

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)

3. Commentary on the Book of the Aggregates (3. Khandhavagga-
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1. Connected Discourses on the Aggregates
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PaliVerse

3. The Collection of the Connected Discourses - Commentaries

3. Commentary on the Book of the Aggregates

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

In the Collection of the Connected Discourses

Commentary on the Book of the Aggregates

1. Connected Discourses on the Aggregates

1. The Chapter on Nakulapitā

1. Commentary on the Nakulapitā Sutta

1. In the first of the Khandhiya Chapter, "among the Bhaggas" means in the province so named. "At Susumāragira" means in the city of Susumāragira. It is said that while it was being built, a crocodile made a sound, therefore they gave it the name "Susumāragira." "In the Bhesakaḷā Grove" means in the grove so named because it was inhabited by a female yakkha named Bhesakaḷā. That same place, because it was given for the purpose of safety for the herd of deer, is called a "deer park." The Blessed One dwells in that province, in dependence on that city, in that jungle thicket. "Nakulapitā" means the father of a boy named Nakula.

"Old" means worn out by ageing. "Aged" means advanced in age. "Elderly" means elderly by birth. "One who has traversed the span of life" means one who has gone through the three periods of life. "Advanced in years" means among those three periods, one who has reached the final stage of life. "With a sick body" means with an ailing body. For this body, even if gold-coloured, is indeed called sick in the sense of constantly oozing. Moreover, specifically, there are three kinds of sickness for it: sickness of ageing, sickness of disease, and sickness of death. Among those, although he, being elderly, is merely sick with ageing, yet because of his frequent illness, sickness of disease is what is intended here. "Constantly afflicted" means frequently ill, continuously ill. "One who rarely sees" means because of that sickness, being unable to come at whatever moment he wishes, the meaning is: I get to see only occasionally, not at all times. "Who cultivate the mind" means those who increase the mind. For those in whose sight the mind grows by way of the wholesome, those great elders such as Sāriputta and Moggallāna are called "inspiring to the mind." "Let him instruct" means let him teach again and again. For the first utterance is called exhortation, and the repeated one is called instruction. Or, speech concerning a case that has been reported is called exhortation, while what is said concerning an unreported case according to the authoritative texts or according to tradition is called instruction. Furthermore, "exhortation" or "instruction" - in meaning they are one and the same; the difference is merely in the phrasing.

"For this body is sick" means for this body is indeed sick; even if gold-coloured and dark as the piyaṅgu plant, it is indeed sick in the sense of constantly oozing. "Egg-like" means become like an egg, feeble. Just as a hen's egg or a peacock's egg cannot be played with like a ball by one throwing or striking it - it breaks at that very moment - so too this body breaks when one stumbles on a thorn or a stump; thus "become like an egg" means "egg-like." "Wrapped up" means enveloped by merely a subtle skin. For an egg is enveloped by a firm shell, and therefore gadflies, mosquitoes and the like, even having settled on it, are unable to cut through the skin and cause fluid to ooze. But in this body, having cut through the skin, they do whatever they wish. Thus it is enveloped by a subtle skin. "What else could it be but folly" means what else is there apart from foolishness? The meaning is: he is simply a fool. "Therefore" means because this body is of such a nature, therefore.

"He approached" - just as a royal servant, having gone to the presence of a universal monarch, next goes to the presence of the adviser treasure, so too, having gone to the presence of the Blessed One, the Turner of the Wheel of the Good Teaching, desirous of next showing esteem to the General of the Teaching, he approached the Venerable Sāriputta. "Very clear" means well clear. "The faculties" means the faculties with mind as the sixth. "Pure" means faultless. "Bright" is a synonym for that very thing. For he is said to be "bright" because of the absence of mental impurities, not because of whiteness. And having seen the brightness of his complexion, he understood the clarity of his faculties. It is said that this was the elder's wisdom of grasping the method.

"How could it not be" means for what reason would it not have been obtained? The meaning is that it was indeed obtained. The meaning is "it was indeed obtained." What does he explain by this? The state of intimacy with the Teacher. It is said that this one, from the time of seeing the Teacher, receives a father's affection, and the female lay follower receives a mother's affection from him. Both address the Teacher as "my son." For their affection has gone across existences. It is said that the female lay follower was the Truth-finder's very mother for five hundred births, and the householder was his very father. Again for five hundred births the female lay follower was his grandmother, the male lay follower his grandfather, and likewise his aunt and uncle. Thus the Teacher was brought up in their very hands for one thousand five hundred individual existences. For that very reason, whatever they are unable to speak of in the presence of a son or in the presence of a father, that they speak of while seated in the presence of the Teacher. And for this very reason the Blessed One established them in the foremost position, saying: "This is the foremost, monks, of my disciples who are male lay followers, of those who are intimate, that is to say, the householder Nakulapitā; that is to say, the woman householder Nakulamātā." Thus he, making known this state of intimacy, said "How could it not be." "Sprinkled with the deathless" - here nothing else, whether meditative absorption or insight or path or fruition, should be regarded as "the sprinkling with the deathless"; rather, the sweet proclamation of the Teaching itself should be understood as "the sprinkling with the deathless." "Even from afar" means even from beyond the country, even from beyond the province.

"An ignorant worldling" - this is of already stated meaning. In "who does not see the noble ones" and so on, "noble ones" - because of being far from mental defilements, because of not proceeding to calamity, because of proceeding to welfare, and because of being worthy of reverence by the world including the gods - Buddhas and Individually Enlightened Ones and disciples of the Buddha are called thus. Or here "noble ones" means Buddhas alone. As he said - "In the world with its gods, monks, etc. the Truth-finder is noble" - so it is called. "Of good persons" - here, however, Individually Enlightened Ones and disciples of the Truth-finder should be understood as "good persons." For they are good persons because they are persons who are resplendent through the connection with supramundane qualities. Or all of these are spoken of in both ways. For Buddhas too are both noble ones and good persons, as are Individually Enlightened Ones and disciples of the Buddha. As he said -

"Whoever indeed is grateful and thankful, wise,
A good friend and of firm devotion;
Attentively does the function for one who is suffering,
Such a one they call a good person."

"A good friend and of firm devotion" - by this much a disciple of the Buddha is indicated; by gratitude and so on, Individually Enlightened Ones and Buddhas. Now, whoever is habitually not seeing those noble ones, and is not one who approves of seeing them, he should be understood as "one who does not see the noble ones." And he is twofold: one who does not see with the eye and one who does not see with knowledge. Among these, one who does not see with knowledge is what is intended here. For even noble ones seen with the physical eye or with the divine eye are as if unseen, because those eyes grasp only colour, not the domain of noble status. Even dogs, jackals, and so on see noble ones with the eye, yet they are not seers of the noble ones.

Herein is this story - It is said that the attendant of an elder who was one who had eliminated the mental corruptions, dwelling on Cittala Mountain, one who had gone forth in old age, one day, having walked for almsfood together with the elder, having taken the elder's bowl and robes and coming along behind, asked the elder - "What are noble ones like, venerable sir?" The elder said - "Here a certain old man, having taken the bowl and robes of noble ones, having performed all kinds of duties, even while living together with them, does not even recognise the noble ones. Thus difficult to know, friend, are the noble ones." Even when this was said, he indeed did not understand. Therefore, seeing with the eye is not seeing; only seeing with knowledge is seeing. As he said - "What is there for you, Vakkali, in seeing this foul body? Whoever, Vakkali, sees the Teaching sees me. Whoever sees me sees the Teaching." Therefore, even though seeing with the eye, one who does not see the characteristic of impermanence and so on seen by the noble ones with knowledge, and who does not attain the teaching attained by the noble ones, because of not having seen the teachings that make one noble and the state of being noble, should be understood as "one who does not see the noble ones."

"Not skilled in the noble teaching" means unskilled in the noble teaching classified as the establishments of mindfulness and so on. "Undisciplined in the noble teaching" - here, however:

"Discipline is twofold by name, each herein is fivefold;
Because of its absence, he is called 'undisciplined.'"

For this discipline is twofold: the discipline of restraint and the discipline of abandoning. And here, in the twofold discipline, each discipline is divided into five. For the discipline of restraint is also fivefold: restraint by morality, restraint by mindfulness, restraint by knowledge, restraint by patience, and restraint by energy. The discipline of abandoning is also fivefold: abandoning by substitution of opposites, abandoning by suppression, abandoning by eradication, abandoning by cessation, and abandoning by escape.

Therein, "one is endowed, fully endowed with this Pātimokkha restraint" - this is restraint by morality. "One guards the eye-faculty, one commits to restraint of the eye-faculty" - this is restraint by mindfulness.

"Whatever streams there are in the world,
Mindfulness is the warding off of them;
I speak of the restraint of streams,
By wisdom they are closed."

This is restraint by knowledge. "One is patient with cold and heat" - this is restraint by patience. "One does not accept an arisen sensual thought" - this is restraint by energy. And all this restraint is called "restraint" because of the restraining, and "discipline" because of the removal, of bodily misconduct and so on that are to be respectively restrained and removed. Thus, for now, the discipline of restraint should be understood as being divided into five.

Likewise, whatever abandoning of each particular harm by each particular insight knowledge among the insight knowledges beginning with the discernment of mentality-materiality, by being the opposite, just as the light of a lamp is to darkness, this is the abandoning. That is: By the determination of mentality-materiality, of identity view; by the discernment of conditions, of the views of no cause and wrong cause; by its own later stage, the overcoming of uncertainty, of the state of doubt; by the comprehension of material groups, of the grasping "I" and "mine"; by the determination of the path and the non-path, of the perception of the path in what is not the path; by the seeing of rise, of the annihilationist view; by the seeing of fall, of the eternalist view; by the seeing of danger, of the perception of safety in what is dangerous; by the seeing of danger, of the perception of gratification; by the observation of disenchantment, of the perception of delight; by the knowledge of desire for liberation, of the lack of desire for liberation. By the knowledge of equanimity, of the lack of equanimity; by conformity, of the state of being contrary to the stability of phenomena and to Nibbāna; by change-of-lineage, the abandoning of grasping at the sign of activities - this is called abandoning by substitution of opposites.

But whatever abandoning of those various mental hindrances and other phenomena by concentration, distinguished as access and absorption, through the prevention of their occurrence, just as moss on the surface of water is removed by the blow of a pot - this is called abandoning by suppression. Whatever abandoning of the group of mental defilements belonging to the side of origin, stated in the manner beginning

with "for the abandoning of wrong views," through the absolute non-occurrence in one's own continuity of one who possesses each respective path, because of the development of the four noble paths - this is called abandoning by eradication. But whatever subsiding of mental defilements at the moment of fruition - this is called abandoning by subsiding.

Whatever Nibbāna, from which all the conditioned has been abandoned because of being free from all that is conditioned - this is called abandoning by escape. And all of this abandoning, since it is abandoning in the sense of relinquishing, and removal in the sense of removing, therefore it is called "abandoning-removal." Or because of the origination of each respective removal for one who possesses each respective abandoning, this too is called "abandoning-removal." Thus the abandoning-removal too should be understood as being divided fivefold.

Thus this removal, which is twofold in brief and tenfold by division, since it does not exist for this ignorant worldling because of the broken state of restraint and because of the non-abandoning of what should be abandoned, therefore because of its absence, he is called "undisciplined." This same method applies also here to "who does not see good persons, who is not skilled in the teaching of good persons, who is undisciplined in the teaching of good persons." For this is without difference in meaning. As he said -

"Just those who are noble ones, those are good persons. Just those who are good persons, those are noble ones. Whatever is the teaching of the noble ones, that very same is the teaching of good persons. Whatever is the teaching of good persons, that very same is the teaching of the noble ones. Just those that are the disciplines of the noble ones, those are the disciplines of good persons. Just those that are the disciplines of good persons, those are the disciplines of the noble ones. Whether 'noble one' or 'good person,' whether 'noble teaching' or 'teaching of good persons,' whether 'noble discipline' or 'discipline of good persons' - these are the same, of one meaning, equal, of equal share, of the same kind, just that."

"Regards matter as self" means here a certain one regards matter as self, "whatever is matter, that is I; whoever is I, that is matter" - he regards matter and self as non-dual. Just as when an oil lamp is burning, whatever is the flame, that is the colour. Whatever is the colour, that is the flame - he regards the flame and the colour as non-dual, just so here a certain one regards matter as self, etc. "He regards as non-dual" - thus he sees matter as "self" by the seeing that is wrong view. "Or self as possessing matter" means having grasped the immaterial as "self," like a tree possessing shade, he regards that self as possessing matter. "Or matter as in self" means having grasped the exclusively immaterial as "self," like fragrance in a flower, he regards matter as in self. "Or self as in matter" means having grasped the exclusively immaterial as "self," like a jewel in a casket, he regards that self as in matter. "In a state of prepossession" means standing in the manner of prepossession, in the manner of overpowering; "I am matter, matter is mine" - thus having swallowed and brought to completion by craving and wrong view, he is one who grasps - this is the meaning. "That matter of his" means that matter thus grasped by him. The same method applies to feeling and so on as well.

Therein, "regards matter as self" - pure matter alone as self has been spoken of. "Or self as possessing matter, or matter as in self, or self as in matter, feeling as self, etc. perception... activities... regards consciousness as self" - in these seven instances, the immaterial as self has been spoken of. "Or self as possessing feeling, or feeling as in self, or self as in feeling" - thus in the four aggregates, by way of three each, in twelve instances, a self mixed of material and immaterial has been spoken of. Therein, "regards matter as self, feeling... perception... activities... regards consciousness as self" - in these five instances, annihilationist view has been spoken of; in the remaining ones, eternalist view. Thus here there are fifteen views of existence and five views of non-existence. All of these are obstructions to the path, not obstructions to heaven, and should be understood as to be destroyed by the first path.

"Thus, householder, one is sick in body and sick in mind" - the body is indeed sick even for Buddhas. But mind accompanied by lust, hate, and delusion is called sick; that has been shown here. "But not sick in mind" - here the state of the mind being free from sickness through the absence of defilements has been shown. Thus in this discourse, the mundane public has been shown as sick in body and sick in mind; those who have eliminated the mental corruptions are sick in body but free from sickness in mind; the seven trainees should be understood as neither sick in mind nor free from sickness in mind. But when associating, they associate with the side of being free from sickness in mind. The first.

2. Commentary on the Devadaha Sutta

2. In the second, "Devadaha" - gods are called kings; it is their blessing lake, or it is a self-arisen lake; therefore it is said "Devadaha." The market town not far from that came to be termed simply "Devadaha" by way of the neuter gender. "Going to the western country" means wishing to go to the country situated in the western direction. "Residence" means the rains residence of three months. "Taken leave of" means asked permission of. "Take leave of" means ask permission of. Why does he have them ask permission of the Elder? Out of the desire to make those monks ones who bear responsibility towards him. For whoever, even while dwelling in the same monastery, does not go to his presence, and when departing departs without asking permission - this one is called one without responsibility. Whoever, even while dwelling in the same monastery, comes and sees him, and when departing asks permission - this one is called one with responsibility. The Blessed One, desirous of making these monks too ones with responsibility, thinking "Thus they will grow in morality and so on," has them ask permission.

"Wise" means possessed of fourfold erudition beginning with proficiency in elements. "A helper" means a helper by both kinds of help - by material assistance and by assistance in the Teaching. The Elder, it is said, unlike other monks, not going for almsfood right early, when all the monks had gone, wandering through the entire monastery of the Community, sweeps unswept places, discards undiscarded rubbish, and sets in order beds, chairs, wooden goods, and clay goods that were badly placed in the monastery of the Community. Why? "Lest followers of other sects, having entered the monastery and seen it, should show contempt." Then, having gone to the sick room, having comforted the sick, having asked "What do you need?" for whatever was needed, for that purpose, taking their young novices, having sought

medicine by way of the duty of going for alms or at a convenient place, having given it to them, having sent them off saying "The attendance on the sick is indeed praised by Buddhas and Individually Enlightened Ones; go, good persons, be diligent," he himself goes for almsfood, or having done the meal duty at a supporting family, goes to the monastery. This was his habitual practice at his regular place of residence.

But when the Blessed One was wandering on a journey, he does not go in front again and again, thinking "I am the chief disciple," having put on sandals and having taken an umbrella. But those among them who were old or sick or very young - having had their aching places rubbed with oil, having had his own bowl and robes carried by young novices, he goes taking them along on that day or the following day. For one day, that very venerable one, because of having arrived at too late an hour, not having obtained a lodging, having been seen seated in the robe store, the Teacher on the following day, having assembled the Community of monks, having related the story of the elephant, the monkey, and the partridge, laid down the training rule that "lodgings should be given according to seniority." Thus he helps by material assistance. And when exhorting, he exhorts a hundred times or even a thousand times until that person becomes established in the fruition of stream-entry; then, having dismissed him, he exhorts another. Those who, being exhorted by him in this manner and standing firm in his exhortation, attained arahantship have passed beyond the path of counting. Thus he helps by assistance in the Teaching.

"They assented" - those monks, without falling into silence, thinking "He is indeed not our preceptor, nor our teacher, nor an intimate companion. What shall we do in his presence?" accepted the Teacher's word saying "Yes, venerable sir." "In a clump of eḷagalā shrubs" means in a small shrub pavilion. That eḷagalā shrub, it is said, had grown at a place with a permanent water supply. Then there, having made a pavilion with four posts, they placed that shrub on top of it, and it covered that pavilion. Then underneath it, having piled up bricks and having scattered sand, they prepared a seat. It was a cool day-quarters where a water-breeze blows. The Elder sat down there. With reference to that it was said "in a clump of eḷagalā shrubs."

"Gone to various foreign kingdoms" means gone to various kingdoms different from the kingdom of one king. "Virajja" means another kingdom. For just as a foreign country is different from one's own country, so a kingdom different from the kingdom where one has dwelt is called "virajja"; that is said to be "verajja." "Wise warriors" means wise kings such as Bimbisāra, the King of Kosala, and others. "Wise brahmins" means wise brahmins such as Caṅkī, Tārukkha, and others. "Wise householders" means wise householders such as Citta, Sudatta, and others. "Wise ascetics" means wise wandering ascetics such as Sabhiya, Pilotika, and others. "Investigators" means seekers of meaning. "What does he assert" means what view of his own does he declare, what is his belief - this is the meaning. "What does he proclaim" means what exhortation and instruction does he tell to his disciples? "In conformity with the Teaching" means an explanation in conformity with the explanation spoken by the Blessed One. "Reasonable" means with reason. "Counter-argument" means a counter-statement to the statement spoken by the Blessed One. "Vādānupāto" is also a reading; the falling upon, the falling in line with, the following of the Teacher's statement - this is the meaning. By this too, it is the statement itself that has been explained as having followed the statement.

In the passage beginning with "for one whose lust has not departed," the meaning should be understood by way of craving alone. For craving is called lust in the sense of dyeing, desire in the sense of wishing, affection in the sense of endearing, thirst in the sense of wanting to drink, and fever in the sense of burning. Why was the passage beginning with "Friend, unwholesome mental states" begun? To show the danger for one not free from lust regarding the five aggregates, and the benefit for one free from lust. Therein, "without vexation" means free from suffering. "Without anguish" means free from distress. "Without fever" means free from burning. Thus the meaning should be understood everywhere. The second.

3. Commentary on the Hāliddikāni Sutta

3. In the third, "among the Avantis" means in the Avanti country, reckoned as the southern region of Avanti. "At Kuraraghara" means in the city so named. "Precipice" means a precipice on one side. It is said that one side of that mountain had been cut away and appeared as if it had been made to fall. "Pavatte" is also a reading; the meaning is a place where the doctrines of the various sectarians were propagated. Thus the Elder dwells on that mountain in dependence on that city in that country. "Hāliddikāni" means one so named. "In the Aṭṭhakavagga, in Māgaṇḍiya's Question" means there is in the Aṭṭhakavagga a question called Māgaṇḍiya's Question; in that question. "The material element" means the aggregate of matter is intended. "Shackled by lust for the material element" means shackled by lust in the material element. "Consciousness" means action-consciousness. "One who fares in an abode" means one who fares in a house, one who fares in attachment.

