is only the body, not a being, not a person, not a woman, not a man, not a self, not what belongs to a self, not I, not mine, not anyone, not anyone's - thus his mindfulness is established.

"Just for" - this is the determination of the limit of purpose. This is what is meant - that mindfulness which is established is not for any other purpose. Rather, it is just for the purpose of knowledge, progressively higher and higher, for the purpose of the measure of knowledge and for the purpose of the measure of mindfulness, for the purpose of the growth of mindfulness and full awareness - this is the meaning. "And he dwells independent" means he dwells independent by way of the dependence on craving and the dependence on wrong view. "And does not cling to anything in the world" means in the world, any materiality, or etc. or consciousness, he does not grasp as "this is my self or what belongs to a self." "Thus indeed" - the particle "pi" serves the purpose of combining, with reference to the meaning above. But by this passage, the Blessed One shows the conclusion of the teaching of the section on breathing.

Therein, the mindfulness that comprehends the in-breath and out-breath is the truth of suffering; the former craving that gave rise to it is the truth of origin; the non-continuance of both is the truth of cessation; the noble path that fully understands suffering, abandons the origin, and has cessation as its object is the truth of the path. Thus, having striven by way of the four truths, one attains peace - this is the outlet leading to arahantship for a monk who has applied himself by way of the in-breath and out-breath.

The section on breathing is concluded.

Explanation of the Section on Postures

375. Having thus analysed the observation of the body by way of the in-breath and out-breath, now in order to analyse it by way of the postures, he said beginning with "Furthermore." Therein, certainly even dogs, jackals, and so on, when going, know "we are going," but it was not said with reference to such knowing. For such knowing does not abandon the notion of a being, does not remove the perception of self, and is neither a meditation subject nor the development of the establishment of mindfulness. But this monk's knowing abandons the notion of a being, removes the perception of self, and is both a meditation subject and the development of the establishment of mindfulness. For this was said with reference to fully aware understanding thus: "Who goes? Whose is the going? Why does one go?" The same method applies in the case of standing and so on too.

Therein, who goes? No being or person whatsoever goes. Whose is the going? The going is not of any being or person whatsoever. Why does one go? One goes through the diffusion of the air element produced by the activity of consciousness. Therefore

he thus understands - The consciousness "I am going" arises; that generates air; the air generates intimation; through the diffusion of the air element produced by the activity of consciousness, the forward movement of the entire body is called going. The same method applies in the case of standing and so on too.

For therein too, the consciousness "I am standing" arises; that generates air; the air generates intimation; through the diffusion of the air element produced by the activity of consciousness, the raised state of the entire body from the base upwards is called standing. The consciousness "I am sitting" arises; that generates air; the air generates intimation; through the diffusion of the air element produced by the activity of consciousness, the bending of the lower body and the raised state of the upper body is called sitting. The consciousness "I am lying down" arises; that generates air; the air generates intimation; through the diffusion of the air element produced by the activity of consciousness, the horizontal stretching out of the entire body is called lying down.

For one thus understanding, it is thus: it is said "a being goes, a being stands," but in meaning there is no being whatsoever who is going or standing. But just as it is said "the cart goes, the cart stands," yet there is nothing called a cart that is going or standing, but when four oxen are yoked and a skilful charioteer drives, it is merely a conventional expression that "the cart goes, the cart stands" - just so, in the sense of not knowing, the body is like the cart, the mind-produced winds are like the oxen, and consciousness is like the charioteer. When the consciousness "I am going, I am standing" has arisen, the air element arises generating intimation, and through the diffusion of the air element produced by the activity of consciousness, going and so on proceed; then it is merely a conventional expression that "a being goes, a being stands, I am going, I am standing." Therefore he said -

"A boat by the force of the wind, an arrow by the force of the bowstring;
Just as they go, so this body goes, struck by the wind.

Just as a machine by the power of strings, so this by the power of the string of
consciousness;
Even this body-machine, being impelled, goes, stands, and sits down.

Who indeed is that being here, who without causes and conditions,
By one's own power, could stand or could go?"

Therefore, one who thus observes going and so on as proceeding solely by the power of causes and conditions should be understood as "when going he understands 'I am going,' or when standing, or when seated, or when lying down he understands 'I am lying down.'"

"Or in whatever way his body is disposed, he understands it accordingly" - this is an all-inclusive statement. This is what is meant - In whatever manner his body is disposed, he understands it accordingly. He understands that what is disposed in the manner of going is "going." He understands that what is disposed in the manner of standing, sitting, or lying down is "lying down."

"Thus internally, or" means thus he dwells observing the body in the body by comprehending the four postures of oneself. "Or externally" means by comprehending the four postures of another. "Or internally and externally" means he dwells observing the body in the body by comprehending the four postures at one time of oneself, at another time of another. But regarding "or observing the nature of arising" and so on, the arising and falling away of the aggregate of matter should be extracted in five ways by the method beginning with "from the origin of ignorance is the origin of matter." For with reference to that, "or observing the nature of arising" and so on is stated here. "Or his mindfulness is established: 'There is a body'" and so on is exactly the same as what was said before.

Here too, the mindfulness that comprehends the four postures is the truth of suffering; the former craving that gave rise to it is the truth of origin; the non-continuance of both is the truth of cessation; the noble path that fully understands suffering, abandons the origin, and has cessation as its object is the truth of the path. Thus, having striven by way of the four truths, one attains peace - this is the outlet leading to arahantship for a monk who comprehends the four postures.

The section on postures is concluded.

Explanation of the Section on the Four Kinds of Full Awareness

376. Having thus analysed the observation of the body by way of the postures, now in order to analyse it by way of the four kinds of full awareness, he said beginning with "Furthermore." Therein, "when going forward" and so on were explained in the Sāmaññaphala. "Thus internally, or" means thus by comprehending the four kinds of full awareness, he dwells observing the body in the body of oneself, or in the body of another, or at one time in the body of oneself, or at another time in the body of another. Here too, regarding "observing the nature of arising and falling away" and so on, the arising and falling away of the aggregate of matter alone should be extracted. The remainder is exactly the same as what was said.

Here, the mindfulness that comprehends the four kinds of full awareness is the truth of suffering; the former craving that gave rise to it is the truth of origin; the non-continuance of both is the truth of cessation; the noble path of the kind described is the truth of the path. Thus, having striven by way of the four truths, one attains peace - this is the outlet leading to arahantship for one monk who comprehends the four kinds of full awareness.

The section on the four kinds of full awareness is concluded.

Explanation of the Section on Attention to the Repulsiveness of the Body

377. Having thus analysed the observation of the body by way of the four kinds of full awareness, now in order to analyse it by way of attention to the repulsiveness, he said beginning with "Furthermore." Therein, whatever should be said regarding "this very body" and so on, all that has been stated in every way in detail in the Visuddhimagga in the meditation subject of mindfulness of the body. "Double-mouthed" means fitted with two openings, that is, below and above. "Of various kinds" means of diverse sorts.

Now here is the comparison of the simile - For the body made of the four great

elements is like the double-mouthed bag; therein, the thirty-two aspects beginning with head hairs are like the various kinds of grain mixed together and put in; one who practises meditation is like the man with eyes; just as the time when the various kinds of grain become obvious to one who has opened that bag and reviews it, so should be understood the time when the thirty-two aspects become clear to the meditator.

"Thus internally, or" means thus by comprehending head hairs and so on, he dwells observing the body in the body of oneself, or in the body of another, or at one time in the body of oneself, or at another time in the body of another. From here onwards, the method is the same as already stated. However, here the gateway to deliverance should be understood by making the connection thus: "The mindfulness that comprehends the thirty-two aspects is the truth of suffering." The remainder is similar to the preceding.

The section on attention to the repulsiveness is concluded.

Explanation of the Section on Attention on the Elements

378. Having thus analysed the observation of the body by way of attention to the repulsiveness, now in order to analyse it by way of attention on the elements, he said beginning with "Furthermore." Herein, this is the explanation of the meaning together with the correlation of the simile - Just as some butcher or his own pupil maintained with food and wages, having slaughtered a cow, having pierced through it, having made it into portion after portion at a crossroads, which is reckoned as the central place of the high roads going in the four directions, might be seated, just so a monk, because of being established in any manner whatsoever among the four postures, as it is placed, and because of being so placed, as it is disposed, reviews the body thus: "There are in this body the solid element, etc. the air element" - he reviews thus.

What is meant? Just as for a butcher, even while nourishing a cow, even while bringing it to the slaughter-house, even while having brought it there, tying it up, and placing it there, even while slaughtering it, even while seeing it slaughtered and dead, the perception "cow" does not disappear just so long as he has not cut it up and divided it into portions. But for him who, having divided it, is seated, the perception "cow" disappears, and the perception of meat arises. It does not occur to him thus - "I am selling a cow, these people are carrying away a cow." Rather, it occurs to him thus: "I am selling meat, these people are carrying away meat"; just so for this monk too, formerly in the time of being an ignorant worldling, whether as a householder or as one gone forth, the perception "a being" or "a person" does not disappear just so long as he does not review this very body, as it is placed, as it is disposed, according to the elements, having made the separation of compactness. But for one who reviews according to the elements, the perception of a being disappears, and the mind becomes established solely by way of the elements. Therefore the Blessed One said - "He reviews this very body, as it is placed, as it is disposed, according to the elements: 'There are in this body the solid element, the liquid element, the heat element, and the air element.' Just as, monks, a skilled butcher or, etc. the air element." For the meditator is like the butcher, the perception of a being is like the perception "cow," the four postures are like the crossroads,

reviewing according to the elements is like the state of being seated having divided into portions - this here is the explanation of the Pāḷi text. The treatise on the meditation subject, however, has been expanded in the Visuddhimagga.

"Thus internally, or" means thus by comprehending the four elements, he dwells observing the body in the body of oneself, or in the body of another, or at one time in the body of oneself, or at another time in the body of another. From here onwards, the method is the same as already stated. However, here the gateway to deliverance should be understood by making the connection thus: "The mindfulness that comprehends the four elements is the truth of suffering." The remainder is the same as before.

The section on attention on the elements is concluded.

Explanation of the Section on the Nine Charnel Ground Contemplations

379. Having thus analysed the observation of the body by way of attention on the elements, now in order to analyse it by the nine charnel ground sections, he said beginning with "Furthermore." Therein, "just as if he were to see" means as he might see. "Body" means a dead body. "Abandoned in a charnel ground" means thrown away in a cemetery. "Dead for one day it would be" means dead for one day. "Dead for two days it would be" means dead for two days. "Dead for three days it would be" means dead for three days. Like a blacksmith's bellows inflated by air, after the ending of life, through the state of swollenness that has arisen in due order, because of being bloated it is "bloated"; bloated itself is "uddhumātaka." Or, because of repulsiveness, what is contemptible as bloated is "uddhumātaka." "Discoloured" is said to mean of changed colour; discoloured itself is "vinīlaka." Or, because of repulsiveness, what is contemptible as discoloured is "vinīlaka." This is a designation for a corpse-body as if wrapped in a blue cloth, with red colour in the places where flesh is abundant, white colour in the places where pus has accumulated, and for the most part blue colour in the blue places. Pus oozing from the broken places or from the nine wound openings is "festering"; festering itself is "vipubbaka." Or, because of repulsiveness, what is contemptible as festering is "vipubbaka." "Festering" means having become festering, having reached such a condition.

