

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

3. The Collection of the Connected Discourses -
Commentaries (3. Saṃyutta Nikāya - Aṭṭhakathā)

2. Commentary on the Book of Causation (2. Nidānavagga-
aṭṭhakathā)

1. Connected Discourses on Causation (1. Nidānasamṃyuttaṃ)



PaliVerse

3. The Collection of the Connected Discourses - Commentaries

2. Commentary on the Book of Causation

Homage to the Blessed One, the Worthy One, the Perfectly Enlightened One

In the Collection of the Connected Discourses

Commentary on the Book of Causation

1. Connected Discourses on Causation

1. The Chapter on the Buddha

1. Commentary on the Discourse on Dependent Origination

1. "Thus have I heard" - the first discourse on dependent origination in the chapter on causality. Herein this is the progressive explanation of terms - "There the Blessed One addressed the monks": here "there" is an elucidation of place and time. For it indicates "at whatever time he dwells, 'there' refers to that time; and in whichever Jeta's Grove he dwells, 'there' refers to that Jeta's Grove." Or it indicates the place and time suitable for speaking. For the Blessed One does not speak the Teaching in an unsuitable place and at an unsuitable time. "It is not the right time yet, Bāhiya" and so on is the proof of this here. "Kho" is an indeclinable particle used merely as an expletive, in emphasis, or in the sense of the beginning of a statement. "The Blessed One" is an elucidation of the one revered by the world. "The monks" is a term for persons suitable for hearing the discourse. But here, the meaning of the word should be understood by the method beginning with "one who begs is a monk, one who has entered upon the practice of going for alms is a monk." "Addressed" means he spoke to, he said, he aroused their attention - this is the meaning here. But elsewhere it also occurs in the sense of informing. As he said - "I announce to you, monks, I make known to you, monks." Also in the sense of summoning. As he said - "Come, monk, in my name address Sāriputta." "Monks" is an illustration of the manner of addressing. And that is said because of the accomplishment of the connection with qualities such as the habit of begging and so on. For those skilled in language consider that a monk is one endowed with the quality of the habit of begging, and also one endowed with the quality of the nature of begging, and also one endowed with the quality of having done well in begging. And by that word, accomplished through the connection with qualities such as the habit of begging and so on, making known a livelihood practised by both low and superior people, he effects the suppression of haughtiness and despondency. And by this word "Monks," preceded by a glance of the eyes with a gentle heart pervaded by compassion, making them face towards himself, by that very word which indicates the desire to speak, he generates in them the desire to

listen, and by that very word, in the sense of arousing attention, he also engages them in thorough attention. For the success of the Dispensation depends on thorough attention.

If one asks: when other gods and humans were also present, why did he address only the monks? Because of their being the eldest, the foremost, the nearest, and always present. For the Blessed One's proclamation of the Teaching is common to all assemblies. Monks are the eldest in the assembly because they arose first. They are the foremost because, having taken the homeless life as the starting point, they conform to the Teacher's conduct and are the recipients of the entire Dispensation. They are the nearest because, among those seated there, they are close to the Teacher. They are always present because they are constantly in the Teacher's vicinity. Moreover, they are vessels for the proclamation of the Teaching, because of the actual existence of practice in accordance with instruction. And in particular, with reference to certain monks only was this teaching also given - thus he addressed them.

For what purpose did the Blessed One, when expounding the Teaching, first address the monks, rather than simply expounding the Teaching? For the purpose of arousing mindfulness. Monks may be seated thinking of other things, or with distracted minds, or reviewing the Teaching, or attending to their meditation subject. If, without addressing them, the Teaching were being taught, being unable to discern "What is the source of this teaching? What is its condition? On what occasion was it taught?" they might either misapprehend it or might not apprehend it at all. Therefore, for the purpose of arousing their mindfulness, the Blessed One first addresses them and afterwards expounds the Teaching.

"Venerable sir" - this is a word of respect, or the giving of a reply to the Teacher. Moreover, here, saying "Monks," the Blessed One addresses the monks. Saying "Venerable sir," they address the Blessed One in return. Likewise, saying "Monks," the Blessed One speaks to them; saying "Venerable sir," they speak back to him. By saying "Monks," he elicits a reply; by saying "Venerable sir," they give a reply. "Those monks" means those whom the Blessed One addressed. "They assented to the Blessed One" means they assented to the Blessed One's address; the meaning is that, having turned towards him, they listened, accepted, and received it. "The Blessed One said this" means the Blessed One spoke this entire discourse that was now to be spoken. To this extent, that which was spoken by the Venerable Ānanda as the introduction adorned with time, place, preacher, assembly, and occasion, for the easy comprehension of this discourse which is accomplished in meaning and phrasing and which indicates the profound nature of the Buddhas' knowledge of teaching - the explanation of its meaning is complete.

Now the occasion has arrived for the explanation of the discourse laid down by the Blessed One by the method beginning with "I will teach you dependent origination." This, however, is the explanation of the discourse. Since, when explained after having examined the laying down of the discourse, it becomes clear, therefore we shall first examine the laying down of the discourse. For there are four layings down of discourses - one's own disposition, another's disposition, dependent on a question, and arising from an occasion. Therein, whatever discourses the Blessed One spoke uninvited by others, solely through his own disposition, as follows - the collection of

discourses on the ten powers, the collection of discourses on the simile of the moon, the simile of the lute, right striving, the bases for spiritual power, faculties, powers, factors of enlightenment, and path factors, and so on; for those, the laying down is one's own disposition.

But those which, thinking "Indeed, the mental states that ripen liberation have matured in Rāhula. What if I were to train Rāhula further in the elimination of mental corruptions"; thus, having observed the disposition, patience, acquiescence, mind, resolution, and capacity for awakening of others, were spoken by way of another's disposition, as follows - the Cūḷarāhulovāda Sutta, the Mahārāhulovāda Sutta, the Setting in Motion of the Wheel of the Teaching, the Anattalakkhaṇa Sutta, the Āsīvisopama Sutta, the Dhātuvibhaṅga Sutta, and so on; for those, the laying down is another's disposition.

But having approached the Blessed One, the four assemblies, the four castes, serpents, supaṇṇas, gandhabbas, titans, demons, the great kings, the gods of Tāvātimsa and so on, the Great Brahmā, and such others - "Factors of enlightenment, factors of enlightenment, venerable sir, it is said - Mental hindrances, mental hindrances, venerable sir, it is said - Are these, venerable sir, the five aggregates of clinging? What here is the foremost wealth for a person?" - ask questions by such methods. Whatever was spoken by the Blessed One when thus asked - the Bojjhaṅga Saṃyutta and so on, or whatever others too such as the Devatā Saṃyutta, Māra Saṃyutta, Brahma Saṃyutta, Sakkapañha, Cūḷavedalla, Mahāvedalla, Sāmaññaphala, Āḷavaka, Sūciloma, Kharaloma Sutta, and so on; for those, the laying down is dependent on a question.

But those which were spoken dependent on an arisen occasion, as follows -the Dhammadāyāda. The Cūḷasīhanāda Sutta, the Simile of the Son's Flesh, the Simile of the Log of Wood, the Simile of the Mass of Fire, the Simile of the Lump of Foam, the Simile of the Coral Tree, and so on; for those, the laying down is arising from an occasion.

Thus, among these four layings down, the laying down of this Discourse on Dependent Origination is another's disposition. For this was laid down by the Blessed One by way of the disposition of other persons. By way of the disposition of which persons? Of those who understand quickly. For there are four persons: one who understands quickly, one who understands through elaboration, one who needs to be guided, and one for whom the word is the maximum. Therein, whatever person for whom there is full realisation of the teaching as soon as it is uttered, this is called a person who understands quickly. Whatever person for whom, when what has been spoken in brief is being analysed in detail as to meaning, there is full realisation of the teaching, this is called a person who understands through elaboration. Whatever person for whom, through recitation, through interrogation, through wise attention, through associating with, keeping company with, and attending on good friends, there is gradually full realisation of the teaching, this is called a person who needs to be guided. Whatever person for whom, even though hearing much, even though remembering much, even though teaching much, there is no full realisation of the teaching in that birth, this is called a person for whom the word is the maximum. Thus, among these four persons, this discourse was laid down by way of the disposition of persons who understand quickly.

At that time, it is said, five hundred country-dwelling monks, all wandering alone, in pairs, in threes, in fours, or in fives, of common livelihood, observers of ascetic practices, putting forth strenuous energy, devoted to meditation, gifted with introspection, desiring a smooth, subtle, empty teaching on the mode of dependent conditions, in the evening period, having approached the Blessed One, having paid homage, as if being enclosed by a red woollen curtain, expecting the teaching, surrounded him and sat down. According to their disposition, the Blessed One began this discourse. Just as a skilled painter, having obtained an unprepared wall, did not produce a picture from the very beginning, but having first done the wall preparation with thick clay plaster and so on, produces a picture on the prepared wall; but having obtained an already prepared wall, without doing the work of wall preparation, having mixed the various dyes, and taking a brush or a cotton pad, produces the picture itself - just so the Blessed One, having obtained a beginner son of good family who has not formed a resolution, does not tell him from the very beginning the smooth, subtle, empty characteristic of insight that is the proximate cause of arahantship, but engaging him through the accomplishment of morality, concentration, and the view of the ownership of one's actions, first tells the preliminary practice. With reference to which it was said -

"Therefore, monk, you should purify the very beginning in wholesome mental states. And what is the beginning of wholesome mental states? Morality that is well purified and view that is straight. When, monk, your morality is well purified and your view is straight, then, monk, in dependence on morality, established upon morality, you should develop the four establishments of mindfulness in a threefold way. Which four? Here, monk, dwell observing the body in the body internally, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. Or externally in the body, etc. or internally and externally in the body, etc. dwell observing mental phenomena in mental phenomena, ardent, fully aware, mindful, having removed covetousness and displeasure regarding the world. When, monk, in dependence on morality, established upon morality, you will thus develop these four establishments of mindfulness in a threefold way, then for you, monk, whatever night or day comes, only growth is to be expected in wholesome mental states, not decline."

Thus, having spoken the preliminary work through the talk on morality for the beginner son of good family, he tells the smooth, subtle, empty characteristic of insight that is the proximate cause of arahantship.

But having obtained one of pure morality, putting forth strenuous energy, devoted to meditation, gifted with introspection, he does not tell him the preliminary practice, but straightaway tells the smooth, subtle, empty characteristic of insight that is the proximate cause of arahantship. These five hundred monks stood having purified the preliminary practice, like well-refined gold, resembling a well-polished mass of gems; only the supramundane path had not yet come to them. Thus, for the purpose of its coming, the Teacher, having regard for their disposition, began this discourse.

Therein, "dependent origination" means the mode of dependent conditions. For the mode of dependent conditions produces states that are conjoined dependent on one another. Therefore it is called "dependent origination." This is the summary here; the detail, however, should be taken from the Visuddhimagga.

"Vo" - this word "vo" is seen in the reflexive, accusative, instrumental, dative, genitive, and expletive senses. For in such passages as "But do you, Anuruddha, dwell in unity, being joyful" and so on, it is seen in the reflexive sense. In such passages as "Go, monks, I dismiss you" and so on, in the accusative sense. In such passages as "You should not dwell near me" and so on, in the instrumental sense. In such passages as "I will teach you, monks, the exposition on the deep forest" and so on, in the dative sense. In such passages as "All of yours, Sāriputta, was well spoken" and so on, in the genitive sense. In such passages as "Those of you who are noble ones with pure bodily action" and so on, merely as an expletive. But here it should be seen in the dative sense. "Monks" is the addressing again of those who had turned to face him through their assent. "I will teach" is the undertaking to teach. "Listen to that" means: listen to that dependent origination, that teaching being spoken by me.

As for "pay close attention" (sādhukaṃ manasi karoṭha), here "sādhukaṃ" and "sādhū" have the same meaning. And this word "sādhū" is seen in the senses of requesting, accepting, gladdening, beautiful, strengthening, and so on. For in such passages as "It would be good, venerable sir, if the Blessed One would expound to me the Teaching in brief" and so on, it is seen in the sense of requesting. In passages such as "Sādhū, bhante - that monk, having delighted in and given thanks for what the Blessed One had said" and so on, in the sense of accepting. In passages such as "Good, good, Sāriputta" and so on, in the sense of gladdening.

"Good is a king who delights in the teaching, good is a man possessed of wisdom;

Good is not betraying friends, happiness is the non-doing of evil."

In such passages and so on, in the sense of beautiful. In passages such as "If so, brahmin, listen well" and so on, the word "sādhuka" itself is in the sense of strengthening; it is also called command. But here this should be understood in the sense of strengthening and command right here; it is also fitting in the sense of beautiful. For in the sense of strengthening: "Listen firmly to this teaching, grasping it rightly"; in the sense of command: "Listen by my command"; in the sense of beautiful: "Listen to this beautiful, excellent teaching" - thus this is explained. "Pay attention" (manasi karoṭha) means reflect. The meaning is: collect your thoughts. Having become undistracted in mind, attend; bring it to mind - this is the intention.

Now here, "listen to that" (taṃ suṇātha) is for the prevention of distraction of the ear-faculty. "Pay close attention" (sādhukaṃ manasi karoṭha) - by the application of strengthening to attention, is for the prevention of distraction of the mind-faculty. And here, the former is for the prevention of wrongly grasping the phrasing; the latter is for the prevention of wrongly grasping the meaning. And by the former he urges to the hearing of the Teaching; by the latter, to the retention and examination of the teachings heard. And by the former he explains: "This teaching has phrasing, therefore it should be heard"; by the latter: "It has meaning, therefore it should be attended to." Or, connecting the word "sādhuka" with both terms: "Because this teaching is profound in its nature and profound in its exposition, therefore listen well. Because it is profound in meaning and profound in penetration, therefore pay close attention" - thus the explanation should be understood. "I will speak" means I will

teach. By "listen to that" (taṃ suṇātha), here the promised teaching will not be taught only in brief, but rather I will also speak it in detail - this is what is said. For these terms express both conciseness and detail. As the Elder Vaṇṇisa said -

"He teaches in brief, he also speaks in detail;
Like the call of a myna-bird, he utters inspiration."

When this was said, having become filled with enthusiasm, "Yes, venerable sir" - those monks assented to the Blessed One; they accepted the Teacher's word, they received it - this is what is said.

Then the Blessed One said this to them - He spoke this entire discourse now to be spoken beginning with "And what, monks, is dependent origination?" and so on. Therein, "And what, monks, is dependent origination?" is a question from the wish to speak. For questions are of five kinds: a question for illuminating what has not been seen, a question for comparing what has been seen, a question for cutting off doubt, a question of approval, and a question from the wish to speak. Their diversity is as follows -

What is a question for illuminating what has not been seen? By nature the characteristic is unknown, unseen, not weighed, not determined, not clear, not made clear. One asks a question for the knowledge of that, for the seeing of that, for the scrutiny of that, for the determination of that, for the clarity of that, for the purpose of making clear. This is the question for illuminating what has not been seen.

What is the question for comparing what has been seen? By nature the characteristic is known, seen, weighed, determined, clear, made clear. He asks a question for the purpose of comparing with other wise persons. This is the question for comparing what has been seen.

What is the question for cutting off doubt? By nature one has plunged into doubt, plunged into uncertainty, become wavering - "Is it thus indeed, or is it not indeed, how indeed?" - he asks a question for the purpose of cutting off doubt. This is the question for cutting off doubt.

What is a question of approval? The Blessed One asks the monks a question by way of approval - "What do you think, monks, is matter permanent or impermanent?" Impermanent, venerable sir. "But what is impermanent, is that suffering or happiness?" Suffering, venerable sir. "But what is impermanent, suffering, subject to change, is it proper to regard that - 'This is mine, this I am, this is my self'?" "No indeed, venerable sir." This is a question of approval.

What is a question from the wish to speak? The Blessed One asks the monks a question from the wish to speak - "There are these four establishments of mindfulness, monks. What four?" This is a question from the wish to speak.

Therein, the first three questions do not exist for the Buddhas. Why? For the Buddhas, in the three periods of time, there is nothing whatsoever conditioned or unconditioned that is free from the periods that is unseen, unilluminated, not weighed, not determined, not clear, not made clear. Therefore the question for illuminating what has not been seen does not exist for them. But whatever has been penetrated by the Blessed One through his own knowledge, there is no need to

compare that with any other ascetic or brahmin or god or Māra or Brahmā. Therefore the question for comparing what has been seen does not exist for him. But because he is free from doubt, has crossed over sceptical doubt, has destroyed doubt regarding all phenomena. Therefore the question for cutting off doubt does not exist for him. But the other two questions do exist for the Blessed One. Among those, this should be understood as a question from the wish to speak.

Now, analysing the mode of dependent conditions that was asked about by the question, he said beginning with "with ignorance as condition, monks, activities." Here, just as one who has begun saying "I shall speak about the father" first speaks about the son too, saying "Tissa's father, Soṇa's father," just so the Blessed One, having begun to speak about the condition, speaking about the phenomena beginning with ignorance as the conditions for activities and so on by the method beginning with "with ignorance as condition, activities," also spoke about the conditionally arisen. But at the conclusion of the Āhāra Vagga, having undertaken both by saying "I will teach you, monks, dependent origination and the dependently arisen phenomena," he spoke about both. Now, in the passage beginning with "with ignorance as condition, activities," ignorance and that is a condition - thus "ignorance-condition." Therefore the meaning should be understood by this method: "with ignorance as condition, activities come to be." This is the summary here; but in detail, the treatise on dependent origination in forward order, accomplished in every respect, has been spoken of in the Visuddhimagga; therefore it should be taken up just as spoken of there.

But in the reverse order exposition, "avijjāya tveva" means "of ignorance, but indeed." "With the remainderless fading away and cessation" means by the remainderless cessation through the path termed as fading away. "Cessation of activities" means there is the cessation of non-arising of activities. But in order to show that from the cessation of activities thus ceased, and from the cessation of consciousness and so on, mentality-materiality and so on are likewise ceased, having said beginning with "from the cessation of activities comes the cessation of consciousness," he said "thus is the cessation of this whole mass of suffering." Therein, "whole" means of the entire, or of the pure, or devoid of a being - this is the meaning. "Of the mass of suffering" means of the heap of suffering. "Cessation comes to be" means non-arising comes to be. Thus the Blessed One, having spoken the exposition of the round of rebirths in forward order with twelve terms, having turned that very round of rebirths around, speaking of the end of the round of rebirths in reverse order with twelve terms, reached the pinnacle of the teaching with arahantship. At the conclusion of the teaching, those five hundred persons who had begun insight practice, being individuals who understand quickly, like lotuses touched by the sun's rays that have reached full maturity, having awakened to the truths, became established in the fruition of arahantship.

"This the Blessed One said" means the Blessed One said this entire discourse by way of the round of rebirths and the end of the round of rebirths. "Those monks were delighted" means those five hundred monks who had eliminated the mental corruptions were of gladdened minds. "Rejoiced in what the Blessed One had said" means they rejoiced in, gave thanks for, and accepted the word of the Blessed One

who was speaking with a divine voice as sweet as the call of the Indian cuckoo, pleasant to the ear, like a consecration of the Deathless upon the hearts of wise people - this is the meaning. Therefore this is said -

"The well-spoken, the well-said, saying 'Good! Good!' of such a one;
Giving thanks, with bowed heads, the monks accepted."

The commentary on the First Discourse on Dependent Origination is concluded.

2. Commentary on the Discourse on Analysis

2. In the second discourse too, the laying down of the discourse should be understood in the manner already stated. But this is the distinction - the first was shown in brief by way of persons who understand quickly, this is in detail by way of those who understand through elaboration. And in this discourse, four similes of the man who collects creepers should be stated; those were stated in the Visuddhimagga itself. For just as a man who collects creepers, having seen the tip of a creeper, seeking the root by following it, having seen that, would cut the creeper at the root, take it, and apply it to his work; just so the Blessed One, teaching the detailed teaching, having brought the teaching from ageing and death, which is the tip of dependent origination, as far as the term ignorance, which is the root, then concluded by teaching the round of rebirths and its end.

Herein, this is the determination of meaning of the detailed teaching of ageing and death and so on - In the description of ageing and death, to begin with, "of those various" - this should be understood as a common description of many beings in brief. For if one were to speak even for a whole day thus: "Whatever is the ageing of Devadatta, whatever is the ageing of Somadatta," beings would never come to exhaustion. But by these two terms no being whatsoever is left unincluded. Therefore it was said "this is a common description of many beings in brief." "In those various" - this is a common description of many orders of beings by way of destination and birth. "Orders of beings" is an illustration of the actual form of what was described by the common description. Now in the passage beginning with "ageing, decaying," "ageing" is a description of the intrinsic nature. "Decaying" is a description of the manner. The three beginning with "broken teeth" are descriptions of function when time has passed; the last two are descriptions of the natural condition. For by this term "this is ageing," it is shown according to intrinsic nature; therefore this is a description of the intrinsic nature. By this term "decaying," according to manner; therefore this is a description of the manner. By this term "broken teeth," it is shown by the function of producing the state of brokenness in teeth and nails when time has passed. By this term "grey hair," by the function of producing the state of greyness in head hair and body hair. By this term "wrinkled skin," it is shown by the function of producing the state of wrinkling in the skin after the flesh has withered. Therefore these three beginning with "broken teeth" are descriptions of function when time has passed. By these, the obvious ageing that has become manifest by way of showing these alterations 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 by these terms "deterioration of life span" and "maturing of the faculties," the natural condition designated as the exhaustion of life span and the maturing of the faculties such as the eye and so on is shown, because of its being manifest precisely when time has passed. Therefore these last two should be understood as descriptions of the natural condition. Therein, 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. And 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.

Now this ageing thus described is altogether of two kinds: obvious and concealed. Therein, ageing in material phenomena is called obvious ageing, because of the seeing of the state of brokenness and so on in teeth and so on; but in immaterial phenomena, ageing is called concealed ageing, because of the non-seeing of such alteration. Therein, this state of brokenness and so on that is seen is merely the colour of such teeth and so on, because they are easily cognisable; having seen that with the eye and having reflected through the mind-door, one knows ageing thus: "These teeth have been struck by ageing" - just as by looking at cow-head signs and so on fixed at a water place, one knows the existence of water below. Again, it is also of two kinds: without interval and with interval. Therein, in the case of gems, gold, silver, coral, the moon, the sun, and so on, just as in the case of living beings during the slow decads and so on, and just as in the case of non-living things such as flowers, fruits, sprouts, and so on, ageing is called ageing without interval - meaning continuous ageing - because of the difficulty of cognising the distinctions of colour and so on at intervals. But in other cases as aforesaid, because of the easy cognisability of the distinctions of colour and so on at intervals, ageing should be understood as called ageing with interval.

From here onwards, the beginning with "of those various" and so on should be understood by the method already stated. In the terms beginning with "passing away, decease" and so on, however, "passing away" is spoken of by way of decease; this is a common term for the one-aggregate, four-aggregate, and five-aggregate existences. "Decease" is an indication of the characteristic by means of an abstract noun. "Breaking up" is an explanation of the occurrence of dissolution of the aggregates at death. "Disappearance" is an explanation of the non-existence of a state, by whatever method, of the broken aggregates at death, just as of a broken pot. "Death, dying" means dying that is termed death. By that, he excludes annihilation-death and so on. Time is called the ender; its action is making of time. Thus by that, he explains death according to worldly convention.

Now, in order to explain in the ultimate sense, he stated the beginning with "breaking up of the aggregates" and so on. For in the ultimate sense, only the aggregates break up; no being whatsoever dies. But when the aggregates are breaking up, a being dies; when they are broken up, the conventional expression "has died" comes about. And here, the breaking up of the aggregates is by way of the four-aggregate and five-

aggregate constituent existences, and the discarding of the body is by way of the single-aggregate constituent existence. And the breaking up of the aggregates should be understood by way of the four-aggregate constituent existence, and the discarding of the body by way of the remaining two. Why? Because a body termed the material body exists in both types of existence. Or alternatively, since in the Cātumahārājika realm and so on the aggregates simply break up and nothing is discarded, therefore by way of those, there is the breaking up of the aggregates; among human beings and so on, there is the discarding of the body. And here, the meaning should be understood thus: because death is the cause of the discarding of the body, it is said that death is "the discarding of the body." "Thus this ageing and this death, this is called, monks" means this both together, having been combined as one, is spoken of as ageing and death.

In the section on birth, among the terms "birth, coming into being" and so on, "birth" (jāti) is in the meaning of being born, and that is connected with incomplete sense bases. "Coming into being" (sañjāti) is in the meaning of coming to be born, and that is connected with complete sense bases. "Descent" (okkanti) is in the meaning of entering, and that is connected with egg-born and womb-born beings. For they take conception as if entering into and going inside the eggshell and the sheath of the womb. "Production" (abhinibbatti) is in the meaning of being produced, and that is connected with moisture-born and spontaneously born beings. For they arise having become obvious. This, for now, is the teaching in the conventional sense.

Now there is the teaching of the ultimate reality. For in the ultimate sense, only the aggregates become manifest, not a being. Therein, regarding "of the aggregates," the inclusion of one in single-aggregate constituent existence, of four in four-aggregate constituent existence, and of all five in five-aggregate constituent existence should be understood. "Manifestation" means arising. Regarding "of the sense bases," here the classification should be understood by way of the sense bases arising in each respective existence. "Acquisition" is just the manifestation in the continuity. For by the very fact of becoming manifest, they are said to be acquired. By this term "This is called, monks, birth," he makes the conclusion regarding birth taught both in the conventional sense and in the ultimate sense.

In the analytic explanation of existence, "sensual existence" means kammic becoming and becoming of rebirth. Therein, kammic becoming is just action leading to sensual existence. For since it is the cause of the becoming of rebirth there, it is called "existence" by the conventional expression of result, just as in such passages as "Pleasant is the arising of Buddhas, painful is the accumulation of evil" and so on. The becoming of rebirth is the fivefold group of clung-to aggregates produced by that action. For that is called "existence" in the sense that it exists there. In every way, this action and rebirth - both of these are here stated as "sensual existence." This same method applies to fine-material and immaterial existences.

In the analytic explanation of clinging, regarding "clinging to sensual pleasures" and so on: one clings to objective sensual pleasure by means of this, or it itself clings to that - thus it is "clinging to sensual pleasures"; or it is sensual pleasure and that is also clinging - thus it is "clinging to sensual pleasures." "Clinging" is called firm grasping. For here the prefix "upa" has the meaning of "firm," as in such terms as "tribulation" (upāyāsa) and "approaching" (upakaṭṭha) and so on. This is a designation

for lust for the five strands of sensual pleasure. This is the summary here. But in detail, this should be understood according to the method stated as "therein, what is clinging to sensual pleasures? Whatever sensual desire towards sensual pleasures" - by the method already stated.

Likewise, it is a view and that is also clinging - thus it is "clinging to views." Or alternatively, it clings to a view, or they cling by means of this view - thus it is "clinging to views." For a subsequent view clings to a former view, and by means of that they cling to a view. As he said - "The self and the world are eternal, only this is the truth, anything else is vain" and so on. This is a designation for all wrong views except clinging to moral rules and austerities and clinging to the doctrine of self. This is the summary here; but in detail, this should be understood according to the method stated as "therein, what is clinging to views? 'There is not what is given'" - by the method already stated.

Likewise, they cling to moral rules and austerities by means of this, or it itself clings to that, or it is moral rules and austerities and that is also clinging - thus it is "clinging to moral rules and austerities." For the ox-morality practice, the cow-austerity practice, and so on are themselves forms of clinging due to the adherence "thus there is purification." This is the summary here; but in detail, this should be understood according to the method stated as "therein, what is clinging to moral rules and austerities? Among ascetics and brahmins outside of this, 'by morality there is purification'" - by the method already stated.

Now, "doctrine" (vādo) means "they speak by means of this"; "clinging" (upādānam) means "they cling by means of this." What do they speak of, or cling to? A self. One's own doctrine-clinging is clinging to the doctrine of self. Or alternatively, they cling to the mere doctrine of self as "self" by means of this - thus it is "clinging to the doctrine of self." This is a designation for identity view with twenty bases. This is the summary here; but in detail, this should be understood according to the method stated as "therein, what is clinging to the doctrine of self? Here an ignorant worldling, who does not see the noble ones" - by the method already stated.

In the description of craving, craving for visible form, etc. "craving for mental objects" - this is a name from a similar object, just as in such cases as "merchant's son" or "brahmin's son" the name is from the father, for craving occurring in the impulsion process at the eye-door and so on. And here, craving having visible form as object - craving for visible form means craving for visible form. That, operating by way of sensual lust, relishing visible form, is sensual craving; operating by way of lust accompanied by the eternalist view, relishing thus: "visible form is permanent, stable, eternal" - is craving for existence; operating by way of lust accompanied by the annihilationist view, relishing thus: "visible form is annihilated, perishes, after death does not exist" - is craving for non-existence. Thus craving for visible form is threefold. And just as craving for visible form, so too craving for sound and so on - thus those are eighteen thoughts of craving. Those are eighteen regarding internal visible form and so on, and eighteen regarding external visible form and so on - making thirty-six. Thus thirty-six relating to the past, thirty-six relating to the future, thirty-six relating to the present - in this way there are one hundred and eight thoughts of craving. "With reference to the internal, 'I am' occurs, 'I am thus' occurs" - or by such methods, eighteen based on internal visible form and so on; "with

reference to the external, 'by this I am' occurs, 'by this I am thus' occurs" - or by such methods, eighteen based on external visible form and so on - making thirty-six; thus thirty-six relating to the past, thirty-six relating to the future, thirty-six relating to the present - in this way too there are one hundred and eight thoughts of craving. When again a classification is being made, regarding objects such as visible form and so on, there are only six classes of craving, only three being sensual craving and so on. Thus:

"By the meaning of the description, from the detail of the description, and of the detail;
Again by classification, craving should be understood by the wise."

In the description of feeling, "classes of feeling" means groups of feeling. Feeling born of eye-contact, etc. "feeling born of mind-contact" - this is a name from a basis similar to the mother, just as in such cases as "Sāriputta, son of Mantāṇī" the name is from the mother, being a name for the wholesome, unwholesome, and indeterminate feelings occurring at the eye-door and so on, because in the analysis it has come thus: "feeling born of eye-contact is wholesome, is unwholesome, is indeterminate." The meaning of the word here, however, is: Feeling arisen because of eye-contact is feeling born of eye-contact. The same method applies everywhere. This is the all-inclusive discussion here for now. But by way of resultant, at the eye-door, feeling should be understood as associated with these: two eye-consciousnesses, two mind-elements, and three mind-consciousness elements. The same method applies at the ear-door and so on. At the mind-door, it is only that associated with the mind-consciousness element.

