

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)

4. Commentary on the Chapter on the Six Sense Bases
(4. Saḷāyatanavagga-aṭṭhakathā)

1. Connected Discourses on the Six Sense Bases
(1. Saḷāyatana-saṃyuttaṃ)



PaliVerse

3. The Collection of the Connected Discourses - Commentaries

4. Commentary on the Chapter on the Six Sense Bases

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

In the Collection of the Connected Discourses

Commentary on the Chapter on the Six Sense Bases

1. Connected Discourses on the Six Sense Bases

1. The Chapter on Impermanence

1. Commentary on the Discourse on the Internal as Impermanent

1. In the first of the Saḷāyatanavagga, "the eye" means two eyes - the eye of knowledge and the physical eye. Therein, the eye of knowledge is fivefold - the Buddha-eye, the eye of the teaching, the all-seeing eye, the divine eye, and the eye of wisdom. Among these, the Buddha-eye is the knowledge of inclinations and underlying tendencies and the knowledge of the degree of maturity of faculties, which - has come as "surveying the world with the Buddha-eye." The eye of the teaching is the lower three paths and the three fruits, which - has come as "the stainless, spotless eye of the teaching arose." The all-seeing eye is the knowledge of omniscience, which - has come as "having ascended the palace, the all-seeing one." The divine eye is the knowledge arisen through the pervading of light, which - has come as "with the divine eye, which is pure." The eye of wisdom is the knowledge that discerns the four truths, which - has come as "vision arose."

The physical eye too is twofold - the eye with its constituents, and the sensitivity-eye. Among these, that lump of flesh in the eye-socket surrounded by the eye-membranes, wherein there are in brief thirteen constituents: the four elements, colour, odour, flavour, nutritive essence, origination, life, sex, eye-sensitivity, and body-sensitivity. In detail, however, the four elements, colour, odour, flavour, nutritive essence, and origination - these nine, by way of the four origins, are thirty-six; life, sex, eye-sensitivity, and body-sensitivity - these, being originated by action, are then four - thus there are forty constituents. This is called the eye with its constituents. But that which herein, in the sphere of sight surrounded by the dark circle delimited by the white circle, is established as mere sensitivity capable of seeing visible matter - this is called the sensitivity-eye. The detailed discussion of that and of the ear and the rest beyond it has been stated in the Visuddhimagga itself.

Therein, that which is the sensitivity-eye, having taken that, the Blessed One - said beginning with "the eye, monks, is impermanent." Therein - the detailed discussion by the method beginning with "it is impermanent for four reasons, because of being subject to rise and fall" has been made clear below itself. "The ear" too is intended as

the sensitivity-ear only; likewise the nose, tongue, and body. "Mind" means the consciousness that is the domain of comprehension belonging to the three planes. Thus this discourse was spoken according to the disposition of those who awaken when the three characteristics are shown and spoken of in the six internal sense bases.

2-3. Commentary on the Discourse on the Internal as Suffering and So On

2-3. The second was spoken having shown two characteristics, and the third having shown one characteristic, according to the disposition of those who awaken when spoken of in such ways. The remaining ones, however, were either already observed by them, or they will observe them by just this much.

4-6. Commentary on the Discourse on the External as Impermanent and So On

4-6. In the fourth, forms, odours, flavours and tangible objects have four origins, sound has two origins, and "mental phenomena" means mind-objects of the three planes of existence. This too was spoken according to the disposition of those who awaken when the three characteristics are shown and spoken of in the six external sense bases. In the fifth and sixth, the method is similar to what was said in the second and third.

7-12. Commentary on the Discourse on the Internal as Impermanent in the Past and Future and So On

7-12. The seventh and so on are stated by way of those who, having observed the characteristic of impermanence and so on in the eye and so on that are past and future, become weary due to strong grasping in the present ones. The remainder is the same as the method stated everywhere above.

The Chapter on Impermanence is the first.

2. The Chapter on Pairs

1-4. Commentary on the First Discourse on Before the Enlightenment and So On

13-16. In the first and second of the Yamaka Chapter, "internal" (ajjhakkhānaṃ) means internal by way of being internal in the individual sense. But their internal nature should be known by the exceeding powerfulness of desire and lust. For the six internal sense bases are like the inner house of human beings, and the six external sense bases are like the precincts of the house. Just as their desire and lust is exceedingly powerful in the inner house full of children, wife, wealth, and grain, they do not allow anyone to enter there, and even at the slightest sound of a vessel, "What is that?" They become those who say so. Just so there is exceedingly powerful desire and lust in the six internal sense bases. Thus, by this powerfulness of desire and lust, they are called "internal." But in the precincts of the house it is not so powerful; they do not hastily prevent even human beings or quadrupeds walking about there. Although they do not prevent them, yet being unwilling, they do not allow even so much as a handful of grass for cattle to be taken. Thus their desire and lust there is not exceedingly powerful. Likewise in forms and so on too there is no exceedingly powerful desire and lust, therefore they are called "external." But in detail, the

discussion of internal and external has been stated in the Visuddhimagga itself. The remainder in both discourses is by the very method stated above. Likewise in the third and fourth.

5-6. Commentary on the First Discourse on If There Were No Gratification and So On

17-18. In the fifth, "escaped" means departed. "Unbound" means not connected. "Free" means not inclined to; "with a mind rid of barriers" means with a mind free from barriers. For whatever type of mental defilement or round of rebirths has not been abandoned, by that the mind of trainees is called bounded by barriers. Whatever has been abandoned, by that it is rid of barriers. But here, because of the complete abandoning of mental defilements and the round of rebirths, the meaning is that they dwelt with a mind rid of barriers, having transcended the barrier of the defilement-round. In the sixth too, the same method applies. But it should be understood that in all six of these discourses, only the four truths are spoken of.

7-10. Commentary on the First Discourse on Delighting and So On

19-22. In the four discourses beginning with the seventh, only the round of rebirths and the end of the round of rebirths are spoken of. But the progressive talk for them should be understood by the method already stated above.

The Chapter on Pairs is the second.

3. The Chapter on the All

1. Commentary on the Discourse on the All

23. In the first of the Sabbavagga, "the all, monks" - "all" is fourfold - the all of all, the sense base all, the identity all, and the partial all. Therein -

"There is nothing unseen by him here,
Nor anything unknown to be known;
He directly knew all that is to be understood,
Therefore the Truth-finder is the all-seeing one."

This is called the all of all. "I will teach you, monks, the all. Listen to that" - this is called the sense base all. "I will teach you, monks, an exposition on the root cause of all phenomena" - this is called the identity all. "Or else the first attentiveness to all phenomena, there arises consciousness, mind, mental state, etc. corresponding mind-element" - this is called the partial all. Thus the partial all is merely the five objects. The phenomena of the three planes are the identity all. The phenomena of the four planes are the sense base all. Whatever is to be understood is the all of all. The partial all does not reach the identity all, the identity all does not reach the sense base all, the sense base all does not reach the all of all. Why? Because of the nonexistence of any phenomenon by name that is not an object of omniscient knowledge. But in this discourse, the sense base all is intended.

"Having rejected" (paccakkhāya) means having refused. "It would be mere words for him" (vācāvatthukamevassa) means it would be merely a matter to be spoken by speech. But having gone beyond these twelve sense bases, he would not be able to show that there is another phenomenon of intrinsic nature by name. "And if

questioned he would not be able to explain" (puṭṭho ca na sampāyeyya) means when asked "Which is the other all by name?" When questioned, he would not be able to produce an answer by saying "It is this by name." "He would fall into vexation" (vighātaṃ āpajjeyya) means he would fall into suffering. In "Because, monks, it is not within his domain" (yathā taṃ, bhikkhave, avisayasmin), here "taṃ" is merely a particle. "Yathā" is a word expressing reason; the meaning is "because he is questioned about what is not within his domain." For in what is not within their domain, there is only vexation for beings. Lifting a stone the size of a pinnacled building on one's head and crossing deep water is not within one's domain; likewise pulling down the moon and sun. One striving in that which is not within one's domain falls only into vexation. Thus the intention is that in this matter too, which is not within one's domain, one would fall only into vexation.

2. Commentary on the Discourse on Abandoning

24. In the second, "for the abandoning of all" means for the abandoning of the whole. "Feeling arises with eye-contact as condition" means the feeling of receiving, investigating, determining, and impulsion, arisen having made eye-contact the root condition. But regarding that associated with eye-consciousness, there is nothing that need be said. The same method applies also in the feeling with the ear-door and so on as condition and so on. Here, however, "mind" means the life-continuum consciousness. "Mental phenomena" means object. "Mind-consciousness" means impulsion together with advertizing. "Mind-contact" means the contact conascent with the life-continuum. "Feeling" means the feeling of impulsion together with the feeling of advertizing. But regarding that associated with the life-continuum, there is nothing that need be said. Without separating advertizing from the life-continuum, "mind" means the life-continuum should be seen together with advertizing. "Mental phenomena" means object. "Mind-consciousness" means impulsion consciousness. "Mind-contact" means the contact conascent with the life-continuum. "Feeling" means the feeling conascent with impulsion. Together with advertizing, that conascent with the life-continuum is also proper. But whatever teaching herein is the admonition and command, this is called concept.

3. Commentary on the Discourse on Direct Knowledge, Full Understanding, and Abandoning

25. In the third, "for the abandoning of all through direct knowledge and full understanding" means for the purpose of abandoning, having directly known and having fully understood all. "Is to be abandoned through direct knowledge and full understanding" means it is to be abandoned having directly known and having fully understood. The remainder should be understood by the method already stated.

4. Commentary on the First Discourse on Not Fully Understanding

26. In the fourth, "not directly knowing, not fully understanding, not becoming dispassionate towards, not abandoning" means not directly knowing, not fully understanding, not becoming dispassionate towards, not abandoning. And here, "not becoming dispassionate towards" means not causing to depart. Thus in this discourse, three kinds of full understanding have been spoken of. For by the word "directly knowing," full understanding by knowing is spoken of; by the word "fully

understanding," full understanding as judgement is spoken of; and by the two words "becoming dispassionate towards" and "abandoning," full understanding as abandoning.

5. Commentary on the Second Discourse on Not Fully Understanding

27. In the fifth, "phenomena to be cognised by eye-consciousness" shows having taken just the matter already taken above. Or above, what has come into range was taken; here, what has not come into range. But here this is the conclusion - above, both what has come into range and what has not come into range were indeed taken; but here, the three aggregates associated with eye-consciousness. For they are said to be "to be cognised by eye-consciousness" because they are to be cognised together with eye-consciousness. The same method applies to the remaining terms as well.

6. Commentary on the Discourse on Being Ablaze

28. In the sixth, "Gayāsīsa" means: indeed, not far from the village of Gayā, there is both a pond called Gayā and a river, and also a flat rock named Gayāsīsa, resembling the frontal globe of an elephant, where there is sufficient space even for a thousand monks; the Blessed One dwells there. Therefore it was said "at Gayāsīsa." "He addressed the monks" means he addressed them, having selected the proclamation of the Teaching suitable for them, thinking "I shall teach that to them."

Herein this is the progressive discourse - It is said that ninety-two cosmic cycles from now, there was a king named Mahinda. His eldest son was named Phussa. He, a being in his last existence with perfections fulfilled, when his knowledge had reached maturity, having ascended the ground of enlightenment, penetrated omniscience. The king's youngest son was his chief disciple, the son of the royal chaplain was the second disciple. The king thought - "My eldest son, having gone forth, has become a Buddha; the youngest son is the chief disciple; the son of the royal chaplain is the second disciple." He, thinking "The Buddha is ours alone, the Teaching is ours, the Community is ours," having had a monastery built, having enclosed on both sides from the monastery gateway up to his own house-door with bamboo-walled huts, having had a canopy tied above inlaid with golden stars and interspersed with garlands of scented strings and garlands of flower strings, having spread silver-coloured sand below, having had flowers scattered, he arranged for the Blessed One's arrival by that path.

The Teacher, standing right in the monastery, having put on his robe, came to the king's palace within the curtains together with the Community of monks, and having finished the meal duty, went back within the curtains. No one was able to give even so much as a ladleful of almsfood. Thereupon the citizens grumbled: "A Buddha has arisen in the world, yet we do not get to make merit. Just as the moon and sun give light to all, so Buddhas arise for the welfare of all; but this king channels the meritorious volition of all into himself alone."

And that king had three other sons. The citizens, having come together with them, consulted: "There is no quarrel with royal families; let us devise one stratagem." They, having instigated thieves in the borderlands, having had a message brought saying "Several villages have been plundered," reported it to the king. The king,

having summoned his sons, sent them saying: "Dear sons, I am old; go and quell the thieves." The hired thieves, without scattering here and there, came to their very presence. They, having settled them in uninhabited villages, having come back saying "The thieves have been quelled," paid homage to the king and stood there.

The king, pleased, said: "Dear sons, I grant you a boon." They, having consented, went and consulted together with the citizens: "The king has granted us a boon. What shall we take?" "Noble sons, elephants, horses, and the like are not rare for you; but the jewel of a Buddha is rare, it does not arise at all times. Take the boon of attending upon your eldest brother, the Buddha Phussa." They, having promised the citizens "We shall do so," having trimmed their beards, well-bathed and well-anointed, having gone to the king's presence, requested: "Sire, grant us our boon." "What will you take, dear sons?" "Sire, we have no need for elephants, horses, and the like; grant us the boon of attending upon our eldest brother, the Buddha Phussa." "This boon cannot be given by me while I am alive" - and he covered both his ears. "Sire, you were not made to grant the boon by us through force; it was given by you yourself, pleased, of your own preference. What, Sire, do two words befit a royal family?" They spoke by way of truthfulness.

The king, being unable to go back on his promise - "Dear sons, having attended for seven years, seven months, and seven days, I will give him to you," he said. "Very well, Sire, give us a surety." "A surety for what, dear sons?" "A surety against death for that period of time, Sire." "Dear sons, you ask for an inappropriate surety; it is not possible to give such a surety, for the life of beings is like a dew-drop on the tip of a blade of grass." "If, Sire, you do not give a surety, should we die in the meantime, what wholesome deed shall we do?" "If so, dear sons, give six years." "It is not possible, Sire." "If so, give five, four, three, two, one year." "Give seven, six months, etc. Give half a month." "It is not possible, Sire." "If so, give just seven days." "Very well, Sire," they accepted seven days. The king performed in just seven days the honour that was to be done over seven years, seven months, and seven days.

Then, in order to send the Teacher to the dwelling place of his sons, he had the road, eight usabhas wide, decorated; in the middle area, having had a space of four usabhas in extent trampled by elephants, having made it like a kasiṇa circle, having had it spread with sand, he made it strewn with flowers; having had plantain trees and full pitchers placed here and there, he had flags and banners raised. At every usabha he had a pond dug, and on the further side, on both sides, he had shops of scents, garlands, and flowers set up. In the middle area, on both sides of the decorated road four usabhas wide, on roads two usabhas wide on each side, having had stumps and thorns removed, he had torches made. The princes too had the road of sixteen usabhas in the place where their authority operated decorated in the same way.

The king, having gone to the field boundary of the place where his authority operated, having paid homage to the Teacher, lamenting, said: "Dear sons, you go as if plucking out and taking my right eye; but having thus taken him and gone, you should do what is befitting for Buddhas. Do not wander about heedless like drunkards." They, saying "We shall know, Sire," having taken the Teacher and gone, having built a monastery and having handed it over to the Teacher, attending upon the Teacher there, at times they stood in the position of elders, at times in the

position of middle ones, at times in the position of juniors in the Community. When examining the giving, for all three persons it was exactly alike. When entering the rains retreat was approaching, they thought - "How indeed might we grasp the Teacher's disposition?" Then this occurred to them - "Buddhas are those who revere the Teaching, not those who value material gains; establishing ourselves in morality, we shall be able to grasp the Teacher's disposition" - having summoned the people who arranged the giving, having said "Dear ones, continuing to provide rice gruel, meals, solid food, and so on in this very manner, carry on the giving," they cut off the impediment of arranging the giving.

Then their eldest brother, having taken five hundred men, having established himself in the ten precepts, having clothed himself in two ochre robes, consuming only allowable water, arranged his dwelling. The middle one with three hundred, the youngest with two hundred men, practised in the same way. They attended upon the Teacher for as long as they lived. The Teacher attained final Nibbāna in their very presence.

They too, having died, from that time onwards for ninety-two cosmic cycles, wandering in the round of rebirths from the human world to the heavenly world and from the heavenly world to the human world, in the time of our Teacher, having fallen away from the heavenly world, were reborn in the human world. The great minister who was occupied in the place where alms were given was reborn as Bimbisāra, king of the Aṅgas and Magadhans. They were reborn in that very king's realm in a wealthy brahmin family. The elder brother was born as the eldest, the middle and youngest as the middle and youngest. Those too who were their attendant people were born as attendant people. Those three persons too, following growth, taking that thousand men, having gone forth, having become hermits, dwelt at Uruvelā on the riverbank itself. The residents of Aṅga and Magadha brought them great honour month after month.

Then our Bodhisatta, having made the renunciation, gradually having attained omniscience, having set in motion the excellent wheel of the Teaching, having trained the sons of good family beginning with Yasa, having sent off sixty Worthy Ones to the directions for the purpose of expounding the Teaching, himself taking his bowl and robe - "I shall tame those three matted-hair ascetic brothers" - having gone to Uruvelā, having broken their view by many hundreds of wonders, he gave them the going forth. He, taking that thousand ascetics bearing bowls and robes created by supernormal power, having gone to Gayāsīsa, having sat down surrounded by them - reflecting "Which talk on the Teaching would be suitable for these?" - "These tend the fire morning and evening. I shall teach making their twelve sense bases as if blazing, in flames; thus they will be able to attain arahantship" - he made this determination. Then, in order to expound to them the Teaching in that way, he spoke this exposition on the blazing. Therefore it was said - "He addressed the monks" means having selected the suitable proclamation of the Teaching for them, thinking "I shall teach that," he addressed them. Therein, "blazing" means lit up, in flames. The remainder is according to the method already stated. Thus in this discourse the characteristic of suffering has been spoken of.

7. Commentary on the Discourse on Being Oppressed

29. In the seventh, "oppressed" means overpowered, overwhelmed, troubled is the meaning. In this discourse too, only the characteristic of suffering has been spoken of.