"He this very body" means that monk compares, brings together with knowledge, this body of his own with that body. How? "This body too is of such a nature, will become thus, has not gone beyond this." This is what is meant - Due to the existence of these three phenomena - vitality, heat, and consciousness - this body is capable of standing, walking, and so on; but with their departure, this body too is of such a nature, is indeed of such a putrid intrinsic nature, will become thus, will become differentiated into bloating and so on, has not gone beyond this, has not transcended the state of bloating and so on. "Thus internally, or" means thus by comprehending the bloated and so on, he dwells observing the body in the body of oneself, or in the body of another, or at one time in the body of oneself, or at another time in the body of another.

"Being devoured" means having settled on the belly and so on, tearing and tearing out the belly-flesh, lip-flesh, eye-sockets and so on, being eaten. "With flesh and blood" means still connected with remaining flesh and blood. "Without flesh, smeared

with blood" means even when the flesh is eliminated, the blood does not dry up; with reference to that it was said "without flesh, smeared with blood." "Here" means in another direction. "Hand bone" means even the hand bone of sixty-four divisions, each and every one scattered separately. For the foot bone and so on too, the same method applies.

"More than a year old" means having passed beyond a year. "Rotten" means those standing in the open air become rotten after just more than a year through the contact of wind, heat, and rain; but those gone underground last for a longer time. "Reduced to powder" means having become powder upon powder, scattered about. "In all cases, he this very" means the explanation should be made according to the method stated, by way of being devoured and so on. "Thus internally, or" means thus by comprehending the being devoured and so on, up to the state of being reduced to powder, he dwells observing the body in the body of oneself, or in the body of another, or at one time in the body of oneself, or at another time in the body of another.

But standing here, the nine charnel ground contemplations should be connected together. For all those stated by the method beginning with "dead for one day or" are one; that beginning with "being devoured by crows or" is one; "a skeleton with flesh and blood, held together by sinews" is one; "without flesh, smeared with blood, held together by sinews" is one; "without flesh and blood, held together by sinews" is one; that beginning with "bones disconnected" is one; "bones white, the colour of shells" is one; "heaped up, more than a year old" is one; "rotten, reduced to powder" is one.

"Thus indeed, monks" - this he said while concluding the observation of the body after having shown the nine charnel ground contemplations. Therein, the mindfulness that comprehends the nine charnel ground contemplations is the truth of suffering; the former craving that gave rise to it is the truth of origin; the non-continuance of both is the truth of cessation; the noble path that fully understands suffering, abandons the origin, and has cessation as its object is the truth of the path. Thus, having striven by way of the four truths, one attains peace - this is the outlet leading to arahantship for monks who comprehend the nine charnel ground contemplations.

The section on the nine charnel ground contemplations is concluded.

And to this extent, the observation of body in fourteen sections is concluded, namely: the section on breathing, the section on postures, the section on the four kinds of full awareness, the section on attention to the repulsiveness of the body, the section on attention on the elements, and the sections on the nine charnel ground contemplations. Therein, only these two - the section on breathing and the section on attention to the repulsiveness of the body - are meditation subjects of absorption; but since the charnel ground contemplations are stated by way of observation of danger, the remaining twelve too are only meditation subjects of access concentration.

The observation of body is concluded.

Explanation of the Observation of Feeling

380. Thus, having spoken of the establishment of mindfulness through observation of the body in fourteen ways, the Blessed One, now wishing to speak of the observation of feelings in nine ways, said beginning with "And how, monks." Therein, "a pleasant feeling" means: the meaning is that when feeling a bodily or mental pleasant feeling, he understands "I feel a pleasant feeling." Therein, certainly even infants lying on their backs, when experiencing pleasure at the time of drinking mother's milk and so on, know "we feel a pleasant feeling," but it was not said with reference to such knowing. For such knowing does not abandon the notion of a being, does not remove the perception of self, and is neither a meditation subject nor the development of the establishment of mindfulness. But this monk's knowing abandons the notion of a being, removes the perception of self, and is both a meditation subject and the development of the establishment of mindfulness. For this was said with reference to fully aware experiencing thus: "Who feels? Whose is the feeling? Why is there feeling?"

Therein, "who feels?" - no being or person whatsoever feels. "Whose is the feeling?" - the feeling is not of any being or person whatsoever. "Why is there feeling?" - but his feeling is due to the sense-base and object alone; therefore he thus understands: "Having made this or that sense-base of pleasure and so on the object, it is feeling alone that feels; but with reference to the occurrence of feeling, 'I feel' is merely a conventional expression." One who thus observes that, having made the sense-base the object, it is feeling alone that feels, should be understood as "he understands 'I feel a pleasant feeling'" - like a certain elder at Cittala Mountain.

It is said that the elder, during a time of illness, groaning due to severe pain, was turning over again and again. A certain young monk said to him - "Which part of you, venerable sir, is hurting?" Friend, there is no separate place of hurting as such; having made the sense-base the object, it is feeling alone that feels. From the time of knowing thus, is it proper to endure, venerable sir? I shall endure, friend. Endurance, venerable sir, is better. The elder consented. The wind element split right up to the heart; the intestines on the small bed were heaped up. The elder showed the young monk: "Is it proper, friend, this much endurance?" The young monk remained silent. The elder, having applied evenness of energy, having attained arahantship together with the analytical knowledges, having become one who attains arahantship simultaneously, attained final Nibbāna.

And just as with pleasant, so with unpleasant, etc. When feeling a spiritual neither-unpleasant-nor-pleasant feeling, he understands "I feel a spiritual neither-unpleasant-nor-pleasant feeling." Thus the Blessed One, having spoken about the material meditation subject, when speaking about the immaterial meditation subject, because when spoken about by way of contact or by way of consciousness it is not obvious, it appears like darkness, but because of the obviousness of the arising of feelings, by way of feeling it becomes obvious; therefore, just as in Sakka's Question, here too he spoke about the immaterial meditation subject by way of feeling. Therein, the narrative beginning with "For the meditation subject is twofold: the material meditation subject and the immaterial meditation subject" should be understood by the very same method stated in Sakka's Question.

Therein, in "a pleasant feeling" and so on, this is yet another method of understanding: "he understands 'I feel a pleasant feeling'" means that at the moment

of pleasant feeling, due to the absence of unpleasant feeling, when feeling a pleasant feeling he understands "I feel only a pleasant feeling." Thereby, whatever unpleasant feeling existed before in the past, due to its present absence, and due to the prior absence of this pleasant feeling before now, feeling is impermanent, inconstant, subject to change; thus he is fully aware there. And this too was said by the Blessed One -

"At the time, Aggivessana, when one feels a pleasant feeling, at that time one does not feel an unpleasant feeling, nor does one feel a neither-unpleasant-nor-pleasant feeling; at that time one feels only a pleasant feeling. At the time, Aggivessana, when unpleasant, etc. When one feels a neither-unpleasant-nor-pleasant feeling, at that time one does not feel a pleasant feeling, nor does one feel an unpleasant feeling; at that time one feels only a neither-unpleasant-nor-pleasant feeling. Pleasant feeling indeed, Aggivessana, is impermanent, conditioned, dependently arisen, subject to destruction, subject to falling, subject to fading away, having the nature of cessation. Unpleasant feeling indeed, etc. Neither-unpleasant-nor-pleasant feeling indeed, Aggivessana, is impermanent, etc. Having the nature of cessation. Seeing thus, Aggivessana, a learned noble disciple becomes disenchanted with pleasant feeling, becomes disenchanted with unpleasant feeling, becomes disenchanted with neither-unpleasant-nor-pleasant feeling; being disenchanted, one becomes dispassionate; through dispassion, one becomes liberated; when liberated, there is the knowledge 'Liberated.' He understands: 'Birth is eliminated, the holy life has been lived, what was to be done has been done, there is no more of this state of being.'"

In "carnal pleasant feeling" and so on, carnal pleasant feelings means the six pleasurable feelings connected with the family life, based on the material gains of the five types of sensual pleasure. Spiritual pleasant feelings means the six pleasurable feelings connected with renunciation. Carnal unpleasant feelings means the six feelings of displeasure connected with the family life. Spiritual unpleasant feelings means the six feelings of displeasure connected with renunciation. Carnal neither-unpleasant-nor-pleasant feelings means the six neutral feelings connected with the family life. Spiritual neither-unpleasant-nor-pleasant feelings means the six neutral feelings connected with renunciation. Their classification has been stated in Sakka's Question.

"Thus internally, or" means thus by comprehending pleasant feeling and so on, he dwells observing feelings in feelings in one's own feelings, or in another's feelings, or at one time in one's own feelings, or at another time in another's feelings. "Or observing the nature of arising and falling" - but here, seeing the arising and falling of feelings by five and five ways beginning with "from the arising of ignorance is the arising of feeling," it should be understood thus: "He dwells observing the nature of arising in feelings, or he dwells observing the nature of falling in feelings, or at one time he dwells observing the nature of arising in feelings, or at another time he dwells observing the nature of falling in feelings." From here onwards, the method is the same as stated in the observation of the body. However, here the gateway to deliverance for the monk who comprehends feeling should be understood by making the connection thus: "The mindfulness that comprehends feeling is the truth of suffering." The remainder is just the same.

The observation of feeling is concluded.

Explanation of the Observation of Mind

381. Thus, having spoken of the establishment of mindfulness through observation of feeling in nine ways, now wishing to speak of the observation of mind in sixteen ways, he said beginning with "And how, monks." Therein, "with lust" means accompanied by the eightfold greed. "Without lust" means mundane wholesome and indeterminate. But since this is exploration and not a combination of mental factors, therefore here not even in a single term is the supramundane obtained. The remaining four unwholesome types of consciousness belong neither to the former term nor to the latter term. "With hate" means accompanied by the twofold displeasure. "Without hate" means mundane wholesome and indeterminate. The remaining ten unwholesome types of consciousness belong neither to the former term nor to the latter term. "With delusion" is twofold: accompanied by sceptical doubt and accompanied by restlessness. But since delusion arises in all unwholesome states, therefore the remaining ones are indeed applicable here too. For in this very dyad, the twelve unwholesome types of consciousness are exhausted. "Without delusion" means mundane wholesome and indeterminate. "Contracted" means affected by sloth and torpor. For this is called a shrunken mind. "Distracted" means accompanied by restlessness, for this is called a scattered mind.