But why was it not said here "the consciousness element, householder"? For the purpose of dispelling confusion. For "abode" in meaning is called a condition, and prenascent action-consciousness is a condition for both postnascent action-consciousness and resultant consciousness, and resultant consciousness is a condition for both resultant consciousness and action-consciousness; therefore "which consciousness is meant here?" There would be confusion; for the purpose of dispelling that, without taking that up, the teaching was given unconfused. Furthermore, since the four stations of consciousness with volitional activity have been stated by way of object, consciousness was not taken up here in order to show those as well.

"Involvements and clingings" means two involvements by way of craving-involvement and view-involvement, and the four kinds of clinging beginning with clinging to sensual pleasures. "Mental standpoints, adherences and underlying tendencies" means those that have become the standpoints of unwholesome consciousness, and that have become the adherences, and that have become the underlying tendencies. "Of the Truth-finder" means of the Perfectly Enlightened One. For indeed these have been abandoned by all those who have eliminated the mental corruptions, but since the Teacher's state of having eliminated the mental corruptions is exceedingly well-known in the world, it was stated thus by way of the highest point. "Regarding the consciousness element" - why was consciousness taken up here? For the purpose of showing the abandoning of mental defilements. For mental defilements are not abandoned only in the four aggregates alone; they are abandoned in the five as well - thus it was taken up for the purpose of showing the abandoning of mental defilements. "Thus, householder, one is one who fares without an abode" means thus,

by action-consciousness not resorting to an abode, one is called one who fares without an abode.

"Shackled by the spreading out in the abode of the sign of matter" means matter itself is the sign in the sense of being a condition for mental defilements; it is the abode in the sense of being a dwelling place reckoned as the function of being an object - thus "the abode of the sign of matter." Spreading out and shackle are spreading out and shackle. For by both, the state of being spread out and the state of being shackled of mental defilements is stated; "spreading out and shackle in the abode of the sign of matter" is "shackled by the spreading out in the abode of the sign of matter"; therefore the meaning is: by the spreading out of mental defilements and by the bondage of mental defilements arisen in the abode of the sign of matter. "Is called 'one who dwells in an abode'" means one who resorts to a dwelling place by way of making it an object is called thus. "Abandoned" means those spreading out and shackles of mental defilements in the abode of the sign of matter have been abandoned.

But why here are the five aggregates spoken of as "abode" and the six objects as "dwelling"? Because of the strength and weakness of desire and lust. For even though both of these are in the domain of being objects in the sense of attachment, "abode" refers only to the house that is the permanent place of residence, while "dwelling" refers to a place of residence such as a park and so on, which is an appointed place where one thinks "Today we shall play at such and such a place." Therein, just as desire and lust is powerful in a house full of children, wife, wealth, and grain, so it is in the internal aggregates. But just as it is weaker than that in parks and such places, so it is in the six external objects - thus it should be understood that the teaching was given in this way because of the strength and weakness of desire and lust.

"Happy when they are happy" means when the attendants are happy by way of gaining wealth, grain, and so on, thinking "Now I shall obtain agreeable food," he is happy with happiness connected with the household life, and he goes about as if experiencing the success they have attained. "Unhappy when they are unhappy" means when suffering has arisen for them for whatever reason, he himself is afflicted with twofold suffering. "In duties to be done" means in what are to be done, reckoned as duties. "He himself commits to exertion in them" means he himself commits to the application, the fitness to be done, of those duties. "In sensual pleasures" means in objective sensual pleasures. "Thus, householder, one is not rid of sensual pleasures" means thus one is not rid of defilement-sensual pleasures, not hollow by being within sensual pleasures. The bright side should be understood as empty and hollow through the absence of those.

"Putting forward" means placing the round of rebirths in front. Regarding "may I be of such matter" and so on, among forms such as long, short, dark, and white, one desires "May I be of such matter." Among feelings such as pleasant and so on, one named "of such feeling"; among perceptions such as the perception of blue and so on, one named "of such perception"; among activities such as meritorious volitional activity and so on, one named "of such activities"; among consciousnesses such as eye-consciousness and so on, one desires "May I be of such consciousness."

"Not putting forward" means not placing the round of rebirths in front. "What I say is consistent, what you say is inconsistent" means your word is inconsistent, not smooth; mine is consistent, smooth, like a sweet beverage. "What you have thought out for so long has been turned inside out" means that which was practised by you over a long time, well mastered, all that, upon encountering my argument, has been turned inside out in a moment, overturned. "Your doctrine has been refuted" means a fault has been imputed upon you by me. "Go and free yourself from your doctrine" means having approached this or that teacher, seeking further, go, wander about, for the release from this doctrine. "Or disentangle yourself if you can" means then if you yourself are able, disentangle yourself right here. The third.

4. Commentary on the Second Hālidikāni Sutta

4. In the fourth, "in Sakka's Question" means in the Cūḷasakkapañha; this has been said in the Mahāsakkapañha as well. "Liberated through the extinction of craving" means liberated through the fruition-liberation that has as its object Nibbāna, which is the extinction of craving. "Of absolute goal" means the goal that has gone beyond the end, a perpetual goal. The same method applies to the remaining terms as well. The fourth.

5. Commentary on the Concentration Sutta

5. In the fifth, "concentration" - the Blessed One said this having seen those monks declining in unified focus of mind, having known "for those who obtain unified focus of mind, the meditation subject of these will prosper." "Delights in" means desires. "Asserts" means by that delighting, one says "Oh, how dear, desirable, pleasant, agreeable." Even without delighting in speech, one who, in dependence on that object, thus produces greed, is indeed called one who asserts. "Remains grasping" means having swallowed and brought to completion, one takes hold. "Whatever delight in matter" means whatever delight in matter reckoned as strong longing. "That is clinging" means that, in the sense of grasping, is clinging. "Does not delight in" means does not desire. "Does not assert" means by way of aspiration, one does not say "desirable, pleasant." Even one making a verbal expression with insight consciousness, with the mind, "impermanent, suffering," does not indeed assert. The fifth.

6. Commentary on the Seclusion Sutta

6. In the sixth, "seclusion" - the Blessed One said this having seen those monks declining in bodily seclusion, having known "for those who obtain bodily seclusion, the meditation subject of these will prosper." The sixth.

7. Commentary on the Clinging and Agitation Sutta

7. In the seventh, "agitation through clinging" means agitation arisen through grasping. "Non-agitation through non-clinging" means non-agitation through non-grasping. "Consciousness follows the change of matter" means by the method beginning with "my matter has changed" or "alas, I had that, now alas it is no longer mine," action-consciousness follows the dissolution of matter. "Born from following the change" means born from following after the change, born from consciousness having the change as its object. "Agitation and arising of mental states" means

craving-agitation and arising of unwholesome mental states. "Mind" means wholesome consciousness. "Remain obsessing" means remain having overpowered. "With fright" means having fright. "With vexation" means with vexation, with suffering. "With expectation" means with attachment. "And is agitated through clinging" means having grasped, one is called agitated. "Does not follow the change of matter" means for one who has eliminated the mental corruptions, there is no action-consciousness at all, therefore it is proper to say that he does not follow the dissolution of matter. The seventh.

8. Commentary on the Second Clinging and Agitation Sutta

8. In the eighth, the teaching was given by way of craving, conceit, and wrong view. Thus in the four discourses in succession, only the round of rebirths and the end of the round of rebirths are spoken of. The eighth.

9. Commentary on the Impermanence in the Three Times Sutta

9. In the ninth, "what then to say of the present" means what talk is there regarding the present? That too is simply impermanent. Those monks, it is said, having observed the past and future as impermanent, became wearied regarding the present. Then, having known their disposition - that even from this, when the past and future are being spoken of, they would understand fully that "the present is impermanent" - the Teacher expounded this teaching according to the disposition of the persons. The ninth.

10-11. Commentary on the Suffering in the Three Times Sutta and Others

10-11. The tenth and eleventh were spoken having been distinguished by the terms "suffering" and "non-self," according to just such a disposition of the persons. The tenth and eleventh.

The Chapter on Nakulapitā is the first.

2. The Chapter on Impermanence

1-10. Commentary on the Impermanence Sutta and Others

12-21. In the Impermanence Chapter, the final discourse is based on a question, and the remaining ones were taught according to those who understand in such and such a way. The first and so on.

The Chapter on Impermanence is the second.

3. The Chapter on the Burden

1. Commentary on the Discourse on the Burden

22. In the first of the Burden Chapter, "the five aggregates of clinging should be said" means "the five aggregates of clinging" should be said to this; thus it should be said - this is the meaning. "This is called, monks, the burden" means these five aggregates of clinging, this is called the burden. For what purpose? In the sense of being weighty to maintain. For the maintenance of these - placing, moving, causing to sit down, causing to lie down, bathing, adorning, causing to eat, causing to be fed, and so on - is weighty; thus in the sense of being weighty to maintain, it is called the burden. "Of

such a name" means having a name such as Tissa, Datta, and so on. "Of such a clan" means having a clan such as Kaṇhāyana, Vacchāyana, and so on. Thus he shows the person established merely by conventional expression as "the burden-bearer." For a person, at the very moment of conception, having taken up the burden of the aggregates, for ten years, twenty years, or even a hundred years - for as long as life lasts - having maintained this burden of the aggregates by bathing, feeding, causing to sit down on beds and chairs of soft touch, causing to lie down, and at the moment of death having discarded it, again at the moment of conception takes up another burden of the aggregates; therefore he has become the burden-bearer.

"Leading to rebirth" means producing rebirth. "Accompanied by delight and lust" means having gone to unity, to identity itself, together with delight and lust. For what is intended here is accompanied in the sense of being of that nature. "Finding delight here and there" means having the habit of delighting here and there in the place of rebirth or in objects such as forms and so on. Regarding sensual craving and so on, lust for the five strands of sensual pleasure is called sensual craving; lust for fine-material and immaterial existence, attachment to meditative absorption, and lust accompanied by the eternalist view - this is called craving for existence; lust accompanied by the annihilationist view is called craving for non-existence. "The taking up of the burden" means the seizing of the burden. For it is through craving that this one takes up the burden. "The complete fading away and cessation without remainder" and so on - all are synonyms for Nibbāna itself. For having come to that, craving entirely fades away, ceases, is given up, is relinquished, is liberated from, and there is here neither attachment to sensual pleasures nor attachment to views - thus Nibbāna obtains these names. "Craving with its root" means ignorance is called the root of craving. "Having uprooted" means having pulled out that together with its root by the path of arahantship. "Without hunger, attained final Nibbāna" means it is proper to say that one is free from craving, one who has attained final Nibbāna. The first.

2. Commentary on the Discourse on Full Understanding

23. In the second, "to be fully understood" means to be completely known, the meaning is to be transcended. "Full understanding" means absolute full understanding, the meaning is transcendence. "Elimination of lust" and so on is a name for Nibbāna. For that is called absolute full understanding. The second.

3. Commentary on the Discourse on Directly Knowing

24. In the third, "directly knows" means directly knowing. By this, full understanding by knowing is spoken of; by the second term, full understanding as judgement; by the third and fourth, full understanding as abandoning - thus in this discourse, three full understandings are spoken of. The third.

4-9. Commentary on the Discourses on Desire and Lust and So On

25-30. The fourth and so on should be understood in the manner already stated in the Dhātusaṃyutta. In succession here, however, in the fifth, sixth, and seventh, the four truths have been spoken of; in the eighth and ninth, the round of rebirths and the end of the round of rebirths. The fourth and so on.

10. Commentary on the Discourse on the Root of Misery

31. In the tenth, "misery" means suffering. Thus here only the characteristic of suffering has been spoken of. The tenth.

11. Commentary on the Discourse on the Perishable

32. In the eleventh, "perishable" means having the intrinsic nature of breaking apart. Thus here only the characteristic of impermanence is spoken of. The eleventh.

The Chapter on the Burden is the third.

4. The Chapter on Not Yours

1. Commentary on the Discourse on Not Yours

33. In the first of the Natumhāka Chapter, "abandon" means abandon by the abandoning of desire and lust. Among grass and so on, "grass" means that which has sapwood inside and core outside, such as palmyra, coconut, and so on. "Sticks" means that which has core inside and sapwood outside, such as acacia, sal, teak, jackfruit, and so on. "Branches" means those that have gone out like the arms of a tree. "Foliage" means the leaves of palmyra, coconut, and so on. The first.

2. Commentary on the Second Discourse on Not Yours

34. The second was spoken without a simile, according to the disposition of those who awaken. The second.

3. Commentary on the Discourse on a Certain Monk

35. In the third, "if, venerable sir, one underlies matter" means if one underlies matter. "By that one goes by the term" means among sensual lust and so on, by whichever underlying tendency one underlies that matter, by that very underlying tendency one goes to the designation of "lustful, hateful, deluded." "By that one does not go by the term" means by that underlying tendency which has not become, one does not go by the term "lustful, hateful, deluded." The third.

4. Commentary on the Second Discourse on a Certain Monk

36. In the fourth, "that one dies along with" means that matter which has been lain dormant upon, one dies along with through the dying underlying tendency. For when the object is breaking up, the phenomena having that as their object do not remain. "Whatever one dies along with" means whatever matter, by whichever underlying tendency one dies along with. "By that one goes by the term" means by that underlying tendency one goes by the term "lustful, hateful, deluded." Or, "by which" is an instrumental expression; the meaning is: by whichever underlying tendency one dies along with, by that one goes by the term "lustful, hateful, deluded." The fourth.

5-6. Commentary on the Discourses on Ānanda and So On

37-38. In the fifth, "the change in its duration is evident" means ageing of one who is lasting, who is living, is evident. "Duration" is indeed the name for the maintenance reckoned as the life faculty. "Alteration" is for ageing. Therefore the ancients said:

"Arising is declared as birth, dissolution is said to be passing away;
Alteration is said to be ageing, and duration is maintenance."

Thus for each aggregate there are three characteristics reckoned as arising, ageing, and dissolution, with reference to which it was said: "There are, monks, these three characteristics of the conditioned phenomenon."

Therein, "conditioned" means whatever activity produced by conditions. An activity is not a characteristic, a characteristic is not an activity, and without an activity a characteristic cannot be made known, nor an activity without a characteristic, but through a characteristic an activity becomes obvious. For just as a cow itself is not a characteristic, a characteristic itself is not a cow, nor can a characteristic be made known having left aside the cow, nor a cow having left aside the characteristic, but through a characteristic a cow becomes obvious - this should be understood in the same way.

Therein, at the moment of arising of activities, the activity too, the characteristic of arising too, and the moment of that reckoned as time are also evident. When "arising too" is said, the activity too, the characteristic of ageing too, and the moment of that reckoned as time are also evident. At the moment of dissolution, the activity too, that characteristic too, and the moment of that reckoned as time are also evident. But others say: "The moment of ageing of immaterial phenomena cannot be made known, and the Perfectly Enlightened One, saying 'the arising of feeling is evident, the passing away is evident, the change in its duration is evident,' makes known the three characteristics of immaterial phenomena too; those are obtained with reference to the moment of existence." Having said this -

"The existence of all phenomena is called duration;
The breaking up of that very thing is death, always for all living beings."

By this teacher's verse they establish that meaning. Or else they say that standing by way of continuity should be understood as duration. But since this distinction does not exist in the discourse, therefore, without rejecting the discourse by the teacher's opinion, the discourse itself should be taken as the authority. The sixth is clear in itself. The fifth and sixth.

7-10. Commentary on the Discourses on Conformity with the Dhamma and So On

39-42. In the seventh, "for one practising in conformity with the Teaching" means for one who has entered upon the preliminary practice, which is the practice in conformity with the ninefold supramundane states. "This is in conformity with the Teaching" means this is the conforming practice. "Full of disenchantment" means having become full of dissatisfaction. "Fully understands" means he fully understands with three full understandings. "Is released" means he is released through the full understanding as abandoning that has arisen at the moment of the path. Thus in this discourse, the path itself has been spoken of, and likewise in the three beyond this. Here, however, the observation is unspecified, whereas in those it is specified. Therefore, here too it should be specified in the same way as it is specified there. For it is not possible to become disenchanted or to fully understand without one or another of the three observations. The seventh and so on.

The Chapter on Not Yours is the fourth.

5. The Chapter on Being Yourselves as an Island

1. Commentary on the Discourse on Having Oneself as an Island

43. In the first of the Attadīpa Chapter, "having yourselves as an island" means the meaning is: dwell having made oneself an island, a shelter, a rock cell, a destination, an ultimate goal, a support. "Having yourselves as a refuge" - this is a synonym for that very thing. "With no other refuge" - this is a statement rejecting another as refuge. For one person is not a refuge for another, because another does not succeed by another's effort. And this too has been said -

"Indeed, oneself is one's own protector,
For who else could be a protector?"

Therefore he said "with no other refuge." But what here is called "self"? The mundane and supramundane Teaching. Therefore he said - "Having the Teaching as an island, having the Teaching as a refuge, with no other refuge." "Source" means cause - As in such passages as "for this is a wise way, Bhūmija, for the achievement of the fruit." "What is their production" means what is their origin, from where do they originate - this is the meaning. "But of matter" - this was begun for the purpose of showing the abandoning of those very sorrow and so on. "Is not agitated" means does not grasp, does not take hold. "One quenched in that respect" means one quenched in that respect because of the quenching of mental defilements by that factor of insight. In this discourse, only insight has been spoken of. The first.

2. Commentary on the Discourse on the Practice

44. In the second, "the way of regarding leading to the arising of suffering" - because identity is suffering, and the practice leading to its arising, namely the regarding by wrong view, has been spoken of thus: "one regards matter as self," therefore "the way of regarding leading to the arising of suffering" - this is the meaning here. "The way of regarding leading to the cessation of suffering" - here the knowledge of the four paths together with insight has been spoken of as "the way of regarding." Thus in this discourse, the round of rebirths and the end of the round of rebirths have been spoken of. The second.

3. Commentary on the Discourse on Impermanence

45. In the third, "should be seen with right wisdom" means it should be seen with path wisdom together with insight. "Becomes dispassionate and becomes liberated" means he becomes dispassionate at the moment of the path, and becomes liberated at the moment of fruition. "From the mental corruptions by non-clinging" means he becomes liberated thus without grasping the mental corruptions that have ceased through the cessation of non-arising. "From the material element" and so on was stated for the purpose of showing the reviewing. Some indeed say it is for the purpose of showing the reviewing together with fruition. "Stable" means stable due to the absence of any further task to be done. "Being stable, it is content" means content through the state of having attained what was to be attained. "He personally attains final nibbāna" means by himself he attains final nibbāna. The third.

4. Commentary on the Second Discourse on Impermanence

46. In the fourth, "views about the past" means the eighteen views that have accompanied the past do not arise. "Views about the future" means the forty-four

views that have accompanied the future do not arise. "Obstinate adherence" means there is no obstinacy of views and no adherence to views. By this much, the first path has been shown. Now, in order to show the three paths and fruits together with insight, the passage beginning with "in materiality" was begun. Or, views are indeed abandoned by insight alone; but this was begun above in order to show the four paths together with insight. The fourth.

5. Commentary on the Discourse on the Way of Regarding

47. In the fifth, "they regard the five aggregates of clinging, or one or other of them" means by way of complete grasping they regard the five aggregates, and by way of incomplete grasping one or other of them. "Thus this way of regarding" means thus this regarding by wrong view. "'I am' has not departed from him" means for whomever this way of regarding exists, in him the triad of obsessions reckoned as craving, conceit, and wrong view, namely "I am," has indeed not departed. "There is a descent of the five faculties" means when that arising of mental defilements exists, there is the arising of the five faculties that are conditioned by action and mental defilements.