8. Commentary on the Discourse on What is Fitting for Uprooting

30. In the eighth, "suitable for the uprooting of all imagining" means befitting for the uprooting of all imaginings due to craving, conceit, and view. "Here" means in this Dispensation. "Does not imagine the eye" means one does not imagine the eye as 'I' or as 'mine' or as 'another' or as 'another's'. "Does not imagine in the eye" means one does not imagine 'I am in the eye', 'my possession is an impediment in the eye', 'another is in the eye', 'another's possession is an impediment in the eye'. "Does not imagine from the eye" means one does not imagine thus: 'I have gone out from the eye', 'my possession as an impediment has gone out from the eye', 'another has gone out from the eye', 'another's possession as an impediment has gone out from the eye'. The meaning is that one does not give rise to even one of the imaginings due to craving, conceit, and view. "Does not imagine 'the eye is mine'" means one does not imagine 'the eye is mine'. The meaning is that one does not give rise to the imagination due to craving, which has selfish attachment as its nature. The remainder is clear in itself. In this discourse, insight has been spoken of, leading to arahantship in forty-four instances.

9. Commentary on the First Discourse on What is Suitable for Uprooting

31. In the ninth, "suitable for uprooting" means conducive to uprooting. "Thereby it becomes otherwise" means thereby it becomes in a different manner. "The world, becoming otherwise, attached to existence, delights only in existence" means even though becoming otherwise by undergoing alteration and change, this world, attached, stuck, fastened, obstructed in existences, delights only in existence. "As far as, monks, aggregates, elements, sense bases" means, monks, however much these are aggregates and elements and sense bases - that is aggregates, elements, sense bases. "That too he does not imagine" means "all too he does not imagine" - he shows again by collecting together what was already taken above. In this discourse, insight has been spoken of, leading to arahantship in forty-eight instances.

10. Commentary on the Second Discourse on What is Suitable for Uprooting

32. In the tenth, having shown the grip of craving, conceit, and view by means of three terms each beginning with "this is mine," the teaching was given by the method of the three rounds. In succession, however, in all three of these discourses, even all four paths together with insight were spoken of.

The Chapter on All is the third.

4. Commentary on the Chapter on Subject to Birth

33-42. In the Chapter on Subject to Birth, "subject to birth" means having the nature of being born, the intrinsic nature of arising. "Subject to ageing" means having the intrinsic nature of decaying. "Subject to illness" means having the intrinsic nature of illness, by being a condition for the arising of illness. "Subject to death" means having the intrinsic nature of death. "Subject to sorrow" means having the intrinsic nature of sorrow, by being a condition for the arising of sorrow. "Subject to defilement" means

having the intrinsic nature of defilement. "Subject to destruction" means having the intrinsic nature of going towards destruction. In the case of "subject to fall" and so on too, the same method applies.

The Chapter on Subject to Birth is the fourth.

5. Commentary on the Chapter on All is Impermanent

43-52. In the Impermanence Chapter, regarding the term "directly knowable," full understanding by knowing is conveyed; but the other two should be known as included as well. In the terms "to be fully understood" and "to be abandoned" too, only full understanding as judgement and full understanding as abandoning are conveyed; but the other two should be known as included as well. "To be realised" means to be made evident. Regarding "directly known and fully understood," here too, full understanding as abandoning, though not stated, should be known as included. "Troubled" means in the sense of not being one-pointed. "Afflicted" means in the sense of being injured. The remainder is clear in itself.

The Chapter on All Impermanent is the fifth.

The first fifty.

6. Commentary on the Chapter on Ignorance

53-62. In the Chapter on Ignorance, "ignorance" means not knowing regarding the four truths. "True knowledge" means the true knowledge of the path of arahantship. "For one knowing, for one seeing as impermanent": it is abandoned also for one knowing and seeing by way of suffering and non-self, but this was said in accordance with the disposition of the person who awakens when spoken of by way of impermanence. The same method applies everywhere. Furthermore, herein, "mental fetters" means the ten mental fetters. "Mental corruptions" means the four mental corruptions. "Underlying tendencies" means the seven underlying tendencies. "For the full understanding of all clinging" means for the purpose of fully understanding all four clings with the three full understandings. "For the exhaustion" means for the purpose of annihilation. The remainder is clear everywhere.

The Chapter on Ignorance is the sixth.

7. The Chapter on Migajāla

1. Commentary on the First Discourse on Migajāla

63. In the first of the Migajāla chapter, "cognisable by eye" means to be seen by eye-consciousness. In "cognisable by ear" and so on too, the same method applies. "Desirable" means whether they are sought after or not, the meaning is that they have become desirable objects. "Lovely" means delightful. "Agreeable" means mind-enhancing. "Enticing" means of a dear nature. "Connected with sensuality" means accompanied by sensuality arising having made them an object. "Arousing" means exciting; the meaning is that they have become the cause for the arising of lust. "Delight" means delight of craving. "Bondage" means mental fetter. "Bound by the fetter of delight" means bound by the bond of delight. "Remote forest and woodland lodgings" means forests and deep forests. Therein, although in the Abhidhamma

without qualification it is said "having gone out beyond the gate, all this is forest," nevertheless, what is stated as "the last five hundred bow-lengths" - the lodging that produces the forest-dweller's practice - that alone should be understood as intended here. "Deep forest" means having gone beyond the village boundary, a place not frequented by people, where there is no ploughing, no sowing. And this too was said -

"'Deep forest' is a designation for distant lodgings. 'Deep forest' is a designation for those in jungle thickets; 'deep forest' is a designation for those that are dreadful; 'deep forest' is a designation for those that cause hair to stand on end; 'deep forest' is a designation for those at the border; 'deep forest' is a designation for lodgings in the vicinity of non-human spirits."

And here, setting aside this one exposition "at the border," deep forests should be understood by the remaining expositions. "Secluded" means at the border, very distant. "With little sound" means with little sound due to the absence of the sounds of mortars, pestles, children, and so on. "With little noise" means with little noise due to the absence of the resounding great noise of this and that. "Having an atmosphere of solitude" means devoid of the bodily atmosphere of people moving about. "Suitable for human seclusion" means suitable and befitting for the making of seclusion by human beings. "Suitable for retreat" means suitable for withdrawal.

2. Commentary on the Second Discourse on Migajāla

64. In the second, "from the cessation of delight is the cessation of suffering" means by the cessation of the delight of craving, there is the cessation of the suffering of the round of rebirths.

3-5. Commentary on the First Discourse on Samiddhi's Question from Māra, Etc.

65-67. In the third, "Samiddhi" - he was one who obtained this name due to the prosperity of his individual existence. For that elder's individual existence was, it is said, handsome and pleasing, prosperous in the completeness of all aspects, like an uplifted container of flowers and like a decorated inner chamber of garlands. Therefore he came to be termed "Samiddhi." "Māra" - he asks about death. "The concept of Māra" means the concept, the name, the appellation "Māra." "There is Māra or the concept of Māra" shows that there is either death or this name "death." The fourth is clear in itself; likewise the fifth.

6. Commentary on the Discourse on Samiddhi's Question about the World

68. In the sixth, "world" means the world in the sense of crumbling and disintegrating. Thus in all five discourses beginning from the Āyācana Sutta of the Elder Migajāla, only the round of rebirths and the end of the round of rebirths are spoken of.

7. Commentary on the Upasena Venomous Snake Discourse

69. In the seventh, "Sītavana" means in the cemetery grove so named. "Sappasonḍikapabbhāra" means at the cave so named due to its resemblance to a snake's hood. "Of Upasena" means of the Elder Upasena, the younger brother of the General of the Teaching. "A venomous snake had fallen" - it is said that the elder, having finished the meal, having taken the outer robe, having sat down in the shade of the rock cell being fanned by a gentle, gentle breeze from the window, was doing

needlework on the double-fold inner robe. At that moment, two young venomous snakes were playing on the roof of the rock cell. Among them, one, having fallen, landed on the elder's shoulder. And it was one whose venom acts on contact. Therefore, beginning from the place where it fell, the venom descended into the elder's body, consuming it just as a lamp flame consumes a wick. The elder, having seen the actual progress of the venom, although it had gone only as far as where it had fallen, according to its measure, yet by the power of his own supernormal power, having determined "Let this individual existence not perish in the rock cell," he addressed the monks. "Before this body scatters right here" means the meaning is: as long as it does not scatter, carry it outside. "Alteration" means becoming otherwise. "Or change of the faculties" means the state of the faculties of the eye, ear, and so on departing from their natural condition. "Scattered right there" means having been carried outside, it scattered right on the small bed at the place where it was placed.

8. Commentary on the Upavāṇa Visible Here and Now Discourse

70. In the eighth, "one who experiences form" means that while defining the object with its classification of blue, yellow, and so on, he makes form experienced, therefore he is called one who experiences form. "One who experiences lust for form" means that by the very fact of the presence of the mental defilement, he makes lust for form experienced, therefore he is called one who experiences lust for form. "Visible here and now" and so on are of already stated meaning in the Visuddhimagga. "But not one who experiences lust for form" means that by the very fact of the absence of the mental defilement, he does not make lust for form experienced, therefore he is called "but not one who experiences lust for form." In this discourse, the reviewing of learners and those beyond training is spoken of.

9. Commentary on the First Six Sense Bases of Contact Discourse

71. In the ninth, "of the sense bases of contact" means of the sources of contact. "Has not been lived" means not dwelt. "Far" means distant. "Here I, venerable sir, am lost" means "Venerable sir, I here am lost, I am indeed one who is lost," he says. The Blessed One - having thought "This monk says 'I am indeed lost in this Dispensation'; is there indeed any application of his in other meditation subjects such as the element meditation subject, the kasiṇa meditation subject and so on?" - and not seeing even that - thought "Which meditation subject will be suitable for him?" Then, having seen that "the sense base meditation subject itself is suitable," speaking about that, he said beginning with "What do you think, monk?" "Good" is the gladdening of his answer. "This itself is the end of suffering" means this itself is the end, the delimitation, of the suffering of the round of rebirths; the meaning is Nibbāna.

10. Commentary on the Second Six Sense Bases of Contact Discourse

72. In the tenth, "am lost" means "I am lost, I am indeed one who is lost" - this is the meaning. "For non-rebirth in the future" - here, non-rebirth in the future is Nibbāna; the meaning is that it will be abandoned for the sake of Nibbāna.

11. Commentary on the Third Six Sense Bases of Contact Discourse

73. In the eleventh, "am lost" means lost, "utterly lost" means completely lost. The remainder should be understood by the method already stated.

The Chapter on Migajāla is the seventh.

8. The Chapter on the Sick

1-5. Commentary on the First Sick Discourse and Others

74-78. In the first of the Gilānavagga, "amukasmim" means "in such and such." Or this itself is the reading. "Appaññāto" means unknown, not well-known. For even one who is new may be well-known, like the Elder Rāhula and like the novice Sumana; but this one was both new and unknown. The remainder here is the same as the method already stated. Likewise in the four beyond this.

6. Commentary on the First Abandoning of Ignorance Discourse

79. In the sixth, "for one knowing as impermanent": it is abandoned also for one knowing by way of suffering and non-self, but this was said according to the disposition of one who awakens when spoken of having shown the characteristic of impermanence.

7. Commentary on the Second Abandoning of Ignorance Discourse

80. In the seventh, "all phenomena" means all phenomena of the three planes of existence. "Not fit for adherence" means it is not proper to grasp them with the seizure of adherence and clinging. "All signs" means all signs of activities. "Sees as other" means he sees differently from the way a person whose adherence has not been fully understood sees. For a person whose adherence has not been fully understood sees even all signs as self. But one whose adherence has been fully understood sees as non-self, not as self - thus in this discourse, only the characteristic of non-self was spoken of.

8. Commentary on the Several Monks Discourse

81. In the eighth, "idha no": here the syllable "no" is merely an indeclinable particle. The remainder is of clear meaning. It should be understood that here only the characteristic of suffering has been spoken of.

9. Commentary on the Question about the World Discourse

82. In the ninth, "falls apart" means crumbles, is destroyed. Here the characteristic of impermanence is stated.

10. Commentary on the Phagguna's Question Discourse

83. In the tenth, "who have cut off obsession" means who have cut off obsession because of the cutting off of the obsession of craving. "Who have cut off the path" means who have cut off the path because of the cutting off of the path of craving itself. What am I asking? He asks: He asks: "I ask about the eye, ear, and so on that were carried about by the Buddhas of the past." Or alternatively, he asks: "I ask whether, even when the path has been developed, the round of rebirths of eye, ear, and so on would increase in the future."

The Chapter on the Sick is the eighth.

9. The Chapter on Channa

1. Commentary on the Subject to Disintegration Discourse

84. In the first of the Channavagga, "subject to disintegration" means having the intrinsic nature of breaking up. Thus here, only the characteristic of impermanence is spoken of.

2. Commentary on the Empty World Discourse

85. In the second, "what belongs to a self" means with one's own requisite belonging to oneself. Thus here, only the characteristic of non-self is spoken of.

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

86. The third should be understood by the method already stated in the Ānanda Exhortation in the Khandhiya Vagga.

4. Commentary on the Channa Discourse

87. In the fourth, "Channa" means an elder of that name, not the elder who departed at the time of the Renunciation. "From seclusion" means from fruition attainment. "To enquire about his illness" means attendants of the sick. The attendance on the sick is indeed praised by the Buddha, commended by the Buddha; therefore he spoke thus. "Were to bind one's head with a head-band" means a wrapping for the head is a head-band, and he would give that. "The knife" means a knife that takes away life. "I do not wish" means I do not desire. "Has been attended upon" means has been served. "With what is agreeable" means with bodily action and so on that increases the mind. And here, the seven trainees attend upon, so to speak; the Worthy One is the attendant, so to speak; the Blessed One is the one attended upon, so to speak.

"For this, friend, is proper for a disciple" means, friend, this is indeed befitting for a disciple. "Blamelessly" means without continuation, incapable of rebirth-linking. "Ask, friend Sāriputta, having heard I will know" - this is called the disciple's invitation to admonish. "This is mine" and so on were stated by way of the grip of craving, conceit, and wrong view. "Having seen cessation" means having known destruction and passing away. "I regard thus: 'This is not mine, this I am not, this is not my self'" means I regard as impermanent, as suffering, as non-self. In these instances, the Elder Channa spoke of the question asked by the Elder Sāriputta by including it within arahantship. But the Elder Sāriputta, even though knowing his worldling state, without saying either "he is a worldling" or "he is one who has eliminated the mental corruptions," just remained silent. But the Elder Cunda, having thought "I shall make him understand his worldling state," gave an exhortation.

Therein, "therefore" means because, being unable to endure the feeling at the point of death, he says "I shall bring the knife," therefore the venerable one is a worldling; he explains that "therefore attend to this too." Or because, having seen the cessation of the six sense bases, you say "I do not regard the eye and so on by way of the three graspings." Therefore, saying "this teaching of the Blessed One too should be attended to by the venerable one," he speaks explaining precisely his worldling state. "Constantly" means at all times. "For one who is dependent" means for one who is dependent through craving, conceit, and wrong view. "Wavering" means writhing. Just

as now there is writhing for the venerable one who is unable to endure the arisen feeling, whose grasping of "I feel, my feeling" has not been abandoned - by this too he says to him "you are indeed a worldling."

"Tranquillity" means tranquillity of body and consciousness, tranquillity of mental defilements - this is the meaning. "Inclination" means the inclination of craving. "In the absence" means in the absence of the prepossession of attachment and desire for the purpose of becoming. "There is no coming and going" means by way of conception there is no coming, so to speak; by way of passing away there is no going, so to speak. "Passing away and rebirth" means passing away by way of departing, rebirth by way of being reborn. "Neither here nor beyond nor in between the two" means not in this world, not in the world beyond, not in both. "This itself is the end of suffering" means this itself is the end, this is the delimitation, the state of being without continuation, of the suffering of the round of rebirths and the suffering of mental defilements. For this indeed is the meaning here. But those who, having taken the statement "in between the two," wish for an intermediate existence, their statement is meaningless. For the existence of an intermediate existence is indeed rejected in the Abhidhamma. But the word "in between" is an explanation of another alternative. Therefore the meaning here is - indeed not here, not beyond, and another alternative is not in both.

"Brought the knife" means he brought a knife that takes away life; having brought it, he cut the throat. Then at that moment the fear of death came upon him, and the sign of destination appeared. He, having known his own state of being a worldling, with an agitated mind, having established insight, discerning the activities, having attained arahantship, having become one who attains arahantship simultaneously, attained final Nibbāna. "Blamelessness was declared in your very presence" - although this was a declaration during the elder's time of being a worldling; yet by reason of this declaration his final Nibbāna was without obstacle. Therefore the Blessed One, having taken up that very declaration, spoke.

"Families to be visited" means families that should be approached. By this, the elder, showing the fault of association with families in the preliminary practice, asks thus: "Venerable sir, when such male attendants and female attendants exist, will that monk attain final Nibbāna in your Dispensation?" Then the Blessed One, explaining his absence of association with families, said beginning with "Indeed these, Sāriputta." It is said that at this place the elder's state of being unassociated with families became well-known. The remainder is clear everywhere.

5-6. Commentary on the Puṇṇa Discourse and so on

88-89. In the fifth, "that" means that eye and forms. "From the arising of delight comes the arising of suffering" means by the combination of craving, there is the combination of the suffering of the five aggregates. Thus, at the six doors, "from the arising of delight comes the arising of suffering" - by this he showed having brought the round of rebirths to its summit by way of the two truths. In the second method, "cessation and path" - he showed having brought the end of the round of rebirths to its summit by way of the two truths. "You, Puṇṇa" is a separate connection. Having

thus, for now, included the teaching within arahantship by way of the round of rebirths and the end of the round of rebirths, now, in order to make the Elder Puṇṇa roar the lion's roar in seven instances, he said beginning with "You."

"Fierce" means wicked, cruel. "Harsh" means hard. "Will revile" means they will revile with the ten grounds for reviling. "Will abuse" means they will threaten saying "Are you supposed to be an ascetic? We will do this and that to you." "Thus here" means thus it will be for me here. "With a stick" means with a stick of four cubits, or with an acacia stick, or with a knob-headed club. "With a knife" means with a knife having a single edge and so on. "Seek one who would take their life with a knife" means they seek a knife that takes away life. The Elder said this with reference to the seeking of one who would take their life with a knife by monks who, having heard the talk on foulness in connection with the subject matter of the third expulsion offence, were disgusted with their individual existence. "With self-control and peace" - here "taming" is the name for restraint of the faculties and so on.