In the description of contact, "eye-contact" means contact at the eye. This same method applies everywhere. Eye-contact... etc. "body-contact" - to this extent, ten contacts having five sense-bases as wholesome and unwholesome resultants have been stated. "Mind-contact" - by this, the remaining twenty-two mundane resultant mind-associated contacts are indicated.

In the description of the six sense bases, regarding what should be said concerning "eye sense base" and so on, that has been stated in the Visuddhimagga in the description of the aggregates and in the description of the sense bases.

In the description of mentality-materiality, mentality has the characteristic of bending. Materiality has the characteristic of being deformed. In its analysis, however, "feeling" means the aggregate of feeling, "perception" means the aggregate of perception, "volition, contact, attention" should be known as the aggregate of mental activities. Certainly there are also other phenomena included in the aggregate of mental activities, but these three are present even in the weakest types of consciousness. Therefore, by virtue of just these, the aggregate of mental activities is shown here. As for "and the four primary elements," here "four" is a delimitation by number. "Primary elements" is a designation for earth, water, fire, and wind. But the reason by which they are called "primary elements," and whatever other method of judgment there is here, all that has been stated in the Visuddhimagga in the description of the aggregate of matter. As for "derived from the four primary elements," here however, "of the four" is the genitive case used in the accusative sense; what is meant is "the four primary elements." "Upādāya" means having taken

up, having grasped - this is the meaning. Some say "in dependence on." "Existing" is the remainder of the reading here. Or this is the genitive case used in the sense of aggregation; the meaning here should be understood as: materiality that exists having taken up the aggregation of the four primary elements. Thus everywhere, whatever four primary elements beginning with earth there are, and whatever twenty-three kinds of materiality existing in dependence on the four primary elements, stated in the Abhidhamma Pāḷi itself by way of the classification beginning with the eye sense base - all that too should be known as "materiality."

In the section on consciousness, "eye-consciousness" means consciousness at the eye, or consciousness born from the eye - thus it is eye-consciousness. So too for ear-, nose-, tongue-, and body-consciousness. But the other is mind itself being consciousness - thus it is mind-consciousness. This is a designation for the three-plane resultant consciousness excluding the two sets of fivefold sense consciousness.

In the section on activities, activity has the characteristic of volitional activity. In its analysis, however, "bodily activity" means activity occurring from the body. This is a designation for twenty bodily volitions - eight from sensual-sphere wholesome and twelve from unwholesome - occurring by way of stirring at the body door. "Verbal activity" means activity occurring from speech; this is a designation for just twenty verbal volitions occurring by way of the varieties of utterance at the verbal door. "Mental activity" means activity occurring from the mind; this is a designation for twenty-nine mental volitions occurring, by way of mundane wholesome and unwholesome, of one who, without making any stirring at the body and verbal doors, sits down in a secret place and reflects.

In the section on ignorance, "not knowing suffering" means not knowing the truth of suffering; this is a designation for delusion. This same method applies in "not knowing the origin of suffering" and so on. Therein, not knowing suffering should be known by four reasons: from being included, from the basis, from the object, and from concealment. For thus, because it is included in the truth of suffering, it is included in suffering; and the truth of suffering is its basis by way of being a support condition; it is its object by way of being an object condition; and this conceals the truth of suffering, by preventing the penetration of its exact characteristic, and by not giving rise to the occurrence of knowledge here.

Not knowing the origin of suffering should be known by three reasons: from the basis, from the object, and from concealment. Not knowing cessation and the practice should be known by just one reason: from concealment. For regarding cessation and the practice, not knowing is only a concealer of them, by preventing the penetration of their exact characteristics, and by not giving rise to the occurrence of knowledge regarding them. But it is not included therein, because it is not included in that pair of truths. That pair of truths is not its basis, because they are not conascent. Nor is it an object, because it does not occur with reference to that. For the latter pair of truths is difficult to see because of being profound, and not knowing, being blind, does not occur therein. But the former is profound because of the difficulty of seeing its intrinsic nature characteristic in the sense of being expressible; therein it occurs by way of the grasp of illusion.

Furthermore, by "regarding suffering," to this extent ignorance is shown from inclusion, from the basis, from the object, and from function. By "the origin of suffering," to this extent from the basis, from the object, and from function. By "regarding the cessation of suffering, regarding the practice leading to the cessation of suffering," to this extent from function. But without distinction, "not knowing" - by this it should be known that it is indicated according to intrinsic nature.

"Thus indeed, monks" means thus indeed, monks. "Cessation comes to be" means non-arising comes to be. Furthermore, here by all those terms for cessation, Nibbāna is taught. For having come to Nibbāna, those various phenomena cease; therefore that is called the cessation of those various phenomena. Thus the Blessed One, teaching the round of rebirths and its end in this discourse with twelve terms, concluded the teaching with the very pinnacle of arahantship. At the conclusion of the teaching, in the manner already stated, five hundred monks became established in arahantship.

The Discourse on Analysis is second.

3. Commentary on the Discourse on the Practice

3. In the third, "wrong practice" means this, for now, is the practice not leading to liberation. But is it not that with ignorance as condition there is also meritorious volitional activity and also imperturbable volitional activity? How then is that wrong practice? Because of being the head of the round of rebirths. For whatever has been set going having aspired to the round of rebirths reckoned as the three kinds of existence, even at least the five direct knowledges or the eight attainments, all that belongs to the side of the round of rebirths, is the head of the round of rebirths; because of being the head of the round of rebirths, it is just wrong practice. But whatever has been set going having aspired to the end of the round of rebirths, to Nibbāna, even at least a gift of a mere ladleful of rice gruel or a mere gift of a handful of leaves, all that belongs to the side of the end of the round of rebirths, is based upon the end of the round of rebirths; because of belonging to the side of the end of the round of rebirths, it is just right practice. For whether it be a trifling wholesome deed of giving a mere handful of leaves or a great wholesome deed such as the gift of Velāma and so on, if having aspired to success in the round of rebirths it is wrongly established by way of being based upon the round of rebirths, it is able to bring about only the round of rebirths, not the end of the round of rebirths. "May this gift of mine be conducive to the elimination of mental corruptions" - but when thus aspiring to the end of the round of rebirths, rightly established by way of the end of the round of rebirths, it is indeed able to give even arahantship, even the knowledge of individual enlightenment, even omniscience knowledge; it does not reach its end without attaining arahantship. Thus it should be understood that wrong practice is taught by way of the forward order, and right practice is taught by way of the reverse order. But is it not that here practice was asked about, Nibbāna was analysed, and even in the conclusion it was just practice that was assigned? And Nibbāna is not called "practice"; rather, this is the name for the four paths together with insight. Therefore the word-by-word analysis does not agree with the question and the conclusion. No, it does agree. Why? Because the practice was shown by its fruit. For here the practice was shown by its fruit. "But from the complete fading away and cessation of

ignorance comes the cessation of activities" - this Nibbāna reckoned as cessation, of which practice this is the fruit, this is called, monks, right practice - this is the meaning here. And in this meaning, regarding "with the remainderless fading away and cessation," here "fading away" is a synonym for cessation itself; "from the remainderless fading away" means "from the remainderless cessation" - this is the intention here. Or, in order to show the path termed as fading away by which there is remainderless cessation, this word-by-word analysis was stated. For thus being the case, the practice is analysed as having power. Thus in this discourse too, only the round of rebirths and the end of the round of rebirths are spoken of. The third.

4. Commentary on the Discourse on Vipassī

4. In the fourth, "Vipassī" means: for that Bodhisatta, it is said, just as for ordinary human beings seeing anything whatsoever, the eyes flutter due to the weakness of the sensitive matter born of kamma produced by insignificant kamma, he did not flutter thus. But due to the strength of the sensitive matter born of kamma produced by powerful kamma, he saw with unfluttering, unwinking eyes, just as the gods of the Thirty-three. Therefore it was said - "The boy looks without blinking," thus, monks, for the boy Vipassī the designation "Vipassī, Vipassī" arose. For this is the intention here: He sees purely through the absence of darkness produced by blinking now and then, or he sees with open eyes - thus he is "Vipassī." And here, although the eyes of all Bodhisattas in their last existence do not flutter due to the strength of the sensitive matter born of kamma produced by powerful kamma, that Bodhisatta received his name by this very reason.

Furthermore, having investigated and investigated, he sees - thus he is "Vipassī"; having discriminated and discriminated, he sees - this is the meaning. One day, it is said, while the king was seated at the law-court instructing on matters, they brought the adorned and prepared great man and placed him on his lap. While he was holding him on his lap and fondling him, the ministers made the one with an owner into one having no sponsor. The Bodhisatta uttered a sound of displeasure. The king said: "What is this? Investigate it." While investigating, not seeing anything else, thinking "Because of the difficulty of judging the case, it must have been done thus," having made the one with an owner back to be the one with an owner, "Does the boy knowingly do thus?" Testing, they again made the one with an owner into one having no sponsor. Again the Bodhisatta uttered a sound in the same way. Then the king, thinking "The great man knows," from then on was diligent. Therefore it was said: "Having investigated and investigated, the boy decides matters by the true method," thus, monks, for the boy Vipassī, even more so the designation "Vipassī, Vipassī" arose.

"Of the Blessed One" means of one accomplished in good fortune. "Of the Worthy One" means of one whose designation arose thus by virtue - "Worthy One" because of having destroyed the enemies beginning with lust, or because of having destroyed the spokes of the wheel of the round of rebirths, or because of being worthy of requisites. "Of the Perfectly Enlightened One" means of one who rightly, by method, by cause, by himself, by his own personal effort, awakened to the four truths. "Before the enlightenment" means enlightenment is called the knowledge of the four paths; before that. "Being just a Bodhisatta" - here "bodhi" means knowledge; a being possessed of enlightenment is a Bodhisatta; one possessed of knowledge, possessed

of wisdom, wise - this is the meaning. For from the time of the resolution at the feet of former Buddhas, that being was indeed wise, not blindly foolish - thus he is a Bodhisatta. Or just as a lotus that has risen from the water and stands having reached maturity is called "a lotus that will bloom" because it will inevitably bloom through the touch of the sun's rays, so too, because of having received a prediction in the presence of Buddhas, he will inevitably, without obstacle, having fulfilled the perfections, awaken - thus he is a Bodhisatta as "a being that will awaken." And that enlightenment reckoned as the knowledge of the four paths - one who proceeds aspiring for that, a being attached to enlightenment - thus too he is a Bodhisatta. Thus, by way of a name arisen by virtue, being just a Bodhisatta. "Difficulty" means suffering. "Fallen into" means reached. This is what is meant - Alas, this world of beings has reached suffering. "Passes away and is reborn" - this was said with reference to successive death and rebirth-linking. "Escape" means Nibbāna. For that is called its escape because of being escaped from the suffering of ageing and death. "When indeed" means at which time indeed.

"Wise attention" means by methodical attention, by attention along the path. "There was a full realisation by wisdom" means there was a full realisation, a combination, a conjunction of wisdom together with the cause of ageing and death; the meaning is that "birth is the condition for ageing and death" - this was seen by him. Or alternatively, "through wise attention there was by wisdom" means through wise attention and by wisdom there was a full realisation. "When birth exists, ageing and death" - thus there was penetration of the cause of ageing and death; this is the meaning. This same method applies everywhere.

"Thus indeed" means thus this. "Origin, origin" means he points out, having combined together, the origin of activities and so on in eleven places. "Regarding things not heard before" means "with ignorance as condition, there is the origin of activities." Thus regarding things not heard before from here onwards, or regarding the four noble truth phenomena. "Vision" and so on are merely synonyms for knowledge. For here it is said that knowledge itself is "vision" in the meaning of seeing, "knowledge" in the meaning of what is known, "wisdom" in the meaning of understanding, "true knowledge" in the meaning of penetration, and "light" in the meaning of illumination. But this should be understood as having been set forth as a mixture of mundane and supramundane in regard to the four truths. In the cessation section too, the meaning should be understood by this very method. The fourth.

5-10. Commentary on the Discourse on Sikhī and Others

5-10. In the fifth and so on, the meaning of the terms "Sikhissa, bhikkhave" and so on should not be understood by combining them thus: "Sikhissapi, bhikkhave." Why? Because they were not taught on one seat. For these were taught in different places, but the meaning is indeed similar everywhere. For when all Bodhisattas are seated on the seat of enlightenment, no other ascetic or brahmin or god or Māra or Brahmā tells them - "In the past, Bodhisattas, having contemplated the mode of dependent conditions, became Buddhas." But just as at the time of the first cosmic cycle, when the sky has rained, the rain water goes again and again along the very path traversed by the water, so the later and later ones go along the very path traversed by those earlier Buddhas. For all Bodhisattas, having emerged from the fourth meditative absorption of breathing, having brought down knowledge into the mode of dependent

conditions, having contemplated it in forward and reverse order, become Buddhas - thus in the seven discourses in succession, what is called the Buddha's insight has been spoken of.

The Chapter on the Buddha is first.

2. The Chapter on Nutriment

1. Commentary on the Discourse on Nutriment

11. In the first discourse of the Āhāra Vagga, "nutriments" means conditions. For conditions bring about their own fruit; therefore they are called "nutriments." In the passage beginning with "of beings or of beings" and so on, "beings" means born, arisen. "Those seeking birth" means those who seek, search for coming into being, birth, arising. Therein, among the four modes of generation, beings born in eggs and born in wombs, as long as they do not break through the eggshell and the sheath of the womb, are called those seeking birth; having broken through the eggshell and the sheath of the womb and emerged outside, they are called beings that have come to be. Those born in moisture and the spontaneously born, at the first moment of consciousness, are called those seeking birth; from the second moment of consciousness onwards, they are called beings that have come to be. Or, in whatever posture they are born, as long as they do not attain another from that, they are called those seeking birth; after that, they are called beings that have come to be. Or alternatively, "beings" means born, fully generated; those who come to be reckoned as "having come to be, they will not be again" - this is a designation for those who have eliminated the mental corruptions. "Seeking coming into being" - thus they are those seeking birth. Because the fetter of becoming has not been abandoned, this is a designation for learners and worldlings who are seeking coming into being even in the future. Thus in every way, by these two terms, all beings are encompassed. And the word "or" here has the meaning of combining; therefore the meaning to be understood is "of beings and of those seeking birth."

"For the presence" means for the purpose of presence. "For the support" means for the purpose of support. This is merely a difference in wording, but the meaning of both terms is one and the same. Or alternatively, "for the presence" means for the non-interruption, by way of the continuity of arisen phenomena of each and every being. "For the support" means for the arising of the unarisen. And both of these should be seen in both cases thus: "for the presence and for the support of beings, or for the presence and for the support of those seeking birth."

"Edible food" means food to be swallowed having made it into mouthfuls; this is a designation for the nutritive essence having as its basis cooked rice, food made with flour, and so on. "Gross or subtle" - gross because of the grossness of its basis, subtle because of the subtlety. But by its intrinsic nature, because of being included in subtle matter, edible food is subtle only. And that grossness and subtlety of it should be understood with reference to each successive basis. For with reference to the food of crocodiles, the food of peacocks is subtle. Crocodiles, it is said, swallow stones, and those dissolve when they reach their bellies. Peacocks eat living beings such as snakes, scorpions, and so on. But with reference to the food of peacocks, the food of hyenas is subtle. They, it is said, eat horns and bones that have been discarded for

three years, and those, merely by being moistened with their spittle, become soft like tuber roots. With reference to the food of hyenas, the food of elephants is subtle. For they eat various tree branches and so on. Compared to the food of elephants, the food of gayals, elks, deer, and so on is subtle. They, it is said, eat sapless leaves and so on of various trees. Compared to their food too, the food of cattle is subtle. They eat fresh and dry grass. Compared to their food, the food of hares is subtle. Compared to the food of hares, the food of birds is subtle. Compared to the food of birds, the food of borderland dwellers is subtle. Compared to the food of borderland dwellers, the food of village headmen is subtle. Compared to the food of village headmen, the food of kings, royal ministers, and chief ministers is subtle. Compared to their food too, the food of a universal monarch is subtle. Compared to the food of a universal monarch, the food of terrestrial gods is subtle. Compared to the food of terrestrial gods, that of the gods ruled by the four great kings. Thus it should be expanded up to the food of the gods who control what is created by others. But their food has reached the conclusion that it is just subtle.

And here, in a gross material basis, the nutritive essence is slight and weak; in a subtle one, it is powerful. For thus, even one who drinks a bowlful of rice gruel becomes hungry in just a moment, wishing to eat something or other; but having drunk merely a handful of ghee, one does not wish to eat for the whole day. Therein, the material basis dispels the danger reckoned as kamma-born fire, but is not able to sustain. Nutritive essence, however, sustains, but is not able to dispel the danger. But the two together both dispel the danger and sustain.

"Contact is the second" means contact of six kinds beginning with eye-contact should be understood as the second nutriment among these four nutriments. And this is merely the method of the teaching; therefore, it should not be sought here that by this particular reason it is the second or the third. "Mental volition" means volition itself is spoken of. "Consciousness" means mind. Thus the Blessed One in this instance showed the four nutriments, having combined them into one group by way of clung-to and not-clung-to. For edible food is both clung-to and not-clung-to; likewise contact and so on. Therein, clung-to edible food should be seen by way of frogs and so on swallowed by snakes and so on. For frogs and so on, swallowed by snakes and so on, even though gone into the belly, live for some time indeed. As long as they remain in the clung-to category, they do not accomplish the purpose of nutriment. But having broken up and standing in the not-clung-to category, they accomplish it. Even then they are called "clung-to nutriment." But this does not please the teachers - having rejected this in the commentary itself, this was said: For these beings, whether eating or not eating, whether consuming or not consuming, there is a kamma-born nutritive essence conascent with the consciousness of conception itself; that sustains even up to the seventh day - this itself should be understood as the clung-to edible food. But clung-to contact and so on should be understood by way of three-plane resultant, and not-clung-to by way of three-plane wholesome, unwholesome, and functional. But the supramundane are spoken of by way of conventional usage.

Here one asks - "If the meaning of condition is the meaning of nutriment, then why were only these four stated when other conditions for beings also exist?" It is said - Because of being the distinctive condition for the internal continuity. For the

distinctive condition for the material body of beings who feed on edible food is edible food; in the mental body, contact is the distinctive condition for feeling, mental volition for consciousness, and consciousness for mentality-materiality. As he said - "Just as, monks, this body is sustained by nutriment, remains dependent on nutriment, and without nutriment does not remain; likewise, with contact as condition, feeling; with activities as condition, consciousness; with consciousness as condition, mentality-materiality."

But what here is the nutriment, and what does it produce? Edible food produces material phenomena with nutritive essence as eighth; contact as nutriment produces the three feelings; mental volition as nutriment produces the three existences; and consciousness as nutriment produces mentality-materiality at conception.

How? To begin with, edible food, merely placed in the mouth, originates eight material phenomena; but when crushed by the teeth and being swallowed, each grain of rice originates eight material phenomena each. Thus edible food produces material phenomena with nutritive essence as eighth. But contact as nutriment - contact experienced as pleasant, just in arising, produces pleasant feeling; contact experienced as unpleasant produces unpleasant feeling; and contact experienced as neither-unpleasant-nor-pleasant produces neither-unpleasant-nor-pleasant feeling. Thus in every way contact as nutriment produces the three feelings.

Mental volition as nutriment - action leading to sensual existence produces sensual existence, and actions leading to fine-material and immaterial existence produce the respective existence. Thus in every way mental volition as nutriment produces the three existences. But consciousness as nutriment - the three aggregates associated with it at the moment of conception, and the thirty material phenomena that arise by way of three continuities, it is said to produce those by the method of conascence and other conditions. Thus consciousness as nutriment produces mentality-materiality at conception. And here, "mental volition produces the three existences" refers only to volition with mental corruptions, wholesome and unwholesome. "Consciousness produces mentality-materiality at conception" refers to conception consciousness only. But without distinction, because they produce the phenomena associated with them and originated by them, these should be understood as nutriments.

Among these four nutriments, edible food accomplishes the function of nutriment by supporting, contact by just touching, mental volition by just striving, consciousness by just cognising. How? For edible food, by just supporting, serves for the presence of beings through the sustaining of the body. For even this body, though produced by kamma, when supported by edible food, lasts for ten years, a hundred years, up to the full measure of the life span. Like what? Just as a child, though born of a mother, lasts long when being nourished by a nurse who gives it milk and so on to drink; just as a house supported by a prop. And this too was said -

"Just as, great king, when a house is falling, being supported by another piece of timber, that house does not fall. Just so indeed, great king, this body is sustained by nutriment, remains dependent on nutriment."

Thus edible food, by supporting, accomplishes the function of nutriment.

Even while thus accomplishing, edible food is a condition for two continuities of materiality - for nutriment-originated and for clung-to materiality. It is a condition by being a protector of kamma-born materiality, and by being productive of nutriment-originated materiality. Contact, however, by touching an object that has become the basis for happiness and so on, is for the presence of beings through the occurrence of feeling of happiness and so on. Mental volition, by accumulating through wholesome and unwholesome action, is for the presence of beings because of producing the root of existence. Consciousness, just by cognising, is for the presence of beings through the occurrence of mentality-materiality.

But while these accomplish the function of nutriment by way of supporting and so on, four fears should be seen. That is: In edible food, attachment itself is the fear; in contact, approaching itself; in mental volition, accumulation itself; in consciousness, descent itself is the fear. Why? For beings, having developed attachment to edible food, confronted by cold and so on, performing work such as accounting and so on for the purpose of food, undergo no small suffering. And some, even having gone forth in this Dispensation, seeking food by wrong means of livelihood such as the practice of medicine and so on, are blameworthy in this very life; in the future life too, by the method stated in the Lakkhaṇa Saṃyutta beginning with "his double robe too was blazing, in flames," they become ghosts of ascetics. By this very reason, to begin with, it should be understood that in edible food, attachment itself is the fear.

Even those who approach contact, being ones who relish the gratification of contact, offend against others' guarded and protected goods such as wives and so on; the owners of the goods seize them together with the goods, and either cutting them into fragments throw them on rubbish heaps, or hand them over to the king. Then the king has various bodily punishments inflicted on them. And upon the body's collapse, an unfortunate realm is to be expected for them. Thus fear rooted in the gratification of contact, both pertaining to the present life and pertaining to the future life, has entirely come about. For this reason, it should be understood that in contact as nutriment, approaching itself is the fear.

But through the accumulation of wholesome and unwholesome action, fear rooted in that in the three existences has entirely come about. For this reason, it should be understood that in mental volition as nutriment, accumulation itself is the fear.

And the conception consciousness, in whatever place it descends, in that very place it arises having taken up the mentality-materiality of conception. And when that has arisen, all fears have arisen as well, because of being rooted in that. For this reason, it should be understood that in consciousness as nutriment, descent itself is the fear.

In the passage beginning with "what is their source," source and so on are all merely synonyms for cause. For since a cause delivers the result, as if dispatching it saying "Come, take it!" - therefore it is called "source" (nidāna). Since that arises from it, is born from it, and originates from it, therefore it is called "origin" (samudaya), "birth" (jāti), and "production" (pabhava). Now here this is the meaning of the terms - "What is the source of these?" - thus "what is their source." "What is the origin of these?" - thus "what is their origin." "What is the birth of these?" - thus "what gives birth to them." "What is the production of these?" - thus "what is their production." But since

craving is their source, origin, birth, and production in the aforesaid meaning, therefore he said beginning with "having craving as their source." Thus the meaning should be understood in all terms.

And here, regarding "these four nutriments have craving as their source," the source should be understood by way of the former craving of the nutriments reckoned as individual existence, taking conception as the beginning. How? At the moment of conception, to begin with, for beings with complete sense bases, by way of seven continuities, and for the rest, by way of correspondingly fewer continuities, within the arisen materiality there is nutritive essence that has arisen - this is the clung-to edible food having craving as its source. But the contact and volition associated with the consciousness of conception, and consciousness itself being the mind - these are the clung-to contact, mental volition, and consciousness as nutriment having craving as their source. Thus, for now, the nutriments at conception have the former craving as their source. And just as those at conception, so too those arisen from the first life-continuum consciousness moment onwards should be understood.

But since the Blessed One knows not only the source of the nutriments, but also of craving which has become the source of the nutriments, and indeed knows the source of feeling and so on which are the sources of craving, therefore, having shown the round of rebirths by the method beginning with "And this craving, monks, what is its source," he showed the end of the round of rebirths. And in this instance, the Blessed One, having made a teaching facing towards the past, shows the round of rebirths by means of the past. How? For this individual existence has been taken by way of nutriment.

"Craving" is the productive action of this individual existence; feeling, contact, the six sense bases, mentality-materiality, and consciousness were stated to show the individual existence in which, having stood, action was accumulated; ignorance and activities are the productive action of that individual existence. Thus in two instances there is individual existence, and in two instances there is its productive action. In brief, by the one showing both phenomena - action and the result of action - having made a teaching facing towards the past, the round of rebirths has been shown by means of the past.

Therein, this teaching should not be regarded as incomplete because the future has not been shown. But by the method it should be regarded as complete indeed. Just as a man with eyes, having seen a crocodile lying on the surface of the water, looking at its further part might see the neck, nearer the back, at the end the base of the tail, but looking at the belly underneath might not see the tip of the tail gone under the water and the four hands and feet - he does not on that account take it as "an incomplete crocodile," but by the method takes it as complete indeed. This should be understood in the same way.

For the round of rebirths in the three planes is like the crocodile lying on the surface of the water. The practitioner of meditation is like the man with eyes standing on the shore. Like the time of seeing the crocodile on the surface of the water by that man is the time of seeing this individual existence by way of nutriment by the meditator. Like the time of seeing the neck beyond is the time of seeing the craving that produced this individual existence. Like the time of seeing the back is the time of seeing, by

way of feeling and so on, the individual existence in which the action reckoned as craving was performed. Like the time of seeing the base of the tail is the time of seeing the ignorance and activities that produced that individual existence. But just as one looking at the belly underneath, even without seeing the tip of the tail and the four hands and feet, not taking it as "an incomplete crocodile," takes it as complete by the method - so wherever the conditional round of rebirths has not come in the text, there, not taking it as "the teaching is incomplete," it should be understood as taking it as complete by the method. And therein, between the nutriments and craving there is one connection, between craving and feeling there is one, between consciousness and activities there is one - thus the round of rebirths has been shown as just three connections and four groups in brief. The first.

2. Commentary on the Discourse on Moḷiyaphagguna

12. In the second, "for the support of those seeking birth" - at this very point the Blessed One concluded the teaching. Why? Because one gone to wrong views was seated. For in his assembly, a monk named Moḷiyaphagguna, one gone to wrong views, was seated. Then the Teacher thought - "This one, having risen up, will ask me a question, and then I shall answer it" - for the purpose of giving opportunity for the question, he concluded the teaching. "Moḷiyaphagguna" - "moḷī" is called a top knot of hair. As he said -

"Having cut off the top knot perfumed with excellent fragrance,
The bull of the Sakyans cast it up into the sky;
With an excellent jewelled casket, Vāsava,
The thousand-eyed one, received it upon his head."

That was large during his time as a householder. On account of that the term "Moḷiyaphagguna" arose for him. Even when gone forth, they perceive him by that very name. "He said this" means connecting the sequence of the teaching, he spoke this utterance "Who, venerable sir, takes consciousness as nutriment?" Its meaning is - Venerable sir, who indeed is he who eats or consumes this consciousness as nutriment?

But why does he ask about this one only without asking about the other three nutriments? Because of the view "I know." For he sees beings making large morsels and consuming edible food; therefore his view regarding that is "I know." But having seen partridges, quails, peacocks, roosters and so on being sustained by the mother's contact, "these are sustained by contact as nutriment" - this was his view. But turtles, at their own breeding season, having emerged from the great ocean, having placed their eggs in the sandy waste on the ocean shore, having covered them with sand, descend right back into the great ocean. Those do not become rotten by the power of the mother's recollection. "Those are sustained by mental volition as nutriment" - this was his view. Although this was the elder's view, he does not ask this question on account of that view. For one gone to wrong views is like a madman. Just as a madman, having taken a basket, having descended into the middle of the street, having taken this and that - cow-dung, stones, excrement, pieces of sweets, whatever is agreeable and disagreeable - puts them into the basket. Just so, one gone to wrong views asks what is fitting and what is unfitting. He should not be reproved with "Why do you ask this?" but rather, at the point where the question has been asked, the

grasping itself should be prevented. For that very reason, the Blessed One, without saying to him "Why do you ask thus?" in order to release him from the very grip he had grasped, said beginning with "That is not a proper question."

Therein, "not proper" means inappropriate. "I do not say 'takes'" means I do not say that any being or person whatsoever takes. "If I were to say 'takes'" means if I were to say "takes." "Therein the proper question would be" means when spoken thus by me, this question would be appropriate. "For what, venerable sir, is consciousness as nutriment" means: venerable sir, this consciousness as nutriment is a condition for which phenomenon? This is the meaning. "Therein the proper explanation" means when the question is thus asked, this explanation is proper: "Consciousness as nutriment is a condition for the production of future rebirth." And here "consciousness as nutriment" means the consciousness of conception. "The production of future rebirth" means the mentality-materiality arisen together with that very consciousness. "When that has come to be, there are the six sense bases" means when that mentality-materiality, termed the production of rebirth, has arisen, there are the six sense bases. This is the meaning.

"With the six sense bases as condition, contact" - here too the Blessed One concluded the teaching giving further opportunity for a question. For one gone to wrong views is not able to produce a new question, but rather takes up only what has been indicated and asks about it; therefore the Blessed One gave him the opportunity. But the meaning in all terms should be understood by the method already stated. Why does he not ask "Who, venerable sir, comes to be?" For the view of one gone to wrong views is that a being has indeed come to be and been produced; therefore he does not ask this, as it would be contrary to his own view. Moreover, because in many places it had been spoken "with this as condition, this; with this as condition, this," he had come to accept this; for that reason too he does not ask. The Teacher too, thinking "Even though this one asks much, there is no satisfaction for him; he asks only hollow questions," from this point onwards expounded the Teaching making it as one continuous whole. "But of the six" - taking up that very point from which the teaching had ascended, and turning the teaching around, he spoke thus. But in this discourse, between consciousness and mentality-materiality there is one connection, between feeling and craving there is one, between existence and birth there is one. The second.