"There is, monks, mind" - this was said with reference to action-mind. "Mental phenomena" means object. "The ignorance element" means ignorance at the moment of impulsion. "Born of contact with ignorance" means born from contact associated with ignorance. Furthermore, "mind" means the resultant mind-element at the moment of life-continuum, and the functional mind-element at the moment of advertizing. Mental phenomena and so on are of the aforementioned kind. "'I am' occurs to him" means by way of craving, conceit, and wrong view, "I am" thus occurs to him. In the remaining ones beyond this, "I am this" - having taken some phenomenon among matter and so on, "I am this" was said by way of the view of self. "I shall be" is by way of the eternalist view. "I shall not be" is by way of the annihilationist view. "I shall be material" and so on - all of them associate with the eternal only. "But here" means then, while these faculties remain in that very same manner. "Ignorance is abandoned" means the ignorance that is not knowing regarding the four truths is abandoned. "True knowledge arises" means the true knowledge of the path of arahantship arises. Thus here "I am" refers to craving, conceit, and wrong views. Between action and the five faculties there is one connection; having placed the resultant mind on the side of the five faculties, between the five faculties and action there is one connection. Thus the three obsessions are the past period, the faculties and so on are the present period; therein, making action-mind the starting point, the condition for the future has been shown. The fifth.

6. Commentary on the Aggregate Discourse

48. In the sixth, the aggregate of matter belongs to the sensual-sphere of existence, and the four aggregates belong to the four planes. "With mental corruptions" means being a condition for the mental corruptions by way of being their object. "Subject to clinging" means likewise being a condition for the clings. The meaning of the word here, however, is: "With mental corruptions" means together with the mental corruptions that occur having made it their object. "That which is to be clung to" is "subject to clinging." Here too the aggregate of matter belongs to the sensual-sphere

of existence, and the remaining ones belong to the three planes, stated by way of the course of insight. Thus here, matter is included among the aggregates in the sense of a heap, and among the aggregates of clinging in the sense of a heap with mental corruptions. Feeling and so on are both with mental corruptions and without mental corruptions. They are all included among the aggregates in the sense of a heap, but here those of the three planes are included among the aggregates of clinging in the sense of being with mental corruptions. The sixth.

7-8. Commentary on the Discourse on Soṇa and So On

49-50. In the seventh, "I am superior" means I am distinguished, the highest. "What else could it be but not seeing as it really is" means what else could there be apart from not seeing as it really is? The meaning is that not seeing would be nothing but not knowing. Now, beginning the diamond-splitting teaching on the round of rebirths for him, he said beginning with "What do you think, Soṇa?" The eighth is clear in itself. The seventh and eighth.

9-10. Commentary on the Discourse on the Destruction of Delight and So On

51-52. In the ninth and tenth, "through the elimination of delight, there is the elimination of lust; through the elimination of lust, there is the elimination of delight" - this is said because "delight" or "lust" are without difference in meaning. Or, by the observation of disenchantment, becoming disenchanted, one abandons delight; by the observation of dispassion, becoming dispassionate, one abandons lust. To this extent, having completed insight, "through the elimination of lust, there is the elimination of delight" - here, having shown the path, "through the elimination of delight and lust, the mind is liberated" - thus fruition has been shown. The ninth and tenth.

The Chapter on Having Yourselves as an Island is the fifth.

The Root Fifty is complete.

6. The Chapter on Involvement

1. Commentary on the Discourse on Involvement

53. In the first of the Upaya Chapter, "involvement" means one who has approached the five aggregates by way of craving, conceit, and wrong view. "Consciousness" means action-consciousness. "Might attain" means having impelled the action, it might attain growth and so on through the ability to drag in conception. The reason for not taking up the term "involved with consciousness" has already been stated. "The object is cut off" means through the absence of the ability to drag in conception, the object is cut off. "Support for consciousness" means there is no support for action-consciousness. "That unestablished" means that which is unestablished. "Liberated without generating further activities" means liberated without having generated conception. The first.

2. Commentary on the Discourse on the Seed

54. In the second, "species of seed" means seeds. "Root-seed" means such as sweet flag, galangal, turmeric, ginger, and so on. "Stem-seed" means such as the holy fig tree, the banyan tree, and so on. "Joint-seed" means such as sugar-cane, bamboo,

reed, and so on. "Cutting-seed" means such as ajjuka, basil, and so on. "Seed-seed" means both cereals such as rice, paddy, and so on, and legumes such as green peas, beans, and so on. "Unbroken" means not split. From the time of being split, a seed is not suitable for the purpose of seed. "Not rotten" means not rotten through being moistened by water. Because a rotten seed is not suitable for the purpose of seed. "Not damaged by wind and heat" means not destroyed by wind and by heat, not brought to a sapless state. Because a sapless, worthless seed is not suitable for the purpose of seed. "With substance" means having taken up substance, with established substance. Because an unsubstantial seed is not suitable for the purpose of seed. "Well stored" means comfortably laid up as if put into a granary for four months in the proper manner. "Earth" means the supporting earth below. "Water" means the moistening water above. "The four stations of consciousness" means the four aggregates beginning with matter, which have become the objects of action-consciousness. For they are similar to the solid element because of being a support by way of object. Delight and lust is similar to the liquid element in the sense of moistening. "Consciousness with its nutriment" means action-consciousness with its conditions. For that grows in the earth of objects, just as a seed grows in the earth. The second.

3. Commentary on the Discourse on the Inspired Utterance

55. In the third, "uttered an inspired utterance" means he uttered an inspired utterance arisen from powerful pleasure. But in dependence on what did this arise for the Blessed One? The nature of the Dispensation as leading to liberation. How? For thus it occurred to him: "There are these three decisive supports - the decisive support of giving, the decisive support of morality, and the decisive support of meditation." Among these, the decisive supports of giving and morality are weak, the decisive support of meditation is powerful. For the decisive supports of giving and morality cause one to reach three paths and fruits, the decisive support of meditation causes one to reach arahantship. Thus a monk established in the weak decisive support, striving and endeavouring, having cut off the five lower bondages, produces three path-fruits; this arose for one reflecting "Oh, the Dispensation is leading to liberation."

Therein, for the purpose of illustrating the meaning of "standing in the weak decisive support, one striving attains three path-fruits," the story of the Elder Milaka should be known - It is said that during his time as a householder, getting his living by the action of killing living beings, he set up a hundred snares and a hundred traps in the forest. Then one day, having eaten meat cooked on charcoal, while going about at the places of the snares, overcome by thirst, having gone to the dwelling of a certain elder who dwelt in the forest, he opened the drinking water pot standing not far from the elder who was walking up and down, and did not see even enough water to moisten a hand. He, being angry, said - "Monk, monk, you eat and eat what is given by householders and sleep well, yet you do not keep even a handful of water in the drinking water pot; this is not proper." The elder thought: "The drinking water pot was filled and placed by me; what is this indeed?" Having gone and looking, having seen the pot full, he filled a drinking water conch and gave it. He, having drunk two or three conch-fulls, thought - "A pot thus filled has become like a heated pan on account of my action. What indeed will happen in a future individual existence?" With

an agitated mind, having thrown away his bow, he said: "Give me the going forth, venerable sir." The elder, having explained the meditation subject of the skin pentad, gave him the going forth.

As he was practising the duties of a monk, the places where many deer and boars had been killed and the places where snares and traps had been set up appeared to him. As he recollected that, a burning arose in his body, and like an untamed bull, even the meditation subject did not proceed along the process. He thought: "What shall I do with the state of being a monk?" Oppressed by discontent, having gone to the elder's presence, having paid homage, he said - "I am unable, venerable sir, to practise the duties of a monk." Then the elder said to him: "Do manual labour." He, having said "Good, venerable sir," having cut down fresh trees such as fig trees and so on, having made a great heap, asked: "Now what shall I do?" "Burn it." He, having set fire in the four directions, being unable to burn it, said: "Venerable sir, I cannot." The elder, saying "If so, stand aside," having split the earth in two, having brought out from Avāci a fire the size of a firefly, threw it there. That burned such a great heap in a moment like dry leaves. Then the elder, having shown him Avāci, generated a sense of urgency saying: "If you leave the monastic community, you will be cooked here." He, trembling from the time of seeing Avāci, asked: "Is the Buddha's teaching leading to liberation, venerable sir?" "Yes, friend." "Venerable sir, since the Buddha's teaching has the quality of leading to liberation, Milaka will effect his own deliverance; do not worry." From then on he practises the duties of a monk, strives, fulfils all kinds of duties for him; when drowsiness oppresses, having placed wet straw on his head, having lowered his feet into a natural rock pool, he sits. One day, having filtered drinking water, having placed the pot on his thigh, he stood waiting for the cessation of the water jars. Then the elder gives this recitation to the novice -

"For one who is industrious, mindful,
Of pure actions, acting considerately;
For one who is restrained, living righteously,
For one who is diligent, fame increases."

He applied even that verse of four lines to himself alone - "One who is strenuous should be one like me. One who is mindful too should be one like me alone... etc. One who is diligent too should be one like me alone." Having thus applied that verse to himself, standing at that very turn of the verse, having cut off the five lower mental fetters, having become established in the fruition of non-returning, full of mirth -

"With a heap of wet straw on my head, I walked up and down;
I have attained the third state, here there is no doubt for me."

He spoke this inspired utterance verse. Thus, established upon the weak decisive support, striving and endeavouring, having cut off the five lower mental fetters, he produces three path-fruitions. Therefore the Blessed One said - "'It would not be, and it would not be mine; it will not be, it will not be mine' - thus resolving, a monk would cut off the lower mental fetters."

Therein, "It would not be, and it would not be mine" means if I were not to exist, my requisites too would not exist. Or if my volitional activity of kamma had not existed in the past, this present five aggregates of mine would not exist. "It will not be, it will not

be mine" means but now I shall exert myself in such a way that the kamma-activity that produces the aggregates will not exist for me in the future; that being absent, what is called conception will not exist for me in the future. "Thus resolving" means a monk thus resolving, established upon the weak decisive support, would cut off the five lower mental fetters. "When this was said" means when this inspired utterance was said by the Blessed One who was reflecting upon the nature of the Dispensation as leading to liberation. "Matter will cease to exist" means matter will break up. "Through the non-existence of matter" means through insight together with the seeing of non-existence. For the four paths together with insight are called the seeing of the non-existence of matter and so on. With reference to that, this was said. "Thus resolving, venerable sir, a monk would cut off" means venerable sir, a monk thus resolving would indeed cut off the five lower mental fetters. Why would he not cut them off?

Now, asking about the higher path-fruition, he said beginning with "But how, venerable sir." Therein, "immediate" means there are two kinds of immediacy: near immediacy and distant immediacy. Insight is called the near immediacy of the path, and the distant immediacy of the fruition. With reference to that, he asks "But how, venerable sir, for one knowing, for one seeing, is there immediately the fruition of arahantship that has come to be reckoned as 'the elimination of mental corruptions,' following upon insight?" "In a state where there should be no fear" means in a state where one should not tremble, where one should not be afraid. "Falls into fear" means falls into fear. "This is fear" means that weak insight which proceeds thus "It would not be, and it would not be mine" - since it is unable to exhaust self-affection, therefore for an ignorant worldling it is called fear. For he, thinking "Now I shall be annihilated, now I shall not be anything at all," sees himself as if falling into a precipice, like a certain brahmin. It is said that beneath the Lohapāsāda, the Elder Tipiṭaka Cūḷanāga was reciting the Teaching pertaining to the three characteristics. Then for a certain brahmin who was standing to one side listening to the Teaching, activities presented themselves as empty. He, as if falling into a precipice, having fled from there through the open door, having entered his house, having laid his son on his breast, said "Dear son, reflecting upon the doctrine of the Sakyans, I am almost lost in mind." "This is not fear, monk" means this strong insight that proceeds thus is not called fear for a learned noble disciple. For he does not think thus "I shall be annihilated" or "I shall be destroyed." But rather he thinks thus "Activities themselves arise, activities themselves cease." The third.

4. Commentary on the Discourse on the Full Turning of Clinging

56. In the fourth, "with fourfold turning" means by way of the turning of four in each aggregate. "I directly knew matter" means I directly knew matter as the truth of suffering. Thus in all terms the meaning should be understood by way of the four truths alone. "From the origin of nutriment": here, edible food together with desire and lust is called nutriment. "Practising" means they are practising from morality onwards up to the path of arahantship. "Gain a foothold" means they become established. Having thus spoken of the plane of the trainee, now, speaking of the plane of one beyond training, he said beginning with "But whatever, monks." "Well liberated" means well liberated through the liberation of the fruition of arahantship. "Consummate ones" means complete ones who have accomplished all tasks. "For

them there is no round of rebirths to be declared" means whatever remaining round of rebirths by which they might be declared, that round of rebirths does not exist for them to be declared. Or, "round of rebirths" means cause; there is no cause for declaration. By this much the section on the plane of one beyond training has been spoken of. The fourth.

5. Commentary on the Discourse on the Seven States

57. In the fifth, "skilled in seven bases" means skilful in seven instances. "One who has lived the holy life" means one who has completed the dwelling in the holy life. "The highest person" means the most excellent person. The remainder here should be understood by the method already stated. But this discourse should be understood as both abundantly delightful and enticing. Just as a king, victorious in battle, having placed the warriors who were victorious in battle in a high position, shows them honour. Why? Thinking "Having seen the honour shown to them, the rest too will think to become courageous," just so the Blessed One, having fulfilled the perfections for an immeasurable time, having achieved victory over the defilements and Māra at the great terrace of enlightenment, having attained omniscience, having sat down at the great monastery of Jetavana in Sāvattthī, teaching this discourse, having raised up those who have eliminated the mental corruptions, praised and extolled them. Why? Thinking "Thus the remaining learners will think that the fruition of arahantship should be attained." Thus this discourse should be understood as abundantly delightful because of having raised up and praised those who have eliminated the mental corruptions, and as enticing because of enticing the learners.

"Thus, monks, a monk is skilled in seven bases" - by this much, even though having concluded the teaching here by way of reviewing the path and fruition, again "And how, monks, is a monk one who investigates in three ways" - this was stated in order to show the constant abiding of one who has eliminated the mental corruptions thus: "The object in which one who has eliminated the mental corruptions dwells with constant abiding, that is not a being or a person, but is merely an element and so on," and also to show the practice by which one has arrived thus: "Having done the work in these phenomena, this one has arrived." Therein, "investigates according to elements" means he sees, looks at, by way of the intrinsic nature of elements. The same method applies to the remaining two terms as well. The fifth.

6. Commentary on the Discourse on the Perfectly Enlightened One

58. In the sixth, "what is the disparity" means what is the additional exertion. "Of the unarisen" - for the Perfectly Enlightened One Kassapa produced this path; in between, no other Teacher was able to produce it; thus the Blessed One is called the producer of the unarisen path. For in the Simile of the City, the ancient path arose in places not trodden; here, in the sense of not occurring, it is called the unarisen path. "Of the unproduced" is a synonym for that very thing. "Of the undeclared" means of what has not been spoken. "He knows the path" - thus he is the knower of the path. "He made the path known and obvious" - thus he is the expert in the path. "Skilled in the path and the non-path" - thus he is skilled in the path. "Following the path" means those who follow the path. "Having become endowed with it afterwards" means I went first, the disciples became endowed with it afterwards. The sixth.

7. Commentary on the Discourse on the Characteristic of Non-Self

59. In the seventh, "the group of five" means the five persons who were former attendants, beginning with the Elder Koṇḍañña. "Addressed" means beginning from the turning of the wheel of the Teaching on the full-moon day of Āsāḷha, when they had been gradually established in the fruition of stream-entry, thinking "Now I shall expound to them the Teaching for the elimination of mental corruptions," he addressed them on the fifth of the fortnight. "Said this" means he spoke this Discourse on the Characteristic of Non-self, proceeding in the manner beginning with "Materiality, monks, is non-self." Therein, "non-self" means non-self for the four reasons stated previously. "What do you think, monks" - why was this begun? By this much of the passage, only the characteristic of non-self was spoken of, not the characteristics of impermanence and suffering. It should be understood that this was begun in order to show those and, having combined them, to show all three characteristics. "Therefore" means because these five aggregates are impermanent, suffering, and non-self, therefore. The detailed discussion regarding "whatever materiality" and so on is stated in the Visuddhimagga in the description of the aggregates in the section on the development of wisdom. The remainder should be understood in accordance with what was stated everywhere. But in this discourse, only the characteristic of non-self is spoken of. The seventh.

8. Explanation of the Discourse to Mahāli

60. In the eighth, "exclusively painful" and so on are in the manner already stated in the Dhātusaṃyutta. The eighth.

9. Commentary on the Discourse on Being Ablaze

61. In the ninth, "blazing" means blazing, burning with the eleven fires. Thus in both these discourses, only the characteristic of suffering has been spoken of. The ninth.

10. Commentary on the Discourse on the Range of Language

62. In the tenth, "ranges of language" means languages themselves are ranges of language; or alternatively, languages and, because they are paths for the meanings to be cognised by means of language, they are also paths - thus "ranges of language." The same method applies to the remaining two terms as well. All three of these should be understood as mutual synonyms only. "Unmixed" means not abandoned, not discarded by saying "what is the use of these?" "Unmixed before" means not abandoned even in the past. "Are not being mixed" means even at present they are not discarded saying "what is the use of these?" "Will not be mixed" means they will not be discarded even in the future. "Not rejected" means not warded off. "Past" means having gone beyond its own intrinsic nature, or merely beyond dissolution. "Ceased" means without having transferred to another place, ceased and subsided right there. "Changed" means having undergone change, perished. "Unborn" means unarisen. "Not yet manifest" means not become evident.

"Ukkalā" means inhabitants of the Ukkalā country. "Vassabhañña" means Vassa and Bhañña. For both of them were holders of fundamental wrong views. Regarding "proponents of noncausality" and so on: they are proponents of noncausality because of having grasped "there is no cause, there is no condition." They are proponents of the inefficacy of action because of having grasped "for one who acts, no evil is done." They are proponents of nihilism because of having grasped "there is not what is

given" and so on. Therein, these are two persons and three views - does each one have one and a half? It is not so; but just as one monk produces all four meditative absorptions in succession, so here each one should be understood as having produced all three views. For one who again and again adverts to, brings up, delights in, and relishes "there is no cause, there is no condition," it becomes as if a seeing of the path. He enters the fixed course of the wrong path; he is called "one who is utterly dark." But just as with the view of noncausality, so too in these instances "for one who acts, no evil is done" and "there is not what is given," one enters the fixed course of the wrong path.

"They did not think it should be censured and protested against" - here, one who says "that which is called past, this is not past, this would be future or present" censures. Having shown the fault therein, one who says "what is the use of this censured thing?" Protests. But these ranges of language, even those utterly dark holders of wrong views did not think should be censured or protested against. Rather, they spoke of the past as just the past, the future as just the future, the present as just the present. "Because of fear of blame, insult, anger, and reproof" means through fear of blame from the wise, through fear of insult, through fear of attribution of fault, and through fear of reproof. Thus in this discourse, the concept of the aggregates of the four planes has been spoken of. The tenth.

The Chapter on Involvement is the sixth.

7. The Chapter on the Worthy Ones

1. Commentary on the Discourse on Clinging

63. In the first of the Worthy Ones Chapter, "clinging" means grasping by way of craving, conceit, and wrong view. "Bound by Māra" means one is called bound by Māra's snare. "Released from the Evil One" means one is called released from the Evil One's snare. The first.

2. Commentary on the Discourse on Imagining

64. In the second, "imagining" means imagining through the imaginations of craving, conceit, and view. The second.

3. Commentary on the Discourse on Delighting In

65. In the third, "delighting in" means delighting in just by way of delight through craving, conceit, and view. The third.

4-5. Commentary on the Impermanence Sutta and Others

66-68. In the fourth, "desire" means desire as craving. The same method applies to the fifth and sixth as well. The fourth and so on.

7. Commentary on the Discourse on What Does Not Belong to a Self

69. In the seventh, "not belonging to a self" means not one's own property, empty in the sense of not being one's own requisite - this is the meaning. The seventh.

8-10. Commentary on the Discourse on What is Enticing and Established and So On

70-72. In the eighth, "established in enticement" means established in an enticing manner, the meaning is: standing by way of being a condition for lust. The ninth and tenth should be understood in the manner already stated in the Rāhula Connected Discourses. The eighth and so on.

The Chapter on Worthy Ones is the seventh.

8. The Chapter on Being Devoured

1-3. Commentary on the Discourse on Gratification and So On

73-75. In the first three discourses of the Khajjaniya Chapter, only the four truths are spoken of. The first and so on.