"Tamed by truth, endowed with self-control,
One who has attained the highest knowledge, one who has fulfilled the holy
life."

Here indeed restraint of the faculties is said to be "taming." "Whether more than truth, self-control, generosity, and patience is found here" - here wisdom is said to be "taming." "By giving, by self-control, by restraint, by speaking the truth" - here the Observance practice is said to be "taming." But in this discourse, patience should be understood as "taming." "Peace" is a synonym for that very thing.

"Then the Venerable Puṇṇa" - but who is this Puṇṇa, and why did he wish to go there? He was indeed a dweller in Sunāparanta, but having observed that the dwelling in Sāvattthī was not suitable, he wished to go there.

Herein this is the gradual account - In the Sunāparanta country, it is said, in a certain merchant village, there were these two brothers. Among them, sometimes the elder, having taken five hundred carts, having gone to the countryside, brought back goods; sometimes the younger. But on this occasion, having left the younger at home, the elder brother, having taken five hundred carts, wandering on a journey through the countryside, gradually having reached Sāvattthī, having stationed the cart caravan not far from Jeta's Grove, having eaten his morning meal, surrounded by his attendants, sat down in a comfortable place.

Now at that time the inhabitants of Sāvattthī, having eaten their morning meal, having determined the Observance factors, wearing clean upper robes, with scents, flowers, and so on in their hands, slanting towards the Buddha, slanting towards the Teaching, slanting towards the Community, sloping towards them, inclining towards them, having gone out through the southern gate, were going to Jeta's Grove. He, having seen them, asked one person "Where are these people going?" Do you not know, noble sir? In the world the Triple Gem of the Buddha, the Teaching, and the Community has arisen; thus this great multitude is going to hear a talk on the Teaching in the presence of the Teacher. For him, the word "Buddha" remained having cut through the outer skin, the hide, and so on, and having reached the bone marrow. He, surrounded by his own attendants, having gone together with that

assembly to the monastery, standing at the edge of the assembly while the Teacher was expounding the Teaching with a sweet voice, having heard the Teaching, produced the thought for the going forth. Then, when the Truth-finder had known the time and the assembly had been dismissed, having approached the Teacher, having paid homage, having invited him for the morrow, on the second day, having had a pavilion built, having had seats prepared, having given a great gift to the Community headed by the Buddha, having eaten his morning meal, having determined the Observance factors, having summoned the storekeeper, having explained everything - "this much wealth has been disposed of, this much wealth has not been disposed of" - "Give this property to my younger brother" - having handed over everything, having gone forth in the presence of the Teacher, he became one devoted to the meditation subject.

Then, as he was attending to the meditation subject, the meditation subject did not become established. Then he thought - "This country is not suitable for me. What if I were to take a meditation subject in the presence of the Teacher and go to my own country?" Then, having walked for almsfood in the forenoon period, having emerged from seclusion in the evening, having approached the Blessed One, having had the meditation subject taught, having roared seven lion's roars, he departed. Therefore it was said, "Then the Venerable Puṇṇa etc. dwells."

But where did he dwell? He dwelt in four places. First, having entered the Sunāparanta country and having reached the mountain named Abbuhattha, he entered the merchant village for almsfood. Then his younger brother, having recognised him, having given almsfood, having made him give a promise saying "Venerable sir, without going elsewhere, dwell right here," made him dwell right there.

From there he went to the monastery named Samuddagiri. There, there is a walking path made by marking out with lodestone rocks; no one is able to walk upon it. There the ocean waves, having come and struck against the lodestone rocks, make a great sound. The Elder, having made the ocean silent, determined thus: "May there be comfortable abiding for those attending to the meditation subject."

From there he went to the mountain named Mātula. There too the flock of birds was abundant; by night and by day the sound was as if continuous. The Elder, thinking "This place is not comfortable," from there went to the monastery named Makulaka Park. It was not too far from the merchant village, not too near, well-provided with access for coming and going, secluded, and with little sound. The Elder, thinking "This place is comfortable," having had night-quarters, day-quarters, walking paths, and so on built there, entered the rains retreat. Thus he dwelt in four places.

Then one day, during that very rainy season, five hundred merchants loaded goods onto a boat, thinking "We shall go overseas." On the day of boarding the boat, the elder's younger brother, having fed the elder, having taken the training rules in the elder's presence, having paid homage, having said "Venerable sir, the ocean is untrustworthy and has many dangers; please keep us in mind," boarded the boat. The boat, travelling at the highest speed, reached a certain small island. The people disembarked on the small island, thinking "We shall have our morning meal." But on that small island there was nothing else; there was only a sandalwood forest.

Then one person, having struck a tree with an adze, having known it to be red sandalwood, said - "My dears, we are going overseas for the sake of gain, and there is no gain greater than this; a piece merely four inches long is worth a hundred thousand. Having removed the goods that ought to be removed, let us fill up with sandalwood." They did so. The nonhuman spirits inhabiting the sandalwood forest, having become angry, having thought "Our sandalwood forest has been destroyed by these people; we shall kill them" - said "If they are killed right here, everything will become one corpse; we shall sink their boat in the middle of the ocean." Then, just at the time when they had boarded their boat and gone for a moment, having raised up a storm, those nonhuman spirits themselves also displayed frightful forms. The frightened people pay homage to their own respective deities. The elder's younger brother, the householder Cūḷapunnā, stood paying homage to the elder, thinking "May my brother be my refuge."

The elder too, it is said, at that very moment, having reflected and having known of the arising of their disaster, having flown up into the sky, stood facing them. The nonhuman spirits, having seen the elder, saying "The noble Elder Puṇṇa is coming," departed; the storm subsided. The elder, having reassured them saying "Do not be afraid," asked "Where do you wish to go?" "Venerable sir, we are going to our own place." The elder, having stepped onto the deck of the boat, determined "Let it go to the place desired by these people." The merchants, having gone to their own place, having reported that incident to their children and wives, saying "Come, let us go for refuge to the elder," all five hundred together with their own five hundred women, having established themselves in the three refuges, declared their state as lay followers. Then, having unloaded the goods from the boat, having made one share for the elder, they said "This, venerable sir, is your share." The elder said: "I have no need for a separate share." "But has the Teacher been seen by you before?" "He has not been seen before, venerable sir." "If so, with this build a circular pavilion for the Teacher." "Thus you will see the Teacher." They said "Very well, venerable sir." With that share and with their own shares they began to build a circular pavilion.

The Teacher too, it is said, from the time it was begun, made use of it. The guard-men, having seen a radiance at night, formed the perception "There is an influential deity." The lay followers, having completed the circular pavilion and the lodgings for the community of monks, having prepared the materials for giving, reported to the elder: "Our own task is done, venerable sir; summon the Teacher." The elder, in the evening period, having gone to Sāvattṥi by supernormal power, requested the Blessed One: "Venerable sir, the inhabitants of the merchants' village wish to see you; show compassion to them." The Blessed One consented. The elder returned to his own place.

The Blessed One too addressed the Elder Ānanda: "Ānanda, tomorrow we shall walk for almsfood in the merchants' village in Sunāparanta; you give voting tickets to four hundred and ninety-nine monks." The elder, having said "Good, venerable sir," having reported that matter to the community of monks, said "Let the monks who travel through the sky take voting tickets." On that day the Elder Kuṇḍadhāna took the first voting ticket. The residents of the merchants' village too, thinking "Tomorrow, it is said, the Teacher will come," having made a pavilion in the middle of the village, prepared the place of giving. The Blessed One, right early, having attended to his

toilet, having entered the Perfumed Chamber, having attained fruition attainment, sat down. Sakka's Paṇḍukambala stone seat became hot. He, having reflected "What is this?" having seen the Teacher's journey to Sunāparanta, addressed Vissakamma: "Dear son, today the Blessed One will go for almsfood about three hundred yojanas. Having constructed five hundred pinnacle buildings, having made them ready for the journey at the top of the gatehouse of Jeta's Grove, place them there." He did so. The Blessed One's pinnacle building had four entrances, those of the two chief disciples had two entrances, the rest had single entrances. The Teacher, having come out from the Perfumed Chamber, entered the foremost pinnacle building among the pinnacle buildings placed in succession. Beginning with the two chief disciples, the four hundred and ninety-nine monks also had gone to the pinnacle buildings. One pinnacle building was empty; all five hundred pinnacle buildings flew up into the sky.

The Teacher, having reached the mountain named Saccabandha, placed the pinnacle building in the sky. On that mountain a hermit named Saccabandha, one who held wrong view, dwelt having attained the highest gain and the highest fame, teaching wrong view to the public. And within him, the decisive support for the fruition of arahantship burns like a lamp inside a jar. Having seen that, thinking "I shall expound the Teaching to him," having gone, he expounded the Teaching. The hermit, at the conclusion of the teaching, attained arahantship. The direct knowledges came to him by the path itself. He, having become a come-monk, wearing bowl and robes created by supernormal power, entered the empty pinnacle building.

The Blessed One, together with the five hundred monks who had gone to the pinnacle buildings, having gone to the merchants' village, having made the pinnacle buildings invisible, entered the merchants' village. The merchants, having given a great gift to the monastic community headed by the Buddha, led the Teacher to the Makulaka Monastery. The Teacher entered the circular pavilion. The public, until the Teacher's disturbance from the meal subsided, having taken their morning meal, having undertaken the Observance factors, having taken much perfume and flowers, returned to the monastery for the purpose of hearing the Teaching. The Teacher expounded the Teaching. Release from bondage arose for the public; there was a great announcement about the Buddha.

The Teacher, for the purpose of supporting the public, dwelt right there for a week, but he let the dawn rise in the Great Perfumed Chamber itself. Even at the conclusion of the proclamation of the Teaching during the week, there was the full realisation of the teaching by eighty-four thousand living beings. Having dwelt there for a week, having walked for almsfood in the merchants' village, having turned back the Elder Puṇṇa saying "You dwell right here," in between there is a river named Nammadā; he went to its bank. The Nammadā serpent king, having gone out to meet the Teacher, having ushered him into the serpent realm, made an offering of honour to the Three Jewels. The Teacher, having spoken the Teaching to him, departed from the serpent realm. He requested: "Give me, venerable sir, something to be attended to." The Blessed One showed a footprint shrine on the bank of the Nammadā river. That, when the waves came, was covered; when they receded, was uncovered. It became one that received great honour. The Teacher, having departed from there, having gone to the Saccabandha mountain, said to Saccabandha - "By you the public has been led down to the path of misery. You, having dwelt right here, having caused them to

abandon their view, establish them on the path to Nibbāna." He too requested something to be attended to. The Teacher showed a footprint shrine on a flat-backed rock, like an imprint on a lump of wet clay. From there he went to Jeta's Grove itself. With reference to this meaning, "within that one rainy season" and so on was said.

"Attained final Nibbāna" means he attained final Nibbāna through the Nibbāna element without residue of clinging. The great multitude, having performed the veneration of the elder's body for seven days, having gathered together many fragrant timbers, having cremated the body, having taken the relics, made a shrine. "Several monks" means the monks who stood at the elder's cremation ground. The remainder is clear everywhere. The sixth is clear in itself.

7-8. Commentary on the First Discourse on Craving and so on

90-91. In the seventh, "craving" means craving. For that is called "craving" in the meaning of agitation. That same is a disease in the meaning of afflicting, a boil in the meaning of corrupting within, a dart in the meaning of cutting. "Therefore" means because craving is indeed a disease and a boil and a dart, therefore. "He should not imagine the eye" and so on is by the very method stated; here too all has been shown by collecting together what was already taken above. The eighth is by the very method stated.

9-10. Commentary on the First Discourse on the Dyad and so on

92-93. In the ninth, "dyad" means two by two portions. In the tenth, "thus this is a dyad" means thus this is a dyad. "Moving and unsteady" means because of not re-establishing by its own intrinsic nature, it moves and is unsteady. "Whatever cause, whatever condition" means the sense-base and object of eye-consciousness are the cause and condition. "How could it be permanent" means for what reason could it be permanent. But just as a son born in the womb of a female slave of a slave is even more a slave, so too it is simply impermanent - this is the meaning. "Meeting" means going together. "Assemblage" means coming together as one. "Combination" means coming together as one. "This is called eye-contact" means because it has arisen through the condition reckoned as meeting, assemblage, and combination, by the very name of the condition as meeting, assemblage, and combination, this is called eye-contact.

"That too is a cause" means the sense-base of contact, the object, and the three conascent aggregates - this is the cause. "Touched" is a nominative case used in the accusative sense; the meaning is that feeling feels, volition intends, and perception perceives the very sensory field touched by contact. Or "touched" means a person endowed with contact; it is also said that one feels, intends, and perceives by feeling and so on the very object touched by contact. Thus in this discourse, thirty aggregates have been spoken of. How? First, at the eye-door, the sense-base and the object are the aggregate of matter; "touched, one feels" is the aggregate of feeling; "intends" is the aggregate of mental activities; "perceives" is the aggregate of perception; "cognises" is the aggregate of consciousness. The same method applies in the remaining doors too. For even in the mind-door, the materiality of the sense-organ is exclusively the aggregate of matter; but when materiality is the object, the object too is the aggregate of matter - thus there are six sets of five, making thirty. But in brief, these are just five aggregates in all six doors; this discourse was taught

according to the disposition of those who awaken when the five aggregates with their conditions are being expounded in detail as impermanent.

The Chapter on Channa is the ninth.

10. The Chapter of the Sixes

1. Commentary on the Untamed and Unguarded

94. In the first of the Saḷavagga, "untamed" means not mastered. "Unguarded" means not protected. "Unprotected" means not safeguarded. "Unrestrained" means not shut. "Are carriers of suffering" means they are conducive to exceeding suffering of the variety beginning with that pertaining to hell. "Are carriers of happiness" means they are conducive to exceeding happiness of the variety of meditative absorption, path, and fruition. "Adhivahā" is also a reading; the meaning is the same.

"Saḷeva" means just six. "Where the unrestrained one undergoes suffering" means in whichever sense bases one devoid of restraint reaches suffering. "And those who have understood their restraint" means those who found, who obtained the restraint of those sense bases. "Dwell untainted" means they dwell untainted, unsoaked.

"Both unsavoury and sweet" means having gratification and sweet. "He should regard with equanimity the two contacts, pleasure and pain" means pleasant contact and painful contact - this dyad of contact he should regard with equanimity; the meaning is that he should arouse only equanimity herein. "Phassadvayaṃ sukhadukkhaṃ upekkho" is also a reading; equanimous towards pleasure and pain caused by contact; the meaning is also that he should become equanimous, not producing compliance towards pleasure and opposition towards pain. "Neither compliant nor opposed to anything" means he should be neither compliant nor opposed together with anything.

"Perceptions of obsession" means having become what is called perceptions of obsession through the perception of mental defilements. "Ordinary men" means inferior beings; "obsessing, they approach" means obsessing, they enter the round of rebirths. "With perceptions" means beings possessing perception. "All that is mind-made and connected with the household life" means all mind-made thought dependent on the household of the five types of sensual pleasure. "Having dispelled" means having driven away, having removed. "One moves about connected with renunciation" means a monk of intelligent nature moves about with a conduct connected with renunciation.

"When well developed regarding the six" means when well developed regarding the six objects. "The consciousness of one touched does not waver anywhere" means the consciousness of one touched by either pleasant contact or painful contact does not shake, does not tremble in anything. "May you become ones who have gone beyond birth and death" means be ones who go to the beyond of birth and death, to Nibbāna.

2. Commentary on the Mālukiyaputta Discourse

95. In the second, "Mālukiyaputta" means the son of the brahmin woman Mālukiya. "Here" means in this request of yours for exhortation. By this he both disparages and exalts the elder. How? It is said that this one, having been negligent regarding forms

and so on in his youth, afterwards in old age, aspiring for forest dwelling, requests a meditation subject. Then the Blessed One said: "What shall we say here to the young monks? Just as Mālukiya-putta, you too, having been negligent in your youth, would enter the forest in old age and practise the duties of a monk" - speaking with this intention, he disparages the elder.

But since the elder, even in old age, having entered the forest, was desirous of practising the duties of a monk, therefore the Blessed One said: "What shall we say here to the young monks? This Mālukiya-putta of ours, even in old age, having entered the forest, desirous of practising the duties of a monk, requests a meditation subject, yet you do not even make energy in your youth" - speaking with this intention, he exalts the elder.

"Yatra hi nāma" means "whoever indeed." "Kiñcāpāhaṃ" means although it is known that "I am old." "If I am old, even being old I shall be able to practise the duties of a monk; let the Blessed One teach me, venerable sir" - with this intention, not taking account of his elderly state and praising the exhortation, he spoke thus.

"Unseen, never seen before" means unseen in this individual existence and never seen before even in the past. "And you do not see" means even at present you do not see. "And it does not occur to you 'I might see'" - he asks: "Where even such attentiveness does not exist for you, would desire and so on arise for you there?"

"In the seen, merely the seen" means in the visible form sense base, what is seen by eye-consciousness, there will be merely the seen. For eye-consciousness sees in visible form only visible form itself, not the nature of permanence and so on; thus the meaning is: by the remaining consciousnesses too, my consciousness here will be merely the seen. Or alternatively, "the seen" in "in the seen" is called eye-consciousness; the meaning is the cognising of visible form in visible form. "Matta" means measure; "that which has the seen as its measure" is "merely the seen," that is, consciousness; the meaning is: my consciousness will be merely eye-consciousness itself. This is what is meant - just as eye-consciousness does not find pleasure in, does not become corrupted by, does not become deluded by a visible form that has come into range, so, through the absence of lust and so on, the impulsion will be merely eye-consciousness itself; I shall keep the impulsion to the measure of eye-consciousness alone. Or alternatively, "the seen" means the visible form seen by eye-consciousness; "merely the seen in the seen" means the triad of consciousnesses that has arisen right there, reckoned as receiving, investigating, and determining. Just as that does not find pleasure, does not become corrupted, does not become deluded, so when a visible form has come into range, I shall produce the impulsion to the measure of that very receiving and so on; I shall not allow it to arise by way of defilement and so on, having exceeded that measure - this is the meaning here. The same method applies to the heard and the sensed.