"Exalted" means belonging to the fine-material-sphere and immaterial-sphere of existence. "Not exalted" means belonging to the sensual-sphere of existence. "Surpassed" means belonging to the sensual-sphere of existence. "Unsurpassed" means belonging to the fine-material-sphere and immaterial-sphere of existence. Even among those, the surpassed is the fine-material-sphere, and the unsurpassed is only the immaterial-sphere of existence. "Concentrated" means that for which there is either absorption concentration or access concentration. "Unconcentrated" means devoid of both kinds of concentration. "Liberated" means liberated by the liberations of substitution of opposites and suppression. "Unliberated" means devoid of both kinds of liberation. But for the liberations by eradication, cessation, and escape, there is simply no occasion here.

"Thus internally, or" means thus, by comprehending those beginning with lust, at whatever moment whatever consciousness occurs, observing each one in one's own mind, or in another's mind, or at one time in one's own mind, or at another time in another's mind, he dwells observing mind in mind. "Observing the nature of arising and falling" - but here, the arising and falling of consciousness should be extracted in five and five ways by the method "from the origin of ignorance is the origin of consciousness." From here onwards, the method is the same as already stated. However, here the gateway to deliverance for the monk who comprehends mind should be understood by making the term-connection thus: "The mindfulness that comprehends mind is the truth of suffering." The remainder is just the same.

The observation of mind is concluded.

Commentary on the Observation of Mind-Objects - Section on Hindrances

382. Having thus spoken of the establishment of mindfulness through observation of mind in sixteen ways, now wishing to speak of the observation of mental phenomena in five ways, he said beginning with "And how, monks." Furthermore, by the Blessed

One, in the observation of the body, the discernment of pure materiality was spoken of; in the observation of feeling and mind, the discernment of pure immateriality was spoken of. Now, in order to speak of the discernment of the mixed material and immaterial, he said beginning with "And how, monks." Or, in the observation of the body, only the discernment of the aggregate of matter was spoken of; in the observation of feeling, only the discernment of the aggregate of feeling; in the observation of mind, only the discernment of the aggregate of consciousness. Now, in order to speak also of the discernment of the aggregates of perception and mental activities, he said beginning with "And how, monks."

Therein, "existing" means found to be present by way of frequent occurrence. "Non-existing" means not found to be present by way of non-occurrence or by way of having been abandoned. "And how" means by whatever cause the arising of sensual desire occurs. "And understands that" means and understands that cause. Thus, by this method, the meaning should be understood in all terms.

Therein, through unwise attention to the sign of the beautiful, the arising of sensual desire occurs. "Sign of the beautiful" means: the beautiful itself is the sign of the beautiful, and a beautiful object is also the sign of the beautiful. "Unwise attention" means unskilful attention, wrong-path attention; attention regarding the impermanent as "permanent," or regarding suffering as "happiness," or regarding non-self as "self," or regarding the unattractive as "beautiful." For one who frequently engages in that therein, sensual desire arises. Therefore the Blessed One said - "There is, monks, the sign of the beautiful; frequently giving unwise attention to it - this is the nutriment for the arising of unarisen sensual desire, or for the increase and expansion of arisen sensual desire."

But through wise attention to the sign of foulness, its abandoning occurs. "Sign of foulness" means both foulness itself and a foul object. "Wise attention" means skilful attention, path-attention; attention regarding the impermanent as "impermanent," or regarding suffering as "suffering," or regarding non-self as "non-self," or regarding the unattractive as "unattractive." For one who frequently engages in that therein, sensual desire is abandoned. Therefore the Blessed One said - "There is, monks, the sign of foulness; frequently giving wise attention to it - this is the nutriment for the non-arising of unarisen sensual desire, or for the abandoning of arisen sensual desire."

Furthermore, six factors lead to the abandoning of sensual desire: learning the sign of foulness, pursuit of the development of foulness, guarding the doors of the sense faculties, moderation in eating, good friendship, and suitable talk. For even for one who learns the tenfold sign of foulness, sensual desire is abandoned; also for one who develops it; also for one with closed doors in the sense faculties; also for one moderate in food, who, when there is an allowance of four or five morsels, drinks water and has the habit of sustaining himself. For that very reason it was said -

"Four or five morsels, without eating, one should drink water;
This is sufficient for comfortable abiding, for a resolute monk."

Sensual desire is also abandoned for one who associates with good friends delighting in the development of foulness, such as the Elder Asubhakammika Tissa; it is abandoned through suitable talk based on the ten foulnesses while standing, sitting, and so on. Therefore it was said - "Six factors lead to the abandoning of sensual desire." But for one whose sensual desire has been abandoned by these six factors, he understands that through the path of arahantship there is non-arising in the future.

But through unwise attention to the sign of aversion, the arising of anger occurs. Therein, aversion itself is the sign of aversion, and the object of aversion is also the sign of aversion. Unwise attention has the same characteristic everywhere. For one who frequently gives that unwise attention to that sign, anger arises. Therefore the Blessed One said - "There is, monks, the sign of aversion; frequently giving unwise attention to it - this is the nutriment for the arising of unarisen anger, or for the increase and expansion of arisen anger."

But through wise attention to the liberation of mind through friendliness, its abandoning occurs. Therein, when "friendliness" is said, both absorption and access are applicable. "Liberation of mind" means only absorption. Wise attention has the characteristic already stated. For one who frequently gives that wise attention therein, anger is abandoned. Therefore the Blessed One said - "There is, monks, the liberation of mind through friendliness; frequently giving wise attention to it - this is the nutriment for the non-arising of unarisen anger, or for the abandoning of arisen anger."

Furthermore, six qualities lead to the abandoning of anger: learning the sign of friendliness, pursuit of the development of friendliness, reviewing the ownership of actions, abundance of reflection, good friendship, and suitable talk. For anger is abandoned even for one who learns friendliness by way of any one among the specified, unspecified, and directional pervading, and also for one who develops friendliness by way of specified and unspecified pervading. "You, being angry with him, what will you do? Will you be able to destroy his morality and so on? Surely you, having come by your own action, will go by your own action alone. Being angry with another is like taking up extinguished embers, a heated iron spike, excrement and so on, and wishing to strike another. This one too, being angry with you, what will he do? Will he be able to destroy your morality and so on? He, having come by his own action, will go by his own action alone. Like an unaccepted gift, like a handful of dust thrown against the wind, this anger will fall upon his own head" - thus, for one who reviews the ownership of actions of both oneself and another, and also for one who, having reviewed the ownership of actions of both, is established in reflection, and also for one who associates with good friends who delight in the development of friendliness, such as the Elder Assagutta, anger is abandoned. It is also abandoned through suitable talk based on friendliness while standing, sitting, and so on. Therefore it was said - "Six qualities lead to the abandoning of anger." But he understands that through the non-returner's path there is the non-arising in the future of anger abandoned by these six qualities.

Through unwise attention to discontent and so on, the arising of sloth and torpor occurs. Weariness means bodily laziness. Yawning means bending of the body. Drowsiness after a meal means faintness after a meal, fever after a meal.

Sluggishness of mind means the sluggish mode of consciousness. For one who frequently gives unwise attention to these things such as discontent and so on, sloth and torpor arises. Therefore he said - "There is, monks, discontent, weariness, yawning, drowsiness after a meal, and sluggishness of mind; frequently giving unwise attention to them - this is the nutriment for the arising of unarisen sloth and torpor, or for the increase and expansion of arisen sloth and torpor."

But through wise attention to the element of instigation and so on, its abandoning occurs. The element of instigation means the energy of initial instigation. The element of persistence means that which is stronger than that, by way of emerging from idleness. The element of exertion means that which is stronger even than that, because of stepping upon successive stages. For one who frequently gives wise attention to this threefold energy, sloth and torpor is abandoned. Therefore he said - "There is, monks, the element of instigation, the element of persistence, the element of exertion; frequently giving wise attention to them - this is the nutriment for the non-arising of unarisen sloth and torpor, or for the abandoning of arisen sloth and torpor."

Furthermore, six qualities lead to the abandoning of sloth and torpor - grasping the sign regarding overeating, changing of postures, attention to the perception of light, dwelling in the open air, good friendship, and suitable talk. For one who has eaten food that is hand-filling, fit only for that place, merely sufficient as a covering, worth only a crow's portion, food that has been eaten and vomited, and who sits in the night-quarters or day-quarters practising the ascetic duty, sloth and torpor comes descending upon him like a great elephant. But for a monk who, having set aside room for four or five morsels, drinks water and is accustomed to sustaining himself, that does not occur - thus even for one who grasps the sign regarding overeating, sloth and torpor is abandoned. For one who changes to another posture from whichever posture sloth and torpor descends upon him, and for one who attends to moonlight, lamplight, or torchlight at night and to sunlight by day, and for one who dwells in the open air, and for one who associates with good friends in whom sloth and torpor has been abandoned, such as the Elder Mahākassapa, sloth and torpor is abandoned. It is also abandoned by suitable talk based upon the ascetic practices while standing, sitting, and so on. Therefore it was said - "Six qualities lead to the abandoning of sloth and torpor." And he understands that through these six qualities, for abandoned sloth and torpor, there is non-arising in the future by the path of arahantship.

Through unwise attention to non-appeasement of mind, the arising of restlessness and remorse occurs. Non-appeasement means the unpeaceful condition; in meaning this is just restlessness and remorse itself. Therein, for one who frequently engages in unwise attention, restlessness and remorse arises. Therefore he said - "There is, monks, non-appeasement of mind; frequently giving unwise attention to it - this is the nutriment for the arising of unarisen restlessness and remorse, or for the increase and expansion of arisen restlessness and remorse."

But through wise attention to appeasement of mind, which is termed concentration, its abandoning occurs. Therefore he said - "There is, monks, appeasement of mind; frequently giving wise attention to it - this is the nutriment for the non-arising of unarisen restlessness and remorse, or for the abandoning of arisen restlessness and

remorse."

Furthermore, six qualities lead to the abandoning of restlessness and remorse - great learning, being given to questioning, knowledge of what is established in the monastic discipline, association with elders, good friendship, and suitable talk. For indeed, through great learning, even for one who learns one or two or three or four or five collections by way of the text and by way of meaning, restlessness and remorse is abandoned. For one who frequently asks questions about what is allowable and not allowable, for one who knows what is established through mastery of practice in the regulations of the monastic discipline, for one who approaches senior elder monks, for one who associates with good friends who are experts in monastic discipline such as the Elder Upāli, restlessness and remorse is abandoned; it is also abandoned by suitable talk based upon what is allowable and not allowable while standing, sitting, and so on. Therefore it was said - "Six qualities lead to the abandoning of restlessness and remorse." And when restlessness and remorse have been abandoned through these six qualities, he understands that there is non-arising in the future of restlessness by the path of arahantship, and of remorse by the path of non-returning.