4. Commentary on the Arahanta Discourse

76. In the fourth, "as far as there are abodes of beings, monks" means monks, however many abodes of beings there are. "As far as the highest existence" means however much there is called the highest existence. "These are the highest, these are the foremost" means these are become the highest and become the foremost. "That is to say, the Worthy Ones" means those who are called Worthy Ones. This discourse too should be understood by the former method as both abundantly delightful and enticing.

"He further said this" means he spoke this statement beginning with "Happy indeed are the Worthy Ones" in verses that illuminate that very meaning and illuminate the distinctive meaning. Therein, "happy" means made happy by the happiness of meditative absorption, the happiness of the path, and the happiness of fruition.

"Craving is not found in them" means the craving that generates the suffering of the realms of misery is not found in them. Thus they are happy just through the absence of this too, which is rooted in craving. "The conceit 'I am' is cut off" means the ninefold conceit 'I am' is cut off by the path of arahantship. "The net of delusion is burst" means the net of ignorance is split by knowledge.

"Without longing" means arahantship, which is the abandoning of craving, termed longing. "Untainted" means not smeared with the smearing of craving and wrong view. "Become supreme" means become foremost. "Having fully understood" means having fully understood with three full understandings. "Living in the domain of the seven good qualities" means faith, shame, moral fear, great learning, putting forth strenuous energy, establishment of mindfulness, and wisdom - these seven good qualities are the resort of these, thus they are "living in the domain of the seven good qualities."

"Accomplished with the seven jewels" means endowed with the seven jewels of the factors of enlightenment. "Wander about" means even the mundane public wander about. Here, however, the fearless conduct of those who have eliminated the mental corruptions is what is taken. Therefore he said "having abandoned fear and dread." Therein, fear is fear itself; dread is powerful fear. "Accomplished with the ten factors" means endowed with the ten factors of one beyond training. "Great elephants" means great elephants for four reasons. "Concentrated" means concentrated through access and absorption. "Craving is not found in them" means even the craving that makes

one a slave, spoken of thus: "The world is deficient, unsatisfied, a slave of craving, great king, by that Blessed One" - that too does not exist in them. By this he shows the state of freedom of those who have eliminated the mental corruptions.

"The knowledge of one beyond training" means the knowledge of the fruition of arahantship. "This is the final body" means this is the last individual existence. "That which is the core of the holy life" means the core is the fruition. "In that they are not dependent on others" means in that noble fruition, they do not rely on another; they stand having penetrated it by direct experience itself. "They do not waver in discriminations" means they do not waver in the three portions of conceit. "The plane of the tamed" means arahantship. "Victorious" means they stand having conquered lust and so on.

Regarding "above" and so on: "above" is called the top of the head, "below" the sole of the foot, "across" the middle. Or "above" is the past, "below" the future, "across" the present. Or "above" is called the heavenly world, "below" the realm of misery, "across" the human world. "Delight is not found in them" means in these places, or in brief, in the aggregates of the past, future and present, there is no craving in them. Here the absence of craving that is the root of the round of rebirths has been shown. "Buddhas" means Buddhas because of having awakened to the four truths.

Now here is the combination of the lion's roars - "We are happy with the bliss of liberation, craving that generates suffering has been abandoned by us, the five aggregates are fully understood, both the craving that enslaves and the craving that is the root of the round of rebirths have been abandoned, we are unsurpassed, matchless, Buddhas because of having awakened to the four truths" - standing on the back of existence, those who have eliminated the mental corruptions roar the lion's roar reckoned as the fearless roar. The fourth.

5. Commentary on the Second Arahanta Discourse

77. The fifth was spoken without verses, having been made purely concise, according to the disposition of those who awaken when spoken of thus. The fifth.

6. Commentary on the Sīha Discourse

78. In the sixth, "a lion" - there are four lions: the grass lion, the dark lion, the tawny lion, and the maned lion. Among these, the grass lion is similar to a dove-coloured cow and feeds on grass. The dark lion is similar to a dark cow and also feeds on grass. The tawny lion is similar to a cow the colour of a withered leaf and feeds on meat. The maned lion is endowed with a face as if plastered with lac-colouring, with the tips of the toes and with the four edges of the paws; from its head onwards, as if made with a lac brush, three lines go along the middle of the back and, having reached between the thighs, stand turning to the right; on its shoulders, the mass of mane is like a wrapping of a blanket worth a hundred thousand; the remaining parts are pure, the colour of rice flour, conch-shell powder, and cotton. Among these four lions, this maned lion is what is intended here.

"King of beasts" means the king of the herd of beasts. "From his dwelling place" means it is said that he goes out from his residence, from a golden cave or from a cave of silver, crystal, or red arsenic. When going out, he goes out for four reasons: either oppressed by darkness, for the sake of light; or oppressed by the need for

excrement and urine, for the sake of discharging them; or oppressed by hunger, for the sake of his food resort; or oppressed by sexual desire, for the sake of indulging in sexual intercourse. Here, however, what is intended is that he has gone out for the sake of his food resort.

"Stretches himself" means on a golden surface or on one of the surfaces of silver, crystal, or red arsenic, having placed the two hind paws evenly, having stretched out the front paws forward, having drawn forward the hind part of the body, having brought forward the front part, having lowered the back, having raised the neck, as if making the sound of a thunderbolt, having struck the nostrils, shaking off the dust clinging to the body, he stretches himself. And on the stretching ground, like a young calf, he runs to and fro. And as he runs, his body appears like a firebrand whirling about in the darkness.

"Surveys" - why does he survey? Out of compassion for others. It is said that when he roars the lion's roar, creatures such as elephants, elk, and buffaloes roaming in uneven places such as precipices and pits fall into precipices and pits; out of compassion for them, he surveys. But does this one of cruel deeds, this eater of others' flesh, actually have compassion? Yes, there is. Thus indeed he thinks "What is the use of many being killed?" Even for the sake of his own food resort, he does not seize small creatures; thus he shows compassion. And this has been said: "Let me not bring destruction to small creatures gone to uneven places."

"Roars the lion's roar" means first he roars the fearless roar three times. And when he stands on the stretching ground and roars, the sound makes a single reverberation throughout a region of three yojanas all around; having heard that reverberation of his, the groups of bipeds and quadrupeds within three yojanas are unable to remain in their places. "Departs for his food resort" means he goes for the sake of food. How? For standing on the stretching ground, springing to the right or to the left, he covers a distance of one usabha; springing upwards, he springs four or even eight usabhas; springing straight ahead on level ground, he springs a distance of sixteen or even twenty usabhas; springing from dry ground or from a mountain, he springs a distance of sixty or even eighty usabhas; seeing a tree or a mountain on the way and avoiding it, to the left or to the right, he moves aside even one usabha. But having roared the lion's roar for the third time, together with that very roar he appears at a place three yojanas away. Having gone three yojanas and having turned back and stood still, he himself hears the echo of his own roar. Thus he departs with such swift speed.

"For the most part" means mostly. "Fear, anxiety, and terror" - all are names for mental terror itself. For having heard the sound of a lion, many beings are afraid; few are not afraid. But who are they? A similar lion, a thoroughbred elephant, a thoroughbred horse, a thoroughbred bull, a thoroughbred person, and one who has eliminated the mental corruptions. But why are they not afraid? A similar lion, by name, is not afraid thinking "I am equal in birth, clan, family, and valour"; thoroughbred elephants and so on are not afraid because of the strength of their own identity view; one who has eliminated the mental corruptions is not afraid because of having eliminated identity view.

"Those dwelling in holes" means those sleeping in holes, hole-dwellers such as snakes, mongooses, iguanas, and so on. "Those dwelling in water" means water-dwellers such as fish, turtles, and so on. "Those dwelling in the forest" means forest-dwellers such as elephants, horses, elks, deer, and so on. "Enter" means thinking "Now he will come and seize us," they enter while merely looking at the path. "Firm" means strong. "Thongs" means leather ropes. In "of great supernormal power" and so on: the state of great supernormal power should be understood by virtue of standing on the stretching ground and leaping the distance of one usabha to the right side and so on, and leaping straight ahead twenty usabhas and so on; the state of being influential should be understood by virtue of being the lord over the remaining animals; the state of great majesty should be understood by virtue of those who flee having heard the sound all around for three yojanas.

"Just so" - the Blessed One spoke of himself in such and such a way in those various discourses. In this discourse "Lion, monks, is a designation for the Truth-finder, the Worthy One, the Perfectly Enlightened One," to begin with, he spoke of himself as similar to a lion. In this one "Physician, surgeon, Sunakkhatta, is a designation for the Truth-finder," as similar to a physician. In this one "Brahmin, monks, is a designation for the Truth-finder," as similar to a brahmin. In this one "The man who knows the road well, Tissa, is a designation for the Truth-finder," as similar to a man who points out the way. In this one "I am a king, Selā," as similar to a king. But in this discourse "Lion is a designation for the Truth-finder," making himself similar to a lion alone, speaking thus, he said this.

Herein this is the similarity - Just as the lion's time of dwelling in golden caves and so on, so should be seen the time of dwelling in the three mansions of the Truth-finder who, having made his resolution at the feet of Dīpaṅkara, having fulfilled the perfections for an immeasurable time, in his final existence, having caused the ten-thousandfold world system to quake by the taking of conception and by the emergence from his mother's womb, following growth, experiencing success similar to divine success. Just as the lion's time of going out from the golden cave and so on, so is the time of the Truth-finder's giving of the acknowledgment to the king, from the time of going forth at the age of twenty-nine through the opened door, having mounted Kaṇḍaka, with Channa as companion, having gone forth, having crossed over three kingdoms, having put on the ochre robes given by Brahmā on the bank of the river Anomā, on the seventh day after going forth having gone to Rājagaha, having walked for almsfood there, having finished his meal duty on the slope of Mount Paṇḍava, up to having attained perfect enlightenment, for the purpose of coming first to the country of Magadha.

Just as the lion's time of stretching, so should be understood the time of the Truth-finder who had given the acknowledgment, beginning with the approach to Āḷāra Kālāma, up to the time of partaking of the milk-rice given by Sujātā in forty-nine portions. Just as the lion's shaking of its mane, so should be understood the quaking of the ten-thousandfold world system by the power of that, when, in the evening time, having taken eight handfuls of grass given by a brahmin, being praised by the deities of the ten-thousand world-circles, being venerated with scents and so on, having circumambulated the Bodhi tree three times, having ascended the ground of enlightenment, having spread a grass mat on the spot fourteen cubits in height,

having determined the fourfold energy, seated, at that very moment having scattered the forces of Māra, having purified the three true knowledges in the three watches, churning the great ocean of dependent origination in forward and reverse order with the churning of paired knowledge, when the knowledge of omniscience was penetrated.

Just as the lion's surveying of the four directions, so is the surveying of the group of five for the purpose of expounding the Teaching, of one who had penetrated the knowledge of omniscience, having dwelt for seven weeks at the ground of enlightenment, having partaken of the food of honey-cakes, having accepted the request of the Great Brahmā for the proclamation of the Teaching at the foot of the goatherd's banyan tree, while dwelling there, on the eleventh day, towards the break of dawn thinking "Tomorrow will be the full moon of Āsāḷha," "To whom indeed should I first expound the Teaching?" Having known the deceased state of Āḷāra and Udaka, the surveying of the group of five for the purpose of expounding the Teaching should be seen. Just as the lion's time of going three yojanas for the purpose of foraging, so is the time of going the eighteen-yojana road of one who, having taken his own bowl and robes, thinking "I shall set in motion the wheel of the Teaching for the group of five," having risen from the goatherd's banyan tree after the meal.

Just as the time of the lion's roar, so should be understood the time of the Truth-finder's setting in motion the wheel of the Teaching, having gone the eighteen-yojana road, having convinced the group of five, seated on the unshakeable cross-legged seat, surrounded by the host of gods gathered together from ten thousand world-circles, by the method beginning with "These two extremes, monks, should not be cultivated by one who has gone forth." And while this passage was being taught, the sound of the Teaching of the Truth-finder-lion, taking in Avīci below and the summit of existence above, covered the ten-thousandfold world system. Just as the time of small creatures experiencing terror at the lion's sound, so should be understood the time of the arising of knowledge-terror among the long-lived deities, when the Truth-finder, having explained the three characteristics, having analysed the four truths in sixteen aspects and sixty thousand methods, was expounding the Teaching.

"When" means at whatever time. "Truth-finder": the Blessed One is a Truth-finder for eight reasons - He who has thus come is a Truth-finder; he who has thus gone is a Truth-finder; he who has arrived at the true characteristic is a Truth-finder; he who has fully awakened to the true phenomena as they really are is a Truth-finder; by his true seeing he is a Truth-finder; by his true speaking he is a Truth-finder; by his true acting he is a Truth-finder. In the sense of overcoming he is a Truth-finder. Their detail has been stated in the commentary on the Brahmajāla and also in the commentary on the Mūlapariyāya itself. "In the world" means in the world of beings. "Arises" means from the resolution onwards up to the seat of enlightenment or up to the path knowledge of arahantship, he is called "arising"; but when the fruition of arahantship has been attained, he is called "arisen." "The Worthy One, the Perfectly Enlightened One" and so on are expanded in the Visuddhimagga in the description of the recollection of the Buddha.

"Such is matter" means this is matter, this much is matter, there is no matter beyond this. By this much, in terms of intrinsic nature, in terms of function, in terms of limit, in terms of delimitation, in terms of defining - as far as the four primary elements and

the materiality derived from the four primary elements, all that has been shown. "Such is the origin of matter" means this is called the origin of matter. For by this much, all beginning with "the origin of nutriment is the origin of matter" has been shown. "Such is the passing away of matter" means this is the passing away of matter. By this too, all beginning with "from the cessation of nutriment is the cessation of matter" has been shown. In "such is feeling" and so on too, the same method applies.

"Beautiful" means beautiful in bodily complexion. "Having heard the proclamation of the Teaching" means having heard this proclamation of the Teaching of the Truth-finder adorned with fifty characteristics regarding the five aggregates. "For the most part" - whom does this set aside here? The noble disciple gods. For because of their state of having eliminated the mental corruptions, even the fear of mental fright does not arise, nor does the spiritual urgency of knowledge, because of having attained what is to be attained through thorough striving by one who is spiritually stirred. But for the other gods, when attending to impermanence thinking "This is fear, monks," even the fear of mental fright arises, and at the time of strong insight, the fear of knowledge also arises. "Friend" - this is merely a form of polite address in the Teaching. "Included in identity" means included in the five aggregates. Thus, when the Perfectly Enlightened One expounds the Teaching having shown the fault of the round of rebirths to them and having made it pertaining to the three characteristics, what is called the fear of knowledge enters.

"Having directly known" means having known. "The wheel of the Teaching" means both the knowledge of penetration and the knowledge of the Teaching. The knowledge of penetration is that knowledge by which, seated on the seat of enlightenment, he penetrated the four truths in sixteen aspects and sixty thousand methods. The knowledge of the Teaching is that knowledge by which he set in motion the wheel of the Teaching with three rounds and twelve aspects. Both of those are indeed knowledge born in the breast of the One of Ten Powers. Among those, here the knowledge of the Teaching should be taken. And he is called "setting it in motion" until the fruition of stream-entry arises for the Elder Aññāsikoṇḍañña together with eighteen crores of brahmā gods. When that has arisen, it should be understood as being called "set in motion." "Without equal" means devoid of a comparable person. "Famous" means accomplished in retinue. "Such a one" means of one who is alike in gain and loss and so on. The sixth.

7. Commentary on the Khajjanīya Discourse

79. In the seventh, "past lives" - this was not said with reference to recollection by means of direct knowledge, but this was said with reference to ascetics and brahmins who recollect past lives by means of insight. Therefore he said - "All of them recollect the five aggregates of clinging, or one or other of them." For indeed, for one recollecting by means of direct knowledge, aggregates, aggregates of clinging, things connected with aggregates, and concepts all become objects. "One recollects just matter" - for one recollecting thus does not recollect any other being or person, but recollects just the aggregate of matter that has ceased in the past. The same method applies to feeling and so on as well. The section on emptiness is finished.

Now, in order to show the characteristic of emptiness, he said beginning with "And why, monks, do you say 'matter'?" Just as a man searching for a lost ox, even having seen a red or black bull moving among a herd of cattle, is not able by just that much alone to make the conclusion "This is my ox." Why? Because of the existence of others similar to it. But having seen on a part of its body a mark such as a sword or spear mark, the conclusion arises "This one belongs to me." Just so, even when emptiness has been spoken of, as long as the characteristic of emptiness is not spoken of, it remains as if unspoken; but when the characteristic has been spoken of, it is called spoken. For emptiness is like the ox, the characteristic of emptiness is like the mark of the ox. Just as when the mark of the ox has not been observed, the ox has not been well observed, but when that has been observed, it is called observed; just so, when the characteristic of emptiness has not been spoken of, emptiness remains as if unspoken, but when that has been spoken of, it is called spoken - thus, in order to show the characteristic of emptiness, he said beginning with "And why, monks, do you say 'matter'?"

Therein, "why" is a question about the reason; the meaning is: for what reason do you say 'matter,' for what reason is this called 'matter'? In "because it is transformed" - here "because" is the indication of the reason; the meaning is: because it is transformed, therefore it is called 'matter.' "Is transformed" means is agitated, is struck, is afflicted, is broken - this is the meaning. In the passage beginning with "it is transformed by cold too" - first, the transformation by cold is obvious in the inter-world hells. For between every three world-circles there is one inter-world hell each, measuring eight thousand yojanas. In which there is neither earth below nor the light of the moon, sun, lamps, or gems above - perpetual darkness. The individual existence of beings born there is three leagues in extent; they, like bats, having clung with long and broad claws to the foot of the mountain, hang head downward. When, creeping along, they have come within arm's reach of one another, then thinking "We have found food" - Striving there, they turn upside down and fall into the world-sustaining water; even when the wind strikes, they break off like madhuka fruits and fall into the water; as soon as they have fallen, they dissolve in the extremely alkaline water, sizzling like a lump of flour dropped into hot oil. Thus the transformation by cold is obvious in the inter-world hells. In the Mahimsaka country and other regions where it is cold with snowfall too, this is equally obvious. For there, beings with bodies broken by cold even reach the destruction of life.

The transformation by heat is obvious in the great Avīci hell. The transformation by hunger is obvious in the sphere of ghosts and also in times of famine. The transformation by thirst is obvious among the Kālakañjika demons and others. It is said that one Kālakañjika demon, being unable to endure thirst, descended into the great Ganges, a yojana in depth and breadth; at every place he went, the water was cut off, smoke rose up, and it became like the time of walking on a heated flat rock. Having heard the sound of water, while wandering here and there, the night became light. Then, right early, about thirty alms-gathering monks going on the alms round, having seen him, asked "Who are you by name, good person?" They asked. "I am a ghost, venerable sir." "What are you seeking?" "Drinking water, venerable sir." "This Ganges is full, do you not see it?" "It is not suitable for me, venerable sir." "If so, lie down on the bank of the Ganges; we shall pour drinking water into your mouth." He lay down on his back on the sandy bank. The monks, having taken out about thirty

bowls, having brought water, poured it into his mouth. While they were thus doing, the time drew near. Then they said "It is time for our alms round, good person; have you obtained even a measure of gratification?" The ghost said "If, venerable sir, from the water poured by about thirty noble ones with thirty bowls, even half a pasata has gone down my throat, may there be no release from my ghost existence." Thus the transformation by thirst is obvious in the sphere of ghosts.

The transformation by gadflies and so on is obvious in places abounding in gadflies, flies, and so on. Here, "gadflies" means tawny flies. "Mosquitoes" means just mosquitoes. "Wind" should be understood by way of belly-wind, back-wind, and so on. For in the body, a wind disease having arisen, breaks the hands, feet, back, and so on, makes one one-eyed, makes one humpbacked, makes one a cripple. "Sun" means the heat of the sun. The transformation by that is obvious in desert wildernesses and so on. A certain woman, it is said, having fallen behind the caravan at night in the desert wilderness, by day when the sun was rising, being unable to place her feet on the sand which was being heated, having lowered a basket from her head, stepped on it. Gradually, being unable to stand on the basket because of its being scorched by the heat, having placed a cloth on top of it, she stepped on it. When that too was heated, having laid her little son held on her hip face downward, having stepped on him even as he was crying, together with him in that very place she died from being scorched by the heat.