3. Commentary on the Discourse on Ascetics and Brahmins

13. In the third, "ascetics or brahmins" means outsider ascetics and brahmins who are unable to penetrate the truths. In the passage beginning with "do not understand ageing and death," they do not know ageing and death by way of the truth of suffering; they do not know the origin of ageing and death by way of the truth of origin, as birth together with craving is the origin of ageing and death; they do not know the cessation of ageing and death by way of the truth of cessation; they do not know the practice by way of the truth of the path. They do not know birth by way of the truth of suffering; they do not know the origin of birth by way of the truth of origin, as existence together with craving is the origin of birth. Thus, having combined the origin together with craving, the meaning should be understood in all terms by way of the four truths. "The goal of asceticism or the goal of the holy life" - here the noble path is both asceticism and the holy life. But in both cases, the goal should be

understood as the noble fruition. Thus the Blessed One spoke of the four truths in eleven instances in this discourse. The third.

4. Commentary on the Second Discourse on Ascetics and Brahmins

14. In the fourth, "these phenomena - which phenomena" - having made this much elaboration, it was spoken; in accordance with the disposition of persons able to penetrate the Teaching, "do not understand these phenomena" and so on was said. The remainder is just as before. The fourth.

5. Commentary on the Discourse on Kaccānagotta

15. In the fifth, "right view, right view" - whatever the wise gods and humans call right vision in those various states, he asks about all of that, having summarised it by two terms. "Depends upon a duality" means dependent upon two portions. "For the most part" - by this, setting aside the noble persons, he indicates the remaining general public. "Existence" means eternalism. "Non-existence" means annihilation. "The origin of the world" - the world means the world of activities; its production. "Seeing with right wisdom" - right wisdom means path wisdom together with insight; the meaning is "for one seeing by means of that." "Whatever notion of non-existence regarding the world" - among phenomena produced in the world of activities, even while they are being evident, whatever annihilationist view thinking "there is not" might arise, that does not occur - this is the meaning. "The cessation of the world" means the dissolution of activities. "Whatever notion of existence regarding the world" - among phenomena in the world of activities that are breaking up, even while they are being evident, whatever eternalist view thinking "there is" might arise, that does not occur - this is the meaning.

Furthermore, "the origin of the world" means the mode of dependent conditions in forward order. "The cessation of the world" means the mode of dependent conditions in reverse order. For even for one seeing the origin of the world, seeing the non-annihilation of the conditionally arisen through the non-annihilation of the conditions, whatever annihilationist view thinking "there is not" might arise, that does not occur. Even for one seeing the cessation of conditions, seeing the cessation of the conditionally arisen through the cessation of conditions, whatever eternalist view thinking "there is" might arise, that does not occur - this too is the meaning here.

"Shackled by involvement, clinging, and adherence" means shackled by involvements and by clings and by adherences. Therein, "involvement" - there are two involvements: involvement with craving and involvement with wrong view. The same method applies to clinging and so on as well. For since craving and wrong view approach, go to the phenomena of the three planes of existence by such modes as "I" and "mine" and so on, therefore they are called involvements. But since they cling to and adhere to those phenomena, therefore they are called clings and adherences. And by these the world is shackled. Therefore he said "shackled by involvement, clinging, and adherence."

"But this one - that" means that involvement and clinging, this noble disciple. "Mental standpoint" means that which has become the support of consciousness. "Adherence and underlying tendency" means that which has become adherence and that which has become underlying tendency. For unwholesome consciousness is established

upon craving and wrong view, and they adhere to and underlie that; therefore he said that both of those are the mental standpoint and the adherence and underlying tendency. "Does not approach" means does not go to. "Does not cling to" means does not grasp. "Does not determine" means does not determine - what? "Myself." "Only suffering" means merely the five aggregates of clinging. "Is not uncertain" means he does not make uncertainty thus: "It is only suffering that arises, suffering that ceases; there is no other being here whatsoever." "Does not doubt sceptically" means does not produce sceptical doubt.

"Not dependent on others" means not by dependence on another, not having gone to the conviction of someone else; only his own self-witnessed knowledge exists here. "To this extent, Kaccāna, there is right view" means that because the perception of a being has been abandoned in this way, by this much there is what is called right vision - he spoke of mixed right view. "This is one extreme" means this is one inferior extreme, a low extreme - the first, eternalism. "This is the second" means this second, reckoned as the view arising that "all does not exist," is an inferior extreme, a low extreme - the second is annihilationism; this is the meaning. The remainder here is clear in itself. The fifth.

6. Commentary on the Discourse on the speaker of the Teaching

16. In the sixth, "for disenchantment" means for the purpose of becoming disenchanted. "For dispassion" means for the purpose of becoming dispassionate. "For cessation" means for the purpose of ceasing. "Is practising": here it should be understood as practising from morality onwards up to the path of arahantship. "Practising in accordance with the Teaching" means one who has entered upon the practice that is in conformity with the supramundane Teaching of Nibbāna. "In conformity with" means having an intrinsic nature that is suitable. "Through disenchantment, dispassion, and cessation" means through disenchantment and through dispassion and through cessation. "Liberated by non-clinging" means liberated without clinging to any phenomenon through the four kinds of clinging. "One who has attained Nibbāna in this present life" means one who has attained Nibbāna in this very life. "It is fitting to say" means it deserves to be spoken of thus; the meaning is proper and befitting. Thus here, by one method the question about one who is speaker of the Teaching has been spoken of; by two, having distinguished that, the planes of the learner and the one beyond training have been indicated. The sixth.

7. Commentary on the Acelakassapa Sutta

17. In the seventh, "the naked ascetic Kassapa" means naked, clotheless by outward appearance, Kassapa by name. "From afar" means he saw him coming from afar, surrounded by a great community of monks. "A certain point" means a certain reason. "Permission" means the moment, the time for the answering of a question. "Inhabited area" means in the passage "I will not sit clutching the knees in the inhabited area," here the inhabited area means the interior of the dwelling. In the passage "I will go with eyes downcast in the inhabited area," here it means the inner village from the gate-post onwards. Here too, this very one is intended. "Whatever you wish" means whatever you desire.

But why did the Blessed One, though wishing to speak, refuse up to the third time? For the purpose of generating respect. For those who hold wrong views, when

something is spoken quickly, do not show respect, and do not believe even the words, thinking "It is easy to approach and to ask the ascetic Gotama; he speaks as soon as he is merely asked." But when refused two or three times, they show respect, and when what is spoken after being requested up to the third time, they listen and believe, thinking "It is difficult even to approach the ascetic Gotama and to ask him a question." Thus the Blessed One, thinking "This one will listen, this one will believe," having had him request up to the third time, spoke. Furthermore, just as a physician cooking oil or molasses, waiting for the proper time of cooking for soft-cooked and hard-cooked preparations, removes it from the fire without exceeding the proper time of cooking. In the same way, the Blessed One, waiting for the maturation of knowledge of beings, having known "Within this much time, this one's knowledge will reach maturity," had him request up to the third time.

"Do not say so, Kassapa" means Kassapa, do not speak thus. For it is not proper to say "suffering is self-made"; he explains that there is no doer of suffering whatsoever called a self. In the remaining cases too, the same method applies. "Fortuitously arisen" means arisen without cause, by mere chance. "Thus being asked" - why did he say thus? For thus it occurred to him - "This one, when asked with 'Is suffering self-made?' and so on, says 'Do not say so'; when asked 'Is there not?' he says 'There is.' When asked 'Master Gotama does not know suffering, does not see it,' he says 'I do indeed know.' Has he perhaps been asked by me having missed something?" - thus, purifying his own question from the very root, he said thus. "Let the Blessed One explain to me, venerable sir" - here, having developed respect for the Teacher, without saying "Master," he says "Blessed One."

"The one who acts" and so on was said for the purpose of refuting the view that "suffering is self-made." And here, "sato" is the genitive case used in the locative sense; therefore the meaning should be understood thus - "The one who acts is the one who experiences," Kassapa - when it is thus from the very beginning, afterwards the view that "suffering is self-made" arises. And here, "suffering" means the suffering of the round of rebirths is intended. "Saying thus" - this has a connection with the preceding word "ādi" and with the immediately following word "eternalism." "Explains, grasps" - this, however, is the remainder of the reading here. For this is what is meant - Thus, speaking in this way, from the very beginning one explains eternalism, one grasps eternalism. Why? For his view amounts to this; taking the doer and the experiencer as one and the same, this amounts to eternalism - this is the meaning.

"One acts, another experiences" and so on, however, was said for the purpose of refuting the view that "suffering is made by another." But "from the very beginning" should be brought in here too. For the meaning here is this: "One acts, another experiences," Kassapa - when from the very beginning it is thus, afterwards, for one who is overwhelmed and pierced by feeling associated with the annihilationist view that has arisen thus: "The doer is annihilated right here, what was done by him another experiences" - the view that "suffering is made by another" arises. "Saying thus" and so on should be construed by the method already stated. Herein this is the construction - And speaking thus, from the very beginning he indicates annihilation, he grasps annihilation. Why? For his view amounts to this, it approaches this annihilation - this is the meaning.

"These two" means not approaching, having abandoned, not clinging to the two extremes reckoned as eternalism and annihilationism, the Truth-finder expounds the Teaching by the middle; the meaning is that he teaches standing on the middle practice. If one asks, which Teaching? That is to say, with ignorance as condition, activities. For here the fruit from the cause, and its cessation by the cessation of the cause, is explained, but no doer or experiencer whatsoever is indicated. To this extent the remaining questions are refuted. By "not approaching the two extremes," the third question is rejected. By "with ignorance as condition, activities," it should be understood that both fortuitous arising and not knowing are rejected.

"May I receive" - he said this desiring monkhood in the presence of the Blessed One. Then the Blessed One - whoever was formerly of another sect, for whom the probation for adherents of other sects was laid down in this chapter, who, standing on the plane of a novice - "I, venerable sir, of such and such a name, formerly of another sect, wish for full ordination in this Teaching and discipline. I, venerable sir, request the Community for probation for four months" - undergoes probation having taken it upon himself by the method beginning thus; with reference to that, he said beginning with "Whoever, Kassapa, was formerly of another sect." Therein, "going forth" is said merely by way of smoothness of expression. For he obtains the going forth without having undergone probation. However, one who seeks full ordination must undergo probation, fulfilling the eight duties beginning with entering the village at the proper time. "Having won the favour" means with gladdened minds through the fulfilment of the eight duties. This is the summary here; in detail, however, this probation for adherents of other sects should be understood by the method stated in the description of the Going Forth Chapter in the Samantapāsādikā, the commentary on the Vinaya.

"But by me" is the reading here, but elsewhere it is "but by me here." "The difference among individuals is known" means the diversity of individuals is known. It shows that "this is well known to me: 'This person is worthy of probation, this person is not worthy of probation.'" Then Kassapa thought - "Oh, wonderful is the Buddha's Dispensation, where thus having rubbed and pounded, they accept only what is proper and reject what is improper." Then, with even greater enthusiasm arisen for the going forth, he said beginning with "If, venerable sir." Then the Blessed One, having known his intense desire, addressed a certain monk, saying "Kassapa does not deserve probation" - "Go, monk, having bathed Kassapa and given him the going forth, bring him here." He, having done so, having given him the going forth, came to the presence of the Blessed One. The Blessed One, having sat down in the group, gave him full ordination. Therefore it was said: "The naked ascetic Kassapa received the going forth in the presence of the Blessed One, he received full ordination." "Not long after being fully ordained" and so on - the remainder has been stated in the Brāhmaṇasaṃyutta itself. The seventh.

8. Commentary on the Timbaruka Sutta

18. In the eighth, "that feeling" and so on was said for the purpose of prohibiting the view that "pleasure and pain are self-made." Here too, "sato" is the genitive case used in the locative sense. Herein this is the illustration of the meaning - "That feeling, he feels" - Timbaruka, when it is thus from the very beginning, the view that "pleasure and pain are self-made" arises. For thus being the case, feeling itself would

have made feeling. And speaking thus, one allows the prior existence of this feeling, one explains eternalism, one grasps eternalism. Why? For his view amounts to this, it approaches this eternalism - this is the meaning. For this will have been said by the Blessed One with reference to the former meaning, therefore in the commentary, having connected that, its meaning has been explained. "I do not speak thus" means I do not speak thus: "that feeling, he feels." The meaning is: I do not speak thus: "pleasure and pain are self-made."

"One feeling" and so on was said for the purpose of refuting the view that "pleasure and pain are made by another." Here too this is the interpretation of meaning - "One feeling, another feels" - Timbaruka, when it is thus from the very beginning, afterwards whatever feeling that was the doer in the former side, that is destroyed. But for one who is overwhelmed by feeling associated with the annihilationist view that has arisen thus: "What was done by that, another feels" - the view that "pleasure and pain are made by another" arises. And speaking thus, the doer is destroyed, conception is taken by another - thus one explains annihilation, one grasps annihilation. Why? For his view amounts to this, it approaches this annihilation - this is the meaning. Here too these terms have been brought from the commentary and connected. In this discourse, pleasure and pain as feeling has been spoken of. And that indeed is proper only as resultant pleasure and pain - thus it is said. The eighth.

9. Commentary on the Bālappaṇḍita Sutta

19. In the ninth, "hindered by ignorance" means obstructed by ignorance. "Thus this body has arisen" means thus, because of being obstructed by ignorance and because of being associated with craving only, this body was born. "This body" means this sentient body of his own. "And externally mentality-materiality" means and externally the sentient body of others. This meaning should be elucidated also by the five aggregates and the six sense bases of both oneself and others. "Thus this is a dyad" means thus this is a dyad. "Dependent on the dyad is contact" - elsewhere, dyads such as eye-and-visible-form and so on were stated as dependent on which eye-contact and so on arise; but here it is the internal and external sense bases. This is indeed called the great dyad. "The six sense bases only" means the six sense bases of contact only, the causes of contact. "Touched by which" means touched by the contact arisen through the sense bases which are the causes. "By one or other" - here the state of being one or other should be understood in the sense of completeness. "Therein" means in that matter of the arising of the body and so on of the fool and the wise person. "What is the disparity" means what is the additional exertion.

"Having the Blessed One as their root" - "the Blessed One is the root of these" thus "having the Blessed One as their root." This is what is meant - These teachings of ours, venerable sir, were formerly produced by the Perfectly Enlightened One Kassapa; when he had attained final Nibbāna, for one interval between Buddhas there was no other ascetic or brahmin able to produce these teachings; but these teachings were produced for us by the Blessed One. For indeed, in dependence on the Blessed One, we understand these teachings, we penetrate them - thus "the teachings have the Blessed One as their root, venerable sir." "Having the Blessed One as their guide" - for the Blessed One is the leader, the trainer, the conciliator of the teachings; the one who shows by taking each individual name according to their intrinsic nature -

thus the teachings are called "having the Blessed One as their guide." "Having the Blessed One as their refuge" - the phenomena of the four planes, coming into the range of omniscient knowledge, resort to the Blessed One - thus "having the Blessed One as their refuge." "Resort to" means come together. Furthermore, by the power of penetration, contact approaches the Blessed One seated at the great terrace of enlightenment: "What is my name, Blessed One?" "You are called contact in the meaning of touching." Feeling, perception, activities, consciousness approaches: "What is our name, Blessed One?" "You are called consciousness in the meaning of cognition" - thus, taking each individual name according to the intrinsic nature of the phenomena of the four planes, the Blessed One resorts to the phenomena - thus "having the Blessed One as their refuge." "May it occur to the Blessed One himself" - may the meaning of this statement present itself to the Blessed One himself; the meaning is: may you yourself explain it and give it to us.

"That very ignorance" - here, although that ignorance and craving, having impelled the action and dragged in the conception, have ceased, yet just as even today one says "he eats the very same food as the medicine he drank yesterday" - it is called "that very same" by reason of similarity - so too here "that very ignorance and that craving" is also stated by reason of similarity. "The holy life" means the holy life of the path. "For the destruction of suffering" means for the purpose of the elimination of the suffering of the round of rebirths. "Goes to a new body" means he becomes one who goes to another body at conception. "That is to say, abiding by the holy life" - which is this abiding by the holy life of the path, this shows the distinction of the wise person from the fool. Thus in this discourse, every worldling who is subject to conception is called "a fool," and one who has eliminated the mental corruptions, who is not subject to conception, is called "a wise person." But stream-enterers, once-returners, and non-returners should not be called either "wise" or "foolish"; but when associating, they associate with the side of the wise. The ninth.

10. Commentary on the Paccaya Sutta

20. In the tenth, "I will teach you, monks, dependent origination and the dependently arisen phenomena" - the Teacher in this discourse began both, saying "I will teach the conditions and the phenomena of intrinsic nature produced by conditions." "Whether there is an arising of Truth-finders" means even at the arising of Truth-finders, whether Buddhas have arisen or not arisen, with birth as condition there is ageing and death; birth itself is the condition for ageing and death. "That element still stands" means that intrinsic nature of the condition still stands; never is birth not a condition for ageing and death. "The principle of the causal relationship of phenomena, the cosmic law of phenomena" - by these two also he speaks of the condition itself. For conditionally arisen phenomena stand by means of the condition; therefore the condition itself is called "the principle of the causal relationship of phenomena." The condition defines phenomena; therefore it is called "the cosmic law of phenomena." "Specific conditionality" means the conditions of these, ageing and death and so on, are specific conditions; specific conditions themselves are specific conditionality. "That" means that condition. "Awakens to" means awakens to by knowledge. "Fully realises" means arrives at by knowledge. "Tells" means speaks. "Teaches" means shows. "Makes known" means causes to know. "Establishes" means places at the door of knowledge. "Reveals" means shows by opening up. "Analyses"

means shows by way of classification. "Makes clear" means makes obvious. "And he says 'See'" means and he says "See." How? "With birth as condition, monks, ageing and death" and so on.

"Thus indeed, monks" means thus indeed, monks. "Whatever there" means whatever among those passages beginning with "with birth as condition, ageing and death." "Actuality" and so on are synonyms for the mode of dependent conditions itself. Because each and every phenomenon comes into being by those very conditions, neither less nor more, it is called "actuality"; because when conditions have come into concord there is no absence of the coming into being of phenomena produced therefrom even for a moment, it is called "unerringness"; because through the conditions of one phenomenon another phenomenon does not arise, it is called "not-otherwiseness"; because of the conditionality or the collection of conditions of ageing and death and so on, it is called "specific conditionality." Herein this is the meaning of the word - The conditions of these are specific conditions; specific conditions themselves are specific conditionality; or the collection of specific conditions is specific conditionality. But the grammatical rule here should be understood from the science of grammar.

"Impermanent" means impermanent in the sense of non-existence after having been. And here "impermanent" does not mean that ageing and death is impermanent, but because the aggregates that have an impermanent intrinsic nature undergo ageing and death, it has come to be called impermanent. The same method applies to "conditioned" and so on as well. And here "conditioned" means produced by conditions having come together. "Dependently arisen" means arisen in dependence on conditions. "Subject to destruction" means having the intrinsic nature of destruction. "Having the nature of falling" means having the intrinsic nature of passing away. "Subject to fading away" means having the intrinsic nature of fading away. "Having the nature of cessation" means having the intrinsic nature of ceasing. The impermanence of birth too should be understood in the same manner as stated. Or because the productive conditions are seen at the moment of the exercise of their function, by one method here "impermanent" and so on are indeed applicable. Existence and so on are indeed of the intrinsic nature of impermanence and so on.

"With right wisdom" means with path wisdom accompanied by insight. "The past" means the former, the past - this is the meaning. Regarding "Did I exist indeed" and so on, "Did I exist indeed, or did I not?" - in dependence on the mode of eternalism and the mode of fortuitous arising, he is uncertain about his own existence and non-existence in the past. "What is the reason?" - this should not be asked; the foolish worldling, like a mad man, proceeds in one way or another. "What was I indeed?" - in dependence on birth, characteristic, and rebirth, he is uncertain whether "Was I indeed of the warrior caste, or one among brahmins, merchants, workers, householders, those gone forth, gods, or human beings?" "How was I indeed?" - in dependence on shape and appearance, he is uncertain whether "Was I indeed tall, or one among the short, fair, dark, of proper measure, of improper measure, and so on?" Some, however, say that in dependence on the creation by a lord and so on, he is uncertain as to the cause, thinking "By what reason indeed did I come to be?" "Having been what, what did I become?" - in dependence on birth and so on, "Having been of the warrior caste, was I indeed a brahmin?" etc. "Having been a god, a human being"

- he is uncertain about his own succession. But "period of time" everywhere is a designation for time. "The future" means the future end. "Shall I exist indeed, or shall I not?" - in dependence on the mode of eternalism and the mode of annihilation, he is uncertain about his own existence and non-existence in the future. The remainder here is the same as the method already stated.

"Or regarding the present period of time at this moment" means now, or having taken conception as the beginning and death as the end, taking the entire present time. "He will be internally doubtful" means he will have sceptical doubt regarding his own aggregates. "Am I indeed?" - he is uncertain about his own existence. But is this proper? Whether proper or improper - what reflection is there here about that? But further, here they also cite this story - The son of the younger mother was, it is said, shaven-headed, and the son of the elder mother was not shaven-headed; they shaved that son. He, having risen, thought: "Am I indeed the son of the younger mother?" Thus there is uncertainty as "Am I indeed?" "Am I not" - he is uncertain about the absence of himself. Here too this is the story - It is said that a certain man, while catching fish, having stood in the water for a long time, thinking his own thigh which had become cold was a fish, struck it. Another, guarding a field beside a cemetery, lay down frightened and curled up. He, having woken up, thinking his own two knees were two demons, struck them. Thus he is uncertain "am I not."

"What am I" - while being a warrior himself, he is uncertain about his own warrior status. The same method applies in the remaining cases too. But there is no one who, while being a god, does not know his own god status. He too, however, is uncertain by the method beginning with "am I material or am I immaterial." If it is asked: why do warriors and others not know? Their birth in this or that family is not directly perceived by them. And even householders such as Potthalikā and others perceive themselves as gone forth; even those gone forth perceive themselves as householders by the method beginning with "is my action perhaps invalid." And even humans, like kings, perceive themselves as gods. "How am I" - this is the same as the method already stated. Only here, having grasped that there is inside a soul, in dependence on its shape and form, being uncertain whether "am I tall, or of one of the types such as short, four-sided, six-sided, eight-sided, sixteen-sided, and so on," "how am I" - He is uncertain - this should be understood. But there is no one who does not know the present bodily form. "Where has he come from, where will he be going" - being uncertain about the place of coming and going of individual existence, he is thus uncertain. "Of a noble disciple" - here a stream-enterer is intended, but the other three are also not excluded. The tenth.

The Chapter on Nutriment is second.

3. The Chapter on the Ten Powers

1. Commentary on the Dasabala Sutta

21. The first discourse of the Ten Powers chapter is merely a summary of the second.

2. Commentary on the Second Dasabala Sutta

22. The second was spoken by the Blessed One by way of his own disposition. Therein, "endowed with ten powers" means endowed with ten powers. And power is indeed of two kinds: bodily power and knowledge-power. Among those, the bodily power of the Truth-finder should be understood in accordance with the elephant species. For this was said by the ancients:

"Kālāvaka and Gaṅgeyya, Paṇḍara, Tamba, Piṅgala;
Gandha, Maṅgala, Hema, and Uposatha, Chaddanta - these last are the ten."

These are the ten elephant species. Therein, "Kālāvaka" should be seen as the ordinary elephant species. Whatever is the bodily power of ten men, that is the power of one Kālāvaka elephant. Whatever is the power of ten Kālāvakas, that is the power of one Gaṅgeyya. Whatever is the power of ten Gaṅgeyyas, that is the power of one Paṇḍara. Whatever is the power of ten Paṇḍaras, that is the power of one Tamba. Whatever is the power of ten Tambas, that is the power of one Piṅgala. Whatever is the power of ten Piṅgalas, that is the power of one Gandha elephant. Whatever is the power of ten Gandha elephants, that is the power of one Maṅgala. Whatever is the power of ten Maṅgalas, that is the power of one Hemavata. Whatever is the power of ten Hemavatas, that is the power of one Uposatha. Whatever is the power of ten Uposathas, that is the power of one Chaddanta. Whatever is the power of ten Chaddantas, that is the power of one Truth-finder. "The power of Nārāyaṇa's compactness" - this very same is called thus. That same, by the reckoning of ordinary elephants, is the power of ten thousand koṭis of elephants, and by the reckoning of men, is the power of ten ten-thousand koṭis of men. This, for now, is the bodily power of the Truth-finder. In "endowed with ten powers," however, this does not come under that classification. For this is external and inferior; even animals such as lions and so on possess it. For in dependence on this, there is neither full understanding of suffering, nor abandoning of the origin, nor development of the path, nor realisation of the fruit. But there is another, a tenfold knowledge-power, in the sense of being unshakeable and in the sense of supporting in ten instances. With reference to that it was said "endowed with ten powers."

But what is that? The knowing of the possible and impossible and so on as they really are. That is: The knowing of the possible as possible and the impossible as impossible is one; the knowing as it really is of the result of undertakings of action past, future, and present, with reason and cause, is one; the knowing of the practice leading everywhere is one; the knowing of the world with its manifold and various elements is one; the knowing of the diverse dispositions of other beings and other persons is one; the knowing of the superiority and inferiority of the faculties of those very same is one; the knowing of the defilement, the cleansing, and the emergence from meditative absorptions, deliverances, concentrations, and attainments is one; the knowing of past lives is one; the knowing of the passing away and rebirth of beings is one; the knowing of the elimination of mental corruptions is one. But in the Abhidhamma -

"Here the Truth-finder understands as it really is the possible as possible and the impossible as impossible. That the Truth-finder understands as it really is the possible as possible and the impossible as impossible. This too is a power of the Truth-finder,

based on which power the Truth-finder acknowledges a distinguished position, roars the lion's roar in assemblies, and sets in motion the divine wheel."

These have come in detail by the method beginning with this. The explanation of their meaning too has been stated in every respect in the Vibhaṅga commentary and in the Papañcasūdanī, the Majjhima commentary. That should be taken up just by the method stated there.

"And with four grounds of self-confidence" - here, self-confidence is the opposite of timidity; this is the name for the knowledge accompanied by arisen pleasure in one who reviews the state of self-confidence regarding the four positions. In which four? In the grounds for accusation beginning with "For you who acknowledge yourself as a Perfectly Enlightened One, these things have not been fully awakened to." Herein this is the canonical text -

"There are, monks, these grounds of self-confidence of the Truth-finder... etc. What are the four? 'For you who acknowledge yourself as a Perfectly Enlightened One, these things have not been fully awakened to' - that indeed an ascetic or a brahmin or a god or Māra or Brahmā or anyone in the world would reprove me with reason regarding that - I do not see this sign, monks. Not seeing this sign, monks, I dwell having attained security, having attained fearlessness, having attained self-confidence. 'For you who acknowledge yourself as one who has eliminated the mental corruptions, these mental corruptions have not been eliminated' - that indeed me... etc. 'Those things that are obstructions that have been declared by you, for one indulging in them they are not sufficient for obstruction' - that indeed me... etc. 'The Teaching taught by you for whatever purpose, it does not lead one who practises it to the complete destruction of suffering' - that indeed me, an ascetic or a brahmin or... etc. having attained self-confidence, I dwell."

"A distinguished position" means the foremost position, the highest position. Or the former Buddhas are distinguished ones (āsabhā), and "their position" is the meaning. Furthermore, the chief of a hundred cattle is a bull (usabha), the chief of a thousand cattle is a great bull (vasabha), or the chief of a hundred cattle pens is a bull (usabha), the chief of a thousand cattle pens is a great bull (vasabha); the foremost of all cattle, enduring all dangers, white, pleasing, bearing great burdens, unshakeable even by the sounds of a hundred thunderbolts - a leading bull (nisabha); he is what is intended here as the bull (usabha). For this too is a synonymous expression for that. "Of the bull, this" - thus "distinguished" (āsabham). "Position" means the standing, having pressed down the earth with four feet. But "this is like the distinguished" - thus "distinguished" (āsabham). For just as the bull designated as a leading bull, endowed with the strength of a bull, having pressed down the earth with four feet, stands in an unshakeable position, so too the Truth-finder, endowed with the ten powers of the Truth-finder, having pressed down the ground of the eight assemblies with the four feet of self-confidence, stands in an unshakeable position, unshakeable by any adversary or enemy in the world including its gods. Standing thus, he acknowledges that distinguished position, approaches it, does not reject it, attributes it to himself. Therefore it was said "acknowledges a distinguished position."

"In assemblies" - "Sāriputta, there are these eight assemblies. What are the eight? The assembly of nobles, the assembly of brahmins, the assembly of householders, the assembly of ascetics, the assembly of the Four Great Kings, the assembly of the Tāvātimsa gods, the assembly of Māra, the assembly of Brahmā" - in these eight assemblies. "Roars the lion's roar" means he roars the foremost roar, the fearless roar, or he roars a roar similar to a lion's roar. This meaning should be explained by means of the Sīhanāda Sutta. Or just as a lion is called a lion because of enduring and because of striking, so too the Truth-finder is called a lion because of enduring worldly adversities and because of striking down the doctrines of others. The roar of the lion thus described is the lion's roar. Therein, just as a lion, endowed with the strength of a lion, confident everywhere, with terror gone, roars the lion's roar, so too the Truth-finder-lion, endowed with the powers of the Truth-finder, confident in the eight assemblies, with terror gone, roars the lion's roar accomplished with the beauty of various kinds of teaching by the method beginning with "thus is materiality." Therefore it was said "roars the lion's roar in assemblies."

"Sets in motion the divine wheel" - here "divine" (brahma) means the foremost, the highest; this is a designation for the pure wheel of the Teaching. That wheel of the Teaching is twofold: the knowledge of penetration and the knowledge of the Teaching. Therein, the knowledge of penetration is that which is developed by wisdom and brings noble fruition to oneself; the knowledge of the Teaching is that which is developed by compassion and brings noble fruition to the disciples. Therein, the knowledge of penetration is twofold: arising and arisen. For that, beginning from the renunciation up to the path of arahantship, is arising; at the moment of fruition, it is called arisen. Or from the Tusita abode up to the path of arahantship on the seat of the great enlightenment, it is arising; at the moment of fruition, it is called arisen. Or beginning from Dīpaṅkara up to the path of arahantship, it is arising; at the moment of fruition, it is called arisen. The knowledge of the Teaching too is twofold: proceeding and proceeded. For that, up to the path of stream-entry of Aññāsikoṇḍañña, is proceeding; at the moment of fruition, it is called proceeded. Among these, the knowledge of penetration is supramundane; the knowledge of the Teaching is mundane. But both of these are not shared with others; they are the innate knowledge of the Buddhas alone.