Through unwise attention to mental states that are grounds for sceptical doubt, the arising of sceptical doubt occurs. Mental states that are grounds for sceptical doubt are called so because, being the cause of sceptical doubt again and again, they are just sceptical doubt itself. Therein, for one who frequently engages in unwise attention, sceptical doubt arises. Therefore he said - "There are, monks, mental states that are grounds for sceptical doubt; frequently giving unwise attention to them - this is the nutriment for the arising of unarisen sceptical doubt, or for the increase and expansion of arisen sceptical doubt."

But through wise attention to mental states beginning with wholesome ones, its abandoning occurs; therefore he said - "There are, monks, wholesome and unwholesome mental states, blameable and unblameable mental states, mental states to be cultivated and not to be cultivated, inferior and superior mental states, mental states with dark and bright counterparts. Frequently giving wise attention to them - this is the nutriment for the non-arising of unarisen sceptical doubt; or for the abandoning of arisen sceptical doubt."

Furthermore, six qualities lead to the abandoning of sceptical doubt: great learning, being one who asks questions, familiarity with the monastic discipline, abundance of decision, good friendship, and suitable talk. For through great learning, even one or etc. sceptical doubt is abandoned even for one who learns five Nikāyas by way of the Pāli text and by way of meaning, and also for one who frequently asks questions concerning the Three Jewels, and also for one who has attained mastery through practice in the monastic discipline, and also for one who is abundant in decision reckoned as trustworthy faith in the Three Jewels, and sceptical doubt is abandoned also for one who associates with good friends like the Elder Vakkali who was inclined to faith, and it is abandoned also through suitable talk based upon the virtues of the Three Jewels while standing, sitting, and so on. Therefore it was said - "Six qualities lead to the abandoning of sceptical doubt." He understands that when sceptical doubt has been abandoned by these six qualities, there is non-arising in the future through the path of stream-entry.

"Thus internally, or" means thus by comprehending the five mental hindrances, he dwells observing mental phenomena in mental phenomena of oneself, or in the mental phenomena of another, or at one time in the mental phenomena of oneself, or at another time in the mental phenomena of another. But here the arising and falling away should be drawn out in the same way as already stated regarding the five mental hindrances, by way of unwise attention and wise attention in relation to the sign of the beautiful, the sign of the foul, and so on. From here onwards, the method is the same as already stated. However, here the gateway to deliverance for the monk who comprehends the mental hindrances should be understood by making the connection thus: "The mindfulness that comprehends the mental hindrances is the truth of suffering." The remainder is just the same.

The section on mental hindrances is concluded.

Commentary on the Section on Aggregates

383. Having thus analysed the observation of mental phenomena by way of the five mental hindrances, now in order to analyse it by way of the five aggregates, he said beginning with "Furthermore." Therein, "in the five aggregates of clinging" means the aggregates of clinging are the aggregates of clinging; the meaning is the heaps of phenomena, the masses of phenomena that have become the conditions for clinging. This is the summary here. But in detail, the treatise on the aggregates is stated in the Visuddhimagga.

"Such is matter" means he understands matter according to its intrinsic nature thus: "This is matter, this much is matter, there is no matter beyond this." The same method applies to feeling and so on as well. This is the summary here; but in detail, matter and so on are stated in the Visuddhimagga in the treatise on the aggregates itself. "Such is the origin of matter" means thus the origin of matter is in five ways by way of the origin of ignorance and so on. "Such is the passing away of matter" means thus the passing away of matter is in five ways by way of the cessation of ignorance and so on. The same method applies to feeling and so on as well. This is the summary here; the detail, however, has been stated in the Visuddhimagga in the treatise on the knowledge of rise and fall.

"Thus internally, or" means thus by comprehending the five aggregates, he dwells observing mental phenomena in the mental phenomena of oneself, or in the mental phenomena of another, or at one time in the mental phenomena of oneself, or at another time in the mental phenomena of another. But here the arising and falling away should be drawn out by way of the fifty characteristics stated regarding the five aggregates beginning with "from the origin of ignorance is the origin of matter." From here onwards, the method is the same as already stated. However, here the gateway to deliverance for the monk who comprehends the aggregates should be understood by making the connection thus: "The mindfulness that comprehends the aggregates is the truth of suffering." The remainder is just the same.

The section on aggregates is concluded.

Commentary on the Section on Sense Bases

384. Having thus analysed the observation of mental phenomena by way of the five aggregates, now in order to analyse it by way of the sense bases, he said beginning with "Furthermore." Therein, "in the six internal and external sense bases" means in these six internal ones - eye, ear, nose, tongue, body, and mind - and in these six external ones - forms, sounds, odours, flavours, tangible objects, and mental phenomena. "And he understands the eye" means he understands the eye-sensitivity by way of its exact function and characteristic. "And he understands forms" means he understands the external matter originating from the four causes by way of its exact function and characteristic. "And the mental fetter that arises dependent on both" means dependent on both, namely the eye and forms. The mental fetter of sensual lust, aversion, conceit, wrong view, sceptical doubt, adherence to moral rules and austerities, lust for existence, envy, stinginess, and the mental fetter of ignorance - the tenfold mental fetter arises, and he understands that by way of its exact function and characteristic.

But how does this arise? First, at the eye-door, for one who relishes and delights in a desirable object that has come into range by way of gratification of sensual pleasure, the mental fetter of sensual lust arises. For one who is angered at an undesirable object, the mental fetter of aversion arises. For one who imagines "Setting me aside, who else is there able to discern this object?" the mental fetter of conceit arises. For one who grasps "This visual object is permanent, stable," the mental fetter of wrong view arises. For one who doubts sceptically "Is this visual object a being indeed, or does it belong to a being indeed?" the mental fetter of sceptical doubt arises. For one who desires existence thinking "In this successful existence, indeed this has become easy to obtain for us," the mental fetter of lust for existence arises. For one who takes upon oneself moral rules and austerities thinking "In the future too, having taken upon oneself such moral rules and austerities, it is possible to obtain," the mental fetter of adherence to moral rules and austerities arises. For one who is envious thinking "Oh, may others indeed not obtain that visual object!" the mental fetter of envy arises. For one who is miserly towards another regarding a visual object obtained by oneself, the mental fetter of stinginess arises. By way of not-knowing conascent with all of them, the mental fetter of ignorance arises.

"And how the unarisen" means he understands the cause by which the arising of that tenfold mental fetter, unarisen in the sense of non-occurrence, occurs, and he understands that cause. "And how the arisen" means he understands the cause by which the abandoning of that tenfold mental fetter, arisen in the sense of not being abandoned or by way of occurrence, occurs, and he understands that cause. "And how the abandoned" means he understands the cause by which the non-arising in the future of that tenfold mental fetter, even though abandoned by way of abandoning through substitution of opposites and suppression, occurs, and he understands that. But by what cause does its non-arising in the future occur? First, for the fivefold mental fetter classified as wrong view, sceptical doubt, adherence to moral rules and austerities, envy, and stinginess, there is non-arising in the future through the path of stream-entry. For the dyad of the mental fetters of sensual lust and aversion, the gross form through the path of once-returning, the form having a residuum through the path of non-returning; and for the triad of the mental fetters of conceit, lust for existence, and ignorance, there is non-arising in the future through the path of arahantship. "He understands the ear, and sounds" etc. - the same method applies in

these cases too. Furthermore, here the discussion on sense bases should be understood in detail according to the method stated in the description of sense bases in the Visuddhimagga.

"Thus internally, or" means thus by comprehending the internal sense bases, he dwells observing mental phenomena in the mental phenomena of oneself, or by comprehending the external sense bases, in the mental phenomena of another, or at one time in the mental phenomena of oneself, or at another time in the mental phenomena of another. But here the arising and falling away should be drawn out according to the method stated: "from the origin of ignorance is the origin of the eye" - for the material sense bases in the aggregate of matter, for the mind sense base among the immaterial sense bases in the aggregate of consciousness, and for the mind-object sense base in the remaining aggregates. Supramundane states should not be included. From here onwards, the method is the same as already stated. However, here the gateway to deliverance for the monk who comprehends the sense bases should be understood by making the connection thus: "The mindfulness that comprehends the sense bases is the truth of suffering." The remainder is just the same.

The section on sense bases is concluded.

Commentary on the Section on Factors of Enlightenment

385. Having thus analysed the observation of mental phenomena by way of the six internal and external sense bases, now in order to analyse it by way of the factors of enlightenment, he said beginning with "Furthermore." Therein, "in the factors of enlightenment" means in the factors of a being who awakens. "Existing" means found to be present by way of attainment. "The enlightenment factor of mindfulness" means the enlightenment factor reckoned as mindfulness. For here, "the meditator fully awakens beginning from the one who has commenced insight" is the highest enlightenment. Or that concord of seven mental states beginning with mindfulness by which he fully awakens, rises from the sleep of mental defilements, or penetrates the truths - that concord of mental states is the highest enlightenment. A factor of that highest enlightenment (masculine), or of that highest enlightenment (feminine) - this is an enlightenment factor. Therefore it was said - "The enlightenment factor reckoned as mindfulness." The meaning of the word in the remaining enlightenment factors too should be understood by this very method.

"Non-existing" means not found to be present by way of non-attainment. But regarding the passages beginning with "how the unarisen," first concerning the enlightenment factor of mindfulness: "There are, monks, mental states that are grounds for the enlightenment factor of mindfulness; frequently giving wise attention to them - this is the nutriment for the arising of the unarisen enlightenment factor of mindfulness, or for the increase, expansion, development, and fulfilment of the arisen enlightenment factor of mindfulness" - thus the arising occurs. Therein, mindfulness itself constitutes the mental states that are grounds for the enlightenment factor of mindfulness. Wise attention is just as already described in its characteristic. For one who frequently engages in that therein, the enlightenment factor of mindfulness arises.

Furthermore, four qualities lead to the arising of the enlightenment factor of mindfulness: mindfulness and full awareness, avoidance of persons who are unmindful, association with persons who have established mindfulness, and inclination towards that. For through mindfulness and full awareness in the seven occasions of going forward and so on, through avoidance of unmindful persons who are like crows left at food, through association with persons of established mindfulness like the Elder Tissadatta and the Elder Abhaya, and through having a mind slanting, sloping, and inclining towards arousing mindfulness in standing, sitting, and so on, the enlightenment factor of mindfulness arises. And he understands that for one in whom it has arisen through these four causes, the fulfilment through development occurs by the path of arahantship.

But regarding the enlightenment factor of investigation of phenomena: "There are, monks, wholesome and unwholesome mental states, etc. mental states with dark and bright counterparts; frequently giving wise attention to them - this is the nutriment for the arising of the unarisen enlightenment factor of investigation of phenomena, or for the increase, expansion, development, and fulfilment of the arisen enlightenment factor of investigation of phenomena" - thus the arising occurs.