"Serpents" means whatever beings of the long kind move along creeping. The transformation by their contact should be understood by way of those bitten by venomous snakes and so on. Thus by the Blessed One, of those two characteristics of phenomena by way of the common and the separate, among them the separate characteristic of the aggregate of matter has first been shown. For this belongs to the aggregate of matter only, not to feeling and so on; therefore it is called the separate characteristic. But the characteristic of impermanence, suffering, and non-self applies to feeling and so on as well; therefore that is called the common characteristic.

In "And why, monks, do you say 'feeling'?" and so on, what is similar to the preceding should be understood by the method already stated. But what is dissimilar to the preceding, here is the elucidation of that - "It feels pleasure" means it feels, experiences, a pleasant object. The same method applies to the two terms that follow as well. But how has this object become what is called pleasant, painful, and neither-unpleasant-nor-pleasant? Because of the conditions for pleasure and so on. And this meaning has come just in the Mahāli Sutta thus: "Because, Mahāli, matter is pleasant, affected with pleasure, overwhelmed by pleasure." "It feels" - here, it is feeling alone that feels, not another being or person. For feeling has the characteristic of being felt; therefore, dependent on the sense-base and object, it is feeling alone that feels. Thus here the Blessed One showed the separate characteristic alone of feeling, having analysed it.

"It perceives blue" means having done the preliminary work on a blue flower or a cloth, reaching either access or absorption, one perceives. For this perception is applicable as preliminary-work perception, access perception, and absorption perception; the arising perception "blue, blue" is also applicable indeed. The same method applies for yellow and so on as well. Here too the Blessed One showed the separate characteristic alone of perception, which has the characteristic of

perceiving, having analysed it.

"They construct matter as conditioned for the state of matter" means just as one cooks rice gruel itself for the purpose of rice gruel, cake itself for the purpose of cake, so matter itself - which has obtained the name "conditioned" because of being produced by conditions having come together - for the state of matter, in such a way that it becomes what is called conditioned matter, for that state, for the state of matter, it constructs, strives, combines, produces - this is the meaning. The same method applies to feeling and so on as well. Here, however, this is the summary - It constructs, produces, the matter arising together with itself and the associated phenomena such as feeling and so on. Here too the Blessed One showed the separate characteristic alone of activities, which have the characteristic of volition, having analysed it.

"It cognises sour" means it cognises the sourness of mangoes, hog plums, citrons, and so on as "sour." The same method applies in all terms. But here, "bitter" means of many kinds such as margosa, snake-gourd, and so on; "pungent" means of many kinds such as long pepper, black pepper, and so on. "Sweet" means of many kinds such as ghee, molasses, and so on. "Alkaline" means of many kinds such as brinjal, coconut, four-sided creeper, cane sprouts, and so on. "Non-alkaline" means whatever kind of fruit, or leaves mixed with curry leaves and so on. "Salty" means of many kinds such as salted rice gruel, salted fish, salted food, and so on. "Unsalty" means of many kinds such as unsalted rice gruel, unsalted fish, unsalted food, and so on.

"Therefore it is called consciousness" means because it knows this classification of sour and so on by way of the mutually distinguished nature of sourness and so on, therefore it is called consciousness. Thus here too the Blessed One showed only the separate characteristic of consciousness, which has cognition as its characteristic, by analysing it.

But because perception is obvious by way of grasping the appearance and shape of the object, therefore it was analysed at the eye-door. Because even without appearance and shape, consciousness is obvious by way of grasping the separate distinctions of the object, therefore it was analysed at the tongue-door. But for the purpose of discerning the intrinsic nature of these - perception, consciousness, and wisdom - without confusion, the distinctions here in "perceives," "cognises," and "understands" should be known. Therein, the distinction is merely in the prefix, but the term "knows" is without distinction. Even of that, the distinction should be known in the sense of knowing. For perception is merely the perceiving of the object by way of blue and so on; it is not able to cause the attainment of the penetration of characteristics as "impermanent, suffering, non-self." Consciousness both knows the object by way of blue and so on, and causes the attainment of the penetration of characteristics by way of impermanence and so on, but having striven, it is not able to cause the attainment of the manifestation of the path. Wisdom knows the object by way of blue and so on, also causes the attainment of the penetration of characteristics by way of impermanence and so on, and having striven, also causes the attainment of the manifestation of the path.

For just as when a heap of coins has been made on a money-changer's board, and three persons - a child of undeveloped intelligence, a villager, and a master money-changer - stand looking on, the child of undeveloped intelligence knows only the

variegated, decorated, square, round, and other nature of the coins, but does not know "This is a valuable thing for the use and enjoyment of human beings." The villager knows both the variegated and other nature, and the nature of being a valuable thing authorised for the use and enjoyment of human beings, but does not know "This one is counterfeit, this one is genuine, this one is half-alloy, this one is smooth." The master money-changer knows the variegated and other nature, the nature of being an authorised valuable, and the counterfeit and other nature. And knowing, he knows it by having seen its appearance, by having heard its sound, by having smelled its odour, by having tasted its flavour, and by having weighed its heaviness and lightness with the hand; he knows "It was made in such and such a village," and "It was made in such and such a market town, in such and such a city, in the shadow of such and such a mountain, on the bank of such and such a river," and "It was made by such and such a master." Just so, perception, like the seeing of coins by the child of undeveloped intelligence, knows only the mere object by way of blue and so on. Consciousness, like the seeing of coins by the villager, both knows the object by way of blue and so on, and also causes the attainment of the penetration of characteristics by way of impermanence and so on. Wisdom, like the seeing of coins by the master money-changer, both knows the object by way of blue and so on, also causes the attainment of the penetration of characteristics by way of impermanence and so on, and having striven, also causes the attainment of the manifestation of the path.

But that distinction among them is difficult to understand. Therefore the Venerable Nāgasena said -

"Something difficult, great king, has been done by the Blessed One." "What, venerable sir, Nāgasena, has been done by the Blessed One that is difficult?" "Something difficult, great king, has been done by the Blessed One: the defining of these immaterial mental states of consciousness and mental factors occurring with a single object has been declared - 'This is contact, this is feeling, this is perception, this is volition, this is consciousness.'"

For just as if sesame oil, mustard oil, madhuka oil, castor oil, and fat oil - these five oils were put into one jar and churned for a day with twin churning sticks, and then the separate extraction of each one - "This is sesame oil, this is mustard oil" - is indeed difficult to do, this is more difficult than that. But the Blessed One, because of having thoroughly penetrated omniscient knowledge, the lord of the Teaching, the king of the Teaching, made the defining of these immaterial mental states occurring with a single object. This meaning should also be understood by the separate extraction of water at the place where five great rivers have entered the ocean - "This is the water of the Ganges, this is the water of the Yamunā."

Thus, having spoken of the characteristic of non-self by two sections - emptiness by the first section, and the characteristic of emptiness by the second - now, in order to show the characteristic of suffering, he said beginning with "Therein, monks." Therein, "I am being consumed" - matter does not eat by tearing and tearing like a dog eats meat; but just as one clothed in a soiled garment, with reference to the oppression on that account, says "The garment is eating me," so too this, producing oppression, is called "eating" - this should be understood. "Is practising" means

making morality the starting point, one is practising up to the path of arahantship. But whoever here is one of strong knowledge, sharp intelligence, superior in knowledge, a practitioner of meditation, striving on the ground of striving, pierced by a stump or a thorn, struck by a weapon, or seized and being devoured by tigers and so on, having made that feeling negligible, contemplating the root meditation subject, attains arahantship itself - this one is called one practising for disenchantment, dispassion, and cessation of feeling, like the Elder Pītamalla, like the Elder Mahātissa the householder's son, like a certain monk among about thirty monks in the Vattani forest who lay in the tiger's jaws, and like the elder pierced by a thorn.

It is said that among twelve monks who, having struck the bell, were devoting themselves to striving in the forest, one, just when the sun had set, having struck the bell, having descended to the walking path, while walking up and down, sweeping across, stepped on a thorn concealed by grass. The thorn came out through the back of the foot. Feeling proceeded as if pierced through by a heated ploughshare. The Elder thought - "Shall I pull out this thorn, or shall it be the thorn that has pierced and remains by nature?" He had this thought - "Because of being pierced by this thorn, there is no fear whatsoever in hell and so on; it is just the thorn that has pierced and remains by nature." He, having made that feeling negligible, having walked up and down the whole night, when the night became light, gave a signal to another. He, having come, asked "What is it, venerable sir?" "I have been pierced by a thorn, friend." "At what time, venerable sir?" "In the evening itself, friend." "Why did you not summon us? Having pulled out the thorn, we could have poured oil there too." "We were striving to pull out just the thorn that has pierced and remains by nature, friend." "Were you able, venerable sir, to pull it out?" "To a certain extent, friend, it has been pulled out by me." The remaining stories were explained in detail in the exposition of the Satipaṭṭhāna Sutta in the commentaries on the Dīgha and Majjhima.

"What do you think, monks" - why was this begun? In this section, only the characteristic of suffering was spoken of, not the characteristic of impermanence. To show that, this was begun. It was also begun to show the three characteristics having combined them together. "Diminishes, does not accumulate" means he destroys the round of rebirths, and does not at all accumulate. "Abandons, does not cling" means he gives up that very thing, does not grasp. "Scatters, does not heap up" means he disperses, does not combine together. "Extinguishes, does not kindle" means he quenches, does not set ablaze.

"Seeing thus, monks" - why was this begun? It was begun thinking "I shall show the great one who has eliminated the mental corruptions, who stands having destroyed the round of rebirths." Or, by this much of the passage, insight was spoken of; now, in order to show the four paths together with insight, this was begun. Or else, by this much of the passage, the first path was spoken of; now, in order to show the three paths together with insight, this was begun. Or, by this much of the passage, three paths were spoken of; now, in order to show the path of arahantship together with insight too, this was begun indeed.

"With Pajāpati" means together with Pajāpati, the king of the gods. "Venerate from afar" means they venerate from a distance; they venerate even one standing far away, just as the Venerable Nīta Thera.

The Elder, it is said, having gone forth from a family of flower-removers, having attained arahantship at the very hall of tonsure, thought - "I have gone forth this very day, and this very day the task of my going forth has reached its summit. I shall fulfil the great noble lineage practice adorned with contentment with the four requisites and delight in meditation." He, having entered Sāvatthī for the purpose of rag robes, went about seeking a piece of cloth. Then a certain Great Brahmā, having emerged from a meditative attainment, looking upon the path of humans, having seen the Elder - "Having gone forth this very day, having attained arahantship at the very hall of tonsure, he seeks a piece of cloth to fulfil the great noble lineage practice" - raising joined palms, paying homage, he stood. Another Great Brahmā, having seen him, asked "Whom do you venerate?" He asked. "I venerate the Elder Nīta." Why? "Having gone forth this very day, having attained arahantship at the very hall of tonsure, he seeks a piece of cloth to fulfil the great noble lineage practice." He too stood paying homage to him. Then another, then another - seven hundred Great Brahmās stood paying homage. Therefore it was said -

"Those seven hundred lofty deities,
Having departed from the palaces of Brahmā;
Pay homage to Nīta with confident minds,
'The one who has eliminated the mental corruptions takes up the rag robe.'"

"Those seven hundred lofty deities,
Having departed from the palaces of Brahmā;
Pay homage to Nīta with confident minds,
'The one who has eliminated the mental corruptions makes the rag robe.'"

"The one who has eliminated the mental corruptions washes the rag robe';
'The one who has eliminated the mental corruptions dyes the rag robe';
"One who has eliminated the mental corruptions puts on the rag-robe."

Thus the Blessed One, having turned the teaching in this discourse away from the three existences, reached the pinnacle of arahantship. At the conclusion of the teaching, five hundred monks became established in arahantship. The seventh.

8. Commentary on the Piṇḍolya Discourse

80. In the eighth, "for some reason" means for some cause. "Having dismissed" means having driven away. But for what reason were they dismissed by the Blessed One? For during one rainy season, the Blessed One, having dwelt at Sāvatthī, having finished keeping the rains retreat, having performed the invitation to admonish, surrounded by the great community of monks, having departed from Sāvatthī, while wandering on a journey through the country, having reached Kapilavatthu, entered the Nigrodha Monastery. The Sakyan kings, having heard "The Teacher has come," after the meal, having had allowable things such as oil, honey, molasses, and so on, as well as beverages, carried by hundreds of carrying poles, having gone to the monastery, having handed them over to the Community, having paid homage to the Teacher, making friendly welcome, sat down to one side. The Teacher sat speaking a sweet talk on the Teaching to them. At that moment some monks were looking after the lodgings, some were preparing beds, chairs, and so on, and novices were clearing the green vegetation. At the place of distribution there were both monks who had

arrived and monks who had not arrived. Those who had arrived, taking the share of those who had not arrived, saying "Give to us, give to our teacher, give to our preceptor," made a great noise. The Teacher, having heard, asked the elder: "But who are these, Ānanda, making loud sounds and great sounds, like fishermen, methinks, at a fish haul?" The elder reported this matter. The Teacher, having heard, said: "Because of material gains, Ānanda, the monks are making a great noise." "Yes, venerable sir." "Unsuitable, Ānanda, not proper. For the perfections were not fulfilled by me over four incalculable periods exceeding a hundred thousand cosmic cycles for the sake of robes and so on, nor have these monks gone forth from home into homelessness for the sake of robes and so on; having gone forth for the sake of arahantship, they make what is harmful appear like what is beneficial, what is without substance appear like what has substance. Go, Ānanda, dismiss those monks."

"In the earlier period of the day" means in the earlier period of the day on the second day. "At the root of a young marmelos tree" means at the root of a young marmelos tree. "Pabāḷho" means dismissed. "Pavāḷho" is also a reading; the meaning is "removed." Both indicate just the state of having been driven away. "There might be alteration" means there might be alteration of confidence or alteration of state. How? For those whose confidence becomes weak, thinking "We have been dismissed by the Perfectly Enlightened One for a trivial reason," this is called alteration of confidence. For those who depart to the sphere of sectarian doctrines while still in their own outward form, this is called alteration of state. "There might be change" - here, however, thinking "We went forth thinking 'We shall be able to grasp the Teacher's disposition,' but for those unable to grasp it, what is the use of our going forth?" Rejecting the training and returning to the low life should be understood as change. "Of a calf" means of a milk-sucking calf. "Alteration" means the alteration of withering. For a milk-sucking calf, through not seeing its mother, not obtaining milk, withers, trembles, and quakes. "Change" means death. For that one, not obtaining milk, drying up with thirst for milk, having fallen, dies.

"For young seeds" means for seeds that have sprouted and need to be supported by water. "Alteration" means just the alteration of withering. For those, not obtaining water, wither. "Change" means destruction. For those, not obtaining water, having dried up, perish; they become mere straw. "Helped" means helped by material assistance and by assistance in the Teaching. "Should help" means should help by both these kinds of help. For novices who have recently gone forth and young monks, when there is a deficiency of requisites such as robes and so on, or when there is sickness, not being helped by material assistance by the Teacher or by teachers and preceptors, becoming wearied, they are unable to do rehearsal or attention; not being helped by assistance in the Teaching, declining through recitation and through exhortation and instruction, they are unable to avoid the unwholesome and develop the wholesome. But those helped by these two kinds of help, not becoming wearied in body, having engaged in rehearsal and attention, practising in accordance with the advice, even at a later time not obtaining that help, having gained strength through that very former help, become established in the Dispensation; therefore this reflection arose in the Blessed One.

"Appeared before the Blessed One" means having known the Teacher's mind - "These monks have been dismissed by the Blessed One; now, desirous of showing favour to them, he has thought thus; the Blessed One has thought of a reason; I shall generate enthusiasm herein" - thus he became manifest before him. "There are here monks" - this the Great Brahmā, just as an experienced cook, whatever type of flavour among sour and so on the king likes, having made that even more delicious by preparation, offers it on the following day, just so, through his own experience, having elaborated the very simile brought by the Blessed One with words beginning with "So it is, Blessed One," requesting the Blessed One, speaks for the purpose of showing favour to the Community of monks. Therein, "may he delight in" means "let the Community of monks come to my presence." Thus, being fond of their coming, may he delight in it. "May he greet" means may he greet by giving exhortation and instruction to those who have come.

"From seclusion" means from solitude. "Performed a feat of supernormal power" means he performed supernormal power. "One by one and in pairs" means having become one by one and two by two. "With fearful demeanour" means being of a nature of moral fear, being afraid. But why did the Blessed One perform supernormal power for them to approach in that way? Out of desire for their welfare. For if they were to come in groups, they might even make sport of it, saying "The Blessed One, having dismissed the Community of monks, entered the forest and was unable to dwell there even for one day; he has come back in haste." Then neither would respect for the Buddha be established in them, nor would they be able to receive the proclamation of the Teaching. But for those who are fearful and timid, coming one by one and in pairs, respect for the Buddha will be established, and they will be able to receive the proclamation of the Teaching - having thought thus, out of desire for their welfare, he performed such supernormal power.

"Sat down" means as those with fearful demeanour were coming, one monk, thinking "The Teacher is looking at me alone; methinks he wishes to restrain me alone," having come slowly, having paid homage, sat down; then another, then another - thus five hundred monks sat down. But having seen the Community of monks thus seated, motionless like the great ocean settled in the Sīda ocean, like a lamp in a windless place, the Teacher thought - "What kind of proclamation of the Teaching is fitting for these monks?" Then this occurred to him - "These were dismissed on account of food; a proclamation of the Teaching concerning the morsel of almsfood is suitable for them. Having shown that, at the summit I shall teach the teaching of the three rounds; at the conclusion of the teaching, all will attain arahantship." Then, teaching them that proclamation of the Teaching, he said beginning with "This is the lowest, monks."

Therein, "the lowest" means the last, the inferior. "That is to say, going for alms" means the life of one who thus gets his living by the quest for almsfood. Now here this is the meaning of the terms - One who wanders for almsfood is a piṇḍola; the work of a piṇḍola is piṇḍolya (going for alms); the meaning is a life produced by the quest for almsfood. "A curse" means reviling. For angry people revile their enemy thus: "He will go about dressed in a robe, having taken a bowl, seeking almsfood." Or else: "Is there nothing that should not be done by you, that you, being thus strong and endowed with energy, having abandoned shame and moral fear, wander about

like a beggar, an almsman with bowl in hand?" Thus too they indeed revile. "And yet this" means thus, even though it is a curse, going for alms. "Sons of good family take it up for a reason" means in my Dispensation, sons of good family by birth and sons of good family by conduct, having become those who act for a reason, dependent on a reason, take it up.

In "driven by kings" and so on, those who, having consumed the king's property, having been imprisoned by the king in a prison, flee and go forth - they are called driven by kings. For they are called driven by kings because they were brought to imprisonment by the king. But those who, having been seized by thieves in the forest, while some were being killed, some said "Masters, released by you, we shall not dwell in a house but shall go forth; whatever merit of worship of the Buddha and so on we shall perform there, from that we shall give you a share of merit" - released by them, they go forth; they are called driven by thieves. For they too are called driven by thieves because they were brought to the state of being killed by thieves. But those who, having taken a debt, being unable to repay it, flee and go forth - they are called oppressed by debt; the meaning is oppressed by debt. "Iṇaṭṭhā" is also a reading; the meaning is standing in debt. Those who, overpowered and troubled by one or another of the fears of kings, thieves, famine, and disease, go forth - they are called oppressed by fear; the meaning is oppressed by fear. "Bhayaṭṭhā" is also a reading; the meaning is standing in fear. "Overcome by livelihood" means troubled and overpowered by livelihood; the meaning is being unable to support children and wife. "We are fallen into" means entered within.