"In the cognised, merely the cognised" - here, however, "the cognised" means the object cognised by mind-door adverting; "merely the cognised in that cognised" means to the measure of adverting. Just as by adverting one does not find pleasure, does not become corrupted, does not become deluded, so, without allowing it to arise by way of defilement and so on, I shall keep the consciousness to the measure of adverting alone - this is the meaning here.

"When" (yato) means whenever (yadā). "Tato" means then. "Not by that" means one will not be lustful through that lust, or hateful through hate, or deluded through delusion. "Then you, Mālukiyaputta, will not be therein" means when you will not be lustful through that lust, or hateful or deluded through hate and delusion, then you will not be bound to, clinging to, or established in that seen or heard-sensed-cognised. "Neither here" and so on - the meaning has already been stated.

"Mindfulness forgotten" means mindfulness is lost. "And remains grasping it" means having swallowed that object. "Covetousness and harming" means by covetousness and by violence. Or alternatively, it should be connected also with the term "for him they grow"; "covetousness and harming" means these two phenomena also grow for him - this is the meaning.

"His mind is injured" means his mind is injured by covetousness and harming. "For one accumulating" means for one who is accumulating. "Nibbāna is said to be far away" means for such a person, Nibbāna is said to be far away. "Having smelled" means having smelled. "Having tasted" means having eaten, having tasted, having licked. "Having touched" means having touched. "Mindful" means endowed with mindfulness reckoned as presence of mind. "And also cultivates feeling" means for one cultivating the supramundane feeling produced in association with the four paths. "Is exhausted" means goes to elimination. What is that? Both suffering and the types of mental defilements. "A certain one" means one among the eighty great disciples. Thus in this discourse, even by the verses, only the round of rebirths and the end of the round of rebirths are spoken of.

3. Commentary on the Discourse on Being Subject to Decline

96. In the third, "subject to decline" means having the intrinsic nature of decline. "Bases of overcoming" means sense bases that have been overcome. "Thoughts" - here, "sara" means "they run," the meaning is "they move along." They are "sara" and they are "thoughts," thus "thoughts" (sarasaṅkappā). "Subject to mental fetters" means fit to be bound, having become conditions for bondage. "If that monk" means that type of mental defilement thus arisen, or that object. "Accepts" means having placed it upon the mind, one lets it dwell. "Does not abandon" means does not abandon through the abandoning of desire and lust. Thus it should be connected with all the terms. "For this was called a basis of overcoming by the Blessed One" means this was spoken of by the Buddha, the Blessed One, as an overcome sense base. Here, having asked about the teaching, the teaching was shown by a person who analyses it.

4. Commentary on the Discourse on One Who Dwells in Heedlessness

97. In the fourth, "unrestrained" means unclosed, not having shut and covered it, placed. "Becomes soaked" means is thoroughly sprinkled, having become drenched with defilements, it goes on. "Gladness" means weak rapture. "Rapture" means powerful rapture. "Tranquillity" means tranquillity of disturbance. "Mental states do not become manifest" means the mental states of serenity and insight meditation do not arise. In this discourse, having asked about the person, the person was shown by the teaching that analyses.

5. Commentary on the Discourse on Restraint

98. In the fifth, "And how, monks, is there non-restraint" - this should be understood as having been said, not following the order of the synopsis as would be like first explaining the path to be abandoned, as one who knows the road well would say "leaving the left, take the right," but rather, through skilfulness in teaching, by way of first explaining the phenomena to be abandoned. Here, having asked about the teaching, the teaching itself was classified.

6. Commentary on the Concentration Sutta

99. In the sixth, "concentration" means unified focus of mind. For this discourse was spoken having seen that unified focus of mind was declining, having known "for those who obtain unified focus of mind, the meditation subject of these will prosper."

7. Commentary on the Discourse on Seclusion

100. In the seventh, "seclusion" means bodily seclusion. For this discourse was spoken having seen that bodily seclusion was declining, having known "for those who obtain bodily seclusion, the meditation subject of these will prosper."

8-9. Commentary on the First Discourse on Not Yours and so on

101-102. The eighth was spoken according to the disposition of those who awaken when spoken of having surrounded it with a simile, the ninth according to the disposition of those who awaken by way of the plain statement alone. But the meaning in both cases should be understood by the method already stated in the Khandhiya Vagga.

10. Commentary on the Discourse on Water

103. In the tenth, "Udako sudaṃ" - here "sudaṃ" is merely a particle. "Udako" is his name. In "Idaṃ jātu vedagū," here "idaṃ" is merely a particle. Or alternatively, explaining "listen to this utterance of mine," he spoke thus. "Surely one who has attained the highest knowledge" means I am definitively one who has attained the highest knowledge, one who has gone among things to be understood by means of the knowledge termed veda, or one who has gone to, attained veda - the meaning is "I am a wise one." "One who has conquered all" means he says "I stand having definitively conquered and overcome the entire round of rebirths." "The root of the boil that was not uprooted" means the root of suffering that was not uprooted. "Has uprooted" explains that it has been uprooted by me - I stand having dug it up.

"Originating from mother and father" means arisen from the maternal and paternal semen and blood produced from the mother and from the father. "Built up from cooked rice and food made with flour" means nourished and built up by cooked rice and food made with flour. "Subject to impermanence, rubbing, massaging, breaking up and destruction" - here, this body is subject to impermanence in the sense of non-existence after having been; subject to rubbing by means of anointing the body with cosmetic ointment for the purpose of eliminating bad smell; subject to massaging by means of gentle rubbing for the purpose of dispelling ailments of the major and minor limbs; or subject to massaging in the sense of stretching, pressing, and so on, for the purpose of achieving the proper shape of those various limbs that were badly formed

due to dwelling in the womb, having laid the child on the thighs in its young age; even though thus cared for, it is subject to breaking up and destruction - it breaks up and scatters; such is its intrinsic nature - this is the meaning.

Therein, growth is spoken of by the terms "originating from mother and father," "built up from cooked rice and food made with flour," and "massaging"; decline is spoken of by the terms "impermanence," "breaking up," and "destruction." Or alternatively, by the former three, origin is stated; by the latter, passing away. Thus the distinctions of growth, decline, and arising of the body made of the four primary elements have been shown. The remainder is of manifest meaning only.

The Chapter on the Six is the tenth.

The Second Fifty.

11. The Chapter on freedom from Bondage

1. Commentary on the Yogakkhemi Sutta

104. In the first of the Yogakkhemivagga, "exposition on security from bondage" means that which is the cause of security from the four mental bonds. "Exposition of the Teaching" means a cause of the Teaching. "He declared the exertion" means he spoke of the fitness. "Therefore" means why? Is it because of having declared, or because of having abandoned? Because of having abandoned. For one does not become one who enjoys security from bondage by mere declaration.

2-10. Commentary on the Upādāya Sutta etc.

105-113. In the second, pleasure and pain as feeling has been spoken of, but that applies to resultant pleasure and pain. In the third, "of suffering" means of the suffering of the round of rebirths. In the fourth, "of the world" means of the world of activities. In the fifth and so on, whatever should be said, that is by the very method stated in the Khandhiya Vagga.

The Chapter on One Who Has Security from Bondage is the eleventh.

12. The Chapter on the World and the Types of Sensual Pleasure

1-2. Commentary on the First Mārapāsa Sutta etc.

114-115. In the first of the Lokakāmaguṇavagga, "gone to the residence" means gone to the dwelling place. "Come under Māra's control" means come under the control of the threefold Māra as well. "The snare of Māra is fastened on him" means the snare of Māra is fastened on, inserted around his neck. The second is clear in itself.

3. Commentary on the Lokantagamana Sutta

116. In the third, "of the world" means of the world-circle. "The end of the world" means the end of the world of activities. "Entered the dwelling" - "When I have entered the dwelling, these monks will ask Ānanda about this synopsis, and he, having compared with my omniscient knowledge, will explain it to them. Then I shall praise him. Having heard my praise, the monks will think that Ānanda should be approached, and his word should be listened to and believed. That will be for their

welfare and happiness for a long time." Having thought thus, without analysing in detail the meaning of what was spoken in brief, he vanished from the seat where he was sitting and appeared in the Perfumed Chamber. Therefore it was said "having risen from his seat, he entered the dwelling."

"Praised by the Teacher" means commended by the Teacher. "Of the wise" - this too is the genitive case used in the instrumental sense; the meaning is esteemed by the wise fellow monks in the holy life. "Is able" means is capable. "Having passed over the root, having passed over the trunk" - the substance might be in the root or in the trunk, and having passed over even that - this is the meaning. "Thus this is an accomplishment of such" means of such accomplishment, the meaning is "such as this." "Atisitivā" means having passed over. "One who knows what is to be known" means he knows precisely what is to be known. "One who sees what is to be seen" means he sees precisely what is to be seen. Or just as a certain one, grasping wrongly, even while knowing does not know, even while seeing does not see - the Blessed One is not thus. But the Blessed One, knowing, knows indeed; seeing, sees indeed. He is become vision in the meaning of being a guide to seeing. Become knowledge in the meaning of making known. Become the Teaching in the meaning of having an undistorted intrinsic nature, or because of setting forth the Teaching of the scriptures, or because he is made of the Teaching brought forth by speech having reflected upon it in his heart. Become the supreme in the meaning of being the foremost. Or alternatively, "become as if vision" is "become vision." Thus the meaning in these terms should be understood. He is the speaker because of declaring the Teaching. The proclaimer because of setting it forth. The one who leads to the meaning by having drawn out the meaning again and again through the ability of showing it. "He teaches the practice for the attainment of the Deathless" - thus he is the giver of the Deathless.

"Without finding it troublesome" - for indeed even one who makes others ask again and again respects. Even one who, standing in the knowledge of the analytical knowledges of a learner, speaks making it difficult to understand, as if pulling up sand from the foot of Mount Sineru, indeed respects. The meaning is: without doing thus, without making us ask again and again, and making it easy to understand for us, speak.

"That which indeed to you" means that which indeed is yours. "By the eye, friends, in the world one has perception of the world, has conceit of the world" - for a worldling whose wrong view has not been abandoned, by the eye in the world, perceives it as "world" by way of the world of beings and imagines it so, and likewise by way of the world-circle. For apart from the twelve sense bases beginning with the eye, that perception or conceit does not arise in him. Therefore it was said, "By the eye, friends, in the world one has perception of the world, has conceit of the world." And the end of this world cannot be known or seen or reached by travelling. But in the meaning of crumbling, it should be understood that without reaching the end termed Nibbāna of that very world classified as the eye and so on, there is no making an end of the suffering of the round of rebirths.

Having thus answered the question, now "Do not be uncertain thinking 'The question was spoken by a disciple'; this Blessed One is seated having taken up the scales of omniscient knowledge. If you wish, approach him and be without uncertainty" - urging

them on thus, he said beginning with "But if you wish."

"With these characteristics" means with these reasons, the reasons for the non-existence of an end of the world-circle and the reasons for the attainment of the end of the world of activities. "With these terms" means with these combinations of syllables. "With these phrases" means with the separate syllables.

"Wise" means possessed of erudition. A wise person for four reasons: skilled in the elements, skilled in the sense bases, skilled in the mode of dependent conditions, and skilled in what is a cause and what is not a cause. "Of great wisdom" means endowed with great wisdom capable of comprehending great meanings, great phenomena, great languages, and great discernments. "As that by Ānanda" means as it was answered by Ānanda; with reference to that, it was said. The meaning is: just as it was answered by Ānanda, I too would have answered it in exactly the same way.

4. Commentary on the Kāmaguṇa Sutta

117. In the fourth, "which by me" means which are mine. "Previously experienced by the mind" means previously experienced by consciousness. "There my mind frequently going might go" explains that among those five types of sensual pleasure previously experienced by way of the achievement of the three mansions, the threefold entertainments and so on, it might arise on many occasions. "Or to present ones" - here, showing the types of sensual pleasure as delightful objects of the kinds of seen, heard, and so on, by way of flocks of birds and so on born in beautifully flowering jungle thickets during the six years of the period of striving practice, he shows "it might frequently arise regarding such present ones." "Or little to future ones" - he shows that it might arise only slightly regarding future types of sensual pleasure, by way of "there will be a Buddha named Metteyya, a king named Saṅkha, a royal city named Ketumatī" and so on. "There by myself" means there by me, one whose nature is to desire one's own welfare. "Diligence" means perseverance in practice, the non-release of consciousness regarding the five types of sensual pleasure. "Mindfulness" means mindfulness that has comprehended the object. "Safeguarding" - he shows that this diligence and mindfulness are the safeguarding of the mind that is to be done, thus it occurred to me; it is said that these two mental states are to be practised for the purpose of safeguarding.

"Therefore, monks, that sense base should be known" - because diligence and mindfulness are to be practised for the purpose of safeguarding the mind, because when that sense base is known there is nothing to be done by diligence or mindfulness, therefore that sense base should be known; the meaning is that reason should be understood. "The cessation of the six sense bases" - the cessation of the six sense bases is called Nibbāna; the meaning is that it was spoken with reference to that. For in Nibbāna, the eye and so on cease, and perception of material form and so on cease. The remainder is according to the method already stated.

5-6. Commentary on the Sakkapañha Sutta etc.

118-119. In the fifth, "in this very life" means in this very individual existence. "Attain final nibbāna" means they attain final nibbāna through the final extinguishment of the mental defilements. "Consciousness becomes dependent on

that" means action-consciousness becomes dependent on craving. "Clinging to that" means grasping of that; the meaning is that consciousness is accompanied by the grasping of craving. The sixth is clear in itself.

7. Commentary on the Sāriputtasaddhivihārika Sutta

120. In the seventh, "will continue" means will strive; will not allow him to reach a break in exertion.

8. Commentary on the Rāhulovāda Sutta

121. In the eighth, "that ripen liberation" means they ripen liberation, thus they are "that which ripens liberation." "Mental states" means fifteen mental states; they should be known by way of the cause of purification of the faith faculty and so on. For this was said:

"For one avoiding faithless persons, for one associating with, keeping company with, and attending on faithful persons, for one reviewing inspiring discourses - by these three ways the faith faculty becomes pure. For one avoiding lazy persons, for one associating with, keeping company with, and attending on persons putting forth strenuous energy, for one reviewing the right strivings - by these three ways the energy faculty becomes pure. For one avoiding unmindful persons, for one associating with, keeping company with, and attending on mindful persons, for one reviewing the establishments of mindfulness - by these three ways the mindfulness faculty becomes pure. For one avoiding unconcentrated persons, for one associating with, keeping company with, and attending on concentrated persons, for one reviewing the meditative absorptions and deliverances - by these three ways the concentration faculty becomes pure. For one avoiding unwise persons, for one associating with, keeping company with, and attending on wise persons, for one reviewing the practice of profound knowledge - by these three ways the wisdom faculty becomes pure. Thus for one avoiding these five persons, for one associating with, keeping company with, and attending on five persons, for one reviewing five discourses - by these fifteen ways these five faculties become pure."

There are also another fifteen mental states that ripen liberation -the faculties with faith as the fifth, perception of impermanence, perception of suffering in what is impermanent, perception of non-self in what is suffering, perception of abandoning, perception of dispassion - these five perceptions partaking of penetration, and the five qualities beginning with good friendship spoken to the Elder Meghiya. But at what time did this occur to the Blessed One? Towards the break of dawn, when he was surveying the world.

"Many thousands of deities" means among those deities who established their aspiration together with the Venerable Rāhula when he was establishing his aspiration at the feet of the Blessed One Padumuttara during the time when he was the Nāga king Pālita, some were earth-bound deities, some were sky-dwelling deities, some were of the realm of the Four Great Kings, some were reborn in the heavenly world, and some in the Brahma world. But on this day, all of them assembled in one place, in the Blind Men's Grove itself. With reference to them he said - "many thousands of deities." "Eye of the Teaching" - in this discourse, the four paths and the four fruits should be understood as "eye of the Teaching." For therein, some deities

were stream-enterers, some were once-returners, non-returners, and those who had eliminated the mental corruptions. But of those deities, there is no limit by way of counting as to "this many." The remainder is clear everywhere.

9-10. Commentary on the Saṃyojaniyidhamma Sutta etc.

122-123. The ninth and tenth were spoken according to the disposition of those who awaken when being taught by way of a desirable object.

The Chapter on the World and the Types of Sensual Pleasure is the twelfth.

13. The Chapter on Householders

1-3. Commentary on the Vesālī Sutta etc.

124-126. In the first discourse of the Householder Chapter, "Ugga" means the foremost among donors of superior things. He was established by the Blessed One in the foremost position thus: "This is the foremost, monks, of my disciples who are donors of superior things, that is to say, Ugga the householder." The remaining in these two and in the third, the meaning has already been stated.

4-5. Commentary on the Bhāradvāja Sutta etc.

127-128. In the fourth, "one who goes about seeking, searching for almsfood, one gone forth" - thus Piṇḍola. He was, it is said, a brahmin whose wealth was worn out. Then, having seen the material gain and honour of the community of monks, he went out for the purpose of almsfood and went forth. He went about having taken a large pot-sherd bowl; with that he drank a bowlful of rice gruel, ate a bowlful of cakes, and consumed a bowlful of food. Then they reported his gluttonous nature to the Teacher. The Teacher did not allow him a bowl bag. He places the bowl turned upside down under the bed. When placing it, he places it by pushing it along while scraping the ground; when taking it, he takes it by pulling it along while scraping the ground. In the course of time, that was worn away by the scraping and became capable of holding only a measure of cooked rice. Then they reported to the Teacher, and the Teacher allowed him a bowl bag. The elder, at a later time, having developed the development of the faculties, became established in the highest fruition, arahantship. Thus, because he went forth for the purpose of almsfood, he is Piṇḍola; but by clan he is Bhāradvāja - combining both together, he is called Piṇḍolabhāradvāja.

"Approached" means he approached surrounded by highly exalted chief ministers. It is said that the elder, one day, having walked for almsfood in Sāvatthī, having finished the meal, thinking "In the hot season I shall sit for the day's abiding in a cool place," having gone through the sky - on the bank of the Ganges there is a pleasure grove of King Udena called Udupāna - having entered there, he sat for the day's abiding at the foot of a certain tree, being fanned by a cool water-breeze.