Now, in order to show that which one endowed with this knowledge roars as a lion's roar, he said beginning with "such is matter." Therein, "such is matter" means "this is matter, this much is matter, beyond this there is no matter" - thus, making the intrinsic nature of being deformed and the classification into primary elements and derived matter as the starting point, the complete discernment of matter without remainder by way of characteristic, function, manifestation, and proximate cause is stated. "Such is the origin of matter" - by this, the origin of matter thus discerned is stated. Therein, "such" means the meaning is "thus is the origin." Its detail should be understood thus: "From the origin of ignorance is the origin of matter, from the origin of craving, from the origin of action, from the origin of nutriment is the origin of matter - even seeing the characteristic of production, one sees the rise of the aggregate of matter." Regarding the passing away too, "from the cessation of ignorance is the cessation of matter, etc. Even seeing the characteristic of change, one sees the cessation of the aggregate of matter" - this is the detail.

In "such is feeling" and so on too: this is feeling, this much is feeling, beyond this there is no feeling; this is perception, these are activities, this is consciousness, this much is consciousness, beyond this there is no consciousness - thus, making the intrinsic nature of experiencing, perceiving, constructing, and cognising, and the classification into pleasure and so on, perception of material form and so on, contact and so on, eye-consciousness and so on as the starting point, the complete discernment of feeling, perception, activities, and consciousness without remainder by way of characteristic, function, manifestation, and proximate cause is stated. But by "such is the origin of feeling" and so on, the origin of feeling, perception, activities, and consciousness thus discerned is stated. There too, "such" means the meaning is "thus is the origin." Their detail too should be understood by the very same method stated regarding matter, as "from the origin of ignorance is the origin of feeling." But this is the distinction - In the three aggregates, instead of saying "from the origin of nutriment," "from the origin of contact" should be said; in the aggregate of consciousness, "from the origin of mentality-materiality." The term for passing away too should be construed by way of those very same. This is the summary here. The detail, however, the judgment on rise and fall complete in every respect, has been stated in the Visuddhimagga.

"When this exists, that comes to be" - this too is another lion's roar. Its meaning is - When this condition beginning with ignorance exists, this result beginning with activities comes to be. "From the arising of this, that arises" means from the arising of this condition beginning with ignorance, this result beginning with activities arises. "When this is absent, that does not exist" means when this condition beginning with ignorance is absent, this result beginning with activities does not exist. "From the cessation of this, that ceases" means from the cessation of this condition beginning with ignorance, this result beginning with activities ceases. Now, in order to show in detail how that comes to be and ceases, he said beginning with "that is to say, with ignorance as condition, activities."

"Thus well proclaimed" means thus well declared, spoken, by way of the analysis of the five aggregates and so on. "Teaching" means the teaching of the five aggregates and the mode of dependent conditions. "Manifest" means not turned face down. "Unveiled" means having opened up and set forth. "Made clear" means explained, illuminated. "With the rags cut off" - "rag" is called a cloth that is cut, broken, stitched here and there, knotted, and worn out. One who does not have that, who is clothed in a new garment of eight cubits or nine cubits, he is called "one with the rags cut off." This Teaching too is such. For here there is no state of being cut, broken, stitched, and knotted by means of hypocrisy and so on. Furthermore, a small cloth too is called a "rag"; one who does not have that, who has a large cloth of eight or nine cubits, he too is "one with the rags cut off"; the meaning is "one from whom the rag has departed." This Teaching is such. For just as a man taking a cloth of four cubits and trying to wrap himself, pulling it here and there, becomes wearied, so those gone forth in outside doctrines, contriving and contriving their own limited teaching thinking "when this is so, this will be so," and expanding it, become wearied. But just as one wrapping himself with one of eight or nine cubits puts it on as he likes and is not wearied, there is no task of stretching and extending there; so too in this Teaching there is no task of contriving and contriving to analyse, and by those various reasons this Teaching has been well analysed and well expounded by me

alone - with reference to this too he said "with the rags cut off." Furthermore, rubbish too is called a "rag," and in this Dispensation what is called ascetic rubbish is unable to become established. Therefore he said -

"Eject the rubbish, remove the filth;
Then carry away the chaff, those who are not ascetics but think themselves ascetics.

"Having expelled those of evil desires, who frequent evil conduct;
The pure, being mindful, arrange communal life with the pure;
Then, united and prudent, you will make an end of suffering."

Thus, because of the cutting off of ascetic rubbish too, this Teaching is called "with the rags cut off."

"It is fitting" means it is proper. "By one who has gone forth out of faith" means by one gone forth through faith. "By a son of good family" - there are two sons of good family: a son of good family by conduct and a son of good family by birth. Therein, whoever, having gone forth from whatever family, fulfils the five aggregates of the Teaching beginning with morality, he is called a son of good family by conduct. But whoever has gone forth from a family accomplished in birth, like Yasa the son of good family and others, he is called a son of good family by birth. Among these, here a son of good family by conduct is intended. But if a son of good family by birth is one of good conduct, he is the highest indeed. By such a son of good family. "To arouse energy" means to make energy endowed with four factors. Now, showing its four factors, he said beginning with "let only skin and." For here skin is one factor, sinews one, bones one, flesh and blood one. And this energy endowed with four factors should be maintained by one who determines upon it in nine instances: before the meal, after the meal, in the first watch, in the middle watch, in the last watch, in walking, in standing, in sitting, and in lying down.

"Monks, the lazy one dwells in suffering" means whatever lazy person in this Dispensation, he dwells in suffering. But in the external doctrine, whoever is lazy, he dwells in happiness. "Mixed up" means having become mixed together. "Benefit for oneself" means either a beautiful benefit or one's own benefit; by both, arahantship alone is intended. "Neglects" means causes to decline, does not attain. For a lazy person, the six doors are unguarded, the three actions are impure, the morality with livelihood as the eighth is not bright, and he is one of broken livelihood, dependent on families. He, having become like dust fallen in the eye of his fellows in the holy life, a source of harm, dwells in suffering, and is merely a seat-crusher and a latrine-filler, is not able to grasp the Teacher's disposition, misses the rare opportunity, and even the country's almsfood consumed by him is not rich in result.

"But, monks, one who has aroused energy" means a person putting forth strenuous energy dwells in happiness in this very Dispensation. But in the external doctrine, whoever puts forth strenuous energy, he dwells in suffering. "Secluded" means having become separated, detached. "Fulfils a great benefit for oneself" means attains arahantship. For one putting forth strenuous energy, the six doors are well guarded, the three actions are pure, the morality with livelihood as the eighth is

bright, and having become agreeable to his fellows in the holy life like cool soothing eye ointment in the eye, like sandalwood reduced to its essence, he dwells in happiness and is able to grasp the Teacher's disposition. For the Teacher -

"May you live long, O great hero, may you remain for a cosmic cycle, O great sage" -

Thus praised by Gotamī, having rejected it saying "Indeed, Gotamī, Truth-finders should not be praised thus," and being requested by her, declaring the manner in which they should be praised, he spoke thus -

"Seeing those putting forth strenuous energy, resolute, constantly of strong effort;

Disciples in unity, behold - this is the homage to the Buddhas."

Thus one putting forth strenuous energy is able to grasp the Teacher's disposition and does not miss the rare opportunity. For him, the arising of a Buddha, the proclamation of the Teaching, and the good practice of the Community are fruitful and yielding growth, and even the country's almsfood consumed by him is rich in result.

"By the inferior, of the highest" means by inferior faith, by inferior energy, by inferior mindfulness, by inferior concentration, by inferior wisdom, there is no attainment of arahantship reckoned as the highest. "But by the highest" means by the highest faith and so on, there is attainment of the highest, arahantship. "Cream to be drunk" means "cream" in the sense of being clear, "to be drunk" in the sense of being fit to drink. For that which, having drunk, one falls in the middle of the street, unconscious, becoming no longer the owner even of one's own cloth and so on - that, even though clear, should not be drunk. But showing that "my Dispensation is thus both clear and fit to drink," he said "cream to be drunk."

Therein, the cream is threefold - the cream of the Teaching, the cream of the recipients, and the cream of the holy life. What is the cream of the Teaching? The declaring, teaching, describing, establishing, revealing, analysing, and making manifest of the four noble truths, of the four establishments of mindfulness, etc. the declaring of the noble eightfold path, etc. making manifest - this is the cream of the Teaching. What is the cream of the recipients? Monks, nuns, male lay followers, female lay followers, gods, humans, or whatever others there are who have understood - this is the cream of the recipients. What is the cream of the holy life? It is just this noble eightfold path, as follows - right view, etc. right concentration - this is the cream of the holy life. Furthermore, the best part of decision is the faith faculty, faithlessness is the dregs; having abandoned the dregs of faithlessness, one drinks the best part of decision of the faith faculty - by this method beginning with "cream to be drunk" and so on, the meaning here should be understood. "The Teacher is present before you" - this here is a word expressing reason. Since the Teacher is present before you, therefore, having applied the conjunction of energy, drink this cream. For even with external medicinal cream, for those drinking not in the presence of a physician, there is doubt thinking "We do not know the measure, or the vomiting, or the purging." But in the presence of a physician, thinking "The physician will know," they drink without doubt. Just so, thinking "Our lord of the Teaching, the Teacher, is present before us," having exerted energy, drink - thus urging them to drink the

cream, he said beginning with "Therefore, monks." Therein, "fruitful" means with benefit. "Yielding growth" means with increase. Now, indicating the manner of training in accordance with the exhortation, he said beginning with "For indeed, monks, one seeing one's own benefit." Therein, "one's own benefit" means arahantship, which is one's own welfare. "Should strive with diligence" means to accomplish all duties with diligence. "The benefit of others" means the great fruit and benefit for the donors of requisites. The remainder is clear everywhere. The second.

3. Commentary on the Upanisa Sutta

23. In the third, in "for one who knows, I say" and so on, "for one who knows" means for one who is knowing. "For one who sees" means for one who is seeing. Both terms have the same meaning; only the phrasing is different. Even this being so, "for one who knows" indicates the person with reference to the characteristic of knowledge. For knowledge has the characteristic of knowing. "For one who sees" is with reference to the power of knowledge. For knowledge has the power of seeing; a person endowed with knowledge, just as one with eyes sees visible forms with the eye, sees phenomena laid open with knowledge. "Elimination of mental corruptions" - here, the abandoning of mental corruptions, the non-arising, the state of being eliminated, the state of non-existence - this too is called the elimination of mental corruptions, as well as dissolution, and also the path, fruition, and Nibbāna. For in such passages as "with the elimination of mental corruptions, the liberation of mind without mental corruptions" and so on, the state of being eliminated is called the elimination of mental corruptions. In "whatever elimination, fall, breaking up, disintegration, impermanence, disappearance of mental corruptions," here it is dissolution.

"For a trainee who is training, following the straight path;
First is knowledge in destruction, then final knowledge immediately after."

Here it is the path. For it arises while exhausting and appeasing the mental corruptions; therefore it is stated as the elimination of mental corruptions. In "through the elimination of mental corruptions one is an ascetic," here it is fruition. For that arises when the mental corruptions are being eliminated; therefore it is stated as the elimination of mental corruptions.

"His mental corruptions grow, he is far from the elimination of mental corruptions."

Here it is Nibbāna. For having come to that, mental corruptions are eliminated; therefore it is stated as the elimination of mental corruptions. But here, the path and fruition are intended. "Not for one who does not know, not for one who does not see" means: but whoever does not know, does not see, for him I do not say - this is the meaning. By this, those who speak of purity through wandering in the round of rebirths and so on alone, even for one who does not know and does not see, are rejected. By the former pair of terms the means is stated; by this he negates the non-means.

Now, wishing to show that knowing which leads to the elimination of mental corruptions, he began the question "And what, monks, knowing what." Therein, knowing is of many kinds. For indeed a certain monk of intelligent nature knows how to make an umbrella, another knows how to make one or another of robes and so on;

it should not be said that for one performing such tasks, standing at the head of the duty, that knowing is not a proximate cause for heaven, path, and fruition. But whoever, having gone forth in the Dispensation, knows how to perform medical treatment and so on, for one knowing thus, mental corruptions only increase. Therefore, showing precisely that knowing and seeing by which there is elimination of mental corruptions, he said beginning with "such is matter." "Thus indeed, monks, for one knowing" means for one knowing thus the rise and fall of the five aggregates. "There is elimination of mental corruptions" means there is arahantship, which has obtained the name "elimination of mental corruptions" because of being born when the mental corruptions are being eliminated.

Having thus concluded the teaching with the pinnacle of arahantship, now, in order to show the preliminary practice that is to be traversed by one who has eliminated the mental corruptions, he said beginning with "And that, monks." Therein, "knowledge of elimination in elimination" means reviewing knowledge when the fruition of arahantship, termed the elimination of mental corruptions, has been attained. For that is called "knowledge of elimination" because it arose afterwards, having arisen for the first time after the elimination, termed the fruition of arahantship, had arisen. "Having a proximate cause" means having a cause, having a condition. "Liberation" means the liberation of the fruition of arahantship. For that is a condition for it by way of decisive support condition. Thus, in the subsequent ones from here too, the state of being a condition should be understood according to what is obtainable.

"Dispassion" means the path. For it arose removing and exhausting the mental defilements, therefore it is called "dispassion." "Disenchantment" means the knowledge of disenchantment. By this he shows powerful insight. "Powerful insight" is a designation for four knowledges: knowledge of the appearance as fear, knowledge of contemplation of danger, knowledge of desire for deliverance, and knowledge of equanimity regarding activities. "Knowledge and vision of things as they really are" means vision reckoned as knowing according to their intrinsic nature. By this he shows young insight. For young insight is a condition for powerful insight. "Young insight" is a designation for four knowledges: knowledge of the delimitation of activities, knowledge of overcoming uncertainty, knowledge of exploration, and knowledge of the path and the non-path. "Concentration" means the concentration of the meditation forming a basis. For that is a condition for young insight. "Happiness" means the happiness of the preliminary stage of absorption. For that is a condition for the meditation forming a basis. "Tranquillity" means the cessation of disturbance. For that is a condition for the happiness of the preliminary stage of absorption. "Rapture" means powerful rapture. For that is a condition for the cessation of disturbance. "Gladness" means weak rapture. For that is a condition for powerful rapture. "Faith" means faith that arises again and again. For that is a condition for weak rapture. "Suffering" means the suffering of the round of rebirths. For that is a condition for faith arising again and again. "Birth" means the birth of aggregates together with their transformations. For that is a condition for the suffering of the round of rebirths. "Existence" means kammic becoming. The remaining terms too should be understood by this method.

"With large drops" means with big drops. "Mountain grottoes, clefts, and channels" - here, a "grotto" is a mountain area split by water, broken open by water that has obtained the name "ka," which is also called "a ridge" and "a river bend." A "cleft" is a piece of land that has split open when the rain god does not rain for eight months. "Channels" means small watercourses leading to the safflower fields. "Small pools" means small pits. "Large pools" means large pits. "Rivulets" means small rivers. "Great rivers" means great streams such as the Ganges, the Yamunā, and so on. In the passage beginning with "Just so, monks, with ignorance as proximate cause, activities," ignorance should be seen as the mountain. Volitional activities as the cloud, the round of rebirths beginning with consciousness as the grottoes and so on, and liberation as the ocean.

Just as the rain god, having rained on the mountain top, filling the mountain grottoes and so on, gradually fills the great ocean, so the raining of the cloud of volitional activities on the mountain top of ignorance should be understood. For the ignorant foolish worldling, being unknowing through ignorance, having made desire through craving, strives in wholesome and unwholesome action; that wholesome and unwholesome action is a condition for rebirth-consciousness, and rebirth-consciousness and so on are conditions for mentality-materiality and so on. Thus, just as the time when the rain god that has rained on the mountain top, having filled the grottoes and so on, stands having reached the great ocean, so is the time when the cloud of volitional activities that has rained on the mountain top of ignorance, through successive conditionality, having gradually filled the round of rebirths beginning with consciousness, stands. But the word of the Buddha, even though not included in the canonical text, should be understood as included by way of the canonical passage "Here a Truth-finder arises in the world, he goes forth from home into homelessness." For whatever arising occurred in his family home, that is called birth with its transformations, conditioned by kammic becoming. He, having come into the presence of Buddhas or disciples of the Buddhas, having heard a talk on the Teaching that illuminates the faults of the round of rebirths and is brought by way of the characteristics, is oppressed by the round of rebirths; thus his birth of aggregates with its transformations is a condition for the suffering of the round of rebirths. He, oppressed by the suffering of the round of rebirths, having generated faith again and again, goes forth from home into homelessness; thus his suffering of the round of rebirths is a condition for faith arising again and again. He, not content with merely going forth, during the period of less than five rains retreats, having taken dependence, fulfilling the duty practice, having mastered the two matrices, having learnt what is a valid and invalid act, having made it disentangled up to arahantship, having taken a meditation subject, dwelling in the forest, begins work on the earth kasiṇa and so on; dependent on his meditation subject, weak rapture arises. That is his gladness with faith as proximate cause; that is a condition for strong rapture. Strong rapture is a condition for the cessation of disturbance; that for the happiness of the preliminary stage of absorption; that happiness for the concentration of the basic meditative absorption. He, having generated pliancy of mind through concentration, does the work of young insight. Thus his concentration of the basic meditative absorption is a condition for tender insight, tender insight for strong insight, strong insight for the path, the path for fruition and liberation, and fruition and liberation for reviewing knowledge. Thus, just as the time when the rain god,

having gradually filled the ocean, stands, so should be understood the time when one who has eliminated the mental corruptions, having filled the ocean of liberation, stands. The third.

4. Commentary on the Aññatitthiya Sutta

24. In the fourth, "entered" means he had entered. But he had not yet entered; however, because he had gone out with the intention "I shall enter," it is said thus. Like what? Just as a man who has gone out thinking "I shall go to the village," even though he has not yet reached that village, when it is asked "Where is so-and-so?" it is said "He has gone to the village" - just so. "Very early" means at that time, it is said, the day on which the Elder had gone out was very early indeed; monks who had gone out very early pass the time at these places - the Bodhi tree courtyard, the shrine courtyard, and the place for dressing and robing - until the hour for the alms round arrives. But for the Elder, who was thinking "Until the hour for the alms round arrives, I shall engage in a round or two of conversation with the wandering ascetics," the thought "What if I" occurred. "The park of the wandering ascetics" means that park, it is said, was between the southern gate and the Bamboo Grove. "Here" means in these four views. "What does he assert, what does he proclaim" means what does he say, what does he declare; they ask what is the view of the ascetic Gotama here. "Would explain what is in conformity with the Teaching" means we would speak of a subsidiary reason conforming to the reason stated by the Venerable Gotama. "A reasonable counter-argument" means having a reason corresponding to the reason stated by others, how would not even the slightest reason blameworthy by the wise come regarding the counter-argument, the proceeding of the doctrine of the ascetic Gotama? This is what is meant - How could there not be a blameworthy reason in the doctrine of the ascetic Gotama in every way whatsoever?

"Saying thus" means the meaning is "thus saying 'suffering is conditioned by contact.'" "Therein" means in those four views. "That they should indeed without contact" - this is a statement proving the acknowledgment "that too is conditioned by contact." Because indeed there is no experience of suffering without contact, therefore this should be known as "that too is conditioned by contact" - this is the intention here.

"Good, good, Ānanda" - this applause was given to the Elder Sāriputta, but the Blessed One addressed the Elder Ānanda. In "Ekamidāhan," here "ida" is merely a particle; the meaning is "on one occasion." This statement was said for the purpose of showing "Not only Sāriputta entered Rājagaha, I too entered. And not only did this thought arise in him alone, it arose in me too. And not only did that conversation with the sectarians take place for him alone, it had taken place for me too before."

"Wonderful, marvellous" - both of these are merely an indication of astonishment. The meaning of the word here, however, is: "wonderful" means fitting to snap the fingers. "What has not come to be before has come to be" is "marvellous." "In a single phrase" means by this single phrase "suffering is conditioned by contact." For by this, the meaning of the rejection of all views is stated. "This same meaning" means this very meaning of dependent origination, namely "suffering is conditioned by contact." "Let that occur to you here" means let that present itself to you here. Now the Elder, making that both profound in meaning and profound in appearance through the

exposition of dependent origination beginning with ageing and death, having said beginning with "If, venerable sir, they were to ask me," and taking up that very term from which the discussion had arisen as its root, showing the end of the round of rebirths, said beginning with "Of the six" and so on. The remainder is clear in itself. The fourth.

5. Commentary on the Bhūmija Sutta

25-26. In the fifth, "Bhūmija" is that elder monk's name. The remainder here too should be understood by the method stated in the preceding discourse. But this is the distinction - since this pleasure and pain arises not only with contact as condition, but is also done through the body, through speech, and through the mind; it is also done by oneself, it is also done by another, it is also done by one who is fully aware, and also by one who is not fully aware; therefore, in order to show a further distinction of conditions for that, he said beginning with "If, Ānanda, there is body." "Because of bodily volition" means because of volition arisen at the body door. The same method applies for verbal volition and mental volition too. And here, at the body door, twenty volitions are obtained by way of sensual-sphere wholesome and unwholesome; likewise at the verbal door. At the mind door, together with nine fine-material and immaterial volitions, there are twenty-nine - thus in the three doors there are sixty-nine volitions; the resultant pleasure and pain conditioned by those has been shown. "And with ignorance as condition" - this was said for the purpose of showing that those volitions too have ignorance as condition. But since one performs that aforesaid classification of volitions - bodily activity, verbal activity, and mental activity - by oneself with unprompted consciousness, not being urged by others; and also performs it with prompted consciousness when being made to do so by others; and also performs it while knowing both the action and the result, thinking "one does such and such an action, and its result will be of such a kind"; and also performs it while knowing only the action but not knowing the result, thinking "but this is the result of this action," like children who imitate when their parents are performing homage to shrines and so on, knowing only the action itself; therefore, in order to show that, it was said beginning with "Either oneself, Ānanda, generates that bodily activity."

"In these states, Ānanda" means those two hundred and seventy-six volition-states stated in the four positions beginning with "Either oneself, Ānanda, bodily activity" - in these states, ignorance is involved by way of decisive support. For all of those are included right here under "with ignorance as condition, activities." Now, showing the end of the round of rebirths, he said beginning with "but of ignorance." "That body does not exist" means that body in the presence of which internal pleasure and pain arises conditioned by bodily volition, that body does not exist. The same method applies for speech and mind too. Furthermore, "body" means the body of volition, "speech" too means the speech of volition, and "mind" too means just the mind of action. Or "body" means the body as door. The same method applies for speech and mind too. One who has eliminated the mental corruptions pays homage to a shrine, recites the Teaching, attends to a meditation subject - how is it that body and so on do not exist for him? Because of being without result. For action done by one who has eliminated the mental corruptions is neither wholesome nor unwholesome. Being without result, it remains as mere functional activity; therefore it is said that body and so on do not exist for him.

In the passage beginning with "that field does not exist" too, in the meaning of growing, that field does not exist; in the meaning of support, the site does not exist; in the meaning of condition, the base does not exist; in the meaning of cause, the reason does not exist. For internal pleasure and pain having volition as its root might arise; that volition, due to the absence of these meanings of growing and so on, is indeed not a field, not a site, not a base, not a reason for that pleasure and pain. In this discourse, among feeling and so on, only pleasure and pain are spoken of, and that indeed as resultant only. The fifth.

The sixth, the Upavāṇa Sutta, is clear in itself. But here only the suffering of the round of rebirths is spoken of. The sixth.

7. Commentary on the Paccaya Sutta

27-28. In the seventh, having taken the final term from those stated in succession, "And what, monks, is ageing and death" and so on is stated. "Thus understands condition" means thus he knows condition by way of the truth of suffering. The origin of condition and so on too should be understood by way of the truth of origin and so on. "Accomplished in right view" means accomplished in path view. "Accomplished in vision" is a synonym for that very thing. "Has arrived at this Good Teaching" means has arrived at the Good Teaching of the path. "Sees" means sees the Good Teaching of the path itself. "With a learner's knowledge" means with path knowledge itself. "With a learner's true knowledge" means with path true knowledge itself. "Has attained the stream of the Teaching" means has attained the stream of the Teaching that is reckoned as the path itself. "Noble" means one who has passed beyond the plane of the worldlings. "Of penetrative wisdom" means endowed with penetrative wisdom. "Stands having reached the door to the Deathless" means the Deathless is Nibbāna; stands having reached its door, the noble path. The eighth is clear in itself. The seventh and eighth.

9. Commentary on the Discourse on Ascetics and Brahmins

29-30. The ninth was said in accordance with the disposition of monks who are reciters of syllables. For they are able to penetrate when it is being said with the prefix "pari" inserted. The ninth.

In the tenth, everything is clear in itself. In these two discourses, only the penetration of the four truths has been spoken of. The tenth.

The Chapter on the Ten Powers is third.

4. The Chapter on Kaḷāra the Khattiya

1. Commentary on the Bhūta Sutta

31. In the first discourse of the Kaḷāra Khattiya Vagga, "Ajita's Question" means the question asked by the young man Ajita. "Those who have comprehended the teachings" - those who have comprehended the teachings are called those who have known the teachings, weighed the teachings, determined the teachings. "Trainees" means the seven trainees. "Many" - with reference to those very seven persons, "many" is said. "Here" means in this Dispensation. "Prudent" - discretion is called wisdom; one endowed with that is prudent. He requests "You, wise one, tell."

"Conduct" means livelihood, good conduct, resort, dwelling, practice. "Dear sir" - he addresses the Blessed One. "Being asked by me about the practice of the trainees, of those who have comprehended the teachings, and of those who have eliminated the mental corruptions, O wise one, dear sir, tell me" - this is the meaning here in brief.

"Remained silent" - why did he remain silent when asked up to the third time? Is he uncertain about the question, or about the disposition? He is uncertain about the disposition, not about the question. For thus it occurred to him - "The Teacher wishes to make me speak about the practice to be followed by trainees and those beyond training; and that can be spoken of by many reasons - by way of the aggregates, by way of the elements, by way of the sense bases, by way of the mode of dependent conditions. How indeed, speaking in what way, shall I be able to speak having grasped the Teacher's disposition?" Then the Teacher thought - "Setting me aside, there is no other disciple going about carrying a bowl who is equal to Sāriputta in wisdom. Yet even this one, asked a question by me, remains silent up to the third time. Is he uncertain about the question, or about the disposition?" Then, having known "about the disposition," giving a method for the purpose of speaking about the question, he said "Do you see, Sāriputta, 'This has come to be'?"

Therein, "what has come to be" means born, arisen; this is a name for the five aggregates. Thus the Teacher gives the elder the method, saying "Sāriputta, speak about this question by way of the five aggregates." But together with the giving of the method, the answering of the question presented itself to the elder by a hundred methods, by a thousand methods, like the great ocean, open and unobstructed, to a man standing on the shore. Then, answering it, he said beginning with "This has come to be, venerable sir." Therein, "This has come to be" means this arisen fivefold group of aggregates. "Sees with right wisdom" means he rightly sees with path wisdom together with insight. "Is practising" means he is practising from morality onwards up to the path of arahantship for the purpose of disenchantment and so on. "It has originated from that nutriment" - why did he begin this? This fivefold group of aggregates remains dependent on nutriment; therefore, in order to show it by designating it as "originated from nutriment," he began this. Thus by this method too, the trainee's practice has been spoken of. "From the cessation of that nutriment" means by the cessation of those nutriments. Why did he begin this? For that fivefold group of aggregates ceases from the cessation of nutriment; therefore, in order to show it by designating it as "originated from the cessation of nutriment," he began this. Thus by this method too, the practice of the trainee alone has been spoken of. "Disenchantment" and so on - all should be understood as expressions in the instrumental sense. "Liberated by non-clinging" means liberated without having grasped any phenomenon through the four kinds of clinging. "Good, good" - by this, having gladdened the elder's answer, himself also answering in the same way, he again said beginning with "This has come to be." The first.

2. Commentary on the Kaḷāra Sutta

32. In the second, "Kaḷārakhattiyo" is that elder monk's name. But his teeth were uneven, of irregular shape; therefore he is called "Kaḷāra." "Returned to the lower life" means he turned back for the purpose of the inferior state of being a householder. "Did not find comfort" means he surely did not find comfort, support, or foundation; it explains that he surely did not obtain the three paths and three fruitions. For if indeed

he were to obtain those, he would not reject the training and return to the lower life - this is the elder monk's intention. "I indeed, friend" means I, friend, am not uncertain as to whether "I have attained comfort or have not attained it." For the elder monk's support is the knowledge of the perfections of a disciple; therefore he is not uncertain. "And in the future, friend" - by this he asks about the attainment of arahantship: "Has your conception in the future been abolished or not abolished?" "I indeed, friend, do not doubt sceptically" - by this the elder monk explains the absence of sceptical doubt regarding that.

"He approached the Blessed One" means he approached thinking "I shall report this matter that I have heard to the Blessed One." "Final liberating knowledge was declared" means arahantship was declared. "Birth is eliminated" - it was not declared thus by the elder monk; but this elder monk, satisfied and pleased, having arranged the terms and phrases thus, said it. "He addressed a certain monk" - having heard that, the Teacher thought: "Sāriputta is wise and profound. He will not declare thus for any reason whatsoever. But the question will have been answered in brief. Having summoned him, I shall have him answer the question" - thus he addressed a certain monk.

"If, Sāriputta, they were to ask you" - this the Blessed One asked thus in order to make him declare the final liberating knowledge, thinking "He will not declare the final liberating knowledge by his own nature; I shall ask him this question, and while speaking about it he will declare the final liberating knowledge." "Friend, birth has a source" means: friend, this thing called birth has a condition; through the elimination of that condition, when the condition for birth is eliminated, it is known that the result reckoned as birth is eliminated. And here too the elder monk, without being uncertain about the question, is uncertain about the disposition. For thus it occurred to him - "The final liberating knowledge can be declared by many reasons such as 'craving is eliminated, clinging is eliminated, existence is eliminated, the condition is eliminated, mental defilements are eliminated' and so on; but how, speaking in what way, shall I be able to grasp the Teacher's disposition?"

Although he is thus uncertain about the disposition, having set aside the question, he answered by way of the mode of dependent conditions. The Teacher too wished to have him answer by way of the mode of dependent conditions; therefore, while he was answering, he grasped the disposition. At that very moment he knew "The Teacher's disposition has been grasped by me." Then the answering of the question presented itself to him by a hundred methods, by a thousand methods. But since the Blessed One asks a further question, therefore it should be understood that by that he gave thanks for that answer.