Furthermore, seven qualities lead to the arising of the enlightenment factor of investigation of phenomena: being given to questioning, making clear the basis, balancing the faculties, avoidance of persons lacking wisdom, association with wise persons, reviewing the range of profound knowledge, and inclination towards that. Therein, "being given to questioning" means the abundance of questioning based on meaning regarding the aggregates, elements, sense bases, faculties, powers, factors of enlightenment, path factors, factors of meditative absorption, serenity, and insight. "Making clear the basis" means making the internal and external bases clear. For when his hair, nails, and body hair are long, or when the body is afflicted with excessive humours and smeared with sweat and dirt, then the internal basis is unclear, impure. But when the robe is worn out, soiled, and foul-smelling, or the lodging is dirty, then the external basis is unclear, impure. Therefore, the internal basis should be made clear by cutting the hair and so on, by making the body light through upward purging, downward purging, and so on, and by anointing and bathing. The external basis should be made clear by needlework, washing, dyeing, mending, and so on. For when this internal and external basis is unclear, among the consciousness and mental factors that have arisen, knowledge too is unclear, impure - like the light of a lamp flame arisen in dependence on impure lamp-wick and oil. But when the internal and external basis is clear, among the consciousness and mental factors that have arisen, knowledge too is clear - like the light of a lamp flame arisen in dependence on pure lamp-wick and oil. Therefore it was said "making clear the basis leads to the arising of the enlightenment factor of investigation of phenomena."

The balancing of the spiritual faculties means making the faculties beginning with faith equal in state. If his faith faculty is powerful and the others are weak, then the energy faculty is unable to perform the function of exertion, the mindfulness faculty the function of establishing, the concentration faculty the function of non-distraction, and the wisdom faculty the function of seeing. Therefore that should be reduced either by reviewing the intrinsic nature of phenomena, or by inattention to that by which, when attending, it became powerful. And the story of the Elder Vakkali is an

example here. But if the energy faculty is powerful, then the faith faculty is unable to perform the function of decision, nor the others their respective functions. Therefore that should be reduced by the development of tranquillity and so on. There too the story of the Elder Soṇa should be shown. Thus in the remaining ones too, when one is in a powerful state, the inability of the others in their own functions should be understood.

But here, in particular, they praise the equality of faith and wisdom, and of concentration and energy. For one strong in faith but weak in wisdom is blindly confident; he has confidence in what has no grounds. One strong in wisdom but weak in faith inclines to the side of deceitfulness; like a disease caused by medicine, he is incurable. Having overstepped by thinking "Wholesome arises by the mere arising of consciousness," not performing giving and so on, he arises in hell. Through the equality of both, he has confidence only in what has grounds. But one with powerful concentration and weak energy - because concentration is on the side of idleness, idleness overcomes him. One with powerful energy and weak concentration - because energy is on the side of restlessness, restlessness overcomes him. But concentration joined with energy is unable to fall into idleness, and energy joined with concentration is unable to fall into restlessness. Therefore both of those should be made equal. For through the equality of both, absorption occurs.

Furthermore, for one whose work is concentration, even powerful faith is fitting. Thus believing and resolving, he will attain absorption. But regarding concentration and wisdom, for one whose work is concentration, powerful unified focus is fitting. For thus he attains absorption. For one whose work is insight, powerful wisdom is fitting. For thus he attains the penetration of characteristics. But even through the equality of both, absorption occurs indeed. But mindfulness is fitting as powerful everywhere. For mindfulness protects the mind from falling into restlessness through the influence of faith, energy, and wisdom, which are on the side of restlessness, and from falling into idleness through concentration, which is on the side of idleness. Therefore it should be desired everywhere, like the seasoning with salt in all curries, and like a minister in charge of all affairs in all the king's duties. Therefore he said - "Mindfulness has been declared by the Blessed One as needed everywhere. For what reason? For the mind has mindfulness as its refuge, and mindfulness has the manifestation of safeguarding, and without mindfulness there is no exerting and restraining of the mind." Avoidance of unwise persons means keeping far away from foolish persons whose wisdom has not plunged into the distinctions of aggregates and so on. Association with wise persons means association with persons endowed with the wisdom of rise and fall that comprehends the characteristics of the fifty phenomena of calmness. Reviewing of the conduct of profound knowledge means reviewing the varieties of profound wisdom that operates regarding the profound aggregates and so on. Inclination towards that means the state of mind slanting, sloping, and inclining towards arousing the enlightenment factor of investigation of phenomena while standing, sitting, and so on. He understands that for the arisen wisdom, there is fulfilment through development by the path of arahantship.

For the enlightenment factor of energy, "There is, monks, the element of instigation, the element of persistence, the element of exertion; frequently giving wise attention to them - this is the nutriment for the arising of the unarisen enlightenment factor of

energy, or for the increase, expansion, development, and fulfilment of the arisen enlightenment factor of energy" - thus the arising occurs.

Furthermore, eleven things lead to the arising of the enlightenment factor of energy: reviewing the danger of the realms of misery, seeing the benefits, reviewing the path of progress, honouring the almsfood, reviewing the greatness of the inheritance, reviewing the greatness of the Teacher, reviewing the greatness of birth, reviewing the greatness of fellow practitioners of the holy life, avoidance of lazy persons, association with persons of strenuous energy, and inclination towards that.

Therein, in the hells, even at the time of experiencing great suffering beginning with the fivefold bondage and bodily punishment, even at the time of being caught in the animal realm by nets, fish-traps, and so on, even at the time of drawing carts and so on while being pierced by the blows of goads, thorns, and so on, even at the time of being afflicted by hunger and thirst in the sphere of ghosts for many thousands of years, even for one interval between Buddhas, even at the time of experiencing suffering from wind, heat, and so on among the Kālakañcika titans with an individual existence of merely bones and skin measuring sixty or eighty hands in height - it is not possible to produce the enlightenment factor of energy. "This indeed, monk, is the time for you to make energy" - thus the enlightenment factor of energy arises even for one who reviews the danger of the realms of misery.

It is not possible for a lazy person to obtain the nine supramundane states; it is possible only for one putting forth strenuous energy - this is the benefit of energy. Thus it arises even for one who sees the benefits. The path traversed by all Buddhas, Individually Enlightened Ones, and great disciples must be walked by you, and that cannot be walked by a lazy person - thus it arises even for one who reviews the path of progress. Those who attend upon you with almsfood and so on - these people are neither your relatives, nor slaves and labourers, nor do they give you superior robes and so on thinking "We shall live in dependence on him." Rather, they give expecting great fruit from their offerings. The requisites were not permitted to you by the Teacher seeing thus: "This one, having consumed these requisites, will dwell mostly devoted to bodily strength and comfort." Rather, "This one, consuming these, having practised the ascetic duty, will be freed from the suffering of the round of rebirths" - thus those requisites were permitted. Now you, dwelling lazily, will not honour that almsfood. For honouring the almsfood is only for one putting forth strenuous energy - thus it arises even for one who reviews the honouring of almsfood, as in the case of the Elder Ayyamitta.

The Elder, it is said, dwelt in a place called the Farmer's Rock Cell. And in his village as food resort, a certain great female lay follower, having made the Elder her son, looked after him. She, one day, going to the forest, said to her daughter - "Dear daughter, in such and such a place there is old rice, in such and such a place ghee, in such and such a place milk, in such and such a place molasses. When your brother Ayyamitta comes, cook a meal and give it together with milk, ghee, and molasses, and you too should eat. But I yesterday ate the leftover cooked food with rice gruel." "What will you eat during the day, mother?" "Having put in vegetable leaves, cook sour gruel with broken rice and set it aside, mother."

The Elder, having put on his robe, just as he was taking out his bowl, having heard that conversation, admonished himself: "The great female lay follower, it is said, ate the leftover food with rice gruel, and during the day too she will eat sour gruel of broken rice and leaves. But for your sake she points out old rice and so on. In dependence on you, she expects neither a field, nor a site, nor food, nor cloth; rather, she gives aspiring for the three kinds of success. Will you be able to give her those successes, or will you not be able? This almsfood cannot be taken by you who have lust, hate, and delusion." Having put the bowl into the bag, having unfastened the knot, having turned back, having gone to the very Farmer's Rock Cell, having placed the bowl under the bed and the robe on the bamboo pole for robes, having resolved upon energy thinking "Without attaining arahantship I shall not come out," he sat down. Having been a monk who dwelt diligently for a long time, having developed insight, having attained arahantship before the meal itself, like a lotus opening, the great one who had eliminated the mental corruptions sat down making a smile. The deity dwelling in the tree at the entrance of the rock cell -

"Homage to you, thoroughbred among men, homage to you, highest of men; Whose mental corruptions are eliminated, you are worthy of offerings, dear sir."

Having uttered this inspired utterance, said: "Venerable sir, having given almsfood to Worthy Ones such as you who have entered for almsfood, elderly women will be freed from suffering." The Elder, having risen, having opened the door, looking at the time, having known "It is still early morning," taking his bowl and robe, entered the village.

The girl too, having prepared the meal, sat looking at the door thinking "Now my brother will come, now he will come." She, when the Elder had arrived at the house door, having taken the bowl, having filled it with milk almsfood mixed with ghee and molasses, placed it in his hands. The Elder, having given thanksgiving saying "May there be happiness," departed. She too stood looking at him. For the Elder's complexion was then exceedingly pure, his faculties were very clear, and his face shone exceedingly, like a palm fruit released from its stalk.

The great female lay follower, having come from the forest, asked: "Well, dear daughter, has your brother come?" She reported all that incident. The female lay follower, having known "Today the task of my son's going forth has reached its summit," said: "Your brother, dear daughter, delights in the Buddha's Dispensation; he is not discontented."

Great indeed is this inheritance from the Teacher, that is to say, the seven noble treasures; that cannot be taken by a lazy person. For just as parents make a son who has gone wrong an outsider, saying "This one is not our son," and he, upon their passing, does not receive the inheritance, so too a lazy person does not receive this inheritance of noble treasures, only one who has put forth strenuous energy receives it - thus it arises also for one who reviews the greatness of the inheritance.

Great indeed is your Teacher, for at the time of your Teacher's taking conception in the mother's womb, at the Great Renunciation, at the highest enlightenment, at the turning of the wheel of the Teaching, the Twin Miracle, the descent from the heavens, the relinquishing of the life-activities, and at the time of final Nibbāna, the ten-

thousandfold world system trembled. Is it proper for you, having gone forth in the Dispensation of such a Teacher, to be lazy? - thus it arises also for one who reviews the greatness of the Teacher.

By birth too, you are now not of inferior birth; you were born in the royal lineage of the Okkāka kings, which has come down through the unbroken succession of Mahāsammata, and you are the grandson of King Suddhodana and Queen Mahāmāyā, the younger brother of Rāhulabhadda. For you, being such a son of the Conqueror, it is not proper to dwell in laziness - thus it arises also for one who reviews the greatness of birth.

Sāriputta and Mahāmoggallāna and the eighty great disciples penetrated the supramundane states through energy alone. Do you follow the path of these fellows in the holy life, or do you not? - thus it arises also for one who reviews the greatness of the fellows in the holy life.