"And yet he is covetous" - this was said to show that this son of good family, having given rise to the thought by way of "I shall make an end of suffering" and so on, went forth, but at a later time he is unable to make that going forth of such a nature. Therein, "covetous" means one who covets others' goods. "With intense lust" means with thick lust. "With a corrupted mind" means with a mind gone wrong through a state of putridity. "With evil mental intentions" means with a malicious mind, like a bull with sharp horns. "Unmindful" means with lost mindfulness, like a crow placed near food; what is done here perishes right here. "Not fully aware" means without wisdom. Devoid of the discernment of aggregates and so on. "Unconcentrated" means unsettled through the absence of access and absorption concentration, like a boat bound in a violent stream. "With a wandering mind" means with a restless mind, like an animal that has mounted its tether. "With uncontrolled faculties" means with uncontrolled faculties, just as a householder looking at his sons and daughters has uncontrolled faculties, so with uncontrolled faculties.

"Firebrand from a funeral pyre" means a firebrand at the place where corpses are burnt. "Burning at both ends, smeared with dung in the middle" means measuring only about eight finger-breadths, blazing at two places, smeared with dung in the middle. "Neither in the village" means for if it were possible to bring it for the purpose of yokes, ploughs, roof beams, side-pieces, slings, and so on, it would serve the purpose of firewood in the village. If it were possible to bring it for the purpose of wooden-frame beds and so on in a field hut, it would serve the purpose of firewood in the forest. But since it is not possible in either way, therefore it was stated thus. "Fallen away from the enjoyments of a householder" means whatever wealth would have been obtainable when the inheritance was being distributed among the

laypeople dwelling at home, from that too he has fallen away. "And the goal of asceticism" means the goal of asceticism to be attained by standing firm in the exhortation of teachers and preceptors, by means of learning and penetration. But the Teacher did not bring forth this simile with reference to one who is immoral, but brought forth this simile with reference to a person of pure morality who is lazy, afflicted by faults such as covetousness.

"There are these three, monks" - why was this begun? It was begun for the purpose of showing that this person's state of being similar to a firebrand from a funeral pyre was not made by his mother and father, nor by his teachers and preceptors, but was made by these evil thoughts. "Or the signless concentration" means insight concentration. For it is called "signless" because of the uprooting of the sign of permanence and so on. And here the four establishments of mindfulness are the mixed, and the signless concentration is the preliminary part. Or the signless concentration is the mixed, and the establishments of mindfulness are the preliminary part - thus it should be understood.

"Monks, there are these two views" - but this was said for the purpose of showing that not only does the development of signless concentration lead to the abandoning of just these three great thoughts, but it also effects the uprooting of the eternalist and annihilationist views. "I would be without fault" means I would be faultless. The remainder here is clear in itself. Thus the Blessed One in this discourse too, having turned the teaching away from the three existences, reached the pinnacle of arahantship. At the conclusion of the teaching, five hundred monks attained arahantship together with the analytical knowledges. The eighth.

9. Commentary on the Pālileyya Discourse

81. In the ninth, "departed on a journey" means at the time of the dispute of the monks of Kosambī, the Teacher one day, having brought the story of Dīghīti the king of Kosala, exhorts with verses beginning with "For never are enmities appeased by enmity here." On that day, while they were still making the dispute, the night became light. On the second day too the Blessed One related that very story. On that day too, while they were still making the dispute, the night became light. On the third day too the Blessed One related that very story. Then a certain monk said thus to him - "Let the Blessed One live at ease, venerable sir, devoted to pleasant abiding in the present life; we will become known by this quarrel, dispute, strife, and contention." The Teacher, having thought "These foolish men indeed have minds overpowered by defilements; these cannot be convinced" - "What use are these to me? I shall dwell in solitary living." He, right early, having attended to his toilet, having walked for almsfood in Kosambī, without addressing anyone, alone, without a companion, departed on a journey.

"At the time, friend" - the Elder said this because today the Blessed One will depart together with one monk, today with two, today with a hundred, today with a thousand, today entirely alone - the entire conduct of the Blessed One was known, obvious, and evident to him; therefore he said this.

"Gradually" means walking for almsfood in the order of villages and market towns, having become desirous of seeing the monk who was meanwhile dwelling in solitary living, he went to the village of Bālakaloṇakāra. There, having spoken to the Elder

Bhagu of the benefit of solitary living for the entire after-meal period and the three-watch night, on the following day, having walked for almsfood with him as his attendant monk, having turned him back right there, thinking "I shall see the three sons of good family dwelling in harmonious living," he went to the Pācīnavaṃsa Deer Park. Having spoken to them too of the benefit of solitary living for the entire after-meal period and the three-watch night, having turned them back right there, entirely alone, having departed facing towards the city of Pālileyya, he gradually arrived at the city of Pālileyya. Therefore it was said - "Wandering on a journey gradually, he arrived at Pālileyyaka."

"At the foot of the Bhaddasāla tree" means the residents of Pālileyya, having given a gift to the Blessed One, not far from Pālileyya there is a place called the Protected Forest Grove; there, having made a hermitage for the Blessed One, having made him give a promise saying "Dwell here," they made him dwell there. The Bhaddasāla, however, was a charming and pleasant sāla tree there. The Blessed One, in dependence on that city, dwells in that jungle thicket, near the hermitage, at the foot of that tree. Therefore it was said "at the foot of the Bhaddasāla tree."

Now while the Truth-finder was dwelling there thus, a certain noble elephant, troubled by she-elephants, young elephants and so on at the feeding ground, the watering place, the bathing place and so on, dissatisfied in the herd, thought "What use are these elephants to me?" Having abandoned the herd, going along the path of humans, having seen the Blessed One in the Pālileyyaka jungle thicket, becoming quenched as if one whose fever had been extinguished by a thousand pots, he stood in the presence of the Teacher. He, from then on, performing all kinds of duties for the Teacher, gives water for washing the face, brings bathing water, gives a wooden toothbrush, sweeps the residential cell, having brought sweet fruits of various kinds from the forest, gives them to the Teacher. The Teacher makes use of them.

One day the Teacher, immediately after the night period, having walked up and down, sat down on a stone slab. The elephant too stood in a place not far away. The Teacher, having looked behind, did not see anything, and likewise in front and on both sides. Then this thought arose in him: "Happily indeed do I dwell apart from those makers of quarrels." In the elephant too, having thought such things as "There are no others eating the branches bent down by me" and so on - the thought arose: "Happily indeed do I dwell entirely alone; I am able to perform the duty for the Teacher." The Teacher, having inspected his own mind - "My mind is of such a kind; what kind indeed is the elephant's?" - having seen that his too was just the same, he uttered this inspired utterance "Our minds agree" -

"This agrees, the mind of the serpent with the serpent, of the tusker elephant with tusks like plough-poles;
Mind agrees with mind, in that alone he delights in the forest."

"Then several monks" means then, while the Truth-finder was dwelling there thus, five hundred monks who had completed the rains retreat in the various directions. "To where the Venerable Ānanda was" means being unable to go to the Teacher's presence by their own nature, thinking "The Teacher, it is said, having dismissed the Community of monks, has entered the forest," they approached where the Venerable Ānanda was.

"Immediate elimination of mental corruptions" means the fruition of arahantship immediately following the path. "Through investigation" means by investigation; the meaning is having defined by knowledge capable of investigating the intrinsic nature of those various phenomena. "The Teaching" means the teaching of the Dispensation. "The four establishments of mindfulness" and so on - this was said for the purpose of making clear those various portions into which the Teaching was defined and taught. "Way of regarding" means the regarding by wrong view. "That is an activity" means that is an activity of wrong view. "From that is born that activity" means from that, from craving, that activity was born. Even in the four types of consciousness associated with craving, this arises. "That craving too" means that craving which has become the condition for the activity of wrong view. "That feeling too" means that feeling which has become the condition for craving. "That contact too" means that contact associated with ignorance which is the condition for feeling. "That ignorance too" means that ignorance associated with contact.

"It would not be, and it would not be mine" means if I were not to exist, my requisites too would not exist. "It will not be, it will not be mine" means but if in the future too I will not exist, thus my requisites too will not exist. In this many instances, the Blessed One has come dispelling the view grasped in this way and that way by that monk, both by the disposition of the individual and by the beauty of the teaching. "From that is born that activity" - in consciousness associated with craving, sceptical doubt itself does not exist; how then does the activity of sceptical doubt arise from craving? Because they have not been abandoned. For that craving, when not abandoned, on account of which it arises - with reference to that, this was said. The same method applies to wrong view as well; for in the four arisings of consciousness, there is indeed no wrong view associated with them. But since, because of the non-abandoning of craving, it arises, therefore, with reference to that, this meaning is fitting there too. Thus in this discourse, insight has been spoken of, leading to arahantship in twenty-three instances. The ninth.

10. Commentary on the Puṇṇama Discourse

82. In the tenth, "on that uposatha day" and so on has been explained in detail in the Pavāraṇa Sutta. "A certain point" means a certain reason. "Having sat down on your own seat, ask whatever you wish" - why did he say thus? That monk, it is said, had a retinue of five hundred monks. But if, while the teacher is standing and asking, those monks sit down, respect is shown to the Teacher, but disrespect to the teacher. If they stand up, respect is shown to the teacher, but disrespect to the Teacher. Thus their minds will not be fully focused, and they will not be able to receive the teaching. But having known that when he sits down and asks, their minds will be fully focused and they will be able to receive the teaching, the Blessed One said thus. "Are these indeed, venerable sir" - this elder is the teacher of five hundred monks; it should not be said that he does not understand even the mere five aggregates. But for one asking a question, it is not fitting to ask as though knowing thus "these are the five aggregates of clinging, not others"; therefore he asks as though not knowing. Also his pupils will think "Our teacher does not speak saying 'I know,' but speaks only after comparing with the knowledge of omniscience" - it is worth listening to and worth believing; thus also he asks as though not knowing.

"Having desire as their root" means having craving-desire as their root. "That

clinging, monk, is not the same as those five aggregates of clinging" - because the five aggregates are not merely desire and lust, therefore this was said. But because there is no clinging apart from the aggregates either by way of conascence or by way of object, therefore it was said "nor is clinging something apart from the five aggregates of clinging." For when consciousness associated with craving is occurring, the matter originated by that consciousness is the aggregate of matter, and setting aside that craving, the remaining immaterial phenomena are the four aggregates - thus even by way of conascence there is no clinging apart from the aggregates. But because clinging arises having made one or another among matter and so on as its object, by way of object too there is no clinging apart from the five aggregates. "Diversity of desire and lust" means the variety of desire and lust. "Thus indeed, monk" means thus, because desire and lust having matter as object does not take one or another among feeling and so on as its object, there could be diversity of desire and lust. "Designation for the aggregates" means this is the concept "aggregates." But this connection does not fit together; although it does not fit together, the question is indeed with connection, and the answer is with connection. For this elder asks according to the disposition of those various monks, and the Teacher too answers according to the disposition of those very same monks. The remainder is clear everywhere. The tenth.

And in each discourse of this chapter, five hundred monks each attained arahantship.

The Chapter on What is Edible is the eighth.

9. The Chapter on the Elders

1. Commentary on the Ānanda Sutta

83. In the first of the Thera Chapter, "Mantāṇiputta" means the son of a brahmin woman named Mantāṇī. "By clinging" means having come to, beginning with, with reference to, dependent on. "'I am' occurs" means the triad of obsession consisting of craving, conceit, and wrong view occurring thus as "I am" occurs. "Young" means of tender age. "Youthful" means endowed with youth. "Of the type fond of adornment" means of the nature of adornment, of the habit of adornment. "Facial reflection" means the reflection of the face. For that appears dependent on a pure mirror surface. But does one's own face appear to one looking at it, or another's face? If it were one's own, it would appear facing away; if it were another's, it would appear dissimilar in colour and so on. Therefore it is neither one's own nor another's; but they say that dependent on the mirror, what appears is called a reflected image. Then, that which appears in water, for what reason does it appear? Because of the purity of the primary elements. "The Teaching has been fully realised by me" means he said that the Teaching of the four truths has been fully realised by me through knowledge, that he had become a stream-enterer. The first.

2. Commentary on the Tissa Discourse

84. In the second, "as if weak and stiff" means as if having become heavy, unfit for work. "The directions are not clear to me" means "this is the eastern, this is the southern" - thus he says that the directions are not clear to me, they are not obvious. "The teachings do not occur to me" means even the teachings of the Scriptures are not present to me; what has been learnt and recited is not seen - thus he says.

"Sceptical doubt" means not great sceptical doubt. For the doubt "Is the Dispensation leading to liberation or not?" does not arise in him. But rather it occurs to him thus: "Shall I indeed be able to practise the duties of a monk, or shall I merely carry the bowl and robes?"

"This is a designation for sensual pleasures": for just as for one looking at a sloping lake there is merely the pleasantness of its appearance, but whoever enters into it, it drags him by the turbulence of fierce fish and brings him to calamity and disaster; just so, regarding the five types of sensual pleasure, there is merely the pleasantness of the object at the eye-door and so on, but whoever commits to greed therein, they drag him and throw him into hell and so on. Because "sensual pleasures have little enjoyment, much suffering, much anguish, the danger here is greater" - dependent on this reason, it was said "this is a designation for sensual pleasures." "I am here with assistance" means I assist with the assistance of the Teaching and of material gains. "Rejoiced" means he accepted. And not only did he rejoice, but having received this encouragement from the Teacher, striving and endeavouring, within a few days he became established in arahantship. The second.

3. Commentary on the Yamaka Discourse

85. In the third, "wrong view" means if he had thought thus: "Activities both arise and cease; it is merely the occurrence of activities that becomes non-occurrence," it would not be called a wrong view; it would be knowledge within the scope of the Dispensation. But because he thought "a being is annihilated and perishes," therefore what is called a wrong view arose. "With tenacity and adherence" means with the tenacity of wrong view and with the adherence to wrong view.

"To where the Venerable Sāriputta was" - just as when a borderland is agitated, the king's men, being unable to appease it, go to the presence of the general or the king, so too, when that elder was agitated by way of wrong view, being unable to appease him, those monks approached where the Venerable Sāriputta, the General of the Teaching of the King of the Teaching, was. "Thus declared" - being unable to hold up and state his view in the presence of the elder as he had in the presence of those monks, with a sinking heart he said "Thus declared." "What do you think, friend?" The elder, having heard his words, thinking "This one does not see the fault in his own view; I shall make it obvious to him through a proclamation of the Teaching," began to teach the teaching of the three rounds.

"What do you think, friend Yamaka, do you regard materiality as the Truth-finder?" - why was this begun? For the purpose of making him undertake the duty of cross-examination. For at the conclusion of the teaching of the three rounds, the elder became a stream-enterer. Then, in order to make him undertake the duty of cross-examination, he said beginning with "What do you think?" "Truth-finder" means a being. He asks whether, having combined the five aggregates - materiality, feeling, perception, activities, and consciousness - one regards them as "the Truth-finder." "Here, friend" - this is a locative in the elder's cross-examination. This is what is meant - here for you, in this many instances, in this very life, a being is not found as true and reliable. "If, friend" - this he asks wishing to have him declare final liberating

knowledge. "What is suffering, that has ceased" means what is suffering, that very thing has ceased; there is no other being that ceases; thus one should answer - this is the meaning.

"Of this very meaning" means of this first path. "For the greater understanding of knowledge" means for the purpose of knowledge of a surpassing measure; the meaning is for the purpose of the manifestation of the three higher paths together with their insight. "Accomplished in protection" means endowed with both internal protection and external protection. "Wishing for lack of freedom from bondage" means not wishing for the state of security from the four mental bonds. "By force" means having used force, having overpowered. "Having intruded" means having entered.

Among the terms beginning with "rising before" - having seen him coming from afar, he rises from his seat before him - thus he is "one who rises before." Having given him a seat, when he is seated, he lies down and sits down afterwards - thus he is "one who retires after." Having risen right early, saying "This many go to plough, this many to sow," or rising up before all others - thus he is "one who rises before." In the evening, when all have gone to their own respective dwelling places, having arranged protection all around the house, having closed the doors, even by lying down last of all - he is "one who retires after." "What shall I do, master's son? What shall I do, master's son?" Looking at his face, he responds to whatever is to be done - thus he is "one who is obedient to his wishes." He acts agreeably - thus he is "one who acts agreeably." He speaks pleasantly - thus he is "one who speaks pleasantly." "Would believe him to be a friend" means he would believe "this one is my friend." "Would place trust" means sharing drinks, food, and so on together, he would become intimate. "Intimate" means well trusted.

"Just so" - here this is the correlation of the simile: For just as the foolish householder's son, so is the ignorant worldling at the time of being dependent on the round of rebirths; just as the murderous enemy, so are the weak and feeble five aggregates; just as the time when the murderous enemy approached thinking "I shall attend upon the foolish householder's son," so are the five aggregates that have approached at the moment of conception; just as his time of not knowing "this is not my companion, this is a murderous enemy," so is the time when the worldling dependent on the round of rebirths, not taking the five aggregates as "these are not mine," has grasped them as "my matter, my feeling, my perception, my activities, my consciousness"; just as the time of honouring the murderous enemy, having taken him as "this is my friend," so is the time of honouring the five aggregates, having taken them as "these are mine," with bathing, feeding and so on; just as the cutting off of the head with a sword of one who, having known "this one has become very intimate with me," was even while honouring him, so should be understood the exhaustion of life of the trusting foolish worldling through the sharp, breaking-up aggregates.

"Approaches" means goes to. "Clings" means grasps. "Determines" means stands firmly upon. "Myself" means "this is my self." "But, friend, a learned noble disciple" - just as the wise householder's son, having known the enemy who had thus approached as "this is my enemy," being diligent, having had various tasks performed, avoids harm and attains benefit, so too the learned noble disciple, not

grasping the five aggregates as "I" or "mine" by the method beginning with "does not regard matter as self," having known "these are my enemies," having applied insight by way of the materiality-septad, the immateriality-septad and so on, having avoided the suffering arising therefrom, attains the highest fruition, arahantship. The remainder here is clear in itself. The third.

4. Commentary on the Anurādhā Discourse

86. In the fourth, "in a forest hut" means in a hermitage on the borderland of that very monastery. "That Truth-finder" means your Teacher, the Truth-finder, that being as the Truth-finder. "Apart from these" - it is said that this thought occurred to him: "These are opponents and adversaries of the Dispensation; as these speak, the Teacher will not declare thus, he will declare otherwise." Therefore he spoke thus. "When this was said, those heterodox" means when the elder spoke thus without knowing his own and others' doctrine, those heterodox wandering ascetics, knowing the doctrine of the Dispensation in part, wishing to find fault with the elder's statement, said this to the Venerable Anurādhā.

"What do you think, Anurādhā" - the Teacher, having heard his talk, thought - "This monk does not know the fault in his own view, but he is a doer engaged in exertion; I shall make him know through a proclamation of the Teaching alone." Wishing to teach the teaching of the three rounds, he said beginning with "What do you think, Anurādhā?" Then, imposing the duty of cross-examination upon him who had attained arahantship through that teaching, "What do you think, Anurādhā? He said beginning with "Do you regard materiality as the Truth-finder?" "I declare only suffering and the cessation of suffering" means I declare the suffering of the round of rebirths and the cessation of the suffering of the round of rebirths, which is Nibbāna. Or by the word "suffering," the truth of suffering is taken. When that is taken, the truth of origin is also taken, because it is its root. By the word "cessation," the truth of cessation is taken. When that is taken, the truth of the path is also taken, because it is the means for that. Thus it shows: "Both formerly, Anurādhā, and now, I declare only the four truths." Thus in this discourse, only the round of rebirths and the end of the round of rebirths are spoken of. The fourth.