"But knowing in what way" - why did he begin this? To make him roar the lion's roar in his own domain. The elder monk, it is said, standing at the entrance of the Boar's Cave, fanning the Teacher, having taken a fan, while the Discourse on the Discernment of Feeling was being taught to the wandering ascetic Dīghanakha, having discerned the three feelings, attained the knowledge of the perfections of a disciple; this is his own domain. With reference to him, thinking "Standing in this, his own domain, he will roar the lion's roar," the Teacher asked this question. "Impermanent" means impermanent in the sense of non-existence after having been. "What is impermanent, that is suffering" - here, although pleasant feeling is pleasant

in its presence and unpleasant in its change, unpleasant feeling is unpleasant in its presence and pleasant in its change, and neither-unpleasant-nor-pleasant feeling is pleasant when known and unpleasant when not known, yet from the standpoint of change, all have indeed become suffering. "Understood" - since the triad of feelings is thus understood as suffering, therefore he shows that whatever craving there is therein, that did not arise.

"Good, good!" is the gladdening of the Elder regarding his knowing the delimitation of feelings. For the Elder, even though it was not stated "feelings are one" or "two, three, four," understood by the method stated that their delimitation is three; therefore the Blessed One, gladdening him, spoke thus. "In suffering" - the Blessed One said this with this intention - "Sāriputta, what was declared by you as 'by this reason craving did not arise regarding feelings,' that was well declared. But by you analysing 'three feelings,' too much elaboration was made; for even by declaring 'in suffering,' it would have been well declared by you. For even by merely knowing 'whatever is felt, that is suffering,' craving does not remain regarding feelings."

"Through what deliverance" means which deliverance, by which deliverance was final liberating knowledge declared by you - this is the meaning. "Through internal deliverance" means by internal deliverance, having comprehended internal activities, by the arahantship attained - this is the meaning. Therein a set of four should be known - Internal adherence with internal emergence, internal adherence with external emergence, external adherence with external emergence, external adherence with internal emergence. For having adhered internally, external phenomena too must indeed be seen; having adhered externally, internal phenomena too. Therefore a certain monk, having brought down knowledge into internal activities, having defined them, brings it down externally; having also comprehended externally, again brings it down internally; for him, at the time of exploring internal activities, emergence from the path occurs. Thus internal adherence with internal emergence is the name. A certain one, having brought down knowledge into internal activities, having defined them, brings it down externally; for him, at the time of exploring external activities, emergence from the path occurs. Thus internal adherence with external emergence is the name. A certain one, having brought down knowledge into external activities, having defined them, brings it down internally; having also comprehended internally, again brings it down externally; for him, at the time of exploring external activities, emergence from the path occurs. Thus external adherence with external emergence is the name. A certain one, having brought down knowledge into external activities, having defined them, brings it down internally; for him, at the time of exploring internal activities, emergence from the path occurs. Thus external adherence with internal emergence is the name. Therein the Elder, showing "having comprehended internal activities, at the time of their defining, through emergence from the path I have attained arahantship," said "Through internal deliverance, friend."

"Through the elimination of all clinging" means through the elimination of all four clings. "I dwell thus mindful" means I dwell endowed with mindfulness in that manner. "For one dwelling mindful" means in whatever manner me, endowed with mindfulness, dwelling. "The mental corruptions do not flow in" means the mental corruptions of sensuality and so on, which are of the nature of flowing - flowing from

the eye towards visible forms, leaking, streaming, proceeding - thus through the six doors regarding the six objects, do not flow in, do not increase; the meaning is in such a way that they do not arise for me. "And I do not despise myself" means and I do not despise myself. By this, the abandoning of the inferiority complex is spoken of. For thus being the case, the understanding becomes clear.

"By the ascetic" means by the Buddha-ascetic. "Regarding those I am not uncertain" means regarding those I am not uncertain, either by way of the analysis of their own nature thus "which is the mental corruption of sensuality, which is the mental corruption of existence, which is the mental corruption of wrong view, which is the mental corruption of ignorance," or by way of the delimitation of number thus "four mental corruptions." "That they have been abandoned by me - I do not doubt" means I do not produce sceptical doubt that they have been abandoned by me. This the Blessed One said showing "even by thus declaring, it would have been well declared by you; but by you saying 'Through internal deliverance, friend' and so on, too much elaboration was made."

"Rose from his seat and entered the dwelling" means having risen from the excellent prepared seat of the Buddha, he entered the dwelling, the inner great Perfumed Chamber, while the assembly was still undispersed. Why? For Buddhas, when rising from their seat and entering the Perfumed Chamber with the teaching unfinished and the assembly undispersed, enter either for the purpose of praising a person or for the purpose of praising the Teaching. Therein, when entering for the purpose of praising a person, the Teacher thought thus - "This synopsis has been recited by me in brief and not analysed in detail. The monks who are recipients of the Teaching, having learnt it, will approach Ānanda or Kaccāyana and ask them. They, having compared it with my knowledge, will explain it. Then the recipients of the Teaching will ask me again. To them I shall say 'Well spoken, monks, by Ānanda, well spoken by Kaccāyana. If you were to ask me about this very matter, I too would answer it in exactly the same way.' Thus I shall praise those persons. Then, having generated respect towards them, monks will approach them, and they too will urge the monks in meaning and in the Teaching. Those urged by them, having fulfilled the three trainings, will make an end of suffering."

Or else it occurs to him thus - "This one, when I have departed, will demonstrate his own power. Then I too shall praise him in the same way. Having heard my praise, monks, with respect arisen, will think this one should be approached, and his word should be listened to and believed. That will be for their welfare and happiness for a long time." When entering for the purpose of praising the Teaching, he thought thus, just as he thought in the Dhammadāyāda Sutta. For therein it occurred to him thus - "When I have entered the dwelling, censuring the heir of material gains and praising the heir of the Teaching, Sāriputta, seated in this very assembly, will expound the Teaching. Thus, this teaching, taught by the wisdom of a single intention of us both, will be the highest and weighty, like a stone canopy."

But here, wishing to exalt, make known, and establish the Venerable Sāriputta, he rose from his seat and entered the dwelling for the purpose of praising a person. In such instances, it should be understood that the Blessed One, having vanished while still at his seat, enters the dwelling by the going of the mind. For if he were to go by the going of the body, the entire assembly would go surrounding the Blessed One.

That assembly, once dispersed, would be difficult to reassemble again. Therefore the Blessed One entered with an invisible body, by the going of the mind alone.

But when the Blessed One had thus entered, wishing to roar the lion's roar in accordance with the Blessed One's intention, there the Venerable Sāriputta, not long after the Blessed One had departed, addressed the monks. "Unannounced beforehand" means "He will ask this particular thing" - this was not known, not understood by me beforehand. "The first question" means this first question: "If, Sāriputta, they were to ask you thus - 'But knowing in what way, friend Sāriputta, seeing in what way, was final liberating knowledge declared by you - birth is eliminated.'" "Hesitation" means slowness, lack of quickness, for the purpose of knowing the Teacher's disposition. "Gave thanks for the first question" means by asking this second question, "But friend Sāriputta, birth, what is its source?" he gave thanks for the first question answered thus, "Friend, birth has a source."

"This occurred to him" means because, when the Blessed One gave thanks, the question became obvious as being of a single track by a hundred methods, by a thousand methods, this occurred to him. "I would answer the Blessed One about this matter for a day" means even for the whole day, if I were asked by the Blessed One about this meaning of dependent origination, even for the whole day I would answer with various terms and phrases. "He approached the Blessed One" - for thus it occurred to him: "The elder is roaring a magnificent lion's roar. This is with good reason. I shall report it to the One of Ten Powers." Therefore he approached the Blessed One.

"For, monk, that is Sāriputta's element of phenomena" - here "element of phenomena" means the knowledge of the perfections of a disciple, which is capable of seeing the revealed nature of the mode of dependent conditions. For the knowledge of the perfections of a disciple among disciples is of the same course as omniscient knowledge. Just as for Buddhas, past, future, and present phenomena are obvious to omniscient knowledge, so the elder's knowledge of the perfections of a disciple knows all phenomena that are within the range of a disciple's knowledge. The second.

3. Commentary on the Discourse on Cases of Knowledge

33. In the third, "listen to that" means: listen to that teaching on cases of knowledge. "Cases of knowledge" - here, knowledge itself should be understood as a case of knowledge. Among the four beginning with "knowledge of ageing and death," the first is applicable as fourfold: knowledge born of hearing, knowledge of exploration, knowledge of penetration, and reviewing knowledge; likewise the second. But the third, setting aside knowledge of exploration, is only threefold; likewise the fourth. For regarding supramundane states, there is no such thing as exploration. The same method applies also in those beginning with "knowledge of birth." "By this phenomenon" means by this phenomenon of the four truths or by this phenomenon of path knowledge.

Among those beginning with "seen," "seen" means seen with the eye of knowledge. "Known" means known by wisdom. "Immediate" means giving fruit immediately after penetration without letting any time pass. "Attained" means obtained. "Penetrated" means fathomed, entered into by wisdom. "Draws an inference regarding the past

and future" means he draws an inference regarding the past and the future by the method beginning with "whatever." And here, it is not possible to draw an inference regarding the past and future by the phenomenon of the four truths or by the phenomenon of path knowledge; but when the four truths have been penetrated by path knowledge, thereafter there arises what is called reviewing knowledge. It should be understood that one draws an inference by that. "Directly knew" means they directly knew, they understood. "Just as I do now" means just as I now know by way of the four truths. "Inferential knowledge" means knowledge in the following, knowledge in the following after of knowledge of phenomena; this is the name for reviewing knowledge. "Knowledge of phenomena" means path knowledge. In this discourse, the trainee's plane of one who has eliminated the mental corruptions has been spoken of. The third.

4. Commentary on the Second Discourse on Cases of Knowledge

34. In the fourth, "seventy-seven" means seven and seventy. Those monks were indeed reciters of the letter; they are able to penetrate when it is being said with much phrasing, therefore this discourse was spoken in accordance with their disposition. "Knowledge of the stability of phenomena" means knowledge of the mode of dependent conditions. For the mode of dependent conditions is called "the stability of phenomena" because it is the cause of the continuity and persistence of phenomena; the knowledge therein is knowledge of the stability of phenomena; this is a designation for this very sixfold knowledge. "Subject to destruction" means having the intrinsic nature of going towards destruction. "Having the nature of falling" means having the intrinsic nature of going towards fall. "Subject to fading away" means having the intrinsic nature of fading away. "Having the nature of cessation" means having the intrinsic nature of ceasing. "Seventy-seven" means having made seven for each one, seventy-seven in eleven terms. In this discourse, insight and counter-insight have been spoken of. The fourth.

5. Commentary on the Discourse on Ignorance as Condition

35. In the fifth, "thus is the origin" - the Teacher concluded the teaching right here. For what reason? For the purpose of giving opportunity to one gone to wrong views. For in his assembly there is one gone to wrong views with a censuring mind; he will ask a question, and then I shall answer it - for the purpose of giving him the opportunity, he concluded the teaching. "Not a proper question" means an inappropriate question. The meaning is "this is a bad question." But was not "What indeed, venerable sir, is ageing and death?" This well asked? Although it was well asked, just as when on a golden dish worth a hundred thousand, upon the top of well-prepared good food, even a lump of excrement the size of an emblic myrobalan is placed, all the food becomes bad food to be thrown away, just so "and to whom does this ageing and death belong?" By this term asserting the finding of a being, like a lump of excrement, just as that food becomes bad food, so too this entire question has become nothing but a bad question.

"Abiding by the holy life" means abiding by the noble path. "The soul is the same as the body" - for whoever holds this view, he grasps thus: "when the soul is annihilated, the body is annihilated; when the body is annihilated, life is annihilated." For one grasping thus, that view, because it is grasped as "the being is annihilated," is called

the annihilationist view. But if one were to grasp that activities themselves both arise and cease, that would be right view within the scope of the Dispensation. And this noble path arises making the round of rebirths cease, cutting off the round of rebirths; that very round of rebirths, when the mode grasped by the annihilationist view is present, ceases even without path development - thus path development becomes useless. Therefore it was said "there is no abiding by the holy life."

In the second method, "the soul is one thing and the body another" - whoever holds this view, he grasps thus: "the body is annihilated right here, not life; but life goes as it pleases, like a bird from a cage." For one grasping thus, that view, because it is grasped as "life has gone from this world to the world beyond," is called the eternalist view. And this noble path arises turning around the round of rebirths in the three planes; if even a single activity were permanent, stable, and eternal, even having arisen it would not be able to turn around the round of rebirths - thus path development becomes useless. Therefore it was said "monk, if there is the view 'the soul is one thing and the body another,' there is no abiding by the holy life."

"Wrigglings" and so on - all is merely a synonym for wrong view. For that, in the sense of being pierced through by right view, because it obstructs oneself like a wriggling, is a wriggling; because it proceeds in opposition to right view, not following it, it is a contortion; because it sometimes grasps annihilationism and sometimes eternalism, it is called deformed, a writhing, a struggle. "Made like palm stumps" means made like a palm stump; the meaning is like a palm tree with its crown cut off, in the sense of not growing again, and like having pulled up a palm tree with its root and made like the place where it stood. "Brought to obliteration" means made to undergo obliteration. The fifth.

6. Commentary on the Second Discourse on Ignorance as Condition

36. In the sixth, "thus, monks, whoever would say" - in that assembly there is one gone to wrong views wishing to ask a question, but he, being of a disposition lacking confidence, having risen, is not able to ask the one of ten powers; therefore, in accordance with his disposition, having himself asked and answered, the Teacher spoke thus. The sixth.

7. Commentary on the Discourse on "Not Yours"

37. In the seventh, "not yours" - for indeed, when there is a self, there is what is called "what belongs to a self." But self itself does not exist, therefore he said "not yours." "Nor that of others" - "another" means the self of others; if that existed, there would be what is called "of others"; that too does not exist, therefore he said "nor that of others." "This, monks, is old action" - this is not old action itself, but this body is produced by old action, therefore it is said thus by way of conventional expression of condition. "Conditioned" and so on is said in conformity with the former gender, by way of the conventional expression of action itself; but here the meaning is - "Conditioned" should be seen as made by conditions. "Fashioned by volition" should be seen as having volition as its basis, having volition as its root. "That is to be experienced" should be seen as the basis for what is to be experienced. The seventh.

8. Commentary on the Discourse on Volition

38. In the eighth, "whatever, monks, one intends" means whatever volition one intends, the meaning is "sets going." "Whatever one plans" means whatever planning one plans, the meaning is just "sets going." "Whatever one has underlying tendencies towards" means whatever underlying tendency one underlies, the meaning is just "sets going." And here, "intends" includes the three-plane wholesome and unwholesome volitions; "plans" includes the craving and wrong view plannings in the eight consciousnesses accompanied by greed; "underlies" includes the underlying tendency taken by way of conascence and by way of decisive support of the twelve volitions. "This becomes an object" means this collection of phenomena beginning with volition becomes a condition. For here "object" is meant as "condition." "For the presence of consciousness" means for the purpose of the presence of kamma-consciousness. "When there is an object" means when that condition exists. "There is a support for consciousness" means there is a support for that kamma-consciousness. "When that consciousness is established" means when that kamma-consciousness is established. "Has grown" means when, having impelled the action, a root has been produced through the ability to drag in conception. "The production of rebirth" means the production that is termed rebirth.

"If, monks, one does not intend" - by this, the moment of non-occurrence of the three-plane volition is stated. "Does not plan" - by this, the moment of non-occurrence of the craving and wrong view plannings. "But has underlying tendencies" - by this, in the three-plane resultants, in the limited functional states, and in materiality, the underlying tendency is taken by way of the not-yet-abandoned aspect. "This becomes an object" means when the underlying tendency exists, since the arising of kamma-consciousness is not obstructed, this collection of underlying tendencies is indeed a condition.

In the passage beginning with "does not intend," in the first term the three-plane wholesome and unwholesome volitions have stopped; in the second term, craving and wrong views in the eight consciousnesses; in the third term, whatever underlying tendency that has underlain in the phenomena of the aforementioned kind by way of the not-yet-abandoned aspect - that has stopped.

But here, for the purpose of non-confusion, this set of four should also be known: one intends, plans, and has underlying tendencies; one intends, does not plan, but has underlying tendencies; one does not intend, does not plan, but has underlying tendencies. Therein, in the first method, the delimitation of phenomena is shown. In the second method, "intends" includes the three-plane wholesome volitions and the four unwholesome volitions. "Does not plan" means craving and wrong views in the eight consciousnesses have stopped. "Underlies" means the underlying tendency is taken by way of decisive support in the three-plane wholesome, and by way of both conascence and decisive support in the four unwholesome volitions. In the third method, "does not intend" means the three-plane wholesome and unwholesome have stopped; "does not plan" means craving and wrong views in the eight consciousnesses have stopped; "underlies" means, having excluded what has come in the discourse, the decisive support is taken by way of the not-yet-abandoned aspect in the three-plane wholesome, unwholesome, resultant, functional, and material phenomena. The fourth method is similar to the preceding one.

"Unestablished in that" means when it is unestablished in that. "Has not grown" means when, having impelled the action, a root has not been produced through the ability to drag in conception. But what is spoken of here? It is proper to say it is the function of the path of arahantship, or the accomplishment of the function of one who has eliminated the mental corruptions, or the nine supramundane phenomena. And here, between consciousness and the future rebirth there is one connection, between feeling and craving there is one, and between becoming and birth there is one. The eighth.

9. Commentary on the Second Discourse on Volition

39. In the ninth, between consciousness and mentality-materiality there is one connection, between feeling and craving there is one, and between becoming and birth there is one. The ninth.

10. Commentary on the Third Discourse on Volition

40. In the tenth, "inclination" means craving. For that is called "inclination" in the sense of bending towards enticing objects such as visible form and so on. "There is coming and going" means in the coming there is a going; when there has arrived and become present kamma, or the sign of kamma, or the sign of destination, there is a going of consciousness by way of conception. "Passing away and rebirth" means thus, when there is a going of consciousness to the arrived domain of conception, the passing away reckoned as departing from here is death, and what is reckoned as rebirth there is rebirth - this is called passing away and rebirth. Thus in this discourse, between inclination and coming and going, only one connection has been spoken of. The tenth.

The Chapter on Kaḷāra the Khattiya is fourth.

5. The Chapter on Householders

1. Commentary on the Discourse on Five Perils of Enmity

41. In the first discourse of the Householder Chapter, "when" means whenever. "Fears and enmities" means the volitions of fear and enmity. "With the factors of stream-entry" - the factor of stream-entry is twofold: that which in the preliminary stage leads to the attainment of stream-entry, which has come down thus: "associating with good persons, hearing the Good Teaching, wise attention, practice in accordance with the Teaching"; and the factor of one who has attained the virtues and stands having reached stream-entry, which is also called "the factor of a stream-enterer" - this is a designation for unwavering confidence in the Buddha and so on. This is what is intended here. "Noble" means faultless and beyond censure. "True method" means both the knowledge that stands having known the dependently arisen, and also dependent origination itself. As he said - "The true method is called dependent origination, and the noble eightfold path is also the true method." "With wisdom" means with insight wisdom that has arisen again and again. "Is well seen" means well seen by the power of vision, having arisen again and again.

Regarding "hell is eliminated" and so on: because of not arising there in the future, hell is eliminated for me - thus he is one for whom hell is eliminated. This same method applies everywhere. "Stream-enterer" means one who has entered the

stream of the path. "No longer subject to fall into lower realms" means not having the intrinsic nature of falling into the nether world. "Fixed in destiny" means fixed by the fixed course of the right path reckoned as the first path. "Heading for the highest enlightenment" means the highest enlightenment reckoned as the upper three paths is the further destination for me - thus I am one heading for the highest enlightenment; the meaning is one who will inevitably fully awaken to that highest enlightenment.

"On account of killing living beings" means because of the action of killing living beings. "Fear and enmity" are one in meaning. And enmity is indeed of two kinds: external and internal. For one person's father has been killed by another; he thought "It seems my father was killed by this one, I too shall kill that very one" and goes about carrying a sharpened knife. Whatever volition of enmity has arisen within that one, this is called external enmity. But whatever volition arises in the other "It seems this one goes about intending to kill me, I myself shall kill him first" - this is called internal enmity. This, for now, both pertain to the present life only. But whatever volition arises in a guardian of hell who, having seen him arisen in hell, takes up a blazing iron club thinking "I shall strike this one" - this is his external enmity pertaining to the future life. And whatever volition arises in him "This one comes intending to strike me who am faultless, I myself shall strike him first" - this is his internal enmity pertaining to the future life. But as for this external enmity, it is called "personal enmity" in the commentary. "Suffering and displeasure" are one in meaning only. And just as here, so in the remaining terms also, the arising of enmity should be understood by the method beginning with "By this one my goods were taken, adultery was committed with my wives, having spoken falsely my welfare was destroyed, through intoxication with liquor this and that was done." "With unwavering confidence" means with unshakeable confidence that has been attained. "Pleasing to the noble ones" means with the five moral precepts. For those are pleasing and dear to the noble ones. Even having gone to another existence, the noble ones do not abandon them; therefore they are called "pleasing to the noble ones." The remainder here, whatever should be said, all that has been stated in the Visuddhimagga in the description of recollections. The first.

2. Commentary on the Second Discourse on Five Perils of Enmity

42. In the second, the only distinction is merely the fact that it was spoken to the monks. The second.

3. Commentary on the Discourse on Suffering

43. In the third, "of suffering" means of the suffering of the round of rebirths. "Origin" - there are two origins: momentary arising and conditioned arising. Even seeing the conditioned arising, a monk sees the momentary arising; even seeing the momentary arising, he sees the conditioned arising. "Passing away" too is twofold: absolute passing away and passing away by breaking up. Even seeing the absolute passing away, one sees the passing away by breaking up; even seeing the passing away by breaking up, one sees the absolute passing away. "I will teach" means: I will teach what is called the arising and breaking up, which is the origin and passing away of the suffering of the round of rebirths; listen to that - this is the meaning. "Dependent on" means having made a condition by way of support and by way of object. "The

meeting of the three is contact" means contact by the meeting of the three. "This, monks, is the origin of suffering" means this is called the production of the suffering of the round of rebirths. "Passing away" means breaking up. For thus the suffering of the round of rebirths is broken up, without reconnection. The third.

4. Commentary on the World Discourse

44. In the fourth, "of the world" means of the world of activities. This here is the distinction. The fourth.

5. Commentary on the Discourse at Ñātika

45. In the fifth, "at Ñātika" means in the village of two relatives. "In the brick house" means in a great mansion made of bricks. "Exposition of the Teaching" means a cause of the Teaching. "Within earshot" means a place within earshot; the meaning is that having approached which place it is possible to hear the sound of the Blessed One, he was standing there. He, it is said, having come for the purpose of sweeping the precincts of the perfumed chamber, having abandoned his own work, stood listening to the sound of the Blessed One's Teaching. "Saw" means at that time, it is said, as the Blessed One was attending from the very beginning to the mode of dependent conditions, reflecting "this arises by this condition, this by this," as far as the highest point of existence it became one open space; the Teacher, having abandoned mental attention, rehearsing verbally, having concluded the teaching according to the connection, reflecting "Did anyone hear this exposition of the Teaching?" he saw that monk. Therefore it was said "The Blessed One saw."

"Assosi no" means "assosi nu" (did you hear?). Or alternatively, "assosi no" means "did you hear while we were speaking?" In the passage beginning with "Learn" and so on, one who, having heard, while remaining silent makes it familiar, is called "learning." One who, having connected word by word, makes it practised by speech, is called "mastering thoroughly." One who, in both ways, makes it familiar and established on a firm basis, is called "remembering." "Beneficial" means based upon a cause. "Fundamental to the holy life" means what has become the foundation, the beginning of the holy life of the path. Thus in all three of these discourses, only the round of rebirths and the end of the round of rebirths are spoken of. The fifth.

6. Commentary on the Discourse on a Certain Brahmin

46. In the sixth, "a certain one" means a certain brahmin unknown by name. The sixth.

7. Commentary on the Jāṇussoṇi Discourse

47. In the seventh, "Jāṇussoṇi" means the great royal chaplain who received this name by virtue of his rank, possessing wealth of eighty million. The seventh.

8. Commentary on the Lokāyatika Discourse

48. In the eighth, "worldly philosopher" means one who has practised and become acquainted with worldly knowledge, a disputatious science. "This is the first worldly knowledge" means the first worldly knowledge. "Worldly knowledge" means extended in the world itself, extended in the world of foolish worldlings, a wrong view of limited nature that is to be considered as great and profound. "Unity" means of one intrinsic

nature; he asks whether it is of permanent intrinsic nature only. "Plurality" means of a different intrinsic nature from the former intrinsic nature; he asks with reference to annihilation, that having first been in the state of gods, human beings and so on, afterwards it does not exist. Thus here, "all exists" and "all is a unity" - these two also are eternalist views; "all does not exist" and "all is a plurality" - these two are annihilationist views - this should be known. The eighth.

9. Commentary on the Noble Disciple Discourse

49. In the ninth, "what now" is a showing of the manner of the arising of doubt. "Samudayati" means arises. The ninth.

10. Commentary on the Second Noble Disciple Discourse

50. In the tenth, both methods are stated together. Only this is the diversity from the former; the remainder is just the same. The tenth.

The Chapter on Householders is fifth.

6. The Chapter on Suffering

1. Commentary on the Investigation Discourse

51. In the first discourse of the Dukkha Vagga, "investigating" means examining. "Ageing and death" - if one asks: why was ageing and death alone taken up, having said it is "manifold, of various kinds"? Because when that is taken, all suffering is taken. For just as when a man is seized by the topknot, that man is indeed seized, so when ageing and death is taken, all suffering is indeed taken. Therefore, having shown all suffering like a man standing after bathing, by saying "this manifold, various suffering that arises in the world," he took up ageing and death as if seizing him by the topknot.

"Suitable for leading to the cessation of ageing and death" means the meaning is: leading, having become similar to the cessation of ageing and death by way of suitability, through being free from defilements, through purity. "And he is thus practising" means he is practising in the way that is called "thus practising." "Living in conformity with the Teaching" means he practises and fulfils the practice-teaching that conforms to the Nibbāna-teaching - this is the meaning. "Practising for the destruction of suffering" means practising for the purpose of the cessation of the suffering of ageing and death, making morality the starting point. "For the cessation of activities" means for the purpose of the cessation of the suffering of activities. To this extent, the teaching has been spoken up to arahantship.

Now, having shown the reviewing of the fruition of arahantship and the constant abiding, the teaching should have been concluded; without doing so, why does he take up "gone to ignorance"? For the purpose of showing the suffering of the round of rebirths that has been transcended by one who has eliminated the mental corruptions. Moreover, it should be understood that when the end of the round of rebirths is being spoken of, having again undertaken the round of rebirths, there is here a being capable of awakening, and by way of that being's disposition too, this is taken up. Therein, "gone to ignorance" means gone to ignorance, approached, possessed of it. "A person" means a person who is just an individual. By both terms

he speaks conventional talk. For the Buddhas have two kinds of talk: conventional talk and ultimate reality talk. Therein, that which proceeds as "a being, a man, a person, an individual, Tissa, Nāga" is called conventional talk. That which proceeds as "aggregates, elements, sense bases" is called ultimate reality talk. Even when speaking about ultimate reality, they speak without letting go of convention. Whether they speak conventional or ultimate reality, they speak only what is true. For that very reason it was said -

"Two truths the Perfectly Enlightened One declared, the best of speakers;
Conventional and ultimate reality, a third is not found;
Agreed-upon speech is true, by reason of worldly convention;
Ultimate reality speech is true, being the factual characteristic of phenomena."

"If a meritorious activity" means the meritorious volitional activity consisting of thirteen types of volition. "Generates" means does. "Consciousness fares on to the meritorious" means action-consciousness is approached by, associated with, action-merit; resultant consciousness by resultant merit. "If a demeritorious activity" means he generates the demeritorious volitional activity consisting of twelve types of volition. "If an imperturbable activity" means the imperturbable volitional activity consisting of four types of volition. "Consciousness fares on to the imperturbable" means action-consciousness is approached by action-imperturbability, resultant consciousness by resultant imperturbability. And here, because the threefold volitional activity of action is taken, the twelve-termed mode of dependent conditions is indeed taken. To this extent, the round of rebirths has been shown.

Now, showing the end of the round of rebirths, he said beginning with "When, monks." Therein, "ignorance" means not knowing regarding the four truths. "True knowledge" means the knowledge of the path of arahantship. And here, first ignorance is abandoned and then true knowledge arises. But just as on a night with fourfold darkness, by the lighting of a lamp the darkness is abandoned, so the abandoning of ignorance through the arising of true knowledge should be understood. "Does not cling to anything in the world" means in the world he does not grasp, does not fondle any phenomenon. "Not clinging, he is not agitated" means not clinging, not grasping, he is not agitated either by the agitation of craving or by the agitation of fear; the meaning is he does not crave and does not fear. "Personally" means he himself, by himself, attains final nibbāna, not through the power of another.

"If he feels a pleasant feeling" - why did he begin this? Having shown the reviewing knowledge of one who has eliminated the mental corruptions, he began to show the constant abiding. "Not clung to" means not grasped by swallowing and bringing to completion through craving. Then why was unpleasant feeling mentioned - is there indeed one who delights in that too? Yes, there is. For one who delights in pleasure is said to delight in suffering, because of longing for pleasure upon encountering suffering, and because of the suffering due to the change of pleasure. "Bounded by the body" means limited by the body; the meaning is five-door feeling that proceeds as long as the five-door body proceeds. "Bounded by life" means limited by life. The meaning is mind-door feeling that proceeds as long as life proceeds.

Therein, five-door feeling, having arisen later, ceases first; mind-door feeling, having arisen first, ceases later. For that is established in the materiality of the sense-organ at the moment of conception. The five-door feeling, proceeding during the occurrence by way of the five doors, in the first stage of life at the time of twenty years, is exceeding and powerful by way of defilement, anger, and infatuation; at the time of fifty years it is stable; declining from the time of sixty years, at the time of eighty or ninety years it is feeble. For at that time, beings, even when others say "We sat together, we lay down together for a long time," say "We do not perceive." Even regarding exceeding objects such as visible form and so on, they say "We do not see, we do not hear," "We do not know whether it is a pleasant smell or a foul smell, whether it is sweet or unpleasant, whether it is hard or soft." Thus their five-door feeling is destroyed; only mind-door feeling proceeds. That too, gradually declining, at the time of death proceeds in dependence on just the tip of the heart. As long as this proceeds, so long a being is said to be alive. When it does not proceed, then he is said to be dead, ceased.