Now King Udena, having drunk at a great drinking feast for a week, on the seventh day, having had the pleasure grove attended to, surrounded by a great retinue of people, having gone to the pleasure grove, lay down on a bed spread on the auspicious stone slab. One of his attendant women sat massaging his feet. The king gradually fell into sleep. When he had fallen into sleep, the dancing women, thinking "He for whose sake we would perform singing and so on has gone to sleep, and it is

not fitting to make a great noise at the time of sleep," having set aside their own respective musical instruments, departed into the pleasure grove. They, eating various fruits here and there, adorning themselves with flowers, wandering about, having seen the elder, restraining one another saying "Do not make a sound," having paid homage, sat down. The elder spoke a talk on the Teaching suitable for them by the method beginning with "Jealousy is to be abandoned, stinginess is to be dispelled."

That woman too who was sitting massaging the king's feet, having shaken his feet, awakened the king. He asked "Where have they gone?" What have you to do with them? They are sitting having surrounded a certain ascetic. The king, angry, sizzling like salt thrown into an oven, having risen up, thinking "I shall have him eaten by red ants," going, having seen a nest of red ants on a certain asoka tree, having pulled with his hand, was not able to grasp the branch. The ant-nest, having broken off, fell on the king's head; his whole body became as if covered with rice husks, as if being burnt by torches. The elder, having known the king's hostile state, sprang into the sky by supernormal power. Those women too, having risen, having gone to the king's presence, as if wiping his body, picking up the ants that had fallen on the ground and throwing them on his body, all pierced him with verbal daggers - "What indeed is this? Other kings, having seen those gone forth, pay homage and ask questions, but this king has become one wishing to break an ant-nest on his head."

The king, having seen his own offence, having summoned the park keeper, asked - "Does this one who has gone forth come here on other days too?" "Yes, Sire." "You should inform me on the day he comes here." The elder too, in just a few days, having come back again, sat down at the foot of a tree. The park keeper, having seen him - "This is a great present for me," having gone quickly, informed the king. The king, having risen, having stopped the sound of conches, small drums, and so on, went to the park together with highly exalted ministers. Therefore it was said "he approached."

"Ones who have not played in sensual pleasures" means whatever sensual play there is in sensual pleasures, that has not been played before; the meaning is those who have not enjoyed sensual pleasures. "And continue the course" means they carry on the tradition, they cause it to continue for a long time. "Towards those who are like mothers" means towards those who are of the measure of a mother. For in the world, mother, sister, daughter - this is called the threefold weighty object. Thus, showing that the mind bound to a weighty object cannot be freed, he said thus. Then, having seen that his mind was not entering into confidence through that question, he spoke the meditation subject of the thirty-two aspects, stated by the Blessed One by way of attention to the repulsiveness, for the purpose of binding the mind.

"Not developed body" means the collection of the five sense-doors not developed. "That is difficult for them to do" means that meditation subject of foulness is difficult for them to develop. Thus, having seen that his mind was not entering into confidence by this too, he spoke about the morality of sense restraint. For in sense restraint, the mind that is bound cannot be harassed. The king, having heard that, with his mind overcome by it, said beginning with "It is wonderful, dear Bhāradvāja."

In the passage beginning with "with body unguarded": swinging the hands and feet, turning the neck, one does not guard the body; speaking various kinds of gross talk, one does not guard speech; thinking sensual thoughts and so on, one does not guard the mind. In the passage beginning with "with body guarded," the meaning should be understood by the reverse of what has been stated.

"States of greed very much overcome me at that time" means greed overpowers me, surpassing me at that time - this is the meaning. "With mindfulness established" means with mindfulness of the body well established. "States of greed do not overcome me in that way at that time" means at that time, greed does not arise surpassing me as before - this is the meaning. The meaning of the term "overcome" is indeed also "arise." Thus in this discourse, three bodies have been spoken of. How? In "this very body," here indeed the material body is spoken of; in "developed body," here the collection of the five sense-doors; in "with body guarded," here the moving body, meaning bodily intimation. The fifth is clear in itself.

6. Commentary on the Ghosita Sutta

129. In the sixth, "forms that are agreeable" means forms that are agreeable exist. "And eye-consciousness" means and eye-consciousness exists. "Contact experienced as pleasant" means contact associated with eye-consciousness that, by way of decisive support, at the time of impulsion, is a condition for pleasant feeling. "Pleasant feeling" means dependent on one contact, pleasant feeling arises by way of impulsion. The same method applies to the remaining terms as well.

Thus in this discourse, twenty-three elements have been spoken of. How? Here indeed, eye-sensitivity is the eye-element, its object is the material element, eye-consciousness is the consciousness element, the three aggregates conascent with the eye-consciousness element are the element of phenomena; thus, in the five doors, by way of four each, there are twenty. At the mind-door, by "mind-element" the adverting consciousness is taken, the object and the heart-organ are the element of phenomena, and dependent on the sense-base is the mind-consciousness element; thus there are twenty-three. Thus it shows that the diversity of elements has been spoken of by the Blessed One by way of twenty-three elements.

7-8. Commentary on the Hālidikāni Sutta and Others

130-131. In the seventh, "understands 'this is agreeable'" means whatever agreeable form was seen by him, he understands that as "thus this is indeed agreeable." "Eye-consciousness and contact experienced as pleasant, dependent on" means dependent on eye-consciousness itself, and whatever contact is a condition for pleasant feeling by way of decisive support, or by way of proximity, or by way of contiguity, or by way of association - dependent on that contact experienced as pleasant, pleasant feeling arises. This same method applies everywhere. Thus in these two discourses, it should be understood that the functional mind-consciousness element with the function of adverting, or being itself the mind-element, is stated under the name of mind-element. The eighth is clear in itself.

9. Commentary on the Lohicca Sutta

132. In the ninth, "at Makkarakaṭa" means in the city so named. "In a forest hut" means in a separate hut made in the forest, not a hut on the outskirts of a monastery. "Young men" means even those among them who were old; even in their old age, they were called "young men" because of their status as pupils. "They approached" means having learnt their craft in the morning, in the evening, thinking "We shall bring firewood for the teacher," having entered the forest and wandering about, they approached that hut. "Around the hut" means all around that hut on every side. "Acrobatic games" means games of walking about, leaping here and there, having grasped each other's backs.

In "shavelings" and so on, it would be fitting to say "the shaven-headed" as "the shaven-headed" and "ascetics" as "ascetics," but these ones, scorning, said "shavelings, petty ascetics." "Menials" means householders. "Dark" means dark; the meaning is black. "Offspring of Brahmā's feet" - here, by "Bandhu" Brahmā is intended. For brahmins call him grandfather. Offspring of the feet are "foot-offspring"; the intention is born from Brahmā's soles of the feet. It is said that this was their view: "Brahmins came forth from Brahmā's mouth, warriors from his chest, merchants from his navel, workers from his knees, and ascetics from his soles of the feet." "Householders" means heads of families. For since heads of families support the country, therefore they are called "supporters." But these ones, speaking with contempt, said "householders."

"Having come out from his dwelling" means thinking "In the delightful residential cell covered by the night-shelter, with sand evenly strewn resembling a silver plate, these young men, having tied bundles of firewood and throwing them, stirring up the sand, taking hand with hand, going around the leaf hut, crying out again and again 'These are honoured by these householders, these are honoured by these householders,' are playing excessively; they do not even know of the existence of monks in the dwelling; I shall show them the existence of monks," he came out from the leaf hut.

"Those of former times held morality as highest" - thinking "When the virtues of the virtuous are spoken of, the absence of virtue in the virtueless will become obvious," speaking of the virtues of the ancient brahmins, he spoke thus. Therein, "held morality as highest" means those for whom morality was foremost. For morality was their highest, not birth and clan. "Who remember the ancient ways" means those who remember the ancient brahmin practices. "Having overcome wrath" means having overcome wrath, their doors were well guarded and well protected. "Delighted in the Teaching and in meditative absorption" means delighted in the tenfold wholesome course of action and in the meditative absorptions of the eight attainments.

Having thus spoken of the virtues of the ancients, then crushing the conceit of the present-day brahmins, he spoke beginning with "But these, having turned aside, say 'We recite'" and so on. Therein, "having turned aside" means having departed from those virtues. "We recite" means "we recite, we rehearse" - thinking "by just this much we are brahmins," brahmins, intoxicated by this clan thinking "we," practise unrighteously, performing unrighteous bodily actions and so on; this is the meaning. "With various self-punishments" means "various are the self-punishments by these" thus "with various self-punishments"; the meaning is having taken up various kinds of punishments. "Towards those with and without craving" means towards those with craving and those free from craving. "For one with unguarded doors, they become

vain" explains that for one with unrestrained doors, all undertakings of ascetic practices become vain. In what way? "Like wealth obtained by a man in a dream" means just as various kinds of wealth such as gems and pearls obtained by a man in a dream are vain - upon awakening he sees nothing - so they become vain; this is the meaning.

"Fasting" means without food for a period of one day, two days, and so on. "And sleeping on bare ground" means sleeping on a piece of ground spread with green kusa grass. "Bathing at dawn and the three Vedas" means having entered the water right early, bathing and the three Vedas. "Rough hides, matted hair and mud" means a rough-to-the-touch cheetah hide, a mass of matted hair, and mud; mud means tooth-stain. "Sacred verses, moral rules and austerities, austere asceticism" means sacred verses and morality reckoned as goat-morality and cow-morality, and ascetic practice reckoned as the goat-practice and the cow-practice. This now he says is the austere asceticism of the brahmins. "Scheming and crooked staffs" means hypocrisy that conceals faults like a concealed well, and a crooked staff; and the meaning is a crooked staff taken from one or another of the udumbara, palāsa, or beḷuva trees. "And water rinsings" means rinsings of the face with water. "These are the appearances of brahmins" shows that these are the appearances of the requisite articles of brahmins. "Done for the cultivation of trifles" means done for the cultivation of trifles. Or this itself is the reading; the meaning is done for the purpose of increasing material trifles.

Thus, having crushed the conceit of the brahmins of today, again speaking the praise of the ancient brahmins, he said beginning with "and a mind well-concentrated." Therein, "well-concentrated" shows that the mind of those brahmins was well-concentrated through access and absorption concentration. "Without barrenness" means soft and not obstinate. "That is the path for attaining Brahmā" means that is the path for the attainment of the highest; explaining "but what kind of brahmins are you by name?" he spoke thus.

"Did they come here" means did they come here indeed? "Is resolved upon" means by the power of mental defilements one is resolved upon, greedy. "Is repelled by" means by the power of anger the mind becomes corrupt. "With a limited mind" means with a limited mind through a defiling mind due to the non-establishment of mindfulness. "Liberation of mind" means fruition concentration. "Liberation by wisdom" means fruition wisdom. "With a limitless mind" means with a limitless mind through a mind free from mental defilements due to the establishment of mindfulness.

10. Commentary on the Verahaccāni Sutta

133. In the tenth, "at Kāmaṇḍā" means in the city so named. "Yagghe" is an indeclinable particle used in the sense of urging. The remainder is clear in itself.

The Chapter on Householders is the thirteenth.

14. The Chapter on Devadaha

1. Commentary on the Devadaha Sutta

134. In the first of the Devadahavagga, "Devadaha" is a market town that obtained its name in the neuter gender. "Delightful" means delighting the mind; the meaning is agreeable. "Undelightful" means disagreeable.

2. Commentary on the Khaṇa Sutta

135. In the second, "named 'of the six sense bases of contact'" means there are no separately existing hells named 'of the six sense bases of contact.' For indeed in all thirty-one great hells, the description of the six-door sense bases of contact exists. But this was said with reference to the great hell of Avīci. "Heaven" means here too the city of Tāvātimsa alone is intended. But in the sensual-sphere heavenly world, there is no absence of the description of the six sense bases of contact even in a single one. What does he explain by this? In hell, because of the state of being consigned to extreme suffering, and in the heavenly world, because of being consigned to extreme happiness, through negligence arisen by way of exclusive play and delight, it is not possible to abide by the holy life of the path. But the human world is mixed with happiness and suffering; right here both the realm of misery and heaven can be seen. This is called the ground of action for the holy life of the path, and that has been obtained by you. Therefore, these human aggregates that have been obtained by you, they are a gain for you. And this human existence that has been obtained by you, the moment and time for abiding by the holy life has been attained by you. For this too was said by the ancients -

"This is the ground of action, here is path development,
The causes for religious emotion are many here;
Regarding the matters that arouse religious emotion,
Having become stirred with religious emotion, apply yourself wisely."

3. Commentary on the First Rūpārāma Sutta

136. In the third, "rejoicing in forms" means delighting in forms, rejoicing in them. "Suffering" means afflicted. "Happy" means made happy by the happiness of Nibbāna. "Entire" means whole. "As far as they exist, it is said" means however much there is, it is said. "These of you" (ete vo): here the syllable "vo" is merely an indeclinable particle. "This is contrary to what all the world sees" means whatever is the vision of the wise who see, that is contrary to, opposed to, all the world. For the world imagines the five aggregates to be permanent, happiness, self, and beautiful; the wise see them as impermanent, suffering, non-self, and unattractive. "They call it happiness" means they speak of it as happiness. "The wise know as happiness" means they know it as happiness. All this was said with reference to Nibbāna itself.

"Deluded here" means here, deluded regarding Nibbāna. "Fools" means the ignorant. For even all the ninety-six sectarians have the perception "We shall attain Nibbāna," but they do not even know "This is what is called Nibbāna." "Of those who are hindered" means of those hindered, enveloped by the hindrance of mental defilements. "Blindness for those who do not see" means for those who do not see, there is darkness. How is that so? For fools who do not see Nibbāna or the seeing of Nibbāna - for them both Nibbāna and the seeing of Nibbāna, like the disc of the moon covered by a dark cloud, and like a bowl turned upside down over a dish, always become gloom and darkness.

"But for the virtuous it is opened, light as if for those who see" means for the virtuous, for good persons who see with the vision of wisdom, Nibbāna is opened like light. "Those near do not understand, unskilled in the path of the Teaching" means Nibbāna which is near, because it is to be attained immediately after having delimited a certain portion in one's own body, in the head-hair or in the body hair and so on, or because of the path of cessation of one's own aggregates. Even though that is thus near, people who are on the path, unskilled in the teaching of what is the path and what is not the path, or in the teaching of the four truths, do not know it.

"By those who have entered Māra's realm" means by those who have entered the round of rebirths in the three planes, which is Māra's dwelling place. "Who indeed apart from the noble ones" means setting aside the noble ones, who else deserves to know the state of Nibbāna? "Having perfectly understood, they attain final Nibbāna" means having rightly known through the wisdom of arahantship, immediately thereafter, having become without mental corruptions, they attain final Nibbāna through the final extinguishment of the mental defilements. Or alternatively, having perfectly understood, having become without mental corruptions, at the end they attain final Nibbāna through the extinguishment of the aggregates.

4-12. Commentary on the Second Rūpārāma Sutta and Others

137-145. The fourth was spoken having made it pure, according to the disposition of those who awaken when it is being taught. The fifth and so on were spoken according to the disposition of those who awaken in such and such ways. But the meaning of those is obvious indeed.

The Chapter on Devadaha is the fourteenth.

15. The Chapter on New and Old

1. Commentary on the Kammanirodha Sutta

146. In the first of the Navapurāṇavagga, "new and old" means new and old. "The eye, monks, is old kamma" - the eye is not old, only the kamma is old; but because it arose from kamma, it is thus stated by the name of its condition. "Conditioned" means made by conditions having come together. "Fashioned by volition" means designed by volition. "That is to be experienced, should be seen" means it should be seen as the basis for feeling. "From the cessation, touches liberation" means by the cessation of this threefold kamma, one touches liberation. "This is called" means this cessation, which has become the object of that liberation, is called the cessation of kamma. Thus in this discourse, insight in the preliminary stage has been spoken of.

2-5. Commentary on the Aniccanibbānasappāya Sutta and Others

147-150. In the second, "suitable for Nibbāna" means suitable for Nibbāna, the practice of support. In the third and so on too, the same method applies. In succession, however, in all four of these discourses, the four paths together with insight were spoken of.

6-7. Commentary on the Antevāsika Sutta and Others

151-152. In the sixth, "without a pupil" means without the mental defilements that dwell within. "Without a teacher" means without the mental defilements that habitually occur. "Within him dwell" means they dwell inside him. "They occur to him" means they overpower him, submerge him, or instruct him. By the meaning of occurring, which is reckoned as instructing thus: "Perform medical treatment in this way, perform messenger's work in this way," they are called his teachers; with those teachers, he is called "one with a teacher." The remainder here should be understood by the method already stated. The seventh follows the same method as explained above.

8. Commentary on the Atthinukhopariyāya Sutta

153. In the eighth, "by which method" means having come to which reason. "Apart from faith" means without faith, having removed faith. And here, "faith" is not evident faith. But whatever mode of believing has arisen upon hearing another speaking "so I hear, so I hear" - with reference to that, this was said. Regarding personal preference and so on too, the mode of grasping whereby, having caused one to approve and having caused one to accept, one holds "there is this" is called personal preference; the hearing "so I hear it will be thus" is oral tradition; for one who, having sat down, is reflecting on a single reason, a reason presents itself, and the grasping whereby one who has thus been presented with it holds "there is this" is called reflection on appearances, the meaning is reflection on reasons. For one reflecting on a reason, an evil view arises; the mode of grasping whereby one holds "that exists" is called acceptance of a view after pondering. "Would declare the final liberating knowledge" means having let go of these five states, one would declare arahantship. In this discourse, the reviewing of learners and those beyond training is spoken of.

9-10. Commentary on the Indriyasampanna Sutta and Others

154-155. In the ninth, "accomplished in faculties" means one whose faculties are complete. Therein, one who, having contemplated the six faculties, attained arahantship, is called one whose faculties are complete because of being endowed with those faculties that have ceased to be employed; or because of being endowed with the faculties of faith and so on that have arisen while contemplating the six faculties beginning with the eye - he is called one whose faculties are complete. With reference to that, the Blessed One, having expanded the teaching by the method beginning with "in the eye-faculty," said "to this extent, monk, is one accomplished in faculties." The tenth is the same as the method stated above.

The Chapter on New and Old is the fifteenth.

The third fifty.

16. The Chapter on the Elimination of Delight

1-4. Commentary on the Discourse on the Elimination of Internal Delight and Others

156-159. In the first of the Nandikkhayavagga, "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 and lust are one in meaning. "Well liberated" means well liberated by way of the liberation of the fruition of arahantship. The

remainder here and in the second and so on is clear in itself.