It arises also for one who avoids lazy persons who have abandoned bodily and mental energy, like a boa constrictor standing still after filling its belly, and also for one who associates with persons who have put forth strenuous energy and are resolute, and also for one whose mind inclines, slopes, and tends towards the arousing of energy while standing, sitting, and so on. He understands that for one in whom it has thus arisen, there is fulfilment through development by the path of arahantship.

Regarding the enlightenment factor of rapture, the arising occurs thus: "There are, monks, mental states that are the basis for the enlightenment factor of rapture. Frequently giving wise attention to them - this is the nutriment for the arising of the unarisen enlightenment factor of rapture, or for the increase, expansion, development, and fulfilment of the arisen enlightenment factor of rapture." Therein, rapture itself is called the mental states that are the basis for the enlightenment factor of rapture. The attention that produces it is called wise attention.

Furthermore, eleven mental states lead to the arising of the enlightenment factor of rapture: recollection of the Buddha, recollection of the Teaching, recollection of the Community, recollection of morality, recollection of generosity, recollection of the deities, recollection of peace, avoidance of coarse persons, association with smooth persons, reviewing of inspiring discourses, and inclination towards that. For indeed, for one recollecting the virtues of the Buddha, the enlightenment factor of rapture arises, pervading the entire body up to access concentration; also for one recollecting the virtues of the Teaching and the Community; also for one reviewing the fourfold purification morality that has been guarded unbroken for a long time; also for a householder reviewing the ten precepts or the five precepts; also for one who, in times of famine and danger and so on, having given sumptuous food to fellows in the holy life, reviews generosity thinking "Thus indeed we gave"; also for a householder reviewing gifts given to the virtuous at such a time; also for one reviewing the existence in oneself of such virtues as those endowed with which deities have attained divinity; also for one reviewing that mental defilements suppressed by meditative attainment do not arise for even sixty or seventy years; also for one who avoids coarse persons who, through disrespectful conduct at the seeing of shrines, the seeing of the Bodhi tree, and the seeing of elders, have indicated their coarseness, who are like dust on a donkey's back due to the absence of the affection

of confidence towards the Buddha and so on; also for one who associates with smooth persons who have abundant confidence in the Buddha and so on and are of tender mind; also for one who reviews inspiring discourses that illuminate the virtues of the Triple Gem; also for one whose mind inclines, slopes, and tends towards the arousing of rapture while standing, sitting, and so on, it arises. He understands that for one in whom it has thus arisen, there is fulfilment through development by the path of arahantship.

Regarding the enlightenment factor of tranquillity, the arising occurs thus: "There are, monks, tranquillity of the mental body and tranquillity of consciousness. Frequently giving wise attention to them - this is the nutriment for the arising of the unarisen enlightenment factor of tranquillity, or for the increase, expansion, development, and fulfilment of the arisen enlightenment factor of tranquillity."

Furthermore, seven mental states lead to the arising of the enlightenment factor of tranquillity: use of superior food, use of comfortable climate, use of comfortable postures, balanced practice, avoidance of persons with agitated bodies, association with persons with tranquil bodies, and inclination towards that. For indeed, tranquillity arises for one eating superior, smooth, suitable food, and also for one resorting to a suitable climate among cold and hot seasons, and a suitable posture among the postures of standing and so on. But whoever is of the nature of a great man, able to endure all climates and postures, this was not said with reference to him. For whoever has suitability and unsuitability, it arises for him when, having avoided unsuitable climates and postures, he resorts to suitable ones. Balanced practice is called the reviewing of the ownership of actions of both oneself and another. Through this balanced practice it arises. Whoever goes about harassing others with clods of earth, sticks, and so on - it arises also for one who avoids such a person with an agitated body, also for one who associates with a person with restrained feet and hands and a tranquil body, and also for one whose mind inclines, slopes, and tends towards the arousing of tranquillity while standing, sitting, and so on. He understands that for one in whom it has thus arisen, there is fulfilment through development by the path of arahantship.

Regarding the enlightenment factor of concentration, the arising occurs thus: "There are, monks, the sign of serenity and the sign of non-agitation. Frequently giving wise attention to them - this is the nutriment for the arising of the unarisen enlightenment factor of concentration, or for the increase, expansion, development, and fulfilment of the arisen enlightenment factor of concentration." Therein, serenity itself is the sign of serenity, and in the meaning of non-distraction it is the sign of non-agitation.

Furthermore, eleven mental states lead to the arising of the enlightenment factor of concentration: making the basis clear, establishing the balance of the faculties, skilfulness in the sign, exerting the mind at the right time, restraining the mind at the right time, gladdening at the right time, looking on with equanimity at the right time, avoidance of unconcentrated persons, association with concentrated persons, reviewing of meditative absorptions and deliverances, and inclination towards that. Therein, making the basis clear and establishing the balance of the faculties should be understood according to the method already stated.

Skilfulness in the sign means skilfulness in apprehending the kasiṇa sign. Exerting the mind at the right time means: at whatever time the mind is sluggish due to excessively slack energy and so on, at that time the exerting of it by arousing the enlightenment factors of investigation of phenomena, energy, and rapture.

Restraining the mind at the right time means: at whatever time the mind is agitated due to excessively aroused energy and so on, at that time the restraining of it by arousing the enlightenment factors of tranquillity, concentration, and equanimity.

Gladdening at the right time means: at whatever time the mind is without relish due to sluggishness in the application of wisdom or due to non-attainment of the happiness of peace, at that time one stirs a sense of urgency by reviewing the eight grounds for a sense of urgency. The eight grounds for a sense of urgency are: birth, ageing, illness, and death - these four; suffering in the realms of misery as the fifth; suffering rooted in the round of rebirths in the past; suffering rooted in the round of rebirths in the future; and suffering rooted in the search for food in the present. And by recollecting the virtues of the Triple Gem one generates confidence. This is called "gladdening at the right time."

Looking on with equanimity at the right time means at whatever time, based on right practice, the mind is not sluggish, not agitated, not dull, proceeding evenly upon the object, entered upon the path of serenity, then one does not commit to the tasks of exerting, restraining, or gladdening, like a charioteer when the horses are proceeding evenly. This is called - "looking on with equanimity at the right time." Avoidance of unconcentrated persons means keeping far away from persons of distracted mind who have not attained either access or absorption. Association with concentrated persons means the association with, companionship with, and attending upon those whose minds are concentrated through either access or absorption. Inclination towards that means the state of mind slanting towards, sloping towards, and inclining towards the sole purpose of producing concentration while standing, sitting, and so on. For indeed, for one who practises thus, this arises. He understands that for one in whom it has thus arisen, there is fulfilment through development by the path of arahantship.

Regarding the enlightenment factor of equanimity, the arising occurs thus: "There are, monks, mental states that are the basis for the enlightenment factor of equanimity; frequently giving wise attention to them - this is the nutriment for the arising of the unarisen enlightenment factor of equanimity, or for the increase, expansion, development, and fulfilment of the arisen enlightenment factor of equanimity." Therein, equanimity itself is called the mental states that are the basis for the enlightenment factor of equanimity.

Furthermore, five qualities lead to the arising of the enlightenment factor of equanimity: impartiality towards beings, impartiality towards activities, avoidance of persons who cherish beings and activities, association with persons who are impartial towards beings and activities, and inclination towards that. Therein, one produces impartiality towards beings in two ways: by reviewing the ownership of action thus - "You have come by your own action and will go by your own action alone; this one too has come by his own action alone and will go by his own action alone; whom do you cherish?" - and by reviewing the absence of a being thus - "In the ultimate sense, there is no being at all; so whom do you cherish?" One produces impartiality towards

activities in just two ways - by reviewing the ownerless nature thus - "This robe, having gradually undergone change of colour and reached a worn-out state, having become a foot-wiping rag, will have to be discarded with the tip of a stick; but if it had an owner, he would not allow it to perish thus" - and by reviewing the temporary nature thus - "This is not lasting, it is temporary." And just as with the robe, so the explanation should be made with regard to the bowl and so on too.

As for "avoidance of persons who cherish beings and activities" - here, whatever person, whether a householder who cherishes his own sons, daughters, and so on, or one gone forth who cherishes his own pupils, those sharing the same preceptor, and so on, who with his own hand performs their hair-cutting, needle-work, robe-washing, dyeing, bowl-firing, and so on, and not seeing them even for a moment, looks here and there like a bewildered deer, saying "Where is such and such a novice? Where is such and such a youngster?" - and even when asked by another for the purpose of hair-cutting and so on, "Send such and such a one for a moment," does not give him, saying "We too do not have him do our own work; you, having taken him, will only tire him out" - this one is called one who cherishes beings.

But whoever cherishes robes, bowls, beakers, walking sticks, and so on, does not allow another even to touch them with his hand, and when asked for something temporary, says "Even we, cherishing this, do not use it; what shall we give to you?" - this one is called one who cherishes activities. But whoever is neutral and indifferent regarding both those two objects, this one is called one who is impartial towards beings and activities. Thus this enlightenment factor of equanimity arises for one who keeps far away from such a person who cherishes beings and activities, and also for one who associates with a person who is impartial towards beings and activities, and also for one whose mind slants towards, slopes towards, and inclines towards the purpose of producing it while standing, sitting, and so on. He understands that for one in whom it has thus arisen, there is fulfilment through development by the path of arahantship.

"Thus internally, or" means thus, having comprehended the seven enlightenment factors of oneself, or of another, or at one time of oneself, or at another time the enlightenment factors of another, he dwells observing mental phenomena in mental phenomena. But here the arising and falling away should be understood by way of the production and cessation of the enlightenment factors. From here onwards, the method is the same as already stated. However, here the gateway to deliverance for the monk who comprehends the enlightenment factors should be understood by making the connection thus: "The mindfulness that comprehends the enlightenment factors is the truth of suffering." The remainder is just the same.

The section on factors of enlightenment is concluded.

Commentary on the Section on the Four Truths

386. Having thus analysed the observation of mental phenomena by way of the seven factors of enlightenment, now in order to analyse it by way of the four truths, he said beginning with "Furthermore." Therein, "he understands as it really is: 'This is suffering'" means, setting aside craving, he understands the phenomena of the three planes of existence as "this is suffering" according to their intrinsic nature; the former

craving that is the producer and originator of that very suffering as "this is the origin of suffering"; the Nibbāna that is the non-continuance of both as "this is the cessation of suffering"; and the noble path that is the full understanding of suffering, the abandoning of the origin, and the realisation of cessation as "this is the practice leading to the cessation of suffering" - the meaning is that he understands according to their intrinsic nature. The remaining treatise on the noble truths, except for the discussion of the word-analysis of birth and so on, has been explained in detail in the Visuddhimagga itself.