This meaning should be illustrated by means of a reservoir -

Just as a man might make a reservoir equipped with five water channels, when the sky first rained, water having entered through the five water channels would fill the hollows inside the reservoir; with the sky raining again and again, having filled the water channels and having spread over an extent of a league and a half, the water would stand overflowing here and there; then, when the drain sluices were opened and work was being done in the fields, the water going out, at the time of the ripening of the crops the water having declined, it would come to the point where one must say "Let us catch fish"; then within a few days the water would remain only in the hollows. But as long as that water is in the hollows, so long it goes by the reckoning "There is water in the great reservoir." But when it is cut off there, then it is said "There is no water in the reservoir." This should be understood in the same way.

For just as the time of filling the pits when the sky first rains and water enters through the five channels is like the time when mind-door feeling first becomes established in the materiality of the sense-organ at the moment of conception; just as the time of filling the five channels when the sky rains again and again is like the time of the occurrence of five-door feeling during the course of existence; just as the submergence to the extent of a league and a half is like the exceeding and powerful state of that feeling at the time of twenty years in the first stage of life by way of defilement and so on; just as the time of the full reservoir standing as long as water does not go out from the reservoir is like the time of its stability at the time of fifty years; just as the time of water going out when the drainage sluices are opened and work is being done is like the decline of that from the time of sixty years onwards; just as the time of a small amount of water remaining in the water channels when the water has fallen is like the time of feebleness of five-door feeling at the time of eighty or ninety years; just as the time of water remaining only in the pits is like the time of the occurrence of mind-door feeling in dependence on the tip of the heart-organ; just as the time when it can be said "there is water in the reservoir" even when there is only a small amount of water in the pits, so as long as that feeling continues, it is said "the being is alive." But just as when the water in the pits is cut off, it is said "there is

no water in the reservoir," so when mind-door feeling is not occurring, it is said "the being is dead." With reference to this feeling it was said "feeling a feeling bounded by life."

"Upon the body's collapse" means by the collapse of the body. "Beyond the exhaustion of life" means beyond the dissolution of life. "Right here" means without going elsewhere by way of conception, right here. "Will become cool" means they will become cool, free from the writhing struggle and disturbance of occurrence, having the nature of non-occurrence. "Bodily remains" means the element-relics. "Will be left over" means will remain left over.

"From a potter's kiln" means from the potter's place for firing vessels. "Might set down" means might place. "Potsherds" means the pot-fragments bound together as one with the rim. "Would remain" means would stand. "Just so" - here this is the correlation of the simile: For the three existences should be regarded as like the blazing potter's kiln; the practitioner of meditation as like the potter; the knowledge of the path of arahantship as like the stick for removing the potter's vessels from the kiln; the unconditioned ground of Nibbāna as like the level piece of ground; just as the time of dragging the hot pot with the stick and placing the pot on the level piece of ground, so should be regarded the time when one who has begun insight practice, seeing with insight the material septad and the immaterial septad, when the meditation subject has become well-practised, clear, and presenting itself, having obtained such suitability of climate and so on, seated on a single seat, having developed insight, having reached the highest fruition, arahantship, having lifted his individual existence out of the four realms of misery, stands on the unconditioned ground of Nibbāna by way of fruition attainment. But one who has eliminated the mental corruptions, like the hot pot, does not attain final Nibbāna on the very day of attaining arahantship; but striving to maintain the tradition of the Dispensation, having remained for fifty or sixty years, through the attainment of the final consciousness, from the breaking up of the clung-to aggregates, he attains final Nibbāna through the Nibbāna element without residue of clinging. Then, just as the potsherds of the pot, only the not-clung-to bodily remains will be left over. "He understands: 'the bodily remains will be left over'" - but this was said for the purpose of putting a question to one who has eliminated the mental corruptions.

"Would consciousness be discerned" means would rebirth-consciousness be discerned. "Good, good" - he gladdens the elders' answer. "Thus it is" means that which is the non-discernment of rebirth-consciousness when the threefold volitional activity is absent, and so on - thus indeed it is. "Resolve upon it" means obtain the decision called ascertainment. "This itself is the end of suffering" means this itself is the end of the suffering of the round of rebirths, this is the delimitation, that is to say, Nibbāna. The first.

2. Commentary on the Clinging Discourse

52. In the second, "in phenomena subject to clinging" means in the phenomena of the three planes, which are conditions for the four kinds of clinging. "Observing gratification" means for one who observes gratification. "There" means in that mass of fire. "With that nutriment" means with that as condition. "With that fuel" is a synonym for that very thing. "Just so" - here the three existences are like the mass of

fire; the round of rebirths in the three planes is this very thing; the foolish worldling dependent on the round of rebirths is like the man tending the fire; the performing of wholesome and unwholesome actions through the six doors by the power of craving and so on by the worldling who observes gratification is like the throwing in of dry grass, cow-dung and so on. Just as the growth of the mass of fire by throwing them in again and again when the grass, cow-dung and so on are exhausted, so is the production of suffering in the round of rebirths again and again by the foolish worldling's accumulation of the aforesaid actions, having risen and exerted himself.

"Would not from time to time throw in dry grass" - for someone wishing his welfare might say thus: "My dear, why, having risen and exerted yourself, having tied bundles and filled a basket with dry grass and wood, throwing in dry cow-dung, do you kindle this fire? Is there indeed any profit for you arising from this?" "This has come down in our lineage, my dear; but arising from this there is only loss for me, whence any profit? For I, tending this fire, am unable even to bathe, or to eat, or to lie down." "If so, my dear, what use is this pointless fire-burning to you? Come, put down here these grasses and so on that have been brought; they will burn by themselves. But in such and such a place there is a pond with cool water; having bathed there, having adorned yourself with garlands, perfumes and ointments, well-dressed and well-robed, with slippers, having entered the city, having ascended the excellent mansion, having opened the window, shining upon the great street, sit down, having become fully focused and endowed with happiness. For you seated there, through the exhaustion of the grasses and so on, this fire will by itself go to the state of non-designation." He would do so. And likewise, for him seated there, that fire would go to the state of non-designation through the exhaustion of fuel. With reference to this, "would not from time to time" and so on was said.

"Just so" - but here this is the correlation of the simile: The round of rebirths in the three planes should be seen as like the great mass of fire burning with forty cartloads of wood; the practitioner of meditation dependent on the round of rebirths is like the man tending the fire; the Perfectly Enlightened One is like the man wishing his welfare; the time when the Truth-finder spoke the meditation subject regarding the phenomena of the three planes to him, saying "Come, monk, be wearied of the phenomena of the three planes; thus you will be released from the suffering of the round of rebirths," is like the exhortation given by that man to him; the time when the practitioner, having accepted the exhortation of the Fortunate One, having entered an empty house, having established insight regarding the phenomena of the three planes, gradually having obtained suitable nutriment and so on as appropriate, seated on a single seat, became established in the highest fruition, is like the time of that man having practised in accordance with the instruction and seated in the mansion; the time when the practitioner, having been well-bathed in the pond of the noble path with the water of path-knowledge, having washed clean the stain of mental defilements, having put on the cloth of moral shame and moral fear, having been anointed with the ointment of morality, having adorned his individual existence with the adornment of arahantship, having bedecked himself with the garland of flowers of liberation, having put on the slippers of the bases for spiritual power, having entered the city of Nibbāna, having ascended the mansion of the Teaching, shining upon the great street of the establishments of mindfulness, having attained the fruition attainment with Nibbāna as object, is seated - is like the time when,

because of the state of having a body well-washed and adorned with bathing, ointments and so on, he is seated there endowed with the happiness of full focus. Just as the time of the mass of fire going to the state of non-designation through the exhaustion of grasses and so on for that man seated there, so should be seen the great appeasement of the round of rebirths for one who has eliminated the mental corruptions, who, having remained as long as life lasts, through the breaking up of the clung-to aggregates, has attained final Nibbāna through the Nibbāna element without residue of clinging. The second.

3. Commentary on the Mental Fetter Discourse

53. In the third, "in phenomena subject to mental fetters" means in the conditions for the ten mental fetters. "Would burn" means would blaze. "Would pour in oil and would supply the wick" means having taken an oil vessel and a large wick-bowl for the purpose of tending the lamp, standing constantly nearby, when the oil is exhausted he would pour in oil, and when the wick is exhausted he would supply the wick. The remainder here, together with the correlation of the simile, should be understood by the former method. The third.

4. Commentary on the Second Mental Fetter Discourse

54. In the fourth, the simile was given first and afterwards the meaning was stated. The remainder is exactly the same. The fourth.

5. Commentary on the Great Tree Discourse

55. In the fifth, "bring nutriment upwards" means they raise the essence of earth and the essence of water upwards. Because of the nutritive essence being raised up, in a tree a hundred cubits in height, at the tips of the sprouts, the moisture remains as if becoming drop by drop. Now here is the comparison of the simile - For the round of rebirths in the three planes is like the great tree, the sense bases are like the roots, the ascending of action through the six doors is like the ascending of nutritive essence through the roots, and the enduring for a long time by way of the progressive increase of the round of rebirths for a foolish worldling dependent on the round of rebirths who accumulates action through the six doors is like the great tree's remaining for the duration of a cosmic cycle because of the nutritive essence having ascended.

"Spade and basket" means a spade and a basket-vessel. "He might cut into fragments" means he might cut making small and large fragments. Now here is the comparison of the simile - Here too, the round of rebirths in the three planes is like the great tree, the practitioner of meditation is like the man wishing to destroy the tree, knowledge is like the spade, concentration is like the basket, knowledge is like the axe for cutting the tree, the wisdom of the practitioner who, having taken the meditation subject in the presence of a teacher, is attending to it is like the time of cutting at the root of the tree, the attention in brief to the four primary elements is like the time of cutting into fragments, the detailed attention to the forty-two portions is like the splitting, the discernment of mentality-materiality by way of these - derivative materiality and consciousness having the aggregate of matter as object - is like the time of making into splinters, the search for the conditions of that very mentality-materiality is like the uprooting of the roots, the attainment of the highest

fruition for one seated in a single cross-legged posture practising the ascetic duty when, having gradually developed insight, having obtained a certain suitable condition, the meditation subject becomes clear and presents itself, is like the time of drying in wind and heat and burning with fire, the time of remaining as long as life lasts for one who does not attain final Nibbāna on the very day of attaining arahantship is like the making into ashes, and the appeasement of the round of rebirths for one who has attained final Nibbāna through the Nibbāna element without residue of clinging by the breaking up of the clung-to aggregates should be understood as like the winnowing in a strong wind and the carrying away by a river. The fifth.

6. Commentary on the Second Great Tree Discourse

56. In the sixth too, the simile was given first and afterwards the meaning was stated; only this is the diversity. The sixth.

7. Commentary on the Young Tree Discourse

57-59. In the seventh, "young" means with unborn fruit. "Might clean" means he should clean. "Might give soil" means having removed the hard, harsh soil, he should put in sweet soil mixed with soft cow-dung powder. "Growth" means having attained growth, reaching flowers it would bear flowers, reaching fruit it would bear fruit. Now here is the comparison of the simile - For the round of rebirths in the three planes is like the young tree, the worldling dependent on the round of rebirths is like the man tending the tree, the accumulation of wholesome and unwholesome actions through the three doors is like the roots, fruit, continuity and so on, and the successive continuation of the round of rebirths for the worldling who accumulates action through the three doors is like the tree's attaining growth. The end of the round of rebirths should be understood by the method already stated. The eighth and ninth are clear in meaning. The seventh and so on.

10. Commentary on the Source Discourse

60. In the tenth, "was dwelling among the Kurus": he dwells in the province that has obtained the conventional expression "Kurus" thus by way of the plural. "A market town of the Kurus named Kammāsaddhamma" means a market town of the Kurus so named, the meaning being making that his village as food resort. "Venerable": this is a term of endearment, a term of respect. "Ānanda" is that elder's name. "Sat down to one side" means avoiding the six faults of sitting, at a place facing the right kneecap, having entered within the six-coloured rays of the Buddha, as if plunging into clear lac dye, as if putting on a golden cloth, as if entering the midst of a red woollen blanket canopy, the Venerable Ānanda, the treasurer of the Teaching, sat down. Therefore it was said "he sat down to one side."

But at what time and for what reason did this venerable one approach the Blessed One? In the evening time, for the reason of asking a question about the mode of dependent conditions. On that day, it is said, this venerable one, for the purpose of supporting families, as if depositing a bag of a thousand at each house door, having walked for almsfood in Kammāsaddhamma, having returned from his alms round, having shown his duty to the Teacher, when the Teacher had entered the perfumed chamber, having paid homage to the Teacher, having gone to his own day-quarters,

having shown his duty to his pupils, when they had departed, having swept the day-quarters, having laid out a leather mat, having cooled his hands and feet with water from a water vessel, having folded his legs crosswise, seated, he entered the fruition attainment of stream-entry. Then, having emerged from the attainment at the determined time, he brought down knowledge into the mode of dependent conditions. He, beginning from "with ignorance as condition, activities" to the end, from the end to the beginning, from both ends to the middle, and from the middle reaching both ends, contemplated the twelve-termed mode of dependent conditions three times. As he was thus contemplating, the mode of dependent conditions, having become clear, appeared to him as if utterly manifest. Then he thought - "This mode of dependent conditions has been spoken of by all the Buddhas as both deep and deep in its appearance, yet for me, a disciple established in limited knowledge, it appears as manifest, clear, and obvious. Does it appear as manifest only to me, or to others as well? I shall report the reason for its appearing thus to the Teacher" - having risen from his seated place, having shaken out and taken up his leather mat, he approached the Blessed One in the evening time. Therefore it was said - "Approaching in the evening time for the reason of asking a question about the mode of dependent conditions."

Regarding "how deep": here the word "how" is used in the sense of exceeding measure. Deep beyond measure, the meaning is exceedingly deep. "Deep in appearance" means being deep itself, it appears so, the meaning is it is seen as such. For one thing is shallow yet having the appearance of depth, like stale water of dark colour due to the juice of rotten leaves. For that, even though only knee-deep, appears as if the height of a hundred men. One thing is deep yet having the appearance of shallowness, like clear water with the lustre of gems. For that, even though the height of a hundred men, appears as if only knee-deep. One thing is shallow and having the appearance of shallowness, like water in bowls and so on. One thing is deep and having the appearance of depth, like water in the great ocean at the base of Sineru. Thus water itself obtains four names. But in dependent origination this does not exist. For this obtains only one name, namely "both deep and deep in appearance." "Although being of such a nature, and yet to me it seems as if utterly clear - this is wonderful, Venerable Sir, marvellous, Venerable Sir" - thus, making known his own astonishment, having asked the question, he sat in silence.

The Blessed One, having heard his words, thought "Ānanda speaks of a question within the domain of a Buddha as being utterly clear to himself, as if stretching out his hand to grasp the highest point of existence, as if striving to split Sineru and extract its pith, as if wishing to cross the great ocean without a boat, as if striving to turn over the earth and take its essence. Come, I shall tell him of its profound nature" - and spoke beginning with "Do not say so."

Therein, regarding "do not say so" (mā heva): the syllable "ha" is merely a particle. The meaning is "do not speak thus." And this statement "do not say so" the Blessed One speaks both when extolling the Venerable Ānanda and when reproving him. Therein, "when extolling" means: Ānanda, you are of great wisdom and clear knowledge; therefore even the deep dependent origination appears to you as if clear. But for others it should not be regarded as clear; it is indeed deep and deep in appearance.

Therein, they give four similes. It is said that for a great wrestler who had been nourished with fine food for six months, who had completed his training, who had become familiar with the wrestler's stone at the time of a festive gathering, while going to the battlefield, they showed him a wrestler's stone along the way. He said "What is this?" "A wrestler's stone." "Bring it then." When they said "We are unable to lift it," having gone himself and having said "Where is the heavy part of this?" having lifted two stones with both hands and having tossed them like play-balls, he went on. Therein, even though the wrestler's stone is light for the wrestler, it should not be said to be light for others too. For just as a wrestler nourished with fine food for six months, so is the Venerable Ānanda endowed with resolution for a hundred thousand cosmic cycles. Just as the wrestler's stone is light due to the wrestler's great strength, so dependent origination should be said to be clear due to the Elder's great wisdom; it should not be said to be clear for others.

And in the great ocean, the great fish named timi is two hundred yojanas, the timiṅgala is three hundred yojanas, the timirapiṅgala is five hundred yojanas; the ānanda, the timinanda, the ajjhāroha, and the mahātimi - these four are a thousand yojanas each. Therein, they explain by means of the timirapiṅgala alone. When it moves its right ear, it is said, the water stirs in an area of five hundred yojanas; likewise the left ear, likewise the tail, likewise the head. But when it has shaken both ears, struck with its tail, tossed its head to and fro, and begun to play, in an area of seven or eight hundred yojanas the water boils as if placed in a vessel and set upon an oven. In an area of merely a hundred yojanas the water is unable to cover its back. He might speak thus - "They say this great ocean is deep - where is its depth? We do not obtain even enough water to cover our back." Therein, for the timirapiṅgala, endowed with such a body, the great ocean is shallow; but it should not be said that it is shallow for other small fish. Just so, for the Elder, endowed with knowledge, dependent origination is clear; but it should not be said that it is clear for others too. And the king of supaṇṇas is one hundred and fifty yojanas. His right wing is fifty yojanas, likewise the left wing; the tail-feather cluster is sixty yojanas, the neck is thirty yojanas, the beak is nine yojanas, the feet are twelve yojanas. When he begins to display the supaṇṇa-wind, an area of seven or eight hundred yojanas is not sufficient. He might speak thus - "They say this space is infinite - where is its infinitude? We do not obtain even space enough to spread the wind of our wings." Therein, for the king of supaṇṇas, endowed with such a body, space is limited; but it should not be said that it is limited for other small birds. Just so, for the Elder, endowed with knowledge, dependent origination is clear; but it should not be said that it is clear for others too.

Now Rāhu, the lord of titans, from the soles of his feet to the tips of his hair, is four thousand eight hundred yojanas. The span between his two arms is twelve hundred yojanas; in thickness six hundred yojanas; the palms of his hands and soles of his feet are three hundred yojanas each; likewise the mouth; each finger-joint is fifty yojanas; likewise the space between the eyebrows; the forehead is three hundred yojanas; the head is nine hundred yojanas. When he has descended into the great ocean, the deep water reaches only up to his knees. He might speak thus - "They say this great ocean is deep. Where is its depth? We do not obtain even enough water to cover our knees." Therein, for Rāhu, endowed with such a body, the great ocean is shallow; but it should not be said that it is shallow for others. Just so, for the Elder,

endowed with knowledge, dependent origination is clear; but it should not be said that it is clear for others too. With reference to this meaning, the Blessed One said "Do not say so, Ānanda, do not say so, Ānanda."

For the Elder, indeed, through four reasons, the deep dependent origination appeared as clear. With which four? Through the achievement of past decisive support, through dwelling at the ford, through being a stream-enterer, and through being one of great learning.

It is said that a hundred thousand cosmic cycles from now, a Teacher named Padumuttara arose in the world. His city was named Haṃsavatī, his father was a king named Ānanda, his mother was a queen named Sumedhā, and the Bodhisatta was named Prince Uttara. He, on the day of his son's birth, having gone forth in the great renunciation, having gone forth into homelessness, devoted to striving, gradually having attained omniscience, having uttered the inspired utterance "Through many births in the round of rebirths," having spent a week on the seat of enlightenment, thinking "I shall place my foot upon the earth," he stretched forth his foot. Then, splitting the earth, a great lotus arose. Its outer petals were ninety cubits, the filaments were thirty cubits, the pericarp was twelve cubits, and the pollen was the measure of nine water-pots.

The Teacher, however, was fifty-eight cubits in height; the span between his two arms was eighteen cubits, his forehead was five cubits, and his hands and feet were eleven cubits. When with his eleven-cubit foot he merely stepped upon the twelve-cubit pericarp, the pollen, the measure of nine water-pots, having risen up and having ascended to a height of fifty-eight cubits, showered down upon him as if strewn with red arsenic powder. From that point on, the Blessed One became known as Padumuttara. His two chief disciples were Devila and Sujāta, Amitā and Asamā were the two chief female disciples, and his attendant was named Sumana. The Blessed One Padumuttara, looking after his father, attended by a hundred thousand monks, was dwelling in the royal city of Haṃsavatī.

Now his younger brother was named Prince Sumana. The king gave him wealth at a place two thousand yojanas from Haṃsavatī. He would sometimes come and see his father and the Teacher. Then one day the borderland was in revolt. Sumana sent a message to the king. The king sent back the message: "Why were you placed there by me, dear son?" He, having quelled the bandits, sent word to the king: "The country is at peace, Sire." The king, pleased, said: "Let my son come quickly." He had about a thousand ministers. He consulted with them on the way - "My father is pleased; if he gives me a boon, what shall I take?" Then some said to him: "Take an elephant, take a horse, take a province, take the seven treasures." Others said: "You are sons of the lord of the earth; wealth is not hard for you to obtain; even what is obtained, all that must be left behind when departing; only merit alone is to be taken when departing; therefore, when the king is granting you a boon, take the boon of attending upon the Blessed One Padumuttara for three months." He said: "You are my good friends; this thought was not mine, but it was produced by you; thus shall I do," and having gone and having paid homage to his father, and the father having embraced him and having kissed him on the head, when it was said "I grant you a boon, son," he said: "I wish, great king, to make my life not barren by attending upon the Blessed One for three months with the four requisites; grant me this boon." "That is not possible, dear

son; choose another boon." "Sire, for warriors there are not two words; give me this very thing; I have no need of anything else." "Dear son, the mind of Buddhas is difficult to know; if the Blessed One does not wish it, even if given by me, what will come of it?" "Very well, Sire, I shall ascertain the mind of the Blessed One," and went to the monastery.

Now at that time, having finished the meal duty, the Blessed One had entered the perfumed chamber. He went to the presence of the monks seated together in the circular pavilion. They said to him - "Prince, why have you come?" To see the Blessed One; show me the Blessed One. "We, prince, do not get to see the Teacher at whatever moment we wish." But who, venerable sir, does get to? The Elder Sumana, prince. He said "Where, venerable sir, is the elder?" Having asked where the elder's sitting place was, having gone and having paid homage - "I wish, venerable sir, to see the Blessed One; show me the Blessed One," he said. The elder, saying "Come, prince," taking him and placing him in the precincts of the perfumed chamber, ascended the perfumed chamber. Then the Blessed One said to him "Sumana, why have you come?" The prince, venerable sir, has come to see the Blessed One. If so, monk, prepare a seat. The elder prepared a seat. The Blessed One sat down on the prepared seat. The prince, having paid homage to the Blessed One, exchanged friendly greetings. "When did you come, prince?" Venerable sir, when you had entered the perfumed chamber, the monks, saying "We do not get to see the Blessed One at whatever moment we wish," sent me to the elder's presence. But the elder showed me with just a single word. The elder, venerable sir, methinks, is a favourite in your Dispensation. Yes, prince, this monk is a favourite in my Dispensation. Venerable sir, by doing what does one become a favourite in the Buddhas' Dispensation? By giving gifts, by taking upon oneself morality, by performing the Observance practice, prince. Blessed One, I too wish to become a favourite in the Buddha's Dispensation like the elder; consent to the rains residence for me for three months. The Blessed One, having looked to see "Is there indeed a purpose in going?" and having seen that there is, said "Truth-finders, prince, delight in empty dwellings." The prince, having said "It is understood, Blessed One, it is understood, Fortunate One" - "I, venerable sir, shall go ahead and have a monastery built; when I send word, come together with a hundred thousand monks," and having obtained the promise, having gone to his father's presence, having said "The promise has been given to me, Sire, by the Blessed One; when I send word, you should send the Blessed One," having paid homage to his father, having departed, having had a monastery built at every yojana along the way, he travelled a distance of two thousand yojanas. Having gone and searching for a monastery site in his own city, having seen the pleasure grove of a householder named Sobhana, having bought it for a hundred thousand, and having spent a hundred thousand, he had a monastery built. There, having had the perfumed chamber for the Blessed One and huts, caves, and pavilions for the remaining monks for the purpose of night-quarters and day-quarters built, having completed an encircling wall and the gateway, he sent word to his father's presence: "My task is finished; send the Teacher."

The king, having fed the Blessed One, said "Blessed One, Sumana's task is finished; he awaits your coming." The Blessed One, with a retinue of a hundred thousand monks, dwelling in monasteries at every yojana, went forth. The prince, having heard "The Teacher is coming," having gone out to meet him for a yojana, venerating him

with scents, garlands, and so on, having ushered him into the monastery -

"Bought by me for a hundred thousand, built for a hundred thousand;
The pleasure grove named Sobhana, accept it, O Great Sage."

He presented the monastery. He, having given a gift on the day of entering the rains retreat, having summoned his own children and wife and ministers, said - "The Teacher has come to our presence from afar, and Buddhas are those who revere the Teaching, not those who value material gains. Therefore I, having put on two cloths for these three months, having taken upon myself the ten precepts, shall dwell right here; you should give gifts for three months to the hundred thousand who have eliminated the mental corruptions in this very manner."

He, dwelling in a place similar to the dwelling place of the Elder Sumana, having seen all the duty that the elder performed for the Blessed One, having thought "In this place this elder is the absolute favourite; it is fitting to aspire to a position like his," having entered the village when the invitation ceremony to admonish was approaching, having given a great gift for seven days, on the seventh day having placed the three robes at the feet of the hundred thousand monks, having paid homage to the Blessed One, "Venerable sir, whatever merit has been made by me beginning from having had monasteries built at intervals of a yojana along the road, that was done not aspiring for the success of Sakka, nor for the success of Māra and Brahmā, but aspiring for the state of being an attendant of a Buddha. Therefore may I too, Blessed One, in the future, like the Elder Sumana, be an attendant of a Buddha" - having fallen down with the fivefold prostration, having paid homage, he lay prostrate. The Blessed One, looking to see "Great is the aspiration of this son of good family; will it succeed or not?" - having known "In the future, in the hundred thousandth cosmic cycle from now, a Buddha named Gotama will arise; he will be his very attendant" -

"May all that is wished for and desired by you be fulfilled;
May all your thoughts be fulfilled, as the moon on the fifteenth."

He said. The prince, having heard, thinking "Buddhas are those whose words are without contradiction," from the very second day, having taken that Blessed One's bowl and robes, he was as if following behind him step by step. He, having given gifts for a hundred thousand years during that Buddha's arising, having been reborn in heaven, even in the time of the Buddha Kassapa, having given his upper garment for the purpose of holding the bowl of the elder who was walking for almsfood, he made an offering. Having been reborn again in heaven and having passed away from there, having become the king of Bārāṇasī, having had hermitages built for eight Individually Enlightened Ones, having set up jewel stands, he performed attendance with the four requisites for ten thousand years. These are the well-known instances.

But while giving gifts for a hundred thousand cosmic cycles, having been reborn together with our Bodhisatta in the Tusita city, having passed away from there, having taken conception in the house of the Sakyan Amitodana, having gradually made the renunciation, having attained perfect enlightenment, having come to Kapilavatthu on his first visit, when the Blessed One was departing from there, when royal princes were going forth for the purpose of the Blessed One's retinue, having

gone forth together with Bhaddiya and others, having gone forth in the presence of the Blessed One, before long, having heard a talk on the Teaching in the presence of the Venerable Puṇṇa Mantāṇiputta, he became established in the fruition of stream-entry. Thus this venerable one was endowed with the accomplishment of prior decisive support; by that very accomplishment of prior decisive support, even the deep dependent origination appeared to him as if manifest.

"Dwelling at the fording place" means learning, hearing, questioning, and retaining in the presence of teachers. That was exceedingly pure for the elder. Therefore for him too, even the deep appeared as if manifest. And for stream-enterers, the mode of dependent conditions appears as utterly manifest; and this venerable one was a stream-enterer. And for the very learned, just as a bed and chair in a room of four cubits when a lamp is burning, the definition of mentality-materiality becomes obvious; and this venerable one was the foremost of the very learned. Thus by the state of great learning too, even the deep mode of dependent conditions appeared to him as if manifest. Dependent origination is deep by four kinds of depth. That depth of it has been explained in detail in the Visuddhimagga. All of that appeared to the Elder as if utterly clear. Therefore the Blessed One, extolling the Venerable Ānanda, spoke beginning with "Do not say so." For this is the intention here: Ānanda, you are of great wisdom, of clear knowledge; therefore, even though deep, dependent origination appears to you as if clear. Therefore "Does it appear utterly clear only to me, or to others as well?" - do not speak thus.

But what was said "reproving" - therein the intention is this - Ānanda, do not speak thus: "and yet to me it seems as if utterly clear." For if it seems to you as if utterly clear, why did you not become a stream-enterer by your own natural capacity, but standing upon the method given by me, penetrated the path of stream-entry? Ānanda, it is Nibbāna itself that is deep; but if the mode of dependent conditions has become clear to you, then why do you not, having uprooted these four mental defilements - the gross mental fetter of sensual lust, the mental fetter of aversion, the gross underlying tendency to sensual lust, and the underlying tendency to aversion - realise the fruition of once-returning? Why do you not, having uprooted those same four mental defilements having a residuum, realise the fruition of non-returning? Why do you not, having uprooted these eight mental defilements - the five mental fetters beginning with lust for material form, the underlying tendency to conceit, the underlying tendency to lust for existence, and the underlying tendency to ignorance - realise arahantship? And why do you not penetrate the knowledge of the perfections of a disciple like Sāriputta and Moggallāna, who fulfilled their perfections over one incalculable period exceeding a hundred thousand cosmic cycles? And why do you not penetrate the knowledge of individual enlightenment like the Individually Enlightened Ones, who fulfilled their perfections over two incalculable periods exceeding a hundred thousand cosmic cycles? Or if it appears to you as utterly clear in every way, then why do you not realise the knowledge of omniscience like the Buddhas, who fulfilled their perfections over four, eight, or sixteen incalculable periods exceeding a hundred thousand cosmic cycles? Are you without desire for these specific attainments? See how far you have failed! You, a disciple established in limited knowledge, regarding the exceedingly deep mode of dependent conditions, you say "it appears clear to me." This statement of yours is contrary to the declaration of the Buddhas. It is not fitting that such a monk should speak contrary to

the declaration of the Buddhas. Is it not the case, Ānanda, that for me, even while striving to penetrate this mode of dependent conditions, four incalculable periods exceeding a hundred thousand cosmic cycles have passed? And moreover, for the purpose of penetrating the mode of dependent conditions, there is no gift that was not given by me, there is no perfection that was not fulfilled. And while scattering the forces of Māra as if effortlessly, thinking "Today I shall penetrate the mode of dependent conditions," this great earth did not tremble even by two finger-breadths; likewise while attaining the recollection of past lives in the first watch, and while accomplishing the divine eye in the middle watch. But in the last watch, at the time approaching the break of dawn, at the very moment of seeing "Ignorance is a condition for activities in nine ways," the ten-thousandfold world system, releasing hundreds and thousands of resounding cries like a bronze plate struck with an iron rod, trembled like a drop of water on a lotus leaf blown by the wind. Thus deep is this dependent origination, Ānanda, and deep in its appearance. Through not understanding this teaching, Ānanda, etc. does not pass beyond.