5. Commentary on the Vakkali Discourse

87. In the fifth, "in a potter's dwelling" means in a potter's workshop. The Elder, it is said, having finished keeping the rains retreat and having performed the invitation to admonish, was coming to see the Blessed One. In the middle of the city a great illness arose in him; his feet did not carry him. Then they brought him to the potter's workshop on a small bed-palanquin. And that hall was their workshop, not a dwelling hall. With reference to that it was said "he dwells in a potter's dwelling." "Severely ill" means excessively ill. "He stirred" means he stirred all around; he showed esteem by the manner of moving. This, it is said, is the duty: even by one severely ill, having seen one more senior, esteem should be shown by the manner of rising. But by him one should be told "Do not stir, do not stir." "There are these seats" means during the time of the Buddha, even in the dwelling place of a single monk, a seat was already prepared thinking "If the Teacher comes, he will sit here" - even if only a mere plank or a mere leaf-mat. "Bearable, endurable" means he asks whether it is possible to endure the suffering or to sustain oneself in a posture. "Receding" means they turn

back. "Advancing" means they increase. "Their receding" means the receding of these. "Does not blame regarding morality" means does not blame with reference to morality, by way of the state of morality. "Long since" means "long since I," the meaning is "I from long ago." "With this foul body" means the Blessed One spoke thus of his own body, even though gold-coloured, in the sense of constantly oozing. "Whoever, Vakkali, sees the Teaching" - here the Blessed One shows the state of being the body of the Teaching as stated "The Truth-finder, great king, is the body of the Teaching." For the ninefold supramundane Teaching is called the body of the Truth-finder.

Now, beginning the teaching on the three rounds of rebirths for the Elder, he said beginning with "What do you think?" "Black Rock" means the Black Rock monastery. "For deliverance" means for the purpose of path-deliverance. "Will be liberated as one well liberated" means having become liberated by the liberation of the fruition of arahantship, he will be liberated. Those deities, it is said, having known "By the manner in which insight has been undertaken by this one, he will attain arahantship without obstacle," spoke thus. "Not evil" means not inferior. "He brought the knife" - the Elder, it is said, was one who had overestimation. He, not seeing the occurrence of mental defilements that had been suppressed by concentration and insight, having become one with the perception "I am one who has eliminated the mental corruptions," thinking "What is the use of this painful life for me? I shall bring the knife and die" - he cut the throat tube with a sharp knife. Then an unpleasant feeling arose in him. He, at that moment, having known his own state of being a worldling, because he had not abandoned his meditation subject, quickly taking up the root meditation subject and contemplating, having attained arahantship itself, he died. But how did his reviewing occur? The nineteen reviewings of one who has eliminated the mental corruptions are not all necessarily to be obtained, but even when the head is being cut off with a sharp sword, one or two knowledges inevitably arise.

"With body turned over" means with the body rolled over. "Lying" means lying down. The Elder, it is said, lying on his back, brought the knife. His body remained just as it was. But his head, having turned round, rested on the right side. For noble disciples mostly die on their right side. Therefore his body remained just as it was. But his head, having turned round, rested on the right side. With reference to that, they say he became one named "with body turned over." "Obscuration" means the state of becoming like smoke. "Darkness" means the state of becoming dark. The meaning is: like a cloud of smoke and like a cloud of darkness. The fifth.

6. Commentary on the Assaji Discourse

88. In the sixth, "in Kassapa's Park" means in the park built by the millionaire Kassapa. "Bodily activity" means in-breath and out-breath. For he dwelt having repeatedly calmed them through the fourth meditative absorption. "It occurs thus" means now, for one not attaining that concentration, it occurs thus. "Am I not declining" means am I perhaps not declining from the Dispensation? It is said that his attainment, being repeatedly disrupted by the fault of illness, declined; therefore he thought thus. "Who regard concentration as the essence, who regard concentration as the goal of the ascetic life" means they imagine concentration alone as the essence and as asceticism. But in my Dispensation this is not the essence; insight, path, and fruition are the essence. You, declining from concentration, why do you

think "I am declining from the Dispensation"? Having thus consoled the elder, now beginning the proclamation of the Teaching on the three rounds for him, he said beginning with "What do you think?" Then, at the conclusion of the teaching on the three rounds, showing the constant abiding of one who had attained arahantship, he said beginning with "If he feels a pleasant feeling." Therein, "he understands 'it is not delighted in'" - let there be delight regarding pleasant feeling for now; how is there delight regarding unpleasant feeling? Having encountered suffering, one desires pleasure; to the extent that one desires pleasure, to that extent one desires suffering itself. For through the change of pleasure, suffering has indeed come - thus delight in suffering should be understood. The remainder is the same as the method stated previously. The sixth.

7. Commentary on the Khemaka Discourse

89. In the seventh, "what belongs to a self" means what has arisen as one's own requisite. "'I am' has been obtained" means craving and conceit occurring thus as "I am" have been obtained. "Running back and forth" means by going and coming again and again. "Approached" means he went from the Badarika Monastery to Ghosita's park, a distance of about a league. But the Elder Dāsaka, by going and coming four times, wandered a distance of two yojanas on that day. But why did the elders send him? Thinking "We shall hear the Teaching from the presence of a renowned speaker of the Teaching." Why did they not go themselves? The Elder's dwelling place was a forest, confined; there was no opportunity for about sixty elders to stand or to sit down there - so they did not go. Why then did they not send a message saying "Let him come here and expound to us the Teaching"? Because of the Elder's being sick. Then why did they send again and again? Thinking "He himself, having known, will come to teach us." The Elder too, having known their disposition, went.

"I do not say, friends, that matter" - for whoever says "I am" as matter itself, by that the other four aggregates are rejected. Whoever says apart from matter, by that matter is rejected. The same method applies to feeling and so on as well. But for the Elder, "I am" was obtained in all five aggregates collectively; therefore he spoke thus. "Hoteva" means "hotiyeva" (there indeed is). "Residual" means subtle. "Salt" means alkaline substance made from ashes. "Lye" means alkaline substance made from salt. "Having rubbed" means having moistened and worked in.

"Just so" - here this is the correlation of the simile: For just as a soiled cloth is like the mental conduct of a worldling; just as the three alkaline substances are like the three observations; just as a cloth washed with the three alkaline substances is like the mental conduct of a non-returner established through being worked upon by the teaching; just as the residual odour of salt and so on is like the mental defilements to be destroyed by the path of arahantship; just as the fragrance casket is like the knowledge of the path of arahantship; just as the uprooting of the residual odours of salt and so on by means of the fragrance casket is like the elimination of all mental defilements by the path of arahantship; just as the walking about of one fragrant with sweet scent in the street on a festival day having dressed in a cloth perfumed with fragrance is like the going about at will of one who has eliminated the mental corruptions, wafting the fragrance of morality and so on towards the ten directions.

"To declare" means to speak. "To teach" means to make known. "To describe" means to cause to know. "To establish" means to set up. "To reveal" means to make open. "To analyse" means to make well divided. "To make manifest" means to make plain. "Of about sixty elders" - it is said that they, having established insight at each point spoken of by the Elder, meditating progressively higher and higher, at the conclusion of the teaching attained arahantship. The Elder too, without speaking by any other manner, spoke with a mind accompanied by insight itself. Therefore he too attained arahantship. Therefore it was said - "The minds of about sixty elder monks were liberated from the mental corruptions by non-clinging, and so too was the Venerable Khemaka's." The seventh.

8. Commentary on the Channa Discourse

90. In the eighth, "the Venerable Channa" means the elder who was born on the same day as the Truth-finder, who went forth together with him on the day of the Great Renunciation, and who afterwards, having gone forth in the presence of the Teacher, having become one who depreciates another's worth and spiteful, saying "our Buddha, our Teaching," was causing friction with his fellows in the holy life through harsh speech. "Having taken a key" means having taken a key. "Having approached from dwelling to dwelling" means having entered one dwelling, then another from there, then another from there - thus having approached from each dwelling to each dwelling. "Said this, 'Let them exhort me'" - why did he go here and there with such great endeavour and say this? Because of the arising of religious emotion. For when the Teacher had attained final Nibbāna, the Venerable Ānanda, sent by the elder monks who compiled the teachings, having gone to Kosambī, imposed the highest penalty. He, when the highest penalty was imposed, having become feverish, having become unconscious and fallen, having regained consciousness again, having risen, went to the presence of one monk; that one did not speak anything with him. He went to the presence of another; he too did not speak - thus having wandered through the entire monastery, disenchanted, having taken his bowl and robe, having gone to Bārāṇasī, with religious emotion arisen, having gone here and there, he spoke thus.

"All activities are impermanent" means all activities of the three planes of existence are impermanent. "All phenomena are non-self" means all phenomena of the four planes are non-self. Thus all those monks, exhorting the elder, having spoken of only two characteristics - the characteristic of impermanence and the characteristic of non-self - did not speak of the characteristic of suffering. Why? Thus indeed it occurred to them: "This monk is argumentative; when the characteristic of suffering is being made known, matter is suffering, etc. consciousness is suffering, the path is suffering, fruition is suffering - he might seize upon this, saying 'You are monks who have attained suffering!' In such a way that he is unable to seize upon it, thus having made it faultless for him, we shall speak" - so they spoke of only two characteristics.

"Agitation and clinging arise" means agitation and clinging arise. "The mind turns back - 'Then what now is my self?'" means if even one among matter and so on is non-self, then what indeed is my self? - thus "my mind" turns back. It is said that this elder established insight without having discerned the conditions; that weak insight of his, being unable to exhaust the grasping of self, when activities presented themselves as empty, became a condition for both the annihilationist view and

agitation, thinking "I shall be annihilated, I shall be destroyed." And he, seeing himself as if falling into a precipice, said "Agitation and clinging arise, the mind turns back - 'Then what now is my self?'" "But this is not so for one who sees the Teaching" means for one who sees the Teaching of the four truths, it is not thus. "That much confidence" means that much trust. "Face to face with me" - the elder, having heard his words, thought "What kind of proclamation of the Teaching would be suitable for this one?" Reflecting, having searched through the three Canons of the Buddha's teaching, he saw the Kaccāna Sutta, thinking "This has proceeded from the very beginning by disentangling wrong views, in the middle by explaining the power of the Buddha, and by making known the smooth and subtle mode of dependent conditions; I shall teach this to him" - showing this, he said beginning with "Face to face with me." The eighth.

9-10. Commentary on the Rāhula Discourse and so on

91-92. The ninth and tenth are of already stated meaning in the Rāhula Connected Discourses. Only these have been brought here having made this the Elder Chapter. The ninth and tenth.

The Chapter on Elders is the ninth.

10. The Chapter on Flowers

1. Commentary on the River Discourse

93. In the first of the Flower Chapter, "mountain" means occurring on a mountain. "Carrying things downstream" means carrying downstream the grass, leaves, wood and so on that have fallen and fallen into the stream. "Going far" means travelling four or five hundred yojanas from the place of departure. "With a swift current" means with a violent current. "Kāsa reeds" and so on are all varieties of grass. "Trees" means weak trees such as castor oil plants and so on. "They would hang over it" means those, even though grown on the bank, having bent down, with their tips touching the water, would hang over it; the meaning is they would hang above. "They would break apart" means they would fall headlong together with their roots and soil. He, submerged by them, with sand, clay and water entering his mouth, would reach great destruction.

"Just so" - here the foolish worldling dependent on the round of rebirths should be seen as like the man fallen into the stream; the weak five aggregates are like the kāsa reeds and so on on both banks; just as that man's grasping without knowing "even if these are grasped, they will not be able to carry me across," so is the foolish worldling's grasping by the four graspings without knowing "these aggregates are not my companions"; just as the man's attainment of disaster because of the breaking apart of what was grasped, so should be understood the foolish worldling's attainment of disaster beginning with sorrow upon the change of the aggregates grasped by the four graspings. The first.

2. Commentary on the Flower Discourse

94. In the second, "disputes" means one saying "permanent, happiness, self, beautiful" disputes with one who speaks according to the intrinsic nature as "impermanent, suffering, non-self, unattractive." "Worldly phenomenon" means the

five aggregates. For that is called a "worldly phenomenon" because of its intrinsic nature of crumbling. "What can I do" means how can I do? It shows that for me indeed the mere telling of the practice is the burden, but the fulfilment of the practice is the burden of sons of good family. In this discourse, three worlds are spoken of. In "I, monks, do not with the world" here indeed the world of beings is spoken of; in "there is, monks, in the world a worldly phenomenon" here the world of activities; in "the Truth-finder, born in the world, grown in the world" here the world of space is spoken of. The second.

3. Commentary on the Discourse on the Simile of the Lump of Foam

95. In the third, "on the bank of the river Ganges" means the inhabitants of the city of Ayujjhā, having seen the Truth-finder who had arrived at their own city while wandering on a journey accompanied by an immeasurable retinue of monks, built a monastery for the Teacher at a place on the Ganges where the river turns back, in an area adorned with a great jungle thicket, and gave it to him. The Blessed One dwells there. With reference to that it was said "on the bank of the river Ganges." "There the Blessed One addressed the monks" means the Blessed One, dwelling in that monastery, in the afternoon, having come out from the Perfumed Chamber, seated on the excellent Buddha-seat prepared on the bank of the Ganges, having seen a great lump of foam coming along the river Ganges, having thought "I shall teach one teaching based on the five aggregates in my Dispensation," addressed the monks who were seated surrounding him.

"A great lump of foam" means at each place where it arises, beginning from the size of a ripe jujube fruit, having gradually grown by flowing downstream until it has become the size of a mountain peak, where water-snakes and numerous other creatures dwell - such a great lump of foam. "Might carry along" means might bring along. But this lump of foam breaks even at the place where it arises, even having gone a little way, even having gone far by the distance of one or two yojanas and so on; but even if not breaking in between, having reached the great ocean, it inevitably breaks. "Might ponder" means might look at. "Might thoroughly investigate" means might investigate by means of reason. "For what substance could there be, monks, in a lump of foam" means monks, what indeed could there be called substance in a lump of foam? Having dissolved, it would simply be destroyed.

"Just so" means just as a lump of foam is without substance, so too materiality is without substance through the absence of the substance of permanence, the substance of stability, and the substance of self. And just as it is not possible to take that up thinking "With this I shall make a bowl or a small dish," and even when taken up it does not serve that purpose but simply breaks, so too materiality cannot be taken up as "permanent" or "stable" or "I" or "mine," and even when taken up it does not remain so - it is only impermanent, suffering, non-self, and unattractive. Thus it is similar to a lump of foam. Or just as a lump of foam is full of holes large and small, joined together at many connections, and is the dwelling of many creatures such as water-snakes, so too materiality is full of holes large and small, joined together at many connections; herein, by way of families, eighty families of worms dwell; that itself is their birthing chamber, their toilet, their infirmary, and their cemetery - they do not go elsewhere to perform childbirth and so on. Thus too it is similar to a lump of foam.

And just as a lump of foam, being at first the size of a ripe jujube fruit, gradually becomes even the size of a mountain peak, so too materiality, being at first merely the size of a kalala embryo, gradually becomes even a fathom in size, and by way of cattle, buffaloes, elephants and so on, the size of a mountain peak and so on, and by way of fish, turtles and so on, even the measure of many hundreds of yojanas. Thus too it is similar to a lump of foam. And just as a lump of foam breaks even as soon as it arises, even having gone a little way, even having gone far, but having reached the ocean inevitably breaks, just so materiality too breaks even in the kalala state, even in the abbuda state and so on; but even if not breaking in between, for those whose lifespan is a hundred years, having reached a hundred years, it inevitably breaks, and at the face of death it is crushed to bits. Thus too it is similar to a lump of foam.

In "For what substance could there be, monks, in feeling" and so on, the similarity of feeling and so on to a bubble and so on should be understood thus. For just as a bubble is without substance, so too is feeling. And just as it is weak and not fit to be grasped, and it is not possible to take it and make a plank or a seat, and even when taken it simply breaks, so too feeling is weak and not fit to be grasped, and it is not possible to grasp it as "permanent" or "stable," and even when grasped it does not remain so. Thus, by being not fit to be grasped too, feeling is similar to a bubble. But just as in each and every drop of water a bubble arises and breaks, and is not long-lasting, so too feeling arises and breaks, and is not long-lasting. In a single finger-snap moment, those numbering a hundred thousand crores arise and cease. And just as a bubble arises dependent on four causes - the surface of the water, a drop of water, the scum of the water, and having gathered these together, having formed a hollow, and the seizing wind - so too feeling arises dependent on four causes - the sense-base, the object, the scum of defilements, and the impact of contact. Thus too feeling is similar to a bubble.

Perception too is similar to a mirage in the sense of being without substance. Likewise in the sense of not being fit to be grasped. For it is not possible to take it and drink, or bathe, or fill a vessel. Furthermore, just as a mirage shimmers and appears as if having the force of arisen waves, so too perception, differentiated into the perception of blue and so on, trembles and shimmers for the purpose of experiencing blue and so on. And just as a mirage deceives the multitude and makes them say "It appears like a full reservoir, like a full river," so too perception deceives and makes one say "This is blue, beautiful, pleasant, permanent." The same method applies for yellow and so on as well. Thus perception is similar to a mirage by way of deception too.

"Without a fruit-bud core" means inside, a compact stick has not arisen. Activities too are similar to a plantain trunk in the sense of being coreless, and likewise in the sense of not being fit to be grasped. For just as, having taken something from a plantain trunk, it is not possible to bring it for the purpose of roof beams and so on, and even if brought it is not so, thus activities too cannot be grasped as permanent and so on, and even when grasped they are not so. And just as a plantain trunk is a combination of many leaf-sheaths, thus the aggregate of mental activities is a combination of many mental phenomena. And just as a plantain trunk has different characteristics. For the colour of the outer leaf-sheath is one, and that of the inner ones is another; just so in the aggregate of mental activities too, the characteristic of

contact is one, and that of volition and so on is another; but having combined them, it is called just the aggregate of mental activities - thus too the aggregate of mental activities is similar to a plantain trunk.

"A man with eyes" means one with eyes through two eyes, namely the physical eye and the eye of wisdom. For his physical eye too is suitable as pure, free from film and boils, and his eye of wisdom too is capable of seeing the nature of being without substance. Consciousness too is similar to a magical illusion in the sense of being coreless, and likewise in the sense of not being fit to be grasped. And just as a magical illusion is brief and of quick manifestation, so is consciousness. For that is even more brief and of even quicker manifestation than that. For by that very consciousness a person appears as if come, as if gone, as if standing, as if seated. And the consciousness at the time of coming is one, and another at the times of going and so on. Thus too consciousness is similar to a magical illusion. And a magical illusion deceives the public, causing them to grasp whatever it may be as "this is gold, silver, pearls"; consciousness too deceives the public. For by that very consciousness, having made it appear as if coming, as if going, as if standing, as if seated, it causes them to grasp. And the consciousness at the time of coming is one, and another at the times of going and so on. Thus too consciousness is similar to a magical illusion.

"Of extensive wisdom" means of subtle wisdom and of vast, widespread wisdom. "Vitality" means the life faculty. "Heat" means the kamma-born heat element. "Food for others" means having become food for various groups of worms and so on. "Such is this continuity" means such is this tradition of the deceased, which is conveyed as far as the cemetery. "This magical illusion that deludes fools" means that which is called the aggregate of consciousness, this is called the magical illusion that is the deceit of the foolish public. "A murderer" means for two reasons this, termed the aggregates, is a murderer: because of the mutual destruction of one another, and because when the aggregates exist, murder becomes evident. For when one solid element is breaking up, it breaks up taking the remaining elements along with it; likewise the liquid element and so on. And the aggregate of matter, when breaking up, breaks up taking the immaterial aggregates along with it; likewise among the immaterial aggregates, feeling and so on take perception and so on. And these four are the materiality of the sense-organs - thus the nature of being a murderer here should be understood through the mutual destruction. But when the aggregates exist, murder, bondage, cutting, and so on come to be; thus when these exist, the nature of being a murderer should be understood also from the existence of murder. "All bondage" means all the tenfold mental fetter. "The imperishable state" means Nibbāna. The third.

4-6. Commentary on the Discourse on the Lump of Cow-Dung and Others

96-98. In the fourth, "for eternity" means equal to the eternities of Sineru, the great earth, the moon, the sun and so on. "A small lump of cow dung" means a trifling piece of cow dung the size of a madhuka flower. But from where was this obtained by him? Some say it was taken from what had been brought for the purpose of plastering. But it should be understood that for the purpose of making the meaning clear, he constructed it by supernormal power and placed it in his hand. "Acquisition of individual existence" means the individual existence that has been acquired. "This

abiding by the holy life would not be evident" means this abiding by the holy life of the path would not be evident. For the path arises turning back the activities of the three planes. And if even this much individual existence were permanent, the path, even having arisen, would not be able to turn back the round of activities - thus abiding by the holy life would not be evident.