5-6. Commentary on the Discourse on Concentration at Jīvaka's Mango Grove and Others

160-161. The fifth was spoken for those lacking concentration, the sixth for those lacking seclusion, having known "for those who obtain unified focus of mind and bodily seclusion, the meditation subject of these will prosper." Therein, "becomes clear" means it appears, it becomes well-known. Thus in both of these, the four paths together with insight were spoken of.

7-9. Commentary on the Discourse to Koṭṭhika on Impermanence and Others

162-164. In the three discourses beginning with the seventh, only the mental states that ripen liberation for the elder have been spoken of.

10-12. Commentary on the Discourse on the Abandoning of Wrong View and Others

165-167. The three beginning with the tenth were stated separately according to the disposition of individuals. Their meaning should be understood in the manner already stated.

The Chapter on the Destruction of Delight is the sixteenth.

17. The Chapter of the Sixtyfold Consecutive Repetitions

1-60. Commentary on the Discourse on Desire Regarding Internal Impermanence and Others

168-227. What follows next is called the Sixty Abbreviation; its meaning is manifest. But the sixty discourses that were spoken herein were spoken according to the disposition of those who awaken by way of each respective term such as "desire is to be abandoned." Thus all of them were spoken separately according to the disposition of individuals. And herein, at the conclusion of each discourse, sixty by sixty monks attained arahantship.

The Chapter of the Sixtyfold Consecutive Repetitions.

18. The Chapter on the Ocean

1. Commentary on the First Discourse on the Ocean

228. In the first of the Samudda Chapter, "the eye, monks, is a person's ocean" means whether in the sense of being difficult to fill or in the sense of flooding, the eye itself is the ocean. For objects beginning with blue, coming together from the earth up to the Akaniṭṭha Brahmā world, are unable to make it reach a state of fullness; thus it is an ocean in the sense of being difficult to fill. And the eye floods into those various objects beginning with blue; being unrestrained, rushing in, it goes with a faulty going by being a cause for the arising of mental defilements - thus it is an ocean in the sense of flooding. "Its force is made of forms" means just as the ocean's immeasurable force is made of waves, so too the immeasurable force made of forms should be understood by way of the objects of various kinds beginning with blue that come together in the eye-ocean. "Whoever overcomes that force made of forms"

means whoever overcomes that force made of forms that has come together in the eye-ocean - lust towards agreeable forms, hate towards disagreeable forms, delusion towards what is not properly regarded - thus, not producing mental defilements beginning with lust, one overcomes them through the state of equanimity.

In "with its waves" and so on, "with its waves" means with the waves of mental defilements. "With its whirlpools" means with the whirlpools of mental defilements. "With its ferocious creatures" means with the ferocious creatures of mental defilements. "With its demons" means with the demons of mental defilements. "With its waves" by way of wrath and anguish. For this was said: "The peril of waves, monks, this is a designation for wrath and anguish." "With its whirlpools" by way of the types of sensual pleasure. For this was said: "Whirlpool-grip, monks, this is a designation for these five types of sensual pleasure." "With its ferocious creatures" and "with its demons" by way of womankind. For this was said: "Monster demon, monks, this is a designation for womankind." In the remaining cases too, the same method applies. "Fearful, difficult to cross, has crossed over" means fearful through the peril of waves, difficult to pass over, one has overcome. "One who has reached the end of the world" means one who has gone to the end of the world of activities. "Is called one who has gone beyond" means is spoken of as one who has gone to Nibbāna.

2-3. Commentary on the Second Discourse on the Ocean and Others

229-230. In the second, "ocean" means the ocean in the sense of flooding, in the sense of defiling, in the sense of wetting - this is what has been said. "For the most part" means except for the noble disciples. "Submerged" means soiled, saturated, sunk down. The passage beginning with "become like a tangled ball of thread" and so on has been explained in detail above itself. "Having abandoned death" means one who stands having abandoned the three deaths. "Without clinging" means without clinging by way of the three clingings. "For non-rebirth" means for the sake of Nibbāna. "He has deluded the King of Death" means he has gone having deluded the King of Death such that he does not know his destination. The third is by the very method already stated.

4-6. Commentary on the Discourse on the Simile of the Milk Tree and Others

231-233. In the fourth, "is present" means in the sense of not abandoned; therefore he said "that has not been abandoned." "Slight" means even a form the size of a mountain, if undesirable and not enticing, is called slight; it shows that even such forms overpower his mind. "What then to say of exceeding ones" means what talk is there here that a desirable object, an enticing thing, overpowers his mind? And here it should be understood that even an enticing thing such as a gem or pearl the size of the back of a fingernail is itself an exceeding object. The three terms beginning with "young" are merely synonyms for each other. "Were to strike" means were to hit or split apart. In the fifth, "that both" means that pair. The sixth is clear in itself.

7. Commentary on the Discourse to Udāyī

234. In the seventh, "in many ways" means by many reasons. "Thus this" means "thus also this." In this discourse, the characteristic of non-self has been spoken of by means of impermanence.

8. Commentary on the Discourse on the Burning Exposition

235. In the eighth, "grasping the sign by features" means grasping the sign by way of features thus: "the hands are beautiful, the feet are beautiful." "Grasping the sign" is indeed seizing by combining together; "grasping the features" is seizing by classification. Grasping the sign is like a crocodile - it takes everything altogether; grasping the features is like a leech - having divided, it takes each and every portion among the hands, feet, and so on. But these two graspings are obtained even in a single impulsion process; in different impulsion processes there is nothing that need be said.

"Bound by the gratification of the sign" means tied, bound by the gratification of the sign. "Consciousness" means action-consciousness. "If at that time one were to die" - there is no one who dies with a defiled mind as such. For the death of all beings occurs only through the life-continuum. But showing the danger of mental defilements, he said thus. Or it was said thus by way of the occasion. For when an object has come into the range of the eye-door, a mind lustful, or a mind hateful, or a mind deluded, having experienced the flavour of the object, descends into the life-continuum; having remained in the life-continuum, one dies. For one dying at that time, only two destinations are to be expected; it was said thus by way of this occasion.

"Having seen this danger, monks" means seeing this suffering that is to be experienced in hell for many hundreds of thousands of years, I thus say that I would prefer to have the eyes anointed with a red-hot iron rod. By this method the meaning should be understood everywhere. "With an iron spike" means with an iron stake. "Destroyed" means having pierced through both ear-holes, destroyed by way of striking against the ground.

"Destroyed" in the third section means having inserted the nail-cutter, having lifted up, having cut off with the meaning of shaking off together, destroyed by way of causing to fall. "Destroyed" in the fourth section means having cut the root of the binding, destroyed by way of causing to fall. "Destroyed" in the fifth section means having torn away the body-sensitivity with a sharp spear, destroyed by way of falling. "With a spear" - here a large long-handled hatchet should be understood. "Sleep" means falling into slumber after lying down. "Having come under the control of which thoughts, one would break the Community" - by this is shown the capacity of thoughts to bring about evil action up to the breaking of the Community. The remainder here is clear in itself.

9-10. Commentary on the First Discourse on the Simile of the Hand and Foot and Others

236-237. In the ninth, "when there are hands, monks" means when hands are existing. In the tenth, when "does not exist" is being said, it was spoken according to the disposition of those who awaken. In both of these, having shown only resultant pleasure and pain, the round of rebirths and its end is spoken of.

The Ocean Chapter is concluded.

19. The Chapter on the Vipera

1. Commentary on the Discourse on the Simile of the Venomous Snake

238. "He addressed the monks" in the first of the Āsīvisa Chapter means he addressed the monks who were practitioners of meditation, all being practitioners of the meditation subject of the characteristic of suffering, engaged and devoted to the practice, doers of common livelihood, wandering alone, in pairs, in threes, in fours, and in fives, who were seated having surrounded him. For this discourse was spoken according to the disposition of the persons. Even among persons, it was spoken by way of those who understand through elaboration, dwelling in various regions, practitioners of the meditation subject of the characteristic of suffering, who had come at the time of attendance, and were seated having surrounded the Teacher. Even this being so, this is indeed a condition for all four types of persons beginning with one who understands quickly. For the person who understands quickly will attain arahantship by the mere laying down of the matrix of this discourse; the one who understands through elaboration, by the detailed analysis of the matrix; the person who needs to be guided will attain arahantship by reciting this very discourse, by interrogating, by attending wisely, by serving, associating with, and attending upon good friends. For the one for whom the word is the maximum, this discourse will be a latent impression in the future - thus, having known the beneficial nature for all, the Blessed One, as if lifting up Sineru, as if expanding space, and as if shaking the world-circle mountain, with great endeavour, began this Āsīvisopama Sutta with "Just as, monks."

Therein, "four venomous snakes" means these four: the wood-mouth, the putrid-mouth, the fire-mouth, and the knife-mouth. Among these, for one bitten by the wood-mouth, the entire body becomes stiff like dry wood, and in the joints it remains as if an iron stake had been driven in excessively. For one bitten by the putrid-mouth, having reached a state of festering like a ripe, rotten jackfruit, it oozes forth, and becomes like water thrown into a sieve. For one bitten by the fire-mouth, the entire body, having burnt, scatters like a fistful of ashes or like a fistful of chaff. For one bitten by the knife-mouth, the entire body breaks apart, and becomes like a place struck by a thunderbolt, and like a joint-opening cut with a great chisel. Thus the four venomous snakes are classified by way of venom.

But by the alteration caused by the force of venom, these become sixteen. For the wood-mouth is fourfold: one whose venom acts by biting, one whose venom acts by sight, one whose venom acts by touch, and one whose venom acts by wind. For by that one, whether the body is bitten, seen, touched, or struck by its wind, it becomes stiff in the manner already described. The same method applies in the remaining ones too. Thus by way of the alteration caused by the force of venom, there are sixteen.

Again, by way of designation of human types, there are sixty-four. How? Among the wood-mouths, to begin with, the one whose venom acts by biting is fourfold: one whose venom has come but is not terrible, one whose venom is terrible but has not come, one whose venom has come and is terrible, and one whose venom has neither come nor is terrible. Therein, one whose venom, having risen quickly like fire on a blazing torch, having seized the eyes, having seized the shoulders, having seized the head, reaches the point where one must say "it has stood still" - like the venom of the jewel-snake and so on - but when a spell is recited, when air is blown into the ears,

upon merely being struck with a stick, it descends and remains right at the place of the bite - this is called one whose venom has come but is not terrible. But one whose venom rises slowly, and in each place where it has risen, it is like cold water - like the venom of water-snakes and so on - even after the passage of twelve years it manifests as boils and abscesses and so on in the back of the ears, the back of the shoulders, and so on, and when spells and recitations and so on are being performed, it does not descend quickly - this is called one whose venom is terrible but has not come. But one whose venom rises quickly and does not descend quickly, like the venom of the aneḷaka snake and so on - this is one whose venom has come and is terrible. But one whose venom is mild, and even when being brought down, it descends easily, like the venom of the blue snake, the rat-snake, and so on - this is called one whose venom has neither come nor is terrible. By this method, the bite-venom types and so on among the wood-mouths, and the bite-venom types and so on among the putrid-mouths and so on, should be understood. Thus by way of designation of human types, there are sixty-four.

Among those, by dividing each one fourfold by way of mode of generation, beginning with "egg-born serpents," there are two hundred and fifty-six. Those, doubled as water-born and land-born, become five hundred and twelve; those, doubled by way of sensual-realm-material and non-sensual-realm-material, become a number of one thousand and twenty-four. Again, being condensed in reverse order of the path traversed, they become just four by way of wood-mouth and so on. With reference to those, the Blessed One said "Just as, monks, four venomous snakes." For these are taken by way of family.

Therein, "venomous snakes" (āśivīsā): they are āśivīsā as "those with sprinkled venom" (āsittavisā), they are āśivīsā as "those whose food is venom" (asitavisā), and they are āśivīsā as "those with sword-like venom" (asisadisavisā). "Those with sprinkled venom" (āsittavisā) means those whose venom is placed as if sprinkled over the entire body, and the meaning is those whose venom is sprinkled upon the body of another and upon one's own body. "Those whose food is venom" (asitavisā) means whatever is eaten or enjoyed by them, that very thing becomes poison indeed; therefore, because what is eaten becomes venom for them, they are venomous snakes. "Those with sword-like venom" (asisadisavisā) means those whose venom is sharp like a sword, capable of cutting through the most vital spots; thus the meaning of the word here should be understood as "venomous snakes." "Of fierce heat" (uggatejā) means of risen heat, of powerful heat. "Of deadly venom" (ghoravisā) means those whose venom is difficult to subdue.

"They might say thus" (evaṃ vadeyyun) means they might say thus for the purpose of having them tended. For kings, having had venomous snakes captured - "We shall have such thieves bitten by them and killed, or at the time of a city siege we shall hurl them at the enemy army, or being unable to crush the enemy's forces, having eaten excellent food and having ascended an excellent bed, having had ourselves bitten by them, not coming under the power of enemies, we shall die by our own choice" - thus they have venomous snakes tended. Those who do not wish to kill a certain thief suddenly, wishing "Thus these will die after having been afflicted with suffering for a long time," say to that man thus: "These, hey man, are your four venomous snakes."

Therein, "from time to time" (kālena kālaṃ) means at each time. "Must be put to sleep" (saṃvesetabbā) means must be made to lie down. "One or another" (aññataro vā aññataro vā) means whichever one among the wood-mouth and so on. "Whatever is to be done by you, hey man, do that" - this should be understood as the words of the well-wisher. It is said that, having thus delivered the venomous snakes to that man, they announce to the venomous snakes placed in four chests: "This is your attendant." Then one, having come out and come to that man, having climbed up along his right foot, having coiled around his right hand starting from the wrist, having spread its hood at the base of his right ear, making a hissing sound, lay down. Another, having climbed up along his left foot, having likewise coiled around his left hand, having spread its hood at the base of his left ear, making a hissing sound, lay down; the third, having come out and climbed up from the front, having coiled around his belly, having spread its hood at the base of his throat, making a hissing sound, lay down; the fourth, having climbed up from the back, having coiled around his neck, having placed its hood on the top of his head, making a hissing sound, lay down.

Thus, when the four venomous snakes had settled right on his body, one man who was a well-wisher of that man, having seen that, asked: "What have you obtained, my dear man?" Then, when he said: "These, my dear, are certain special ornaments given by the king - like bracelets on my hands, like armlets on my arms, like a belly-wrapping cloth on my belly, like ear-ornaments on my ears, like strings of pearls on my neck, like a head-ornament on my head" - he said: "My dear blind fool, do not think thus: 'This ornament was given to me by the king who was pleased.' You are a criminal thief of the king, and these four venomous snakes are difficult to attend upon and difficult to tend; when one wishes to rise, another wishes to bathe; when one wishes to bathe, another wishes to eat; when one wishes to eat, another wishes to lie down. Among them, whichever one's wish is not fulfilled, that one bites and kills right there." "But, my dear, this being so, is there any path to safety?" "Yes, having known the distracted state of the king's men, fleeing is the way to safety" - having said this, he might say: "Whatever is to be done by you, do that."

Having heard that, the other man, having seen a moment of heedlessness of the four venomous snakes and a time free from the king's men, having wrapped the right hand with the left hand, having placed the hood on the right ear-ornament, as if stroking the body of the sleeping venomous snake, having slowly removed it, having removed the rest also by this very method, frightened of them, might flee. Then those venomous snakes, thinking "This attendant was given to us by the king," might come following after him. With reference to this, "Then, monks, that man, frightened of the four venomous snakes, etc. might flee" was said.

But while that man was fleeing, looking back again and again at the path by which he had come, the king, having heard "That man has fled," pondering "Who indeed could follow him and have him killed?" having found five persons who were enemies of that very man, might send them saying "Go, follow him and kill him." Then his well-wishers, having known that news, might inform him. He, exceedingly more frightened, might flee. With reference to this meaning, "They might say to him thus" and so on was said.

"The sixth murderer, an intimate companion" means the murderer, an intimate companion, who was sought out and sent by the king upon the advice of his ministers

who said: "At first, being pursued by the venomous snakes, he ran away deceiving them here and there; now, being pursued by the five enemies, he flees even more effectively. It is not possible to seize him in this way, but it is possible by cajoling. Therefore, send an intimate companion as a murderer who has eaten and drunk together with him from childhood."

"He might see an empty village" means having turned back and looking, having sniffed the track again and again, having seen the four venomous snakes, the five murderous enemies, and the sixth murderer, the intimate companion, coming swiftly, saying "Turn back, friend, do not flee; enjoying sensual pleasures together with your children and wife, you will live happily," and seeing him coming, fleeing all the more here and there, he might see a single empty village of six huts situated facing a border country. "He would enter only what is void" means because of being devoid of wealth, grain, beds, chairs, and so on, he would enter only what is void. "Hollow, empty" is a synonym for this very same thing. "He might feel" means thinking "If there is drinking water, I shall drink; if there is food, I shall eat," having opened a vessel, having put his hand inside, he might feel around.

"They might say to him thus" means not having obtained anything in even one of the six houses, there is in the middle of the village a single tree giving dense shade; having seen a curved plank spread there, having gone thinking "Let me sit down here for now," seated there, being fanned by a gentle, gentle breeze, savouring even that much happiness as peaceful, certain well-wishers, having known the situation outside, having come, would say thus to that man. "Now, hey man" means hey, man, now. "Thieves who sack villages" means six village-sacking thieves who had come thinking "Whatever we shall obtain here, we shall either seize it or kill."

"Expanse of water" means deep and broad water. For even what is deep but not broad, or broad but not deep, is not called an ocean; but whatever is both deep and broad, that is its name. "Dangerous and perilous" means dangerous and perilous on account of the four venomous snakes, the five murderers, the sixth intimate companion, and the six village-sacking thieves. "Secure and without peril" means by the very absence of those venomous snakes and so on, secure and fearless, with excellent variegated pleasure groves, with abundant food and drink, resembling a city of the gods. "And there would be no boat for crossing over" means a boat for crossing over, placed thus "By this boat people will go from the near shore to the far shore," would not exist. "Nor a bridge over" means there would be no bridge over, being one or another of a tree-bridge, a foot-bridge, or a cart-bridge. "The brahmin stands" means he is not indeed a brahmin. Why did he call him a brahmin? Because of having warded off so many enemies, or else, turning back the teaching, he spoke thus even to show a single brahmin who has eliminated the mental corruptions.