"Of this teaching" means of this teaching of conditions. "Through not understanding" means not awakening to by way of full understanding through known comprehension. "Through not penetrating" means not penetrating by way of full understanding through scrutiny and abandoning. "Become like a tangled ball of thread" means become entangled like thread. Just as thread of weavers that has been badly placed and gnawed by mice becomes entangled here and there, and it is difficult to bring together end with end or beginning with beginning, thinking "this is the end, this is the beginning"; just so beings, having stumbled in this mode of dependent conditions, become entangled and confused, and are unable to straighten out the mode of dependent conditions. Therein, the thread, by standing in the position of individual effort, might be possible to straighten out; but except for the two Bodhisattas, no other being is able to straighten out the mode of dependent conditions by their own nature. But just as tangled thread, when given rice-gruel and beaten with a comb, becomes knotted here and there, forming into balls and bound with knots, just so these beings, having stumbled among the conditions, being unable to straighten out the conditions, become formed into balls and bound with knots by way of the sixty-two wrong views. For whoever are dependent upon wrong views, all are simply unable to straighten out the conditions.

"Like a matted ball of string" - a kulāgaṇṭhika is called the gruel-thread of a weaver. Kulā is a name for a bird; some say it is also called kulāvaka. For just as both of those are entangled and it is difficult to bring together end with end or beginning with beginning - this should be construed by the former method itself.

"Like muñja grass and pabbaja reeds" means become like muñja grass and like pabbaja grass, of such a kind. For just as those grasses, having been pounded and made into rope, when in a worn-out state, having taken it up wherever it has fallen, it is difficult to bring together end with end or beginning with beginning of those grasses, thinking "this is the end, this is the beginning"; that too, by standing in the position of individual effort, might be possible to straighten out; but except for the two Bodhisattas, no other being is able to straighten out the mode of dependent

conditions by their own nature; thus this generation, being unable to straighten out the conditions, having become knotted by way of wrong views, does not pass beyond the realm of misery, the unfortunate realm, the nether world, the round of rebirths.

Therein, "realm of misery" means hell, the animal realm, the sphere of ghosts, and the host of titans. For all of those, because of the absence of income reckoned as growth, they are called "realm of misery"; likewise, "unfortunate realm" because of being the destination of suffering; "nether world" because of having fallen from the accumulation of happiness. The other, however -

"The succession of aggregates, and of elements and sense bases;
Continuing uninterrupted, is called the round of rebirths."

It does not pass beyond all of that, does not go beyond it; rather, from death to conception, from conception to death - thus, again and again taking up death and conception, in the three existences, in the four modes of generation, in the five destinations, in the seven stations of consciousness, in the nine abodes of beings, like a boat tossed by the wind in the great ocean, and like an ox yoked to a machine, it simply wanders about. Thus the Blessed One said all of this while reproving the Venerable Ānanda. The remainder here is the same as the method already stated. The tenth.

The Chapter on Suffering is sixth.

7. The Great Chapter

1. Commentary on the Uninstructed Discourse

61. In the first discourse of the Great Chapter, "ignorant" means devoid of learning, interrogation, and judgment regarding the aggregates, elements, sense bases, the mode of dependent conditions, the establishments of mindfulness, and so on. "Worldling" means a worldling by reasons such as generating manifold defilements of various kinds and so on. For this was said: "They generate manifold defilements, thus they are worldlings" - all should be expanded. Furthermore, he is a worldling because of being included among people who have passed beyond the path of counting, who are turned away from the noble teaching, whose conduct is of low qualities; or this manifold one has gone to a separate reckoning, disconnected from noble ones endowed with virtues such as morality and learning - thus he is a worldling. Thus by these two terms "an ignorant worldling," those which -

"Two kinds of worldlings were declared, by the Buddha, the Kinsman of the Sun;
One is a blind worldling, one is a good worldling."

Two kinds of worldlings were declared; among them, the blind worldling is taken. "In this" indicates the body that is present and evident. "Made of the four primary elements" means in the body of the four primary elements, produced by the four primary elements, made of the four primary elements - this is the meaning. "Might become disenchanted" means might become dissatisfied. "Might become dispassionate" means might not find pleasure in. "Might become liberated" means

might become desirous of being released. "Accumulation" means growth. "Diminution" means decline. "Taking up" means production. "Laying down" means breaking up.

"Therefore" - because these four - growth, decline, production, and breaking up - are discerned, therefore for that reason - this is the meaning. Thus the Blessed One, having made materiality in the body made of the four primary elements unsuitable for grasping, makes the immaterial suitable for grasping. Why? For those monks' grasping of materiality was powerful and exceeding; therefore, having shown the graspable nature of their grasping of materiality, driving them out, he spoke thus for the purpose of establishing them in the immaterial.

"Mind" and so on - all are merely names for the mind sense base. For it is called "mind" (*citta*) because of being the basis of consciousness, because of being the range of consciousness, and because of the consciousness-nature of associated mental states; it is called "mentality" (*mano*) in the meaning of thinking; it is called "consciousness" (*viññāṇa*) in the meaning of cognition. "Not able" means not capable. "Clung to" means grasped by swallowing and bringing to completion through craving. "Appropriated" means grasped as "this is mine" through the selfish attachment of craving. "Adhered to" means grasped by adhering through wrong view. "This is mine" is the grasping of craving; by that, the one hundred and eight thoughts of craving are grasped. "This I am" is the grasping of conceit; by that, the nine conceits are grasped. "This is my self" is the grasping of wrong view; by that, the sixty-two wrong views are grasped. "Therefore" - because it has been thus grasped for a long time, therefore he is not able to become disenchanted.

"It would be better, monks" - why did he say this? For first, by him, matter was made inappropriate to grasp, and the immaterial appropriate; then, having known "the grasping of those monks, having departed from matter, has gone to the immaterial," he began this teaching in order to drive that out. Therein, "should approach as self" means should grasp as self. "And even longer" means even beyond a hundred years. But why did the Blessed One say thus? Is there indeed matter lasting more than a hundred years? Does not matter occurring in the first stage of life not reach the middle stage of life, that occurring in the middle stage of life not reach the last stage of life, that occurring before the meal not reach after the meal, that occurring after the meal not reach the first watch, that occurring in the first watch not reach the middle watch, that occurring in the middle watch not reach the last watch? Likewise, that occurring in walking does not reach standing, that occurring in standing does not reach sitting, that occurring in sitting does not reach lying down. Even in a single posture, that occurring in the lifting of the foot does not reach the carrying forward, that occurring in the carrying forward does not reach the swinging across, that occurring in the swinging across does not reach the lowering, that occurring in the lowering does not reach the placing down, that occurring in the placing down does not reach the pressing - right there in each case, limit by limit, section by section, like sesame seeds thrown onto a heated pan, crackling, the activities break up? This is true. But just as the flame born from a burning lamp, not going beyond each particular portion of the wick, breaks up right there in each case, and yet by way of the connection of succession it is called "a lamp burning the whole night," so too here, by way of succession, this body too has been shown as if thus long-lasting.

"By night and by day" means in the night and in the day. For this is the genitive case used in the locative sense. "One thing arises, another ceases" means that which arises and ceases at night, quite another arises and ceases by day - this is the meaning. But the meaning should not be taken thus: "one thing arises, and another that has not arisen ceases." "By night and by day" - this is said by way of succession, having taken a small succession from the former succession; but there is no such thing as a single consciousness being able to remain for one night or for one day. For in a single finger-snap moment, many hundreds of thousands of tens of millions of consciousnesses arise. And this too was said in the Milindapañha:

"A hundred cartloads of paddy, great king, and half a cartload more, seven measures of paddy and two tumbas - in a single finger-snap moment, for the occurring consciousness, so many grains of paddy, being placed as a mark, would come to utter elimination and exhaustion."

"Forest wilds" means in a great forest. "Having released that, seizes another, having released that, seizes another" - by this it is shown that he does not, not obtaining a branch to seize, descend to the ground. Rather, while roaming in that great forest, he goes about seizing this and that branch - this is the meaning shown.

"Just so" - here this is the correlation of the simile: For the forest of objects should be understood as like the great forest in the wilderness. The consciousness arising in the forest of objects is like the monkey roaming in that forest. The greediness for the object is like the seizing of a branch. Just as that monkey roaming in the forest, having abandoned this and that branch, seizes this and that branch, so too this consciousness roaming in the forest of objects sometimes arises having taken a visual object, sometimes one among sound and so on, sometimes a past one, sometimes a future or present one, likewise sometimes an internal one, sometimes an external one. And just as it should not be said that that monkey roaming in the forest, not obtaining a branch, having descended, sat on the ground - rather, having seized a single leafy branch, it sits down - just so it should not be said that consciousness roaming in the forest of objects has arisen without obtaining a single object to cling to; rather, it should be understood that it arises having seized an object of a single kind. And by this much, by the Blessed One, having drawn out from matter, the grasping was established in the immaterial; having drawn out from the immaterial, in matter.

Now, wishing to drive that out from both, he began the teaching: "Therein, monks, a learned noble disciple." But this meaning should be illustrated by the simile of one bitten by a venomous snake: It is said that a certain man was bitten by a venomous snake; then a skilled physician, having come saying "I shall remove his poison," having caused vomiting, having recited the spell "below a garuḍa, above a serpent," raised the poison upwards. He, having known that it had risen as far as the region of the eyes, thinking "Beyond this I shall not allow it to ascend further; I shall place it right at the place of the bite," having recited the spell "above a garuḍa, below a serpent," having fumigated the ears, having struck with a stick, having brought the poison down, placed it right at the place of the bite. Having known that it remained there, having crushed the poison with an application of medicine, having bathed him, having said "May you be happy," he departed wherever he wished.

Therein, just as the establishment of poison in the body of one bitten by a venomous snake, so is the time of excessive grasping at materiality for these monks; just as the skilled physician is the Truth-finder; just as the time of having recited the spell and raised the poison upwards, so is the time when the Truth-finder, having drawn out the grasping from materiality for those monks, established it in the immaterial; just as not allowing the poison that had risen as far as the region of the eyes to ascend further, and again bringing it down by the power of the spell and placing it at the very place of the bite, so is the time when the Teacher, having drawn out the grasping from the immaterial for those monks, established it in materiality. Just as the crushing of the poison standing at the place of the bite with an application of medicine, so should be understood the time when this teaching was begun for the purpose of drawing out the grasping from both. Therein, by "being disenchanting, he becomes dispassionate," the path is spoken of; "through dispassion, he becomes liberated" is the fruit; by "when liberated" and so on is the reviewing. The first.

2. Commentary on the Second Discourse on the Uninstructed

62. In the second, "experienced as pleasant" means a condition for pleasant feeling. "Contact" means eye-contact and so on. But is it not that eye-contact is not a condition for pleasant feeling? It is not by way of consciousness condition, but by way of decisive support condition it is a condition for impulsion feeling - with reference to that, this was said. In the case of ear-contact and so on too, the same method applies. "Arising from that" means of that kind, suitable to that, conforming to that contact - this is the meaning. "Experienced as unpleasant" and so on should be understood by the method already stated. "From the friction and combination" means by friction and by combination, the meaning is by the friction and aggregation together. "Heat" means the condition of warmth. "Fire is generated" should not be taken as meaning that sparks come out; rather, this is a synonym for the condition of warmth itself. Therein, "of two sticks" means of two fire-sticks. Therein, the lower fire-stick is like the sense-base, the upper fire-stick is like the object, the friction is like contact, and the heat element is like feeling. The second.

3. Commentary on the Discourse on the Simile of Son's Flesh

63. In the third, "Monks, there are these four nutriments" and so on is the same as the method already stated. But since its laying down arises from an occasion, therefore, having shown that, I shall make the gradual explanation of its terms here. But on which occasion was this laid down? On account of material gain and honour. It is said that great material gain and honour arose for the Blessed One, as is fitting for one who had fulfilled the accumulation of the perfection of giving over four incalculable periods. Just as a twin great cloud having arisen in all directions produces a great flood, so all the perfections, as if combined together thinking "We shall give result in one individual existence," produced a great flood of material gain and honour. From here and there, warriors, brahmins, and others, with hands bearing food, drink, vehicles, cloth, garlands, scents, ointments, and so on, having come - "Where is the Buddha? Where is the Blessed One? Where is the god of gods, the lord of men, the lion among men?" They sought the Blessed One. Even having brought requisites with hundreds of carts, not finding space, for a distance of a league all around, they stood with cart-shaft touching cart-shaft and followed along, like the brahmins of Andhakavinda and others. All this should be understood according to the

method that has come in the chapter and in those various discourses.

And just as for the Blessed One, so too for the community of monks. And this was said

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"Now at that time the Blessed One was honoured, respected, revered, venerated, and esteemed, an obtainer of the requisites of robes, almsfood, lodging, and medicine for the sick. The community of monks too was honoured, etc. requisites."

Likewise, "As far as, Cunda, any monastic community or group has now arisen in the world, I do not, Cunda, perceive any other single community that has attained such heights of material gain and fame, just as, Cunda, the community of monks."

This material gain and honour that had arisen for the Blessed One and the Community, having become one, was immeasurable, like the water of two great rivers. Then the Teacher, having gone to a private place, thought - "Great material gain and honour was of such a kind even for the Buddhas of the past, and will be of such a kind for those of the future too. Are monks, endowed with mindfulness and full awareness that discerns food, being impartial and free from desire and lust, able to consume food, or are they not able?"

He saw certain sons of good family who had recently gone forth consuming food without reviewing it. Having seen him, this occurred to him: "By me, while fulfilling the perfections over four incalculable periods exceeding a hundred thousand cosmic cycles, they were not fulfilled for the sake of robes and so on, but were fulfilled for the sake of arahantship, the highest fruit. These monks too, going forth in my presence, have not gone forth for the sake of robes and so on, but have gone forth for the very sake of arahantship. They are now making what is unessential into the essential, and what is unbeneficial into the beneficial." Thus religious emotion arose in him. Then he thought - "If it had been possible to lay down a fifth expulsion, the consumption of food without reviewing should have been made a fifth expulsion and laid down. But it is not possible to do so, for this is a matter of constant use by beings. But when spoken of in such a way, they will regard it as like a fifth expulsion. Thus I shall establish a mirror of the Teaching, a restraint, a boundary, which, by reflecting upon again and again, monks in the future will review the four requisites before consuming them." On this occasion he laid down this Discourse on the Simile of the Son's Flesh. Therein, "Monks, there are these four nutriments" and so on is of the same meaning as stated above.

Having expanded the four nutriments, now in order to show the danger in them, he said beginning with "And how, monks, should edible food be seen?" Therein, "wife and husband" means wife and husband. "A small provision" means a trifling amount of provisions, being any one among parcels of boiled rice, flour-balls, sweet-meats, and so on. "A wilderness path" means a path that has become a wilderness, or a path in the wilderness. "Wilderness" is fivefold: a wilderness of thieves, a wilderness of fierce beasts, a wilderness of non-human spirits, a waterless wilderness, and a wilderness with little food. Among these, where there is danger from thieves, that is a wilderness of thieves. Where there are fierce beasts such as lions, tigers, and so on, that is a wilderness of fierce beasts. Where there is danger by the power of non-human spirits such as powerful-faced demonesses and so on, that is a wilderness of

non-human spirits. Where there is no water either for drinking or for bathing, that is a waterless wilderness. Where there is nothing to be chewed or eaten, not even so much as tubers and roots and so on at the very least, that is called a wilderness with little food. But where all five kinds of danger are present, that is a wilderness indeed. But that which can be crossed over in one day, two days, three days, and so on, that is not intended here. But here a waterless wilderness with little food of a hundred yojanas is intended. A path in such a wilderness. "Would set out" means they would set out, troubled by the fear of famine, the fear of disease, and the fear of kings, thinking "Having crossed over this wilderness, we shall live happily in the country of a righteous king, free from danger."

"Only son" means an only son with a frail body, fit to be pitied, carried by being lifted up. "Dried meat and meat strips" means dried meat taken from the thick, fleshy parts, and meat on skewers taken from the parts dependent on bones and dependent on sinews - this is the meaning. "Would beat" means they would strike. "Where are you, only son" - this is their manner of lamentation.

Now here, this is the explanation of meaning in brief, treating it as a factual account, from the beginning - It is said that a wife and husband, having taken their son, set out on a wilderness path of a hundred yojanas with a small amount of provisions. Having gone fifty yojanas, their provisions were finished; they, afflicted by hunger and thirst, sat down in sparse shade. Then the man said to his wife - "Dear one, for fifty yojanas all around from here there is no village or market town. Therefore, whatever much work such as ploughing, cow-keeping, and so on that should be done by a man, that is now not possible for me to do. Come, having killed me, having eaten half the flesh, having made the other half provisions, cross over the wilderness together with our son." Then she too said to him - "Husband, whatever much work such as spinning thread and so on that should be done by a woman, that I am now not able to do. Come, having killed me, having eaten half the flesh, having made the other half provisions, cross over the wilderness together with our son." Then he too said to her - "Dear one, by the death of a woman, the death of two becomes apparent. For the helpless boy is not able to live without his mother. But if we live, we could obtain another child. Come now, having killed our little son, having taken the flesh, let us cross over the wilderness." Then the mother said to the son - "Dear, go to your father's presence." He went. Then his father, having said "By me, thinking 'I will nourish my little son,' no small suffering has been undergone through farming, cow-keeping, and so on; I am not able to kill my son; you yourself kill your son," said "Dear, go to your mother's presence." He went. Then his mother too said "By me, desiring a son, no small suffering has been undergone even through the ox-vow, the dog-vow, entreating deities, and so on; what then to say of carrying him in the womb? I am not able to kill my son," having said thus, she said "Dear, go just to your father's presence." Thus he died while going between the two. They, having seen him and having lamented, took the flesh in the manner stated before and departed eating.

For them, that food of their son's flesh, because of its repulsiveness for nine reasons, is indeed not for amusement, not for intoxication, not for adornment, not for beautification, but only for the purpose of crossing over the wilderness. If one asks, repulsive for which nine reasons? Because it is flesh of one's own kind, because it is flesh of a relative, because it is flesh of a son, because it is flesh of a beloved son,

because it is flesh of a young one, because it is raw flesh, because it is flesh without reflective attention, because it is unsalted, and because it is unsmoked. For thus indeed, eating that son's flesh which was repulsive for nine reasons, they did not eat filled with lust and with greedy minds, but they ate established in a state of neutrality, in consumption free from desire and lust. They did not remove the parts attached to bones, sinews, and skin and eat only the thick, choice flesh; rather, they ate only whatever flesh came to hand. They did not eat as much as they liked, filling up to the throat; rather, they ate little by little, only enough for sustenance for one day. They did not eat being miserly towards each other; rather, they ate with a mind purified, free from the stain of stinginess. They did not eat deluded, thinking "We are eating some other thing, deer meat or one of the kinds such as peacock meat"; rather, they ate knowing full well that it was the flesh of their beloved son. They did not eat having made an aspiration "Oh, may we eat such son's flesh again!"; rather, they ate having gone beyond aspiration. They did not make a store, thinking "Having eaten this much in the wilderness, we shall cross over the remaining wilderness and eat it prepared with salt, sour flavourings, and so on"; rather, at the end of the wilderness, thinking "Before the public sees it," they either buried it in the ground or burnt it with fire. They did not generate conceit or arrogance, thinking "No one else is able to eat such son's flesh as we do"; rather, they ate with conceit cast down and arrogance cast down. They did not eat having scorned it, thinking "What is the use of this unsalted, unsoured, unsmoked, foul-smelling thing?"; rather, they ate having gone beyond scorn. They did not despise each other, saying "Your share, my share, your son, my son." Rather, they ate being in unity and being joyful. Seeing this kind of consumption free from desire and lust and so on on their part, the Teacher, causing the community of monks also to accept that reason, said beginning with "What do you think, monks, would they eat that food for amusement?" Therein, "for amusement" and so on were explained in detail in the Visuddhimagga. "Of the wilderness" means of the remaining wilderness not yet crossed over.

"Just so" means the meaning is that it should be seen as similar to the flesh of a beloved son by way of the nine kinds of loathsomeness. Of which nine? Of the loathsomeness of going and so on. Even reviewing the loathsomeness of going, one comprehends edible food; even reviewing the loathsomeness of seeking; even reviewing the loathsomeness of consumption, depositing, dwelling place, digestion, undigested state, smearing, and outflow. But those loathsomeness of going and so on were explained in detail in the Visuddhimagga in the description of the loathsomeness of food. Thus, by way of these nine kinds of loathsomeness, having made the simile of the son's flesh, food should be consumed.

Just as those wife and husband, eating the repulsive flesh of their beloved son, did not eat filled with lust and with greedy minds, but ate established in a state of neutrality, in consumption free from desire and lust, so it should be consumed having made the consumption free from desire and lust. And just as they did not remove the parts attached to bones, sinews, and skin and eat only the thick, choice flesh, but ate only whatever came to hand, so, without pushing away with the back of the hand dry food, weak curries, and so on, without showing a limit like a quail or like a cock, without selecting from here and there only choice food mixed with ghee, meat, and so on and not eating it, like a lion, it should be consumed successively.

And just as they did not eat as much as they liked, filling up to the throat, but ate little by little, only enough for sustenance for each day, just so, without eating as much as one likes to stuff the belly, like one of the brahmins such as Āharahatthaka and so on, having left room for four or five morsels, like the General of the Teaching, it should be consumed. He, it is said, remaining for forty-five years, having said "Not even for one day did I take food causing a sour belch after the meal," roaring the lion's roar, spoke this verse:

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

And just as they did not eat being miserly towards each other, but ate with a mind purified, free from the stain of stinginess, just so, having obtained almsfood, without being miserly, thinking "I shall give everything to one who takes everything, half to one who takes half; if there is a remainder after it has been taken, I shall consume it myself" - it should be consumed by one established in the principles of cordiality. And just as they did not eat deluded, thinking "We are eating some other thing, deer meat or one of the kinds such as peacock meat," but ate knowing full well that it was the flesh of their beloved son, just so, having obtained almsfood, without generating the confusion of self-perception, thinking "I eat, I consume," thinking "Edible food does not know 'I nourish the body made of the four primary elements,' nor does the body know 'Edible food nourishes me'" - thus, having abandoned confusion, it should be consumed. And also by way of mindfulness and full awareness, it should be consumed by one who is unconfused.

And just as they did not eat having made an aspiration "Oh, may we eat such flesh of our son again," but rather having transcended aspiration, they ate, just so, having obtained sumptuous food, without making an aspiration "Oh, may I obtain such again tomorrow and on the following day too," or else having obtained coarse food, without making an aspiration or mourning "Today I have not obtained sumptuous food as yesterday" - by one free from craving -

"I do not bewail the past, nor do I crave for the future;
I sustain myself with the present, therefore my beauty becomes clear."

Remembering this exhortation, one should consume thinking "I shall sustain myself with just the present."

And just as they did not make storage thinking "Having eaten this much in the wilderness, we shall cross over the remaining wilderness and eat it prepared with salt, sour flavourings and so on," but rather at the end of the wilderness, thinking "Previously the public might see," they either buried it in the ground or burnt it with fire, just so -

"Of food and also of beverages,
Of solid food and also of cloths;
Having obtained, one should not make storage,
Nor should one be distressed not obtaining those."

Remembering this exhortation, whatever one obtains among the four requisites, from each taking just enough for one's own sustenance, having given up the remainder to

one's fellows in the holy life, avoiding storage, one should consume. And just as they did not generate conceit or arrogance thinking "No one else obtains such flesh of a son to eat like us," but rather having put down conceit and having put down arrogance, they ate, just so, having obtained sumptuous food, conceit or arrogance should not be generated thinking "I am an obtainer of robes, almsfood and so on." Having reviewed "This going forth is not for the sake of robes and so on, but this going forth is for the sake of arahantship," one should consume with conceit and arrogance put down indeed.

And just as they did not eat having scorned it thinking "What is the use of this unsalted, unsoured, unseasoned, foul-smelling thing," but rather having transcended scorn, they ate, just so, having obtained almsfood, without scorning the almsfood thus "What is the use of this coarse, flavourless thing resembling food for horses and oxen - throw it into the dogs' trough," or without scorning the donor thus "Who will eat this - give it to crows, dogs and so on" -

"He, wandering with bowl in hand, not dumb yet considered dumb;
Should not scorn a small gift, should not despise the giver."

Remembering this exhortation, one should consume. And just as they did not despise each other thinking "Your share, my share, your son, my son," but rather being united, being joyful, they ate, just so, having obtained almsfood, just as a certain one despises virtuous fellows in the holy life saying "Who will give to the likes of you, stumbling at thresholds without reason, wandering about - even a mother who has given birth does not think anything should be given to you, but we obtain superior robes and so on wherever we go" - with reference to which it was said -

"He, overcome by material gain, honour and fame, with mind consumed, despises other well-behaved monks. That indeed, monks, is for that foolish man's harm and suffering for a long time."

Thus, without despising anyone, being united together with all one's fellows in the holy life, being joyful, one should consume.

"Fully understood" means fully understood by these three full understandings: full understanding as the known, full understanding as judgement, and full understanding as abandoning. How? Here a monk understands: "What is called edible food, this, by way of its basis, is the group of matter with nutritive essence as eighth. Where is the group of matter with nutritive essence as eighth struck against? At the tongue-sensitivity. What is the tongue-sensitivity dependent upon? Dependent upon the four primary elements. Thus the group with nutritive essence as eighth, the tongue-sensitivity, and the primary elements which are its conditions - these phenomena are called the aggregate of matter; the phenomena arisen for one who comprehends that, having contact as the fifth, are the four immaterial aggregates. Thus all these five aggregates are, in brief, merely mentality-materiality" - he understands. He, having defined those phenomena by their own function and characteristic, seeking their condition, sees dependent origination in forward and reverse order. To this extent, by way of edible food, because of having seen mentality-materiality with its conditions as it really is, edible food is fully understood by full understanding as the known. He contemplates that very mentality-materiality with its conditions by

applying the three characteristics - impermanent, suffering, non-self - by means of the seven observations. To this extent, it is fully understood by full understanding as judgement, which is reckoned as the exploration-knowledge of penetrating the three characteristics. By the drawing away of desire and lust regarding that very mentality-materiality, by one who fully understands through the path of non-returning, it is fully understood by full understanding as abandoning.

"Lust for the five strands of sensual pleasure" means lust originating from the five strands of sensual pleasure is fully understood. Here, however, there are three full understandings: single full understanding, complete full understanding, and root full understanding. What is single full understanding? Whatever monk fully understands the craving for a single flavour at the tongue-door, by that, lust for the five strands of sensual pleasure is fully understood. Why? Because of that very craving arising there. For that very craving, when arisen at the eye-door, is called lust for material form; when arisen at the ear-door and so on, it is lust for sound and so on. Thus, just as when a single thief who kills on five roads is caught on one road and his head is cut off, all five roads become secure, so when craving for flavour at the tongue-door is fully understood, lust for the five strands of sensual pleasure is fully understood. This is called single full understanding.

What is complete full understanding? For in the almsfood placed in the bowl alone, lust for the five strands of sensual pleasure is found. How? First, for one looking at its pure colour, there is lust for material form; when hot ghee is poured on it there, a sizzling sound arises; or for one eating such solid food, a crunching sound arises; for one relishing that, there is lust for sound. For one relishing the odour of cumin and other spices, there is lust for odour; by way of pleasant flavour, there is lust for flavour. For one relishing soft food as having a pleasant touch, there is lust for tangible objects. Thus, when this food is comprehended with mindfulness and full awareness and consumed with consumption free from desire and lust, all that is fully understood. This is called complete full understanding.

What is root full understanding? For edible food is the root of lust for the five strands of sensual pleasure. Why? Because of its arising when that exists. During the danger of Brāhmaṇatissa, it is said, for twelve years there was no such thing as a mind of lustful gazing among wives and husbands. Why? Because of the scarcity of food. But when the danger had subsided, the island of Tambapaṇṇi, a hundred yojanas in extent, was as one festivity with the birth celebrations of children. Thus, when food, which is the root, is fully understood, lust for the five strands of sensual pleasure is fully understood. This is called root full understanding.

"There is no mental fetter" means it does not exist because of being abandoned together with that lust, since they share the same function of abandoning. Thus this teaching is spoken up to the path of non-returning. "But let them not stop with just this much" - by way of these very matter and so on, having developed insight into the five aggregates, it is proper to teach up to arahantship. The first nutriment.

In the second, "skinless" means with the hide stripped from the entire body, from the hooves up to the base of the horns, having the colour of a heap of kiṃsuka flowers. But why was the simile of the skinless cow taken rather than another simile such as an elephant, horse, or ox? For the purpose of illustrating the state of being unable to

endure. For a woman is unable to endure and bear arisen painful feeling; just so, to show that contact as nutriment is weak and feeble, he brought a similar simile. "A wall" means any one among stone walls and so on. Creatures dwelling on a wall are spiders, house lizards, mice, and so on. "Dwelling on a tree" means caterpillars, insects, and so on. "Dwelling in water" means fish, crocodiles, and so on. "Dwelling in the open air" means gadflies, mosquitoes, crows, hawks, and so on. "Would eat" means would tear off and eat. She, seeing in each and every place the fear of being eaten by creatures rooted in dependence on that particular place, desires neither honour and respect for herself, nor back-rubbing, body-massaging, or hot water. Just so, a monk, seeing the fear of being eaten by the insects of defilements rooted in contact as nutriment, has no need for contact belonging to the three planes of existence.