Now, if any activity were permanent, the prosperity experienced by me at the time of being King Mahāsudassana would be permanent, but that too is impermanent - to show that, he said beginning with "Once in the past, monk, I was a king" and so on. Therein, "with the royal city of Kusāvati as chief" means Kusāvati the royal city was the chief of those cities; the meaning is the foremost of all. "Made of hardwood" means made of red sandalwood heartwood. The pillow, however, for all of them was made of thread only. "Spread with long-fleeced woollen covers" means spread with a black fleecy coverlet with fleece exceeding four finger-breadths in length, which they call a large-backed fleecy coverlet. "Spread with white woollen covers" means spread with a white woollen blanket with fleece on both sides. "Spread with woollen coverlets embroidered with flowers" means spread with a woollen covering with dense flower patterns. "With excellent spreads of kadali deer hide" means spread with an excellent bed-sheet made of kadali-deer hide. They make that bed-sheet, it is said, by spreading kadali-deer hide over white cloth and sewing it. "With canopies above" means together with an upper canopy; the meaning is together with a red canopy fastened above. "With red pillows at both ends" means a head-pillow and a foot-pillow - thus the divans have red pillows at both ends. "With the Vejayanta chariot as chief" - here, Vejayanta is the name of that king's chariot, whose wheels had a hub made of sapphire, spokes made of the seven precious things, a rim made of coral, an axle made of silver, a fender made of sapphire, and a pole made of silver. That was the chief, the foremost of those chariots. "With fine cloth tethers" means fine cloth coverings. "With bronze milk pails" means milking vessels made of silver. "Eighty-four thousand tens of millions of garments" - this was said with reference to the garments brought when standing after bathing, thinking "he will use whichever he likes." "Food offering" means food to be brought.

"Which I dwell in at that time" means where I dwell, that is only one city; in the remaining ones, sons, daughters and so on, and also slaves and servants dwelt. The same method applies to mansions, pinnacled houses and so on as well. In the case of divans and so on, he himself uses only one; the remaining ones are for the use of sons and so on. In the case of women, only one attends upon him; the remaining ones are merely retinue. "Of mixed caste" means born in the womb of a brahmin woman by a warrior, or in the womb of a warrior woman by a brahmin. "I wear" shows that I wear only one suit of garments; the remaining ones belong to sixteen hundred thousand persons plus eighty thousand who go about surrounding him. "I eat" shows that at the very most I eat only a measure of rice, and the remainder belongs to eight hundred thousand persons plus forty thousand who go about surrounding him. For one pot of boiled rice is sufficient for ten persons.

Thus, having shown this success at the time of Mahāsudassana, now showing its impermanence, he said beginning with "Thus, monk." Therein, "changed" means by abandoning their natural state, they have gone to the state of being undesignable, like an extinguished lamp. "Thus impermanent indeed, monk, are activities" means

impermanent in the sense of non-existence after having been thus. By this much, the Blessed One, just as a man, having tied a ladder to a campaka tree a hundred cubits in height, having ascended and taken a campaka flower, would descend while releasing the ladder, just so, as if tying a ladder, having ascended the success of Mahāsudassana, whose height was many hundreds of thousands of tens of millions of years, having taken the characteristic of impermanence standing at the summit of that success, he has descended as if releasing the ladder. "Thus unstable" means thus devoid of a stable nature, like water bubbles and so on. "Thus without comfort" means thus devoid of comfort, like water drunk in a dream, and like sandalwood applied in a dream. Thus in this discourse, the characteristic of impermanence has been spoken of. In the fifth, everything is by the same method as stated. The sixth was spoken according to the disposition of one who awakens in that way. The fourth and so on.

7. Commentary on the Discourse on the Leash-Bound

99. In the seventh, "when the great ocean" means at whatever time, when the fifth sun has arisen, the great ocean dries up. "The ending of suffering" means without penetrating the four truths, I do not say there is an ending, a delimitation, of the suffering of the round of rebirths for beings who are merely hindered by ignorance. "A dog bound by a leash" means a dog bound by a leash. "Stake" means a great stake driven into the ground. "Post" means a post that has been buried and set up. "Just so" - here the fool dependent on the round of rebirths is like the dog, wrong view is like the leash, identity is like the post; just as the revolving around the post of a dog tied to a post by a leash-rope, so should be understood the revolving around identity of a worldling bound to identity by wrong view and craving. The seventh.

8. Commentary on the Second Discourse on the Leash-Bound

100. In the eighth, "therefore" means because the ignorant worldling, tied to the post of identity by the rope of craving dependent on the leash of wrong view, dependent on the round of rebirths, proceeds in all postures in dependence on just the five aggregates; or because for a long time this mind has been defiled by lust, hate, and delusion, therefore. "Through the defilement of the mind" - for even beings who have bathed become defiled through the defilement of the mind alone, and even those whose bodies are seized by stain become purified through the cleansing of the mind. Therefore the ancients said:

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

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

"A picture called 'travelling'" means a travelling picture. Those called Saṅkhā are brahmin sectarians; they, having made a cloth-compartment, having had various kinds of successes and failures inscribed therein by way of fortunate and unfortunate realms, showing "having done this action one obtains this, having done this, this" - they go about carrying that picture. "Designed by the mind itself" - because it was made having been thought out by a painter, it is called thought out by the mind. "The

mind itself is more diversified" - the mind of searching for the means for that picture is even more diversified than that. "Animals are diversified by mind alone" means diversified by the mind of action alone. However, regarding that mind of action, these quails, partridges and so on do not strive thinking "we shall become thus diversified." But action leads to the mode of generation, and their state of mind is rooted in the mode of generation. For beings who have reached a mode of generation have minds similar to those of the same mode of generation. Thus the state of mind is accomplished through the mode of generation, and the mode of generation is accomplished through action - this should be understood.

Furthermore, this mind, co-arisen, should be understood as even more diversified than the mind of animals, through the variegation of co-arisen phenomena, through the variegation of planes, through the variegation of sense-bases, through the variegation of doors, through the variegation of objects, and also through the production of manifold kinds of consciousness having diversity of action as their root, such as diversity of characteristics, diversity of perception, diversity of conventional expression, and so on.

"A washerman" means one who produces appearance on cloths by means of dye. But he, when unskilful, makes a disagreeable appearance, when skilful, an agreeable and beautiful one; just so a worldling, through unwholesome consciousness or through wholesome consciousness dissociated from knowledge, produces an ugly form devoid of the accomplishment of the eye and so on, and through wholesome consciousness associated with knowledge, a handsome form endowed with the accomplishment of the eye and so on. The eighth.

9. Commentary on the Discourse on the Adze Handle

101. In the ninth, "just as, monks, a hen's eggs" - these two similes are stated by way of the dark side and the bright side. Among those, the simile of the dark side does not accomplish the purpose, the other accomplishes it. The meaning of the simile of the bright side should be understood thus - "Seyyathā" is an indeclinable particle in the sense of a simile; "api" is in the sense of emphasis. By both together it shows "seyyathā nāma, bhikkhave." "A hen's eggs, eight or ten or ten or twelve" - here, however, although a hen may have eggs fewer or more than the manner stated, it was said thus for the smoothness of expression. For thus in the world the expression is smooth. "Tānassū" means "tāni assu"; the meaning is "they might be." "Properly sat upon by the hen" means properly sat upon by that mother hen, having spread her wings and lying on top of them. "Properly warmed" means well heated all around by her causing them to receive temperature from time to time. "Properly incubated" means well developed all around from time to time; the meaning is having caused them to absorb the hen's scent. "Even though of that hen" means even though, that hen having exercised diligence through the performance of this threefold activity, such a wish might not arise. "Yet those are capable" means yet those chicks are capable of hatching out safely in the manner stated. For since those eggs, being tended by that hen in three ways thus, do not become rotten, whatever moist cohesion they have, that too goes to exhaustion, the shell becomes thin, the tips of the claws and the beak become hard, they themselves undergo development, due to the thinness of the shell outside light becomes apparent within, therefore, thinking

"For a long time indeed we have lain in confinement with limbs curled up, and this outside light is seen, here now there will be a pleasant abiding for us," wishing to come out, they strike the shell with their feet, stretch out their necks, and then that shell breaks in two. Then, shaking their wings, crying out suitably to that moment, they come out indeed, and having come out, they wander about adorning the village territory.

"Just so" is the application of the simile. That should be understood by comparing it with the meaning thus - For just as the hen's performing of the threefold action upon the eggs, so is this monk's time of being devoted to the pursuit of meditation; just as the non-putrefaction of the eggs through the hen's accomplishment of the threefold action, so is the non-decline of insight knowledge through the accomplishment of the threefold observation by the monk devoted to the pursuit of meditation; just as the exhaustion of the moist cohesion through her performing of the threefold action, so is the exhaustion of the cohesion of attachment following the three kinds of existence through that monk's accomplishment of the threefold observation; just as the thinning of the egg shells, so is the thinning of that monk's shell of ignorance; just as the hardness and roughness of the chicks' tips of claws and beaks, so is the sharpness, roughness, clarity, and valour of the monk's insight knowledge; just as the time of ripening of the chicks, so is the time of ripening, the time of growth, the time of taking the embryo of the monk's insight knowledge; just as the time of the chicks' safe breaking through the egg shell with the tips of their claws or with their beaks and spreading their wings, so should be understood the time of that monk's safe attainment of arahantship - having caused the embryo of insight knowledge to be taken and while going about, having obtained suitability of climate or suitability of food or suitability of person or suitability of hearing the Teaching appropriate to his nature, while seated on a single seat itself, developing insight, having broken through the shell of ignorance by the path of arahantship attained progressively, having spread the wings of direct knowledge. But just as the mother too breaks the egg shell having known the state of ripeness of the chicks, so the Teacher too, having known the maturity of knowledge of such a monk -

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

Having pervaded with light by the method beginning thus, he strikes the shell of ignorance with a verse. He, at the conclusion of the verse, having broken through the shell of ignorance, attains arahantship. Thenceforth, just as those chicks go about adorning the village territory, so this great one who has eliminated the mental corruptions too, having attained fruition attainment with Nibbāna as its object, goes about adorning the monastery of the Community.

"Of a carpenter" means of a woodworker. For he, holding the plumb-line called a plummet and removing the protuberance of timbers, is called a "carpenter." "On the adze handle" means at the place of grasping of the adze handle. "This much of my mental corruptions has been eliminated today" - for one gone forth, mental corruptions are constantly eliminated by the summary of the going forth, by recitation, by questioning, by wise attention, and by the practice of duties. But the meaning is that although those are being thus eliminated, he does not have such

knowledge as "this much has been eliminated today, this much yesterday." By this simile the benefit of insight is explained. "In winter" means in the winter season. "Become loose" means they decline by becoming firm.

"Just so" - here the Dispensation should be regarded as like the great ocean; the practitioner of meditation as like a ship; just as the ship's spending time in the great ocean, so is this monk's going about in the presence of teachers and preceptors during the period of less than five rains retreats; just as the thinning of the bindings being eaten away by the water of the great ocean, so is the thinning of the mental fetters of the monk through recitation, interrogation and so on by means of the going forth in brief; just as the time of the ship being hauled onto dry land, so is the time of the monk who has been released from guidance, having taken a meditation subject, dwelling in the forest; just as the drying up by wind and heat during the day, so is the drying up of the moisture of craving by insight knowledge; just as the moistening by snow-water at night, so is the moistening of the mind by joy and gladness arisen in dependence on the meditation subject; just as the feebleness of the bindings dried up and scorched by wind and heat and by snow-water day and night, so is the feebleness of the mental fetters exceedingly through insight knowledge, joy and gladness, having obtained on one day suitability of climate and so on; just as the rainy-season cloud, so is the knowledge of the path of arahantship; just as the rottenness of the bindings of the ship by the rain-cloud water, so is the achievement of the fruition of arahantship of one who has begun insight practice, developing insight by way of the material septad and so on, when the meditation subject is being uplifted and strengthened, having obtained on one day suitability of climate and so on, seated in a single cross-legged posture; just as the ship with rotten bindings remaining for some time, so is the remaining as long as life lasts of the arahant whose mental fetters are eliminated, helping the multitude; just as the ship with rotten bindings gradually breaking apart and reaching the state of being undesignatable, so is the reaching of the state of being undesignatable of one who has eliminated the mental corruptions, who has attained final Nibbāna through the Nibbāna element without residue of clinging by the breaking up of the grasped aggregates. By this simile the feebleness of the mental fetters is shown. The ninth.

10. Commentary on the Discourse on the Perception of Impermanence

102. In the tenth, "perception of impermanence" means the perception arisen in one who develops it as "impermanent, impermanent." "Consumes" means exhausts. "All the conceit 'I am'" means the ninefold conceit 'I am'. "Root networks" means roots that have stood spreading out. For the perception of impermanence is like a great plough, the mental defilements are like the lesser and minor root networks; just as a farmer ploughing splits them apart with the plough, so a meditator developing the perception of impermanence splits apart the mental defilements with the knowledge of the perception of impermanence - this here is the correlation of the simile.

"Shakes down" means shakes from below. "Shakes out" means beats. "Beats them" means having beaten, discards. Here too the mental defilements are like the reeds, the knowledge of the perception of impermanence is like the reaping and beating - the simile should be correlated with this meaning.

"Cut from its stalk" means cut from its stalk by a sharp hoof-tipped arrow. "Follow along with it" means they follow that bunch of mangoes; as it falls, the mangoes fall to the ground. Here too the mental defilements are like the bunch of mangoes, the perception of impermanence is like the sharp hoof-tipped arrow; just as when the bunch of mangoes is cut by the arrow all the mangoes fall to the ground, so when ignorance, which is the root of the mental defilements, is cut by the knowledge of the perception of impermanence, all mental defilements go to uprooting - this is the correlation of the simile.

"Go to the pinnacle" means they go to the pinnacle. "Slope towards the pinnacle" means slanting towards the pinnacle by way of entering the pinnacle. "Converge at the pinnacle" means having come together at the pinnacle, they stand. Here too the perception of impermanence is like the pinnacle, the wholesome mental states of the four planes are like the rafters; just as the pinnacle is the foremost of all the rafters, so the perception of impermanence is the foremost of wholesome mental states. But is not the perception of impermanence mundane? Let it be the foremost of mundane wholesome states for now; how is it the foremost of supramundane states? It should be understood as the foremost in the sense of being the cause for attaining them too. By this method, the correlation of the simile should be understood in all the similes. But here, by the first three, the function of the perception of impermanence is shown; by the latter ones, its power. The tenth.

The Chapter on Flowers is the tenth.

The Middle Fifty is complete.

11. The Chapter on Portions

1. Commentary on the Discourse on Extremes

103. In the first of the Anta Chapter, "ends" means portions. This discourse was spoken having combined the five aggregates by way of the four truths, according to the disposition of those who awaken by the word "end." The first.

2-3. Commentary on the Discourse on Suffering and Others

104-105. In the second also, having combined the five aggregates by way of the four truths, it was spoken according to the disposition of those who awaken by the word "suffering." In the third also, likewise, it was spoken according to the disposition of those who awaken by the word "identity." The second and third.

4. Commentary on the Discourse on What is to be Fully Understood

106. In the fourth, "to be fully understood" means to be completely known, to be transcended. "Full understanding" means transcendence. "The person who has fully understood" means one who stands having fully understood and transcended by that full understanding. By "the elimination of lust" and so on, Nibbāna has been shown. The fourth.

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

107-112. In the four beginning with the fifth, the four truths have been spoken of. In the ninth and tenth, the abandoning of mental defilements. The fifth and so on.

12. The Chapter on the Speaker of the Teaching

1-2. Commentary on the Discourses on Ignorance and so on

113-114. In the first of the Dhammakathika Chapter, "and to this extent one is gone to ignorance" means in as far as one is possessed of this ignorance that is not knowing regarding the four truths, to this extent one is gone to ignorance - this is the meaning. In the second too, the same method applies. The first and second.

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

115. In the third, by the first, one who is speaker of the Teaching; by the second, the plane of the learner; by the third, the plane of one beyond training - thus, when asked about one who is speaker of the Teaching, having distinguished, two planes were spoken of. The third.

4. Commentary on the Second Discourse on the speaker of the Teaching

116. In the fourth, three answers to all three questions have been spoken of. The fourth.

5-9. Commentary on the Discourses on Bondage and so on

117-121. In the fifth, "not seeing the near shore" means the shore is called the round of rebirths; he does not see that. "Not seeing the far shore" means the far shore is called Nibbāna; he does not see that. "Bound" means having been bound by the bondage of mental defilement, he ages and dies and goes from this world to the world beyond. In this discourse, the suffering of the round of rebirths is spoken of. The sixth and so on are of manifest meaning only. The fifth and so on.

10. Commentary on the Discourse on the Virtuous

122. In the tenth, in the terms beginning with "as impermanent": as impermanent by way of non-existence after having been; as suffering by way of oppression; as a disease in the meaning of illness; as a boil in the meaning of inner corruption; as a dart by way of being a condition for those various boils, or in the meaning of piercing; as misery in the meaning of suffering; as an affliction in the meaning of being a condition for illness arising from primary elements of a different nature; as alien in the meaning of not being one's own; as disintegrating in the meaning of crumbling; as empty in the meaning of being empty of a being; as non-self by the absence of a self. Thus here it should be understood that by the two terms "as impermanent" and "as disintegrating," attention to impermanence is stated; by the two terms "as empty" and "as non-self," attention to non-self is stated; and by the remaining terms, attention to suffering is stated. The remainder here is clear in itself. The tenth.

11. Commentary on the Discourse on the Learned

123. Likewise in the eleventh. For in the tenth, "moral" means the fourfold purification morality was stated; here, "learned" means learning of the meditation subject - this alone is the difference. The eleventh.

12-13. Commentary on the Discourses on Kappa and so on

124-125. The twelfth and thirteenth are similar to the Exhortation to Rāhula. The twelfth and thirteenth.

The Chapter on Dhamma Teachers is the twelfth.

13. The Chapter on Ignorance

1-10. Commentary on the Discourses on Having the Nature of Arising and so on

126-135. The Ignorance Chapter is clear in meaning. For in this chapter, in all discourses, only the four truths are spoken of.

The Chapter on Ignorance is the thirteenth.

14. The Chapter of the Hot Embers

1-13. Commentary on the Discourses on Hot Ashes and so on

136-149. In the first of the Kukkuḷa Chapter, "hot ashes" means a great burning, like a heap of ashes that is heated and blazing. In this discourse the characteristic of suffering has been spoken of, in the remaining ones the characteristic of impermanence and so on. And all of these were spoken individually according to the disposition of the persons.

The Chapter on Hot Ashes is the fourteenth.

15. The Chapter on Views

1-9. Commentary on the Discourses on the Internal and so on

150-158. In the first of the View Chapter, "clinging to what" means dependent on what. In the second, "clinging to what" means having clung to what, the meaning is having made it a condition. In the third and so on, "views" and so on were spoken according to the disposition of the persons. The first and so on.

10. Commentary on the Ānanda Sutta

159. In the tenth, "approached" means having seen other monks, having had the meditation subject of the five aggregates taught, having engaged in, having striven, having attained arahantship, declaring the final liberating knowledge in the presence of the Teacher, having thought "I too, having had the meditation subject of the five aggregates taught, engaging in, striving, having attained arahantship, shall declare the final liberating knowledge," he approached. The Teacher, however, even though not seeing the abandoning of the elder's mental defilements to be killed by the upper triad of paths during his own lifetime, taught thinking "I shall win over his mind." For him too, having attended to it just once or twice, the time for attending upon the Buddha had arisen, so he had to go. Thus, gladdening his mind, that pursuit of the meditation subject became only a factor for the maturing of liberation. The tenth.

The Chapter on Views is the fifteenth.

The Upper Fifty is complete.

The Commentary on the Khandha Connected Discourses is finished.



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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