Commentary on the Exposition of the Truth of Suffering

388. In the word-by-word analysis, however, "And what, monks, is birth?" - the meaning in all such questions should be understood thus: the birth stated as "birth is suffering" - what is that? "Whatever of those various beings" - this, because there is no restriction as "of these named ones," is an expression encompassing all beings. "In those various orders of beings" - this too is an expression encompassing all orders of beings. "Coming into being" is birth; this is a designation for the aggregates that first arise together with their alteration. "Coming into being" (sañjāti) - this is a synonym of that very same term adorned with a prefix. That same, in the manner of having entered into, in the meaning of entering, is descent (okkanti). In the meaning of production, which is termed arising, is production (abhinibbatti). Thus this fourfold expression is called conventional talk. "Manifestation of the aggregates" - this, however, is ultimate reality talk. In single-aggregate existence and so on, it is only the manifestation of aggregates classified as one, four, or five, not of a person; but when that exists, it is merely a conventional expression that "a person has become manifest." "Acquisition of the sense bases" - the sense bases, by the very fact of becoming manifest, are said to be acquired; the meaning is that their acquisition is termed their manifestation.

389. "Ageing" is a description of the intrinsic nature. "Decaying" is a description of the mode of the intrinsic nature. "Broken teeth" and so on is a description of the alteration. For in the time of youth, teeth are even and white. Those very same teeth, as they ripen, gradually undergo change of colour and fall out here and there. Then, with reference to both the fallen and the remaining, those with broken teeth are called "broken." The state of being broken is called "broken teeth." Head hair and body hair that have gradually become white are called "grey hairs." One who has grey hairs arisen in him is called "grey-haired"; the state of being grey-haired is "greyness of hair." Because flesh and blood have been dried up by the blow of the wind of ageing, there are wrinkles on the skin - thus "wrinkled skin"; the state of that is "wrinkled skin." To this extent, by way of showing the alteration in teeth, head hair, body hair, and skin, the obvious ageing that has become manifest has been shown.

For just as the path traversed by water, or wind, or fire is obvious through the broken and scattered state or the charred state of grass, trees, and so on, yet that traversed path is not those very water and so on themselves; just so, the path traversed by ageing upon teeth and so on by way of broken teeth and so on is obvious, and is apprehended even by opening the eyes, yet broken teeth and so on are not themselves ageing. For ageing is not cognisable by the eye. But since the life span of one who has reached ageing diminishes, therefore ageing is called "deterioration of life span" by a figurative usage of the result. Since the faculties such as the eye,

which in the time of youth are very clear and capable of easily apprehending even a subtle object of their own, when one has reached ageing become over-ripened, disturbed, and unclear, and are incapable of apprehending even a gross object of their own, therefore it is called "maturing of the faculties" by a figurative usage of the result.

390. In the description of death, "yam" is a neuter gender description with reference to death; the explanation here is: "whatever death is called 'passing away,' is called 'decease.'" Therein, "passing away" is a description of the intrinsic nature. "Decease" is a description of the mode of the nature. The aggregates of one who has reached death are broken up and disappear and go out of sight; therefore that is called "breaking up" and "disappearance." "Death" means death by the Death, not momentary death. "Making of time" means the making of time at death. All of this is merely conventional talk. "Breaking up of the aggregates" - this, however, is ultimate reality talk. In single-aggregate existence and so on, it is only the breaking up of aggregates classified as one, four, or five, not of a person; but when that exists, it is merely a conventional expression that "a person has died."

"Discarding of the body" means the discarding of individual existence. For the individual existence of one who has reached death falls like a useless log; therefore that is said to be "discarding of the body." The arrest of the life faculty, however, is death in every respect, in the ultimate sense. This itself is also called "conventional death." For it is by taking just the arrest of the life faculty that worldly people say "Tissa has died, Phussa has died."

391. "By disaster" means by whatever disaster among disasters to relatives and so on. "By a painful phenomenon" means by a cause of suffering such as murder, imprisonment, and so on. "Of one touched" means of one overwhelmed, of one overpowered. "Sorrow" means whatever sorrow having the characteristic of sorrowing that arises for one overpowered by it when some one or other among disasters to relatives and so on, or among murder, imprisonment, and so on, is present. "State of sorrowing" means the state of having sorrowed. But since this arises drying up and thoroughly drying up within, therefore it is called "inner sorrow" and "inner deep sorrow."

392. "My daughter, my son" - thus having repeatedly pointed out, they cry and lament by means of this, thus it is "lamenting" (ādevo). Having praised this and that quality, they cry by means of this, thus it is "lamentation" (paridevo). The two beyond that are descriptions in the abstract form of that very same.

393. "Bodily" means having body-sensitivity as its base. It is suffering in the sense of being suffering. "Discomfort" means non-sweet. "Pain born of body-contact" means suffering arisen from body-contact. "Uncomfortable feeling" means non-sweet feeling.

394. "Mental" means associated with consciousness. The remainder is by the same method as stated under suffering.

395. "Trouble" means mental weariness that has reached the state of sinking and dejection. Anguish is stronger trouble. The two beyond that are descriptions in the abstract form that illuminate the absence of self and what belongs to a self.

398. "Subject to birth" means of those having the intrinsic nature of birth. "A wish arises" means craving arises. "Oh, may" is an aspiration. "But this is not to be attained by wishing" means thus the non-coming of birth is not to be attained by wishing without path development. "This too" - the word "too" is with reference to the remaining ones above. "Not getting what one wishes for" means whatever phenomenon by which one, wishing for something that cannot be obtained, does not obtain it - that wishing for something that cannot be obtained is suffering. This same method applies everywhere.

399. In the description of the aggregates, "matter and that is an aggregate of clinging" thus the aggregate of clinging to matter - thus everywhere.

Commentary on the Exposition of the Truth of Origin

400. "This craving" (yāyaṃ taṇhā) means "which is this craving" (yā ayaṃ taṇhā). "Leading to rebirth" (ponobbhavikā) means: the making of rebirth is rebirth (punobbhavo); rebirth is its nature (sīlaṃ) - thus "leading to rebirth" (ponobbhavikā). "Gone together with delight and lust" (nandīrāgena saha gatā) means "accompanied by delight and lust" (nandīrāgasahagatā). What is said is that it has gone together with delight and lust, being in meaning identical with it. "Finding delight here and there" (tatratatrābhinandinī) means: in whatever individual existence there is, there it finds delight. Or, finding delight here and there in objects such as forms and so on - finding delight in forms, sounds, odours, flavours, tangible objects, and mental phenomena - this is the meaning. "Seyyathidaṃ" is an indeclinable particle. The meaning is: "Of that, which is it?" Craving for sensual pleasures is sensual craving (kāmatāṇhā); this is the name for lust for the five strands of sensual pleasure. Craving for existence is craving for existence (bhavataṇhā); this is a designation for lust for fine-material and immaterial existence accompanied by the eternalist view, arisen by way of longing for existence, and for attachment to meditative absorption. Craving for non-existence is craving for non-existence (vibhavataṇhā); this is a designation for lust accompanied by the annihilationist view.

Now, in order to show in detail the basis of that craving, he said beginning with "Now this craving." Therein, "arises" (uppajjati) means is born. "Settles" (nivisati) means becomes established by way of occurring again and again. "Whatever in the world has a dear nature and a pleasant nature" (yaṃ loke piyarūpaṃ sātārūpaṃ) means whatever in the world has a dear intrinsic nature and a sweet intrinsic nature. In the passage beginning with "the eye in the world": beings who are attached through selfish attachment to the eye and so on in the world, established in success, imagine their own eye - with its five kinds of sensitive matter, bright in accordance with the grasping of signs in mirror surfaces and so on - to be like a jewelled lion-lattice window opened in a golden mansion; they imagine the ear to be like a silver tube, like a waist-band string; they imagine the nose, which has acquired the conventional expression "high-nosed," to be like a roll of yellow orpiment shaped and placed; they imagine the tongue to be like a layer of red woollen blanket, soft, smooth, and sweet-tasting; they imagine the body to be like a young sal tree, like a golden archway; they imagine the mind to be lofty, incomparable with the mind of others. They imagine forms to be like the colour of golden kaṇikāra flowers and so on, sounds to be like the sound of an intoxicated Indian cuckoo, a cuckoo, or a gently blown jewelled bamboo flute, and the odour-objects and so on originating from the four sources obtained by

themselves, thinking "Who else has such things?" For those imagining thus, those eye and so on become of a dear nature and of a pleasant nature. Then for them, unarisen craving arises there, and arisen craving settles by way of occurring again and again. Therefore the Blessed One said beginning with "The eye in the world has a dear nature and a pleasant nature, here this craving when arising arises." Therein, "when arising" means: when it is arising, then it arises here - this is the meaning. This same method applies everywhere.

Commentary on the Exposition of the Truth of Cessation

401. "Complete fading away and cessation" and so on are all synonyms for Nibbāna only. For having come to Nibbāna, craving entirely fades away and ceases; therefore that is called "the complete fading away and cessation of that very craving without remainder." And having come to Nibbāna, craving is given up, is relinquished, is liberated from, and does not cling; therefore Nibbāna is called "the giving up, the relinquishment, the freedom, the non-attachment." For Nibbāna is one only, but its names are many by way of being the opposite of the names of all conditioned things. As follows: complete fading away, complete cessation, giving up, relinquishment, freedom, non-attachment, elimination of lust, elimination of hate, elimination of delusion, elimination of craving, non-arising, non-occurrence, the signless, the desireless, non-accumulation, non-conception, non-rebirth, non-destination, the unborn, the ageless, non-illness, the Deathless, the sorrowless, non-lamentation, non-anguish, and the undefiled.

Now, in order to show the absence, in those very bases where the arising of craving was shown, of that craving which has been cut off by the path and which, having come to Nibbāna, has reached non-continuance, he said beginning with "Now this craving." Therein, just as a man, having seen a bitter gourd creeper grown in a field, having searched for the root beginning from the top, might cut it, and it would gradually wither and come to non-designation. Thereupon it might be said that in that field the bitter gourd has ceased and has been abandoned; just so, like the bitter gourd in the field, is craving in the eye and so on. That, having its root cut by the noble path, having come to Nibbāna, reaches non-continuance. But having thus gone, it is not evident in those bases, like the bitter gourd in the field.

And just as they might bring thieves from the forest and execute them at the southern gate of the city, and thereupon it might be said that the thieves in the forest have died or have been killed; so, like the thieves in the forest, is craving in the eye and so on. That, like the thieves at the southern gate, because of having ceased having come to Nibbāna, has ceased in Nibbāna. But having thus ceased, it is not evident in those bases, like the thieves in the forest; therefore, showing its cessation in those very bases, he said beginning with "The eye in the world has a dear nature and a pleasant nature, here this craving when being abandoned is abandoned, here when ceasing it ceases."