But when he had thus crossed over, the four venomous snakes thought: "You were indeed not caught by us; today we would devour your life with a crunching sound and discard you." The five enemies thought: "You were indeed not caught by us; today, having surrounded you, having cut off your limbs one by one, having gone to the king's presence, we would obtain a hundred or a thousand." The sixth intimate companion thought: "You were indeed not caught by me; today, having cut off your head with a crystal-coloured sword, having obtained the position of general, I would enjoy success." The six thieves, having thought: "You were indeed not caught by us;

today, having inflicted various bodily punishments upon you, we would have much wealth brought" - being unable to descend into the expanse of water, being unable to go beyond because of being agitated by the king's command, they would wither and die right there.

"This simile has been made by me" - here, the comparison of the simile should be understood thus from the beginning: For action should be seen as like the king; the worldling dependent on the round of rebirths is like the man who has offended against the king. The four primary elements are like the four venomous snakes; the time when the king had the four venomous snakes entrusted to that man is like the time when the four primary elements were given to the worldling by action at the very moment of conception. The time when it was said "Run away!" by the words "Having gone out at a moment of negligence of these venomous snakes and at a moment when the king's men are absent, whatever is to be done by you, hey man, do that" is like the time when the Teacher, having taught this monk the meditation subject on the primary elements, said "Becoming wearied of these four primary elements, becoming dispassionate, thus you will be released from the round of rebirths"; the fleeing of that man, having heard the words of the well-wisher, having gone out at a moment of negligence of the four venomous snakes and at a moment when the king's men were absent, here and there, is like the fleeing of this monk, having obtained the meditation subject in the presence of the Teacher, by the flight of knowledge for the purpose of release from the venomous snakes of the primary elements.

Now, regarding the designation for these four primary elements, in the passage beginning with "the solid element, the liquid element," the discussion on the four primary elements, the discussion on the five aggregates of clinging, and the discussion on the sense bases should be understood by the very method expanded upon in the Visuddhimagga. And here, the solid element should be seen as like the wood-mouth venomous snake; the remaining elements as like the putrid-mouth, fire-mouth, and knife-mouth ones. For just as the entire body of one bitten by the wood-mouth becomes rigid, so too by the disturbance of the solid element. And just as for one bitten by the putrid-mouth and the others, it oozes, burns, and is severed, so too by the disturbance of the liquid element, the heat element, and the air element.

Therefore the commentary teachers said:

"The body becomes very stiff, bitten by a wood-mouth snake or;
Through agitation of the solid element, it becomes as if bitten by a wood-mouth snake.

"The body becomes putrid, bitten by a putrid-mouth snake or;
Through agitation of the liquid element, it becomes as if bitten by a putrid-mouth snake.

"The body becomes scorched, bitten by a fire-mouth snake or;
Through agitation of the heat element, it becomes as if bitten by a fire-mouth snake.

"The body becomes cut asunder, bitten by a knife-mouth snake or;
Through agitation of the air element, it becomes as if bitten by a knife-mouth

snake."

Thus, for now, the state of similarity should be known here in terms of distinction.

But without distinction, their similarity to venomous snakes should be known by these reasons: from dwelling place, from the alteration caused by the force of venom, from the taking up of harm, from difficulty of attendance, from difficulty of approach, from ingratitude, from making no distinction, and from the endlessness of faults and misfortunes. Therein, "from dwelling place" means for venomous snakes, an ant-hill is the dwelling place; right there they dwell. For the primary elements too, the ant-hill of the body is the dwelling place. And for venomous snakes, tree hollows, thickets of grass and leaves, and rubbish heaps are also dwelling places. For indeed they dwell in these too. For the primary elements too, the hollow of the body, the thicket of the body, and the rubbish heap of the body are dwelling places. Thus, for now, the similarity from dwelling place should be known.

"From the alteration caused by the force of venom" means venomous snakes, by way of family, are four according to the classification of wood-mouth and so on. Therein, each one, when analysed according to the alteration of venom, is fourfold by way of bite-venom and so on. The primary elements too are four according to the classification of earth and so on by way of their separate characteristics. Here each one is fourfold by way of action-originated and so on. Thus the similarity from the alteration caused by the force of venom should be known.

"From the taking up of harm" means those who take up venomous snakes take up five harms - they take up bad smell, they take up impurity, they take up illness, they take up venom, they take up death. Those who take up the primary elements too take up five harms - they take up bad smell, they take up impurity, they take up illness, they take up ageing, they take up death. Therefore the ancients said:

"Whoever take up a snake, smeared with dung, of great venom;
They take up five harms in the world, those who delight in snakes.

"Bad smell, impurity, illness, venom, with death as the fifth;
These five are harms in the dung-smeared serpent.

"Just so the unwholesome, blind foolish worldlings;
Take five harmful things, delighting in birth in existence.

"Bad smell, impurity, disease, ageing with death as the fifth;
These five are harmful, like a serpent smeared with dung."

Thus the similarity in terms of taking what is harmful should be known.

"Difficult to look after" means those venomous snakes are difficult to look after; when one wishes to rise, another wishes to bathe; when that one wishes to bathe, another wishes to eat; when that one wishes to eat, yet another wishes to lie down. Among them, whichever one's disposition is not fulfilled, that one bites and kills right there. But the primary elements are even more difficult to look after than these venomous snakes. For when medicine is being applied for the solid element, the liquid element becomes disturbed; when medicine is being applied for that very one, the heat

element becomes disturbed - thus when medicine is being applied for one, the others become disturbed. Thus the similarity in terms of being difficult to look after should be known.

"Difficult to approach" means venomous snakes are indeed difficult to approach; having seen a venomous snake at the front part of the house, people flee by the back part; having seen one at the back part, they flee by the front part; having seen one in the middle of the house, they enter the inner room; having seen one in the inner room, they climb onto the bed and chair. The primary elements are even more difficult to approach than that. For one afflicted by such a disease as leprosy, the ears, nose, and so on, having been cut off, fall away; the body cracks open; blue flies surround it; the bodily odour carries from afar. They are unable to approach that man, even though he is reviling or lamenting, neither through anger nor through compassion; closing their noses and spitting, they avoid him from afar. Thus this same meaning should be elucidated by way of other diseases too, such as fistula, stomach disease, wind disease, and so on, and diseases that cause disgust and loathing. Thus the similarity in terms of being difficult to approach should be known.

"Ingratitude" means venomous snakes are indeed ungrateful; even when being bathed, even when being fed, even when being venerated with scents, garlands, and so on, even when being placed in a box and looked after, they seek only a chance to strike. Wherever they find a chance, right there they bite and kill him. The primary elements are even more ungrateful than venomous snakes. For there is nothing that counts as done for them; even when being bathed with cold or warm or pure water, even when being honoured with scents, garlands, and so on, even when being looked after with soft cloth, soft bedding, soft vehicles, and so on, even when being fed with excellent food, even when being given excellent drink to drink, they seek only a chance to strike. Wherever they find a chance, right there, having become disturbed, they bring about calamity and disaster. Thus the similarity in terms of ingratitude should be known.

"Making no distinction" means venomous snakes indeed do not make the distinction "this is a warrior, or a brahmin, or a merchant, or a worker, or a householder, or one gone forth"; they bite and kill whoever they encounter. The primary elements too do not make the distinction "this is a warrior, or a brahmin, or a merchant, or a worker, or a householder, or one gone forth, or a god, or a human being, or Māra, or Brahmā, or one without virtue, or one with virtue." For if shame were to arise in them thinking "this one is virtuous," they would feel shame towards the Truth-finder, the foremost person in the world with its gods. And if shame were to arise in them by the method beginning with "this one is of great wisdom, this one is of great supernormal power, this one is an advocate of austere practices," they would feel shame towards the Elder Sāriputta, the General of the Teaching, and others. And if fear were to arise in them thinking "this one is without virtue, cruel, obstinate," they would fear Devadatta, the foremost among those without virtue, obstinate, and cruel in the world with its gods, or the six teachers; but they neither feel shame nor fear, and having become disturbed, they bring about whatever calamity and disaster. Thus the similarity in terms of making no distinction should be known.

"Endless faults and dangers" means there is no measure to the faults and dangers that arise in dependence on venomous snakes. For thus, having bitten, they make

one blind in one eye, or humpbacked, or a cripple, or lame on one side - thus they show immeasurable alteration. The primary elements too, when disturbed, do not fail to produce any alteration in the states of blindness and so on; immeasurable are their faults and dangers. Thus the similarity in terms of endless faults and dangers should be known.

Now here, whatever meditation subject by way of the four primary elements up to arahantship should be spoken of, that has been stated in the Visuddhimagga itself in the description of the defining of the four elements.

"'Five murderous enemies', monks, this is a designation for these five aggregates of clinging": here, the similarity of the aggregates to murderous enemies should be understood in two ways. For the aggregates kill one another, and when they exist, what is called murder becomes evident. How? First, matter kills matter and also the immaterial; likewise the immaterial kills the immaterial and also matter. How? For when this solid element is breaking up, it breaks up taking the other three elements along with it; in the case of the liquid element and so on too, the same method applies. Thus, for now, matter kills matter itself. But the aggregate of matter, when breaking up, breaks up taking the four immaterial aggregates along with it. Thus matter kills the immaterial too. The aggregate of feeling too, when breaking up, breaks up taking the aggregates of perception, mental activities, and consciousness along with it. In the case of the aggregate of perception and so on too, the same method applies. Thus the immaterial kills the immaterial itself. But at the moment of death, the four immaterial aggregates, when breaking up, break up taking the materiality of the sense-organ along with them. Thus the immaterial kills matter too. Thus, for now, because they kill one another, they are murderers. But where the aggregates exist, there cutting, breaking, murder, imprisonment, and so on occur, not elsewhere. Thus, because when the aggregates exist murder becomes evident, they are also murderers.

Now, having made the five aggregates into two portions by way of matter and the immaterial, beginning with the discernment of matter either by way of matter or by way of mentality, whatever meditation subject up to arahantship should be spoken of, that too has been stated in the Visuddhimagga itself.

"'The sixth murderer, an insider prowler with drawn sword', monks, this is a designation for delight and lust": here, the similarity of delight and lust to a murderer with drawn sword should be understood in two ways - by the striking down of the head of wisdom and by the delivering into modes of generation. How? For when a desirable object has come into the range of the eye-door, greed arises in dependence on that object; to that extent, the head of wisdom is called fallen. The same method applies at the ear-door and so on too. Thus, for now, the similarity should be understood by the striking down of the head of wisdom. But this delight and lust leads one to the four modes of generation classified as egg-born and so on. The twenty-five great fears and the thirty-two bodily punishments rooted in going to those modes of generation have come as they are. Thus the similarity to a murderer with drawn sword should be understood by the delivering into modes of generation too.

Thus by way of delight and lust too, the meditation subject has been spoken of for one monk. How? For this delight and lust is the aggregate of mental activities; having defined that as the aggregate of mental activities, the feeling associated with it is the aggregate of feeling, perception is the aggregate of perception, consciousness is the aggregate of consciousness, their sense-base and object are the aggregate of matter - thus one defines the five aggregates. Now, having defined those five aggregates by way of mentality-materiality, beginning from the search for their conditions, having developed insight, gradually one attains arahantship. Thus the meditation subject has been spoken of by way of delight and lust.

The similarity of the six internal sense bases to the empty village has come in the Pāli text itself. But here this is the method of the meditation subject - Just as those six thieves, having entered the empty village of six huts, wandering here and there, not obtaining anything, have no need for the village, just so a monk, having settled in the six internal sense bases and investigating, not seeing anything to be grasped as "I" or "mine," has no need for them. He, thinking "I shall establish insight," having comprehended the eye-sensitivity and so on by way of the meditation subject of derivative materiality, defines "this is the aggregate of matter," and the mind sense base as "the immaterial aggregate." Thus, having defined all these as mentality and materiality by way of mentality-materiality, having searched for their conditions, having developed insight, contemplating the activities, one gradually becomes established in arahantship. This is the meditation subject spoken of for one monk up to arahantship.

Now, showing the similarity of the external sense bases to the village-sacking thieves, he said beginning with "Thieves, village destroyers, indeed" and so on. Therein, "in agreeable and disagreeable" is the locative used in the instrumental sense; the meaning is "by agreeable and disagreeable." Therein, when thieves are sacking a village, five tasks take place - First, the thieves, having surrounded the village and standing there, set fire and raise a crackling sound; then the people, having taken their most valuable possessions, come out. Then they engage in physical confrontation with them for the sake of their goods. Some therein receive blows, some fall at the place of the blow; but the remaining healthy people, having bound them and led them to their own dwelling place, having bound them with ropes and so on, they use them as slaves.

Therein, the arising of the fever of mental defilements when an object has come into range at the six doors should be understood as like the village-sacking thieves surrounding the village and setting fire; like taking one's most valuable possessions and going out. At that moment, having abandoned wholesome mental states, the state of being endowed with the unwholesome is like engaging in physical confrontation for the sake of goods - the time of committing wrong-doings, insulting speech, expiations, and grave offences; the time of receiving a blow is like the time of committing an offence entailing initial and subsequent meetings of the Community; but the time of having received a blow and falling at the place of the blow is like the time of having committed an offence involving expulsion and being not a recluse; the time of binding the remaining people, leading them to one's dwelling place, and using them as slaves is like the time of, in dependence on that very object, while all are watching, having broken the lesser morality, the middle morality, and the greater

morality, having rejected the training, entering the state of a householder. Therein, for him nourishing his children and wife, the mass of suffering visible here and now should be understood; for one who, having died, is reborn in a realm of misery, that pertaining to the future life.

These external sense bases too have been spoken of by way of the meditation subject for one monk. Here indeed, the four derivative materialities beginning with visible form and so on, the touch sense base being three elements, and in the mind-object sense base those four together with the liquid element - these are the four primary elements; by way of their delimitation, the space element; by way of lightness and so on, lightness and so forth - thus all this primary and derivative materiality is the aggregate of matter; feeling and so on, having that as object, are the four immaterial aggregates. Therein, "the aggregate of matter is materiality, the four immaterial aggregates are mentality." Having defined mentality-materiality, for one proceeding by the former method itself, the meditation subject has been spoken of up to arahantship.

In "of the mental floods," here the meaning of "mental flood" is the sense of being difficult to cross over. For these are to be crossed by one who, having aroused the disposition "Having fulfilled morality and restraint, I shall attain arahantship," in dependence on good friends, rightly strives; by this or that they are difficult to cross. In this sense of being difficult to cross over, they are called "mental floods." These too have been spoken of by way of the meditation subject for one monk. For all four of these are just one aggregate of mental activities. The remainder should be connected and expanded by the method stated regarding delight and lust.

"This is a designation for identity" - for identity too, like the near shore of the expanse of water with the venomous snakes and so on, is dangerous and perilous due to the four primary elements and so on; that too has been spoken of by way of the meditation subject for one monk. For identity is the five aggregates of the three planes of existence, and they, in brief, are just mentality-materiality. Thus here, having made the defining of mentality-materiality the beginning, the meditation subject should be expanded up to arahantship.

"This is a designation for Nibbāna" - for Nibbāna, like the far shore of the expanse of water, is secure and without peril from the four primary elements and so on. "This is a designation for the arousal of energy" - here, for the purpose of showing the exertion of the mind, he takes the very effort stated below as energy and shows it. "One who has crossed over, gone beyond" means having crossed, gone to the far shore.

Therein, just as one standing on the dangerous near shore, wishing to cross the expanse of water, should not board the boat as if dwelling for a few days, slowly preparing a boat, and playing water-sports. For one doing thus, without even having boarded, meets with disaster. Just so, by one wishing to cross the ocean of mental defilements, the obsession "I am still young; in old age I shall bind the raft of the eightfold path" should not be made. For one doing thus, even without reaching old age, meets with destruction; and even having reached it, is unable to do it. But having recollected the Bhaddekaratta and so on, this raft of the noble path should be bound with urgency.

And just as for one binding a raft, the fulfilment of hands and feet is to be desired. For

indeed one with a blunt foot or a lame foot is unable to find a support, and those with hands like snake-hoods and so on are unable to grasp grass, leaves, and so on. Just so, for one binding this raft of the noble path, the fulfilment of the feet of morality and the hand of faith is to be desired. For indeed one who is immoral, faithless, unestablished in the Dispensation, not believing in the practice, is not able to bind the raft of the noble path. And just as even one with complete hands and feet, if weak and oppressed by illness, is not able to bind a raft, but only one endowed with strength is able, so too even one who is virtuous and faithful, if lazy and indolent, is not able to bind this raft of the path, but only one who has put forth strenuous energy is able - thus one wishing to bind this must be one who has put forth strenuous energy. Just as that man, having bound a raft, standing on the shore, sets his mind upon the expanse of water a yojana in breadth, thinking "This must be crossed over by me relying on my own individual effort," so too the meditator, having descended from the walking path, should set his mind thinking "Today I must cross over the ocean of mental defilements to be destroyed by the four paths and become established in arahantship."

And just as that man, in dependence on the raft, crossing the expanse of water, having gone the distance of a league, having turned back and looking, knows "I have passed beyond one portion, the other three remain," and having gone another league, having turned back and looking, knows "I have passed beyond two, two remain," and having gone another league, having turned back and looking, knows "I have passed beyond three, one remains," and having passed beyond that too, having turned back and looking, knows "All four portions have been passed beyond by me," and having stepped on that raft with his foot and having cast it facing the current, having crossed over, he stands on the shore. Thus this monk too, in dependence on the raft of the noble path, crossing the ocean of mental defilements, having crossed over the mental defilements to be destroyed by the first path by means of the path of stream-entry, established in the fruition immediately following the path, having turned back by means of reviewing knowledge and looking, knows "One portion of my mental defilements to be destroyed by the four paths has been abandoned, the other three remain." Again, in the same way, having brought together the faculties, powers, and factors of enlightenment, meditating on activities, having crossed over the mental defilements to be destroyed by the second path by means of the path of once-returning, established in the fruition immediately following the path, having turned back by means of reviewing knowledge, looking, he knows "Two portions of my mental defilements to be destroyed by the four paths have been abandoned, the other two remain." Again, in the same way, having brought together the faculties, powers, and factors of enlightenment, meditating on activities, having crossed over the mental defilements to be destroyed by the third path by means of the path of non-returning, established in the fruition immediately following the path, having turned back by means of reviewing knowledge and looking, he knows "Three portions of my mental defilements to be destroyed by the four paths have been abandoned, one remains." Again, in the same way, having brought together the faculties, powers, and factors of enlightenment, meditating on activities, having crossed over the mental defilements to be destroyed by the fourth path by means of the path of

arahantship, established in the fruition immediately following the path, having turned back by means of reviewing knowledge and looking, he knows "All my mental defilements have been abandoned."