"When contact as nutriment, monks, is fully understood" means fully understood with three full understandings. Here too there are three full understandings. Therein, "contact is the aggregate of mental activities, feeling associated with it is the aggregate of feeling, perception is the aggregate of perception, consciousness is the aggregate of consciousness, their sense-bases and objects are the aggregate of matter" - thus the seeing of mentality-materiality with its conditions as it really is, is full understanding by knowing. Having applied the three characteristics right there, the scrutiny beginning with impermanence by means of the seven observations is full understanding as judgement. But the path of arahantship, which is the dragging out of desire and lust regarding that very mentality-materiality, is full understanding by abandoning. "The three feelings" means thus, when contact as nutriment is fully understood with three full understandings, the three feelings are fully understood as well, because they are rooted in it and associated with it. Thus by way of contact as nutriment, the teaching has been spoken up to arahantship. The second nutriment.

In the third, "charcoal pit" means a pit of charcoals. "Pit" (kāsu) is said both of a heap and of a hole.

"Others scatter the charcoal pit,
Men weeping with bodies completely burnt;
For fear finds me, charioteer, having seen,
I ask you, Mātali, charioteer of the gods."

Here a heap is called "pit" (kāsu).

"Why, as if in a hurry, do you dig a pit, charioteer?"

Here it means a hole. Here too, this very one is intended. "More than a man's height deep" means exceeding a man's height, measuring five ratana. "Without flame, without smoke" - by this he shows its state of great fever. For when there is flame or smoke, wind arises, and the fever is not great; in their absence, because of the absence of wind, the fever is great. "Far away" means it would be far indeed.

"Just so" - here this is the correlation of the simile: For the round of rebirths in the three planes should be seen as like the charcoal pit. The foolish worldling dependent on the round of rebirths is like the man wishing to live. Wholesome and unwholesome action is like the two strong men. The time when they, having seized that man by both arms, drag him towards the charcoal pit, is like the time of the worldling's

accumulation of action. For action, while being accumulated, is said to drag along conception. The suffering of the round of rebirths having action as its source should be understood as like the suffering having the charcoal pit as its source.

"Fully understood" means fully understood with three full understandings. But the application of full understanding here should be understood by the method already stated regarding contact. "The three cravings" means these are fully understood: sensual craving, craving for existence, and craving for non-existence. Why? Because mental volition has craving as its root. For when the cause has not been abandoned, the fruit is not abandoned. Thus by way of mental volition as nutriment too, the teaching has been spoken up to arahantship. The third nutriment.

In the fourth, "criminal" means one of evil conduct, a doer of offences. "How is that man" - he asks: that man, of what sort is he, does he sustain himself or does he not sustain himself? "He is still alive, Sire" means just as before, even now he is alive in the same way.

"Just so" - here too this is the correlation of the simile: For the king should be seen as like action; the criminal man is like the foolish worldling dependent on the round of rebirths; the three hundred spears are like rebirth-linking consciousness; the time when the king commanded regarding the criminal man "strike him with three hundred spears" is like the time when the king of action, having seized the worldling dependent on the round of rebirths, casts him into rebirth-linking. Therein, although rebirth-linking consciousness is like the three hundred spears, there is no suffering in the spears themselves, but the suffering is rooted in the wounds struck by the spears. Just so, there is no suffering in rebirth-linking itself, but when rebirth-linking has been given, the resultant suffering in the course of existence is like the suffering rooted in the wounds struck by spears.

"Fully understood" means fully understood by the three full understandings themselves. Here too the application of full understanding should be understood in the same way as stated regarding contact as nutriment. "Mentality-materiality" means mentality-materiality with consciousness as condition. For when consciousness is fully understood, that is simply fully understood, because it is rooted in that and because it arises together with that. Thus, by way of consciousness as nutriment also, the teaching has been spoken up to arahantship. The fourth nutriment. The third.

4. Commentary on the Discourse on the Presence of Lust

64. In the fourth, "lust" and so on are names for greed itself. For it is called "lust" by way of dyeing, "delight" by way of rejoicing, and "craving" by way of thirsting. "Consciousness is established there and has grown" means having impelled the action, it is both established and grown through the ability to drag in conception. "Where" is a locative referring to the round of rebirths in the three planes, or everywhere this locative refers to each preceding term. "There is growth of activities there" - this was said with reference to activities that are the cause of the future round of rebirths, for one standing in this resultant round of rebirths. "Where there is the production of rebirth in the future" means in whatever state there is the production of rebirth in the future.

"Just so" - here this is the correlation of the simile: For action together with its requisite materials is like the washermen and painters, and the round of rebirths in the three planes is like the boards, walls, and cloth garments. Just as washermen and painters produce a picture on pure boards and so on, just so action together with its requisite materials produces a form in the existences. Therein, just as a picture produced by an unskilled painter is ugly, ill-formed, and disagreeable, just so a certain one performing action does so with consciousness dissociated from knowledge; that action, producing materiality, without giving the achievement of the eye and so on, produces materiality that is discoloured, ill-formed, and disagreeable even to one's mother and father. But just as a picture produced by a skilled painter is handsome, well-formed, and agreeable, just so a certain one performing action does so with consciousness associated with knowledge; that action, producing materiality, having given the achievement of the eye and so on, produces materiality that is of beautiful colour, well-formed, as if adorned and prepared.

And here, having summarised nutriment together with consciousness, there is one connection between nutriment and mentality-materiality; having summarised the resultant process with mentality-materiality, there is one connection between mentality-materiality and activities; and between activities and future existence there is one connection - thus it should be understood.

"A pinnacle building" means a house made having taken a single pinnacle."A pinnacle hall" means a hall made having taken two pinnacles. "Just so" - here the action of one who has eliminated the mental corruptions should be understood as similar to a sun's ray. But the sun's ray exists; it has become called unestablished only due to the absence of a support. The action of one who has eliminated the mental corruptions is unestablished due to its very nonexistence. For his body and so on exist, but action done by them is not called wholesome-unwholesome; remaining as mere functional activity, it is resultless. Thus his action has become called unestablished due to its very nonexistence. The fourth.

5. Commentary on the Discourse on the City

65. In the fifth, "when mentality-materiality exists, consciousness exists" - here it might be said "when activities exist, consciousness exists" and "when ignorance exists, activities exist," yet neither of those two was said. Why? Because ignorance and activities belong to the third existence; this insight does not connect with them. Because the Great Man had applied himself by way of the present five-aggregate constituent existence.

But is it not that without ignorance and activities being seen, it is not possible to become a Buddha? True, it is not possible; but by him they were seen by way of existence, clinging, and craving alone. Therefore, just as a man pursuing an iguana, having seen it entered into a burrow, having descended, having dug at the place where it entered, having seized the iguana, would depart, he would not dig the further part - why? Because of the nonexistence of anything there. Thus the Great Man too, like a man pursuing an iguana, seated on the seat of enlightenment, beginning from ageing and death, seeking "this is the condition for this, this is the condition for this," having seen the condition for mental and material phenomena, seeking the condition for that too, saw only consciousness. Then, thinking "this is the

extent of the range of exploration by way of five-aggregate constituent existence," he turned back the insight; beyond, like the undug place of an empty burrow, the pair of ignorance and activities exists, but since that had already been grasped below by insight, it does not become separately subject to exploration - thus he did not grasp it.

"Turns back" means returns. But which consciousness here turns back? Both rebirth-linking consciousness and insight consciousness. Therein, rebirth-linking consciousness turns back from the condition, and insight consciousness from the object. Both do not go beyond mentality-materiality, do not go further than mentality-materiality. In "to this extent one may be born" and so on, when consciousness is the condition for mentality-materiality, and when mentality-materiality is the condition for consciousness, when both mutuality conditions are present, by this much one may be born or be reborn. For beyond this what else could be born or be reborn? Is it not this very thing that is born and is reborn?

Having thus shown five terms together with successive death and rebirth-linking, then again conveying the meaning stated by "to this extent," having said "that is to say, with mentality-materiality as condition, consciousness; with consciousness as condition, mentality-materiality," thereafter, in order to show by way of the mode of forward-order dependent conditions, ageing and death in the future rooted in mentality-materiality with consciousness as condition, he said beginning with "with mentality-materiality as condition, the six sense bases."

"Road" is a synonym for path itself. "Having ramparts" means endowed with the rampart structure, which has received the conventional expression "rising up" because of rising up from the water. "Delightful" means delightful due to the achievement of various goods all around the four gates and inside. "Have it built" means having sent a great multitude of people, have them settle there. "Might have it built" means might have it settled. And in having it built, first having sent eighteen crores of people and having asked "Is it full?" when it was said "Not yet full," he would send another five families. Having asked again, when it was said "Not yet full," he would send another fifty-five families. Having asked again, when it was said "Not yet full," he would send another thirty families. Having asked again, when it was said "Not yet full," he would send another thousand families. Having asked again, when it was said "Not yet full," he would send another eleven myriads of families. Having asked again, when it was said "Not yet full," he would send another eighty-four thousand families. When again asked "Is it full?" "Great king, what do you say? The city is great and unconfined; by this method, having sent families, it is not possible to fill it. Rather, having had a drum circulated, 'Our city is endowed with this and this achievement; those who wish to dwell there, let them go as they please; they will receive this and this privilege' - have the praise of the city and the gaining of privileges for the people proclaimed" - thus he would say. He would do so. Then people, having heard the virtues of the city and the gaining of privileges, having assembled from all directions, would fill the city. That city at a later time would be successful and prosperous. With reference to that, it was said beginning with "that city at a later time would be successful and prosperous."

Therein, "successful" means prosperous, having plenty of food. "Prosperous" means flourishing with all achievements. "Belonging to the public" means to be known by

many, or for the welfare of many people. "Bahujana" is also a reading. "Crowded with people" means crowded with people, continuously filled. "Having attained growth and expansion" means having attained growth and having attained expansion, having reached the foremost state and the extensive state; the meaning is that it became the chief city in the ten-thousand world-systems.

"Just so" - here this is the correlation of the simile: For the Great Man fulfilling the perfections beginning from the feet of Dīpaṅkara should be seen as like the man roaming in the forest wilds; just as that man's seeing of the path followed by people of former times, so is the Great Being's seeing of the eightfold insight path in the preliminary stage while gradually seated on the seat of enlightenment; just as the man's seeing of the highway at a later stage while following that footpath, so is the Great Being's seeing of the supramundane path while insight was being practised at the higher level; just as the man's seeing of the city ahead while going by that very path, so is the Truth-finder's seeing of the city of Nibbāna. But here the outer city was seen by one person and made into a human habitation by another; the city of Nibbāna the Teacher himself saw and himself made his habitation. Just as the time of that man's seeing of the four gates is like the time of the Truth-finder's seeing of the four paths; just as the time of his entering the city through the four gates is like the time of the Truth-finder's entering Nibbāna through the four paths; just as the time of his defining the goods inside the city is like the time of the Truth-finder's defining more than fifty wholesome mental states by means of reviewing knowledge. Just as the time of searching for families for the purpose of making the city inhabited is like the time of the Teacher's surveying beings amenable to instruction after emerging from the fruition attainment; just as the time of the king who was requested by that man seeing one great householder is like the time of the Blessed One who was requested by the Great Brahmā seeing the Elder Aññāsikoṇḍañña; just as the time of the king having summoned the great householder and sent him saying "Take up residence in the city" is like the time of the Blessed One having gone the eighteen-vojana road on one afternoon, having entered Isipatana at Bārāṇasī on the full-moon day of Āsāḷha, having made the elder a bodily witness, and expounded the Teaching; just as the time of the great householder having taken eighteen crores of men and inhabited the city is like the time of the elder becoming established in the fruition of stream-entry together with eighteen crores of brahmā gods when the wheel of the Teaching was set in motion by the Truth-finder; thus the city of Nibbāna was first inhabited. Then, just as having asked "Is the city full?" and when told "Not yet," beginning with five families up to the sending of eighty-four thousand families, so is the time of the Truth-finder, beginning from the fifth day, having taught the Anattalakkhaṇa Sutta and other discourses, beginning with the group of five, the fifty-five sons of good family headed by Yasa, the thirty of the Bhaddavaggiya group, the thousand former matted-hair ascetics, the eleven myriads of men headed by Bimbisāra, and the eighty-four thousand at the thanksgiving for those outside the walls - having brought down this many people into the noble path and sent them to the city of Nibbāna. Then, just as when the city was not being filled by that method, having had the drum circulated, the proclamation of the city's excellence and the proclamation of the benefits to be gained by the families, so is the proclamation by the speakers of the Teaching, sitting here and there on the eight days each month, of the excellence of Nibbāna and the benefit of crossing over the wilderness of birth and

so on for those who have attained Nibbāna. Then, just as the coming together of people to the city having come from all directions, so should be seen the coming together to Nibbāna of immeasurable sons of good family who, having heard the talk on the Teaching here and there, having gone forth from here and there, beginning with the going forth, have undertaken the conforming practice.

"Ancient path" means the noble eightfold path. For this noble path is called "the unarisen path" in the Pavāraṇa Sutta in the sense of not occurring, and "the ancient path" in this discourse in the sense of not being trodden. "Holy life" means the entire Dispensation included in the threefold training. "Successful" means prosperous, having plenty of food, by means of the enjoyment of meditative absorption.

"Prosperous" means flourishing with the ornaments of direct knowledge.

"Widespread" means extended. "Known to many" means to be cognised by many people. "Well proclaimed among gods and humans" means as far as there is a delimitation by gods and humans in the ten-thousand world-systems, within this interval it is well proclaimed, well taught by the Truth-finder. The fifth.

6. Commentary on the Discourse on Exploration

66. In the sixth, "he addressed" - why did he address them? Because a subtle proclamation of the Teaching, struck by the three characteristics, presented itself to him. In that province, it is said, the people were with root and wise. The foods there, it is said, are smooth and nourishing; the wisdom of the people who consume them grows, and they are able to penetrate a profound talk on the Teaching struck by the three characteristics. For that very reason the Blessed One spoke there itself in the Dīgha and Majjhima the Mahāsatipatṭhāna, the Mahānidāna, the Āneñjasappāya, in the Saṃyutta the Cūḷanidāna and other discourses, and other such profound discourses. "Sammāsatha no" means "sammāsatha nu" (do you meditate?). "Inner meditation" means the inner exploration of conditions. "That monk did not satisfy the Blessed One's mind" means that, not having answered in the way the Blessed One wished him to answer by way of the mode of dependent conditions, but answering by way of the thirty-two aspects, he was not able to grasp the disposition.

"He said this" means the teaching had not reached its conclusion according to the sequence of connection; for the purpose of the teaching reaching its conclusion according to the sequence of connection, he said this. "Then, Ānanda, listen" - this is an unbroken phrase in the word of the Buddha in the three Canons. For elsewhere such a statement does not exist. "Having clinging as its source" means having the clinging of the aggregates as its source. Here the fivefold group of aggregates is intended by "clinging." "Arises" (uppañjati) 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 kho 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 mirrors 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-flavour-giving; 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 saw it as permanent" (niccato addakkhuṃ) means they saw it as permanent. The same method applies to the remaining terms as well. "They were not released from suffering" means they were not released even from the entire suffering of the round of rebirths. "They will see" (dakkhissanti) means they will see (passissanti). "Drinking bowl" (āpānīyakamṣa) is the name for a drinking vessel. But because here they drink water, therefore it is called "āpānīya" (for drinking). "Āpānīya" (for drinking) and that is a "kamṣa" (bowl) - thus "āpānīyakamṣa" (drinking bowl). This is the name for a drinking vessel for the cream of liquor. But because of the statement beginning with "endowed with colour," it is the beverage standing in the bowl itself that is thus spoken of. "Overcome by heat" (ghammābhitatta) means scorched by heat. "Afflicted by heat" (ghammapareta) means touched by heat; the meaning is "followed by." "As you drink it, it will be agreeable to you" means that beverage will be pleasing to the one drinking it through its accomplishment of colour and so on, or it will remain pervading the entire body and producing satisfaction. "Without reflecting" (appaṭisaṅkhā) means without having considered.

"Just so" - here this is the correlation of the simile: For the object that has a dear nature and a pleasant nature in the world should be seen as like the drinking bowl; the worldling dependent on the round of rebirths is like the man overcome by heat; the people who invite with the object that has a dear nature and a pleasant nature in the world are like the man who invites with the drinking bowl; the good friend such as the teacher and preceptor and so on is like the man at the drinking hall who reports the achievement and the danger of the drinking bowl. For just as the man whom he has consulted reports the quality and the danger of the drinking bowl, just so the teacher or the preceptor speaks to the monk about the gratification and the escape regarding the five types of sensual pleasure.

Therein, just as when the quality and the danger of the drinking bowl have been reported, that man, with impulse arisen due to the very accomplishment of dear colour and so on, thinking "If death will come, I shall find out later," hastily, without reflecting, having drunk it, undergoes death or suffering like death, just so, a monk - when the teachers and preceptors have spoken thus about the benefit and the danger: "Regarding the five types of sensual pleasure, the gratification is merely the pleasure arisen by way of seeing and so on; the danger, however, pertaining to the present life and the future life, is much and of many kinds; sensual pleasures are of little enjoyment, of much suffering, of much anguish" - even though exhorted thus: "Proceed with the ascetic practice, be one with guarded doors in the sense faculties, knowing moderation in food, devoted to wakefulness" - because of the state of having a mind bound by gratification, thinking "If the danger of the kind described will come, I shall find out later," having disparaged the teachers and preceptors, having abandoned the recitation, interrogation and so on, as well as the duty and practice, speaking worldly talk about material gains, through the desire to enjoy sensual pleasures, he rejects the training and returns to the lower life. Then, fulfilling

misconduct, at the time of housebreaking and so on, having been seized as "This is a thief," shown to the king, right here having undergone the cutting off of hands, feet and so on, in the future state he experiences great suffering in the four realms of misery.

"To dispel with water" means to remove with cool water. "With whey" means with merely the cream of curds. "With salted gruel" means with flour-drink mixed with salt. "With sour vinegar" means having put in all kinds of grain, fruit, young shoots and so on, they make what is called sour vinegar; with that.

But here the correlation of the simile is: The practitioner of meditation at the time of being dependent on the round of rebirths should be seen as like the man overcome by heat; just as that man's dispelling of thirst by reflecting and abandoning the drinking bowl and using water and so on, so is the monk's achievement of the fruition of arahantship while standing firm in the exhortation of the teachers and preceptors, comprehending the six doors and so on, and gradually developing insight; for the four paths are like the four beverages beginning with water; just as having drunk one of those and having dispelled the thirst for liquor, the happy man's going wherever he wishes, so should be understood the time of going of one who has eliminated the mental corruptions, having drunk the beverage of the four paths, having dispelled craving, to the direction of Nibbāna never gone to before. The sixth.

7. Commentary on the Discourse on the Sheaf of Reeds

67. In the seventh, "Now what, friend" - why does he ask? "If thus asked, how indeed would he answer?" For the purpose of knowing the elder's disposition. Moreover, he also asks so that monks in the future would know that in the past the two chief disciples investigated this question. "Just now we" - this the elder said because it was stated that consciousness is the condition for that mentality-materiality, and that very mentality-materiality was stated as the condition for consciousness. "Bundles of reeds" - here, however, without bringing a simile by way of iron bundles and so on, this simile was brought for the purpose of showing the weak and feeble nature of consciousness and mentality-materiality.

"Cessation comes to be" - in this much of the passage, the teaching has been spoken by way of conditionally arisen five-aggregate constituent existence. "On thirty-six grounds" means by thirty-six reasons, by way of three each in each of the twelve terms answered above. And here, the first is the quality of a speaker of the Teaching, the second is the practice, the third is the fruit of practice. Therein, by the first method, the achievement of the teaching was spoken of; by the second, the trainee's plane; by the third, the plane of one beyond training. The seventh.

8. Commentary on the Discourse at Kosambī

68. In the eighth, "apart from" - for a certain person, having believed another, whatever he says, he takes that as factual. For another, having sat down and reflected, whatever reason is pleasing to him, he takes it as "there is this" by personal preference. One person takes it by oral tradition thus: "From a long time ago there has been such an oral tradition; this is factual." For another who is reflecting, one reason presents itself to him; he takes it as "there is this" by reflection on appearances. For another who is thinking, one view arises, by which, for him

pondering that reason, it is acceptable; he takes it as "there is this" by acceptance of a view after pondering it. But the elder monk, having rejected all five of these reasons, asking about the state of having penetrated by knowledge of direct experience, said beginning with "Apart from faith, friend Musila." Therein, "apart from" means having set aside the reasons beginning with faith; the meaning is without those reasons. "The cessation of existence is Nibbāna" means the cessation of the five aggregates is Nibbāna.

"Remained silent" means the elder monk was one who had eliminated the mental corruptions; but without saying either "I am one who has eliminated the mental corruptions" or "I am not," he just remained silent. "The Venerable Nārada said this to the Venerable Paviṭṭha" - why did he say this? It is said that he thought - "The question 'the cessation of existence is Nibbāna' is one that should be known even by trainees; but this elder monk is treating this elder monk as being on the plane of one beyond training. I shall make this state known" - thus he said this.

"Well seen with right wisdom" means well seen with path wisdom together with insight. "Yet I am not a Worthy One" indicates that because of being established on the path of non-returning, he is not a Worthy One. But whatever knowledge he now has that "the cessation of existence is Nibbāna," that is reviewing knowledge distinct from the nineteen reviewing knowledges. "A well" means a drinking-water well twenty or thirty cubits deep. "A water jar" means a jar for drawing up water. "He would have the knowledge 'water'" means for one standing on the bank and looking, such knowledge would arise. "But he would not be able to touch it with his body" means he would not be able to draw out the water and touch it with his body and dwell. For the non-returner's seeing of Nibbāna is like the seeing of water in the well; the non-returner is like the man overcome by heat; the path of arahantship is like the water jar; just as the man overcome by heat sees water in the well. Thus the non-returner knows by reviewing knowledge that "above there exists what is called the time of the fruition of arahantship." But just as that man, due to the absence of a water jar, does not obtain to draw out the water and touch it with his body, so the non-returner, due to the absence of the path of arahantship, does not obtain to sit down having made Nibbāna the object and having attained the fruition attainment of arahantship. The eighth.

9. Commentary on the Discourse on Involvement

69. In the ninth, "rising" means going upwards at the time of the water's increase. "Great rivers" means great streams such as the Ganges, the Yamunā, and so on. "Causes to rise" means makes go upwards, increases and fills - this is the meaning. "Ignorance rising" means ignorance going upwards, being able to become a condition for activities. "Causes activities to rise" means makes activities go upwards, increases them. Thus the meaning should be understood in all terms. "Receding" means going away, withdrawing. "Ignorance receding" means ignorance going away, withdrawing, not being able to become a condition for activities any further - this is the meaning. "Causes activities to recede" means makes activities go away. This same method applies in all terms. The ninth.

10. Commentary on the Susīma Discourse

70. In the tenth, "respected" means respected by all gods and humans with the mind,

like a stone umbrella. "Revered" means held dear with esteem. "Venerated" means venerated with the offering of the four requisites. "Esteemed" means esteemed by the making of humble conduct. For having seen the Teacher, people descend from elephant backs and so on, give way on the road, remove their cloth from the shoulder, rise from their seats, and pay homage. Thus he is called esteemed by them. "Susīma" means a wise wandering ascetic so named, skilled in the branches of the Vedas. "Come, you" - it is said that this occurred to them: "The ascetic Gotama has not attained the highest gain on account of birth, clan, and so on; rather, he is the foremost poet who, through supreme poetic skill, having composed texts and given them to his disciples, they, having learnt them, speak to their attendants such things as seated talks, thanksgivings, and melodic recitals, and so on; those, being pleased with them, bring offerings. If we were to know a little of what the ascetic Gotama knows, having inserted our own doctrine into it, we too could speak to our attendants, and thereby we would become greater gainers than these. Who indeed, having gone forth in the presence of the ascetic Gotama, would be able to learn quickly?" Having thought thus, having seen that "Susīma is competent," they approached him and said thus.

"He approached the Venerable Ānanda" - why did he approach? For thus it occurred to him: "To whose presence, having gone, shall I be able to obtain this Teaching quickly?" Then he thought - "The ascetic Gotama is venerable, abundant in radiance, devoted to his procedure; it is not possible to approach him at an improper time. Many others too, warriors and so on, approach the ascetic Gotama; at that time too it is not possible to approach. And among his disciples, Sāriputta of great wisdom was established in the foremost position in the characteristic of insight; Mahāmoggallāna was established in the foremost position in the characteristic of concentration; Mahākassapa among the observers of ascetic practices; Anuruddha among those with the divine eye; Puṇṇa, son of Mantāṇī, among the speakers of the Teaching; the Elder Upāli was established in the foremost position among the experts in monastic discipline. But this Ānanda is very learned, a bearer of the Triple Canon; and the Teaching spoken by the Teacher here and there, he brings and speaks of it; he was established in the foremost position in five respects, an obtainer of eight boons, endowed with four wonderful and marvellous qualities. Having gone near him, I shall be able to obtain the Teaching quickly." Therefore he approached the Venerable Ānanda.

"He approached the Blessed One" - why did he approach without giving the going forth himself? For thus it occurred to him - "This one, in the time of the sectarians, goes about as a separate one, claiming 'I am a Teacher'; having gone forth, he might even strive for the loss of the Dispensation. But I do not understand his disposition; the Teacher will know." Therefore, having taken him, he approached the Blessed One. "Then, Ānanda, give Susīma the going forth" - it is said that the Teacher thought: "This wandering ascetic goes about in the time of the sectarians, claiming 'I am a separate Teacher'; it is said he says 'I wish to live the holy life of the path here.' Is he pleased with me, or with my disciples, or is he pleased with the talk on the Teaching of me or of my disciples?" Then, having known the absence of confidence in him in even a single respect, "This one goes forth thinking 'I shall steal the Teaching in my Dispensation.' Thus his coming is impure. But what kind will be the result?" Looking, having known "Although he goes forth thinking 'I shall steal the Teaching,' yet in just

a few days, having striven, he will attain arahantship," he said "Then, Ānanda, give Susīma the going forth."

"Final liberating knowledge had been declared" means those monks, it is said, having taken a meditation subject in the presence of the Teacher, dwelling for the three-month rains retreat, striving and endeavouring within that very three-month period, attained arahantship. They, thinking "We shall report the quality attained to the Teacher," having performed the invitation ceremony, having set in order their lodgings, having come to the presence of the Teacher, reported the quality they had attained. With reference to that, this was said. "Final liberating knowledge" is the name for arahantship. "Declared" means reported. "Heard" means he, it is said, with ears inclined, went to the place where those various monks were standing, wishing to hear those various talks. "He approached those monks" - why did he approach? It is said that, having heard that news, this occurred to him: "This so-called final liberating knowledge is, methinks, the supreme, immeasurable, essential closed fist of a teacher in this Dispensation; having asked about it, I shall know it." Therefore he approached.

"Various kinds" means of many kinds. "Kinds of supernormal power" means portions of supernormal power. "Appearing, vanishing" - he asks: are you able to take on appearing and make it vanishing, and to take on vanishing and make it appearing? "Through walls" means through others' walls. The same method applies to the other two terms as well. "Diving in and out" means emerging and diving. "Cross-legged" means by the binding of the cross-legged posture. "You travel" - he asks: are you able to sit down or to go? "A winged bird" means a bird endowed with wings. This is the summary here; but in detail, the method of explanation of this kind of supernormal power, and of the divine ear and so on beyond this, should be understood according to the method stated in the Visuddhimagga.

"Peaceful deliverances" means immaterial deliverances that are peaceful by the tranquillity of factors and by the tranquillity of the object. "Having touched with the body" means having touched with the mental body, having obtained. "We are liberated by wisdom, friend" shows: friend, we are ponderers, dry insight practitioners, liberated by wisdom alone. "Whether you understand or whether you do not understand, friend Susīma" - why did they say thus? Thus indeed it occurred to them: "We shall not be able to speak having grasped this one's disposition, but having asked the one of ten powers, he will become free from uncertainty." "Knowledge of the stability of phenomena" means insight knowledge; that arises first. "Knowledge of Nibbāna" means path knowledge that occurs while insight is being practised; that arises afterwards. Therefore the Blessed One said thus.

Why was "whether you understand or" and so on said? For the purpose of showing the arising of knowledge thus even without concentration. For this is what is meant - Susīma, neither the path nor the fruit is the outcome of concentration, nor the benefit of concentration, nor the accomplishment of concentration; but this is the outcome of insight, the benefit of insight, the accomplishment of insight; therefore, whether you understand or whether you do not understand, first comes knowledge of the stability of phenomena, afterwards knowledge of Nibbāna.

Now, having known his fitness for penetration, expounding the Teaching by way of the three rounds, he said "What do you think, Susīma? Is materiality permanent or impermanent?" and so on. At the conclusion of the teaching by way of the rounds, however, the elder monk attained arahantship. Now, putting the question to him, he said beginning with "Do you see, Susīma, 'Birth is the condition for ageing and death'?" "But do you, Susīma" - why did he begin this? For the purpose of making known the monks who are ponderers, dry insight practitioners. For this is the intention here: Not only you alone are a ponderer, a dry insight practitioner, but these monks too are of just such a nature. The remainder is obvious everywhere. The tenth.

The Great Chapter is seventh.

8. The Chapter on Ascetics and Brahmins

1. Commentary on the Discourse on Ageing and Death and Others

71-72. In the Ascetics and Brahmins Chapter, eleven discourses were spoken, making one each by way of one term each among ageing and death and so on; those are of manifest meaning.

The Chapter on Ascetics and Brahmins is eighth.

9. Intermediate Consecutive Repetitions

1. Commentary on the Discourse on the Teacher and Others

73. From here onwards, there are twelve intermediate abbreviation chapters proceeding in the manner beginning with "a teacher should be sought." All of those were spoken according to the disposition of persons accessible to instruction who awoken in such and such ways. Therein, "teacher" means whether it be a Buddha or a disciple, in dependence on whom one obtains path knowledge, this one is called a teacher; he should be sought. "Training is to be observed" means the threefold training is to be done. Among exertion and so on, "exertion" means practice. "Desire" means the desire to act, a wholesome desire. "Enthusiasm" means exceeding energy that endures all. "Unremitting" means non-turning back. "Ardour" means precisely the energy that scorches the mental defilements. "Perseverance" means constant action. "Mindfulness" means mindfulness that comprehends the four truths by way of ageing and death and so on. "Full awareness" means knowledge of just such a kind. "Diligence" means diligence in the development of the truths. The remainder is clear everywhere.

The Intermediate Consecutive Repetition is ninth.

The commentary on the Nidāna Connected Discourses is concluded.



ABOUT THIS TRANSLATION

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

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