Commentary on the Exposition of the Truth of the Path

402. "Just this" is a delimitation for the purpose of rejecting other paths. "Noble" means noble because of being far from the mental defilements to be destroyed by each respective path, and because of producing the state of nobility. By "knowledge

of suffering" and so on, the meditation subject of the four truths has been shown. Therein, the first two truths are the round of rebirths, the latter two are the end of the round of rebirths. Among these, for the monk there is adherence to the meditation subject regarding the round of rebirths; regarding the end of the round of rebirths there is no adherence. For the first two truths, having learnt in the presence of a teacher in brief thus "the five aggregates are suffering, craving is the origin," and in detail by the method beginning with "what are the five aggregates? The aggregate of matter," one who practises meditation does the work by verbally going over them again and again. But regarding the other two truths, one does the work by hearing thus: "the truth of cessation is desirable, lovely, agreeable; the truth of the path is desirable, lovely, agreeable." He, doing thus, penetrates the four truths by a single penetration and fully realises them by a single full realisation. He penetrates suffering through the penetration of full understanding, the origin through the penetration of abandoning, cessation through the penetration of realisation, the path through the penetration of development. Suffering through the full realisation of full understanding, etc. the path through the full realisation of development he fully realises. Thus for him, in the preliminary stage, regarding the two truths there is penetration through learning, questioning, hearing, retention, and exploration; but regarding the two, there is penetration through hearing only. In the subsequent stage, regarding three there is penetration by function; regarding cessation there is penetration by object. But reviewing is for one who has attained the truths. And this one is a beginner; therefore that was not stated here.

And for this monk, before the discernment, there is no reviewing through reflective attention, attentiveness, attention, and reviewing thus: "I fully understand suffering, I abandon the origin, I realise cessation, I develop the path"; but from the discernment onwards it exists. But in the subsequent stage, suffering is simply fully understood, etc. the path is simply developed. Therein, two truths are profound because of being difficult to see; two are difficult to see because of being profound. For the truth of suffering is obvious from its arising; in cases of being struck by stumps and thorns and so on, it even reaches the point of being said "Oh, what suffering!" The origin too is obvious from its arising by way of the desire to eat, the desire to consume, and so on. But from the penetration of their characteristics, both are profound. Thus they are profound because of being difficult to see. But the effort for seeing the other two is like stretching out one's hand for the purpose of grasping the highest point of existence, like stretching out one's foot for the purpose of touching Avīci, and like placing tip upon tip of a hair split a hundredfold. Thus they are difficult to see because of being profound. Thus, with reference to the arising of knowledge in the preliminary stage by way of learning and so on regarding the four truths that are profound because of being difficult to see and difficult to see because of being profound, this beginning with "knowledge of suffering" was stated. But at the moment of penetration, that knowledge is just one.

The thought of renunciation and so on are different in the preliminary stage because of the diversity of the perceptions of abstaining from sensual pleasure, anger, and violence; but at the moment of the path, fulfilling the path factor by way of accomplishing the non-arising through the cutting off of the track of the unwholesome thought that has arisen in these three instances, just one wholesome thought arises. This is called right thought.

Abstention from lying and so on too, because of the diversity of perceptions of abstaining from lying and so on, are different in the preliminary stage, but at the moment of the path, fulfilling the path factor by way of accomplishing the non-attainment through the cutting off of the track of the unwholesome immorality-volition arisen in these four states, only one wholesome abstention arises. This is called right speech.

Abstention from killing living beings and so on too, because of the diversity of perceptions of abstaining from killing living beings and so on, are different in the preliminary stage, but at the moment of the path, fulfilling the path factor by way of accomplishing the non-attainment through the non-doing and the cutting off of the track of the unwholesome immorality-volition arisen in these three states, only one wholesome abstention arises. This is called right action.

"Wrong livelihood" means bodily and verbal misconduct engaged in for the sake of solid food, soft food, and so on. "Having abandoned" means having avoided. "By right livelihood" means by a livelihood praised by the Buddha. "Earns his living" means he sets going the continuance of life. Right livelihood too, because of the diversity of perceptions of abstaining from scheming and so on, is different in the preliminary stage, but at the moment of the path, fulfilling the path factor by way of accomplishing the non-attainment through the cutting off of the track of the wrong livelihood immorality-volition arisen in these very seven states, only one wholesome abstention arises. This is called right livelihood.

"Unarisen" means those that have not arisen in oneself either in one existence or in regard to such an object. But having seen them arising in another, thinking "Oh, may such evil unwholesome mental states not arise in me!" - thus for the non-arising of unarisen evil unwholesome mental states. "Generates desire" means he generates the desire for energy that accomplishes the practice of non-production of those. "Strives" means he makes effort. "Arouses energy" means he sets energy going. "Exerts the mind" means he makes the mind exerted through energy. "Strives" means he sets going striving with the resolve "Let only skin and sinews and bones remain."

"Arisen" means those that have previously arisen in oneself by way of occurrence. Thinking "Now I shall not produce such ones" - he generates desire for the abandoning of those. "Of unarisen wholesome" means of the first meditative absorption and so on that have not been attained. "Arisen" means of those very same that have been attained. "For the presence" means for the purpose of presence by way of the continuity of repeated arising. "For non-decay" means for the purpose of non-destruction. "For increase" means for further development. "For expansion" means for the state of abundance. "For the development and fulfilment" means for the purpose of the completion of meditative development. This right effort too, because of the diversity of the consciousnesses for the non-production of unarisen unwholesome states and so on, is different in the preliminary stage, but at the moment of the path, fulfilling the path factor by way of accomplishing the function in these very four states, only one wholesome energy arises. This is called right effort.

Right mindfulness too, because of the diversity of the consciousnesses that discern the body and so on, is different in the preliminary stage, but at the moment of the path, fulfilling the path factor by way of accomplishing the function in four states, only one mindfulness arises. This is called right mindfulness.

The meditative absorptions are different both in the preliminary stage and at the moment of the path; in the preliminary stage they are different by way of attainment, at the moment of the path by way of different paths. For one person, the first path is of the first meditative absorption, and the second path and so on are either of the first meditative absorption or of one among the second meditative absorption and so on. For another person too, the first path is of one among the second and so on meditative absorptions, and the second and so on are either of one among the second and so on meditative absorptions or of the first meditative absorption. Thus all four paths may be similar, dissimilar, or partly similar by way of meditative absorption. But this distinction of his is determined by the basic meditative absorption.

Firstly, according to the procedure of the basic meditative absorption, for one who has attained the first meditative absorption, having emerged from the first meditative absorption and seeing with insight, the path that has arisen belongs to the first meditative absorption. But here the path factors and factors of enlightenment are fully complete. For one who, having emerged from the second meditative absorption, sees with insight, the path that has arisen belongs to the second meditative absorption. But here the path factors are seven. For one who, having emerged from the third meditative absorption, sees with insight, the path that has arisen belongs to the third meditative absorption. But here the path factors are seven, and the factors of enlightenment are six. This same method applies from having emerged from the fourth meditative absorption up to the plane of neither-perception-nor-non-perception.

It has been said that in the immaterial sphere the fourfold and fivefold meditative absorption arises, and that is supramundane, not mundane - how is this to be explained here? Here too, having emerged from whichever of the first meditative absorption and so on, having attained the path of stream-entry, having developed the immaterial attainment, for one who has arisen in the immaterial sphere, the three paths arise there belonging to that very meditative absorption. Thus it is the basic meditative absorption itself that defines.

Some elders, however, say "The aggregates that are the objects of insight define." Some say "The disposition of the individual defines." Some say "The insight leading to emergence defines." The judgment of their theories should be understood in the manner stated in the Visuddhimagga in the section on insight leading to emergence.

"This is called, monks, right concentration" means this is called right concentration - mundane in the preliminary stage and supramundane in the subsequent stage.

"Thus internally, or" means thus, having comprehended the four truths of oneself, or of another, or at one time of oneself, or at another time the four truths of another, he dwells observing mental phenomena in mental phenomena. But here the arising and falling away should be understood by way of the arising and cessation of the four truths according to their respective occurrence. From here onwards, the method is the same as already stated. However, here the gateway to deliverance for the monk

who comprehends the truths should be understood by making the connection thus: "The mindfulness that comprehends the four truths is the truth of suffering." The remainder is just the same.

The section on the four truths is concluded.

404. To this extent, the section on breathing, the section on the four postures, the section on the four kinds of full awareness, the thirty-two aspects, the defining of the four elements, the nine charnel ground contemplations, observation of feeling, observation of mind, discernment of mental hindrances, discernment of aggregates, discernment of sense bases, discernment of factors of enlightenment, and discernment of truths - these are twenty-one meditation subjects. Among these, breathing, the thirty-two aspects, and the nine charnel ground contemplations - these are eleven meditation subjects of absorption. But the Elder Mahāsīva, a reciter of the Dīgha Nikāya, said "the nine charnel ground contemplations are stated by way of observation of danger." Therefore, according to his view, there are only two meditation subjects of absorption; the remaining are meditation subjects of access concentration. But does adherence arise in all of these? It does not arise. For adherence does not arise in the postures, full awareness, mental hindrances, and factors of enlightenment; it arises in the remaining ones. But the Elder Mahāsīva said "adherence arises even in these. For one comprehends thus: 'Do I have the four postures or do I not have them? Do I have the four kinds of full awareness or do I not have them? Do I have the five mental hindrances or do I not have them? Do I have the seven factors of enlightenment or do I not have them?' Therefore adherence arises everywhere."

"Whoever, monks" means whoever, monks, whether monk or nun or male lay follower or female lay follower. "Would develop in this way" means one should develop by the sequence of development stated from the beginning onwards. "To be expected" means to be anticipated, to be desired; the meaning is that it will inevitably come to be. "Final liberating knowledge" means arahantship. "If there is a residue of clinging" means or if there is a residue of clinging that has not been exhausted. "Non-returning" means the state of a non-returner.

Having thus shown the nature of the Dispensation as leading to liberation by way of seven years, then showing it even in a shorter period of time, he said beginning with "Let alone, monks." And all of this was said by way of a middling person accessible to instruction; but with reference to one of sharp wisdom, it was said "one instructed in the morning will attain distinction in the evening; one instructed in the evening will attain distinction in the morning." Thus the Blessed One, having shown "thus leading to liberation, monks, is my Dispensation," concluding the teaching that was taught with the pinnacle of arahantship in all twenty-one instances, said "Monks, this is the one-way path, etc. Thus what was said, this was said dependent on that." The remainder is of manifest meaning only. At the conclusion of the teaching, however, thirty thousand monks became established in arahantship.

Thus in the Sumaṅgalavilāsinī, the Commentary on the Dīgha Nikāya,

the explanation of the Great Discourse on the Establishment of Mindfulness is concluded.



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PDF Creation Date: 16 August 2026

HOW TO CITE

PaliVerse (2026). Commentaries. The Canon of Discourses - Commentaries. 1. The Collection of the Long Discourses - Commentaries. 2. Commentary on the Great Chapter. 9. Commentary on the Great Discourse on the Establishment of Mindfulness Retrieved from paliverse.org

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