Just as that man, having set that raft adrift in the current, having crossed over, standing on dry ground, having entered the city, having gone up to the upper terrace of the excellent palace, sits down with fully focused mind and satisfied mental state, thinking "From so much harm indeed have I been freed," so too, whether seated on that very seat or anywhere else in night-quarters, day-quarters, and so on, wherever seated, having attained the fruition attainment with Nibbāna as object, thinking "From so much harm indeed have I been freed," he sits down with fully focused mind and satisfied mental state. Or with reference to this it was said: "'One who has crossed over, gone beyond, the brahmin stands on dry ground', monks, this is a designation for the worthy one." Thus, for now, here the various meditation subjects have been spoken of, but having brought them together, all should be shown making them into just one. Even when showing them as one, they should be analysed by way of the five aggregates alone.

How? Here indeed the four primary elements, the five internal sense bases, the five external sense bases, the fifteen kinds of subtle matter in the mind-object sense base, and a part of identity - this is the aggregate of matter; the mind sense base is the aggregate of consciousness; a part of the mind-object sense base, the four mental floods, and a part of identity - these are the four immaterial aggregates. Therein, the aggregate of matter is materiality, the four immaterial aggregates are mentality - this is mentality-materiality. Its conditions are passionate delight, the mental flood of sensuality, the mental flood of existence, a part of the mind-object sense base, and a part of identity. Thus one defines mentality-materiality with its conditions. Having defined mentality-materiality with its conditions, having applied the three characteristics, having developed insight, meditating on activities, one attains arahantship - this is the gateway to deliverance for one monk.

Therein, the four primary elements, the five aggregates of clinging, the eleven internal and external sense bases, a part of the mind-object sense base, the mental flood of views, the mental flood of ignorance, and a part of identity - this is the truth of suffering; passionate delight, a part of the mind-object sense base, the mental flood of sensuality, the mental flood of existence, and a part of identity - this is the truth of origin; Nibbāna, reckoned as the far shore, is the truth of cessation; the noble path is the truth of the path. Therein, two truths are the round of rebirths, two are the end of the round of rebirths, two are mundane, two are supramundane - thus the four truths should be shown having analysed them in sixteen aspects and sixty thousand methods. At the conclusion of the teaching, five hundred monks who understand through elaboration became established in arahantship. The discourse, however, was spoken by way of the characteristic of suffering.

2. Commentary on the Chariot Simile Discourse

239. In the second, "with abundant happiness and pleasure" means because he has abundant bodily happiness and mental pleasure, he is one with abundant happiness and pleasure. "And the source has been initiated for him" means and the cause has become complete for him. "For the elimination of mental corruptions" - here, by

"elimination of mental corruptions" the path of arahantship is intended; the meaning is "for that purpose." "With goad lying ready" means a goad placed crosswise in the middle of the chariot. "Wherever he wishes" means in whatever direction he wishes. "However he wishes" means whatever going he wishes. "Might drive forward" means he would send forth. "Might drive back" means he would turn back. "For safeguarding" means for the purpose of protection. "For self-control" means for the purpose of restraining the force. "For taming" means for the purpose of making free from swerving. "For peace" means for the purpose of the peace of mental defilements.

"Just so" - here, just as when an unskilled charioteer, having yoked untamed Sindh horses and driving the chariot along an uneven road, the wheels break, the axle too, and the hooves of the Sindh horses, and he himself reaches calamity and disaster, and he is unable to drive it by whatever going he wishes; so a monk with unguarded doors in the six sense faculties is unable to experience whatever ascetic's delight he wishes. But just as a skilled charioteer, having yoked tamed Sindh horses, having brought the chariot down onto a level piece of ground, having taken the reins, having placed mindfulness on the hooves of the Sindh horses, having taken the goad, having made them free from swerving, driving forth, drives by whatever going he wishes. Just so, a monk with guarded doors in the six sense faculties experiences whatever ascetic's delight he wishes in this Dispensation; if he wishes to direct knowledge towards the observation of impermanence, knowledge goes in that direction. In the observation of suffering and so on too, the same method applies.

"Knowing moderation in food" means knowing the measure in food. Therein, there are two measures - the measure of acceptance and the measure of use. Therein, regarding the measure of acceptance, the disposition of the donor should be understood, the disposition of the gift should be understood, and one's own strength should be known. For such a monk, if the gift is abundant but the donor wishes to give little, he takes little according to the donor's disposition. The gift is little but the donor wishes to give much - he takes little according to the disposition of the gift. Even when the gift is abundant and the donor too wishes to give much, having known his own strength, he takes in measure. He, through that moderation in acceptance, gives rise to unarisen material gain and makes arisen material gain lasting, like the seven-year-old novice in the time of King Dhammika Tissa the Great.

It is said that they brought molasses for the king with five hundred carts. The king, saying "It is an agreeable present; we shall not eat without the venerable ones," having sent two hundred and fifty carts to the Great Monastery, himself too, having eaten his morning meal, went. When the drum was struck, twelve thousand monks assembled. The king, standing on one side, having summoned the monastery attendant, said - "In a king's gift, the measure is just filling the bowl; having filled the vessel that has been taken, give it; if anyone standing firm in moderate acceptance does not take, you should inform me."

Then a certain great elder, thinking "I shall pay homage to the Great Bodhi Tree and the Great Shrine," having come from Cetiya-pabbata, while entering the monastery, having seen monks taking molasses at the great pavilion site, said to the novice coming behind, "There is no need for you of molasses." "Yes, venerable sir, there is not." Novice, we are wearied by the road; we have need of just a single lump of food

the size of a wood-apple fruit. The novice, having brought out a small bowl, stood in the order of seniority of the elder. The monastery attendant, having filled the serving vessel, lifted it up; the novice waved his finger. Dear novice, in the giving of royal families, a full vessel is the measure; take a full small bowl. Yes, lay follower, kings are indeed of great disposition, but for our preceptor there is need of just this much only.

The king, having heard that talk, said "What is the novice saying?" He went to his presence. The monastery attendant said - "My lord, the novice's vessel is small; he does not take much." The king said, "Having filled the vessel that has been brought, take it, venerable sir." Great king, kings are indeed of great disposition, wishing to give only after filling the vessel to overflowing, but for our preceptor there is need of just this much only. The king thought - "This is a seven-year-old boy; even today the smell of milk has not left his mouth; he does not say 'Having taken it, having filled it in a pot or in the household, I shall eat it tomorrow and the following day too'; the Buddha's Dispensation can indeed be maintained." He commanded his men: "My dears, I am pleased with the novice; having brought the other two hundred and fifty cartloads as well, give them to the Community."

That very same king, one day, wishing to eat partridge meat, thought - "If I tell another 'I wish to eat charcoal-roasted partridge meat,' they will carry out an extermination of partridges in the area all around for a yojana." Enduring the arisen craving, he spent three years. Then pus formed in his ears. He, being unable to endure it, asked "Is there indeed, my dears, any attendant lay follower among us who is a guardian of morality?" "Yes, Sire, there is; the one named Tissa guards unbroken morality." Then, wishing to test him, he had him summoned. He, having come, having paid homage to the king, stood there. Then he said to him - "You, dear son, are named Tissa?" "Yes, Sire." "If so, go." When he had gone, having had one cock brought, he commanded one man: "Go, tell Tissa, 'Having cooked this in three types of cooking, serve it to us.'" He, having gone, spoke thus. He said - "If, my dear, this were already dead, I would cook it as I know how and serve it. But I do not commit the killing of living beings." He, having come, informed the king.

The king again sent him saying "Go once more." He, having gone, said "My dear, attendance on the king is indeed weighty; do not do thus; morality can be undertaken again; cook it." Then Tissa said to him "My dear, in one individual existence there is certainly one death; I shall not commit the killing of living beings." He again informed the king. The king, having sent for the third time too, having summoned him who did not accept, asked him himself. He gave the same reply to the king too. Then the king commanded his men "This one defies the king's command; go, having placed him on the execution block, cut off his head." But in private he gave them a signal - "Having frightened this one, having led him and having placed his head on the execution block, come and inform me."

They, having made him lie down on the execution block, placed that cock in his hands. He, having placed it on his heart, released it saying "I, dear one, give my life to you; I take your life; you go without fear." The cock, having flapped its wings, having gone through the sky, hid in a banyan tree. The place where safety was given to that cock became known by the name Kukkuṭāgiri.

The king, having heard that incident, having summoned the minister's son, having adorned him with all ornaments, said - "Dear son, you were tested by me for this very purpose; three years have passed since I wished to eat partridge meat; will you be able to prepare it for me, pure in three aspects?" "This indeed, Sire, is my task," and having gone out, standing in the doorway, having seen a certain man entering right early having taken three partridges, having given two coins, having taken the partridges, having cleaned them, having seasoned them with cumin and so on, having cooked them well done on charcoal, he served them to the king. The king, seated just on the royal divan on the great flat roof, having taken one, having cut off a little, put it in his mouth; at that very moment seventeen thousand taste conductors, having been pervaded, stood still.

At that time, having remembered the community of monks, "A lord of the earth, a king such as I, wishing to eat partridge meat, did not obtain it for three years; how will the community of monks, for whom it is not cooked, obtain it?" He threw the morsel that had been put in his mouth onto the ground. The minister's son, having fallen on his knees, picked it up with his mouth. The king, having said "Go away, dear son, I know your faultless nature; it was thrown away by me for this very reason," said "Keep the remainder preserved in the same way."

On the following day the elder who was an attendant of the royal family entered for almsfood. The minister's son, having seen him, having taken his bowl, ushered him into the king's palace. A certain one who had gone forth in old age too, having become like the elder's attendant monk, entered following after him. The elder was negligent, thinking "He will be a monk summoned by the king." The minister's son too fell into negligence, thinking "He will be the elder's attendant." Having caused them to sit down, they gave them rice gruel. When the rice gruel had been drunk, the king presented the partridges. The elder took one; the other too took one. The king, thinking "There is a remaining portion; it is not proper to eat without asking permission," asked the great elder. The elder covered his hand; the old elder accepted. The king, being displeased, having taken the bowl, following after the elder who had finished his meal, said - "Venerable sir, when coming to a family house, it is fitting to come having taken a monk who has learned the duties." The elder at that moment understood "This one was not summoned by the king."

On the following day, having taken his attendant novice, he entered. The king, on that occasion too, when the rice gruel had been drunk, offered partridges. The elder took one; the novice, having waved his finger, having had it cut in the middle, took only one portion. The king offered that portion to the great elder. The great elder closed his hand; the novice too closed his hand. The king, having sat down not far away, cutting into fragments and eating, said: "In dependence on one trained in duty, we obtained one and a half partridges to eat." Just as he had eaten the meat, pus came out from his ears. Thereupon, having washed his mouth, having approached the novice, he said: "I am pleased, dear son, I give you eight regular meals." I give them to my preceptor, great king. I give another eight. Those I give to our teacher. I give another eight also. Those I give to those who share the same preceptor. I give another eight also. Those I give to the community of monks. I give another eight also. The novice consented. Thus, one who knows the measure of acceptance gives rise to unarisen material gain, and makes arisen material gain lasting. This is called the

measure of acceptance. Therein, the measure of use has the purpose of reviewing; but since "I eat food for this purpose" is the purpose of reviewed use itself, it is indeed called the measure of use; that is what is intended here. For that very reason he said beginning with "having reflected wisely" and so on; but the other is also proper.

"Lion's posture" - here there are four sleeping places: the sleeping place of one who enjoys sensual pleasures, the sleeping place of ghosts, the lion's sleeping place, and the Truth-finder's sleeping place. Therein, "Mostly, monks, one who enjoys sensual pleasures sleeps on the left side" - this is the sleeping place of one who enjoys sensual pleasures. For among them, mostly there are none who sleep on the right side.

"Mostly, monks, ghosts sleep lying on their backs" - this is the sleeping place of ghosts. For because of having little flesh and blood, ghosts, entangled with a mass of bones, are unable to sleep on one side; they sleep only on their backs.

"Mostly, monks, the lion, the king of beasts, having inserted the tail between the thighs, sleeps on his right side" - this is the lion's sleeping place. For because of the abundance of energy, the lion, the king of beasts, having placed the two front paws in one place, the hind paws in one place, having inserted the tail between the thighs, having observed the position of the front paws, hind paws, and tail, having placed the head on top of the two front paws, sleeps. Even having slept during the day, when awakening he awakens without being startled, but having raised his head, he observes the position of the front paws and so on. If anything has shifted from its position, "This is not suitable for your birth and valour," becoming displeased, he sleeps right there and does not depart for his food resort. But when they have remained without shifting, "This is suitable for your birth and valour," full of mirth, having risen, having stretched with a lion's stretch, having shaken off the mass of his mane, having roared the lion's roar three times, he departs for his food resort.

The sleeping place of the fourth meditative absorption is called the Truth-finder's sleeping place. Among those, here the lion's sleeping place has come. For this is called the highest sleeping place because it is a posture abundant in energy.

"Foot upon foot" means the left foot upon the right foot. "Overlapping" means placing over, having placed slightly beyond. For when ankle rubs against ankle, or knee against knee, feeling arises repeatedly, the mind does not become fully focused, and the sleeping place is uncomfortable. But when placed beyond so that they do not rub together, feeling does not arise, the mind becomes fully focused, and the sleeping place is comfortable. Therefore he prepares the sleeping place thus.

"Mindful and fully aware" means endowed with mindfulness and full awareness. How is one who is sleeping mindful and fully aware? By the non-abandoning of mindfulness and full awareness. For this one, having purified the mind of obstructive mental states during the day and the entire watch, at the end of the first watch, having descended from the walking path, even while washing the feet, washes without abandoning the root meditation subject; without abandoning that, opens the door, sits on the bed, and without abandoning it, falls into sleep. But when awakening, he awakens having taken up the root meditation subject. Thus even while falling into sleep, he is mindful and fully aware. But they did not approve of this as having the nature of knowledge.

By the method stated, however, this one, having purified the mind, at the end of the first watch, thinking "I shall refresh the clung-to body with sleep," having descended from the walking path, washes the feet without abandoning the root meditation subject, opens the door, but having sat on the bed, having abandoned the root meditation subject, reviewing the lodging thus: "Aggregates alone strike against aggregates, elements alone strike against elements," he gradually falls into sleep; but when awakening, he awakens having taken up the root meditation subject. Thus even while falling into sleep, he should be understood as being mindful and fully aware.

Thus in this discourse, only the preliminary insight having three constituents has been spoken of. But without reaching a conclusion with just this much, having brought together those very faculties, powers, and factors of enlightenment, having developed insight, a monk attains arahantship. Thus the teaching should be spoken of up to arahantship.

3. Commentary on the Tortoise Simile Discourse

240. In the third, "tortoise" means a hard-shelled tortoise. "Turtle" is a synonym for that very thing. "Along the riverbank" means along the bank of the river. "Engaged in foraging" means engaged, zealous, and intent upon foraging, thinking "If I obtain any fruits or non-fruits, I will eat them." "Having drawn in" means having put in as if into a casket. "Kept still" means remains. "Drawing in" means drawing in, placing. This is what is meant - just as a tortoise, drawing in its limbs into its own shell, does not give access to the jackal, and the jackal does not overpower it, just so a monk, drawing in his own mental thoughts into his own shell of the meditation object, does not give access to the Māra of mental defilements, and Māra does not overpower him.

"Independent" means independent of the supports of craving and views. "Not harming another" means not vexing any other person. "Attained final Nibbāna" means attained final Nibbāna through the final extinguishment of the mental defilements. "One should not blame anyone" means one should not blame any other person on account of failure in morality or failure in good conduct, or out of desire to exalt oneself, or out of desire to scoff at another; but rather, having established five principles internally - "I will speak at the proper time, not at an improper time; I will speak what is factual, not what is not factual; I will speak smoothly, not harshly; I will speak what is beneficial, not what is unbeneficial; I will speak with a mind of friendliness, not with hate within" - thus one dwells with a mind established in the very nature of uplifting.

4. Commentary on the First Log of Wood Simile Discourse

241. In the fourth, "he saw" means seated on the excellent Buddha-seat prepared on the bank of the Ganges, he saw. "Being carried along" means having been hewn into a quadrangular shape and placed in the mountains, thoroughly dried by wind and heat, when the rainy season clouds rained, having floated up by the water, gradually having fallen into the stream of the river Ganges, being carried along by that stream. "He addressed the monks" means he addressed them out of desire to expound the Teaching, thinking "I shall show, by making a comparison with this log of wood, a son of good family who has gone forth through faith in my Dispensation." "That great log of wood being carried along by the stream of the river Ganges" - but this he began in order to show the eight faults that are obstacles to the further reaching of the ocean

for a log of wood that has entered the stream, because of its freedom from eight faults.

Therein, its freedom from eight faults should be understood thus -For one, grown at the foot of a mountain not far from the river Ganges, entwined by various creepers, having reached the state of withered leaves, being eaten by termites and so on, goes to the state of being beyond designation in that very place; this log of wood, having descended into the Ganges, gliding along at the bends, having reached the ocean, does not get to shine on the surface of the jewel-coloured waves.

Another, grown on the bank of the Ganges with its roots outside and its branches inside, this one, although from time to time it touches the water with its hanging branches, yet because of having its roots outside, having descended into the Ganges, gliding along at the bends, having reached the ocean, does not get to shine on the surface of the jewel-coloured waves.

Another, grown in the middle of the Ganges, but firmly established with a strong root, and its crooked branches extending outside are bound by various creepers; this one too, because of having a strong root and because of being bound outside by creepers, having descended into the Ganges, etc. does not get to shine.

Another, covered by sand right at the place where it fell, reaches a state of rottenness; this one too, having descended into the Ganges, etc. does not get.

Another, because of having grown between two rocks, standing motionless as if well planted, splits the water coming again and again in two; this one, because of being well established between the rocks, having descended into the Ganges, etc. does not get.

Another, standing in an open place, having filled the sky, bound by creepers. When a great flood comes after one or two years have passed, it gets wet once or twice; this one too, because of standing having filled the sky, and because of getting wet only once or twice after the lapse of one or two years, having descended into the Ganges, etc. does not get.

Yet another, grown on a small island in the middle of the Ganges, with soft trunk and branches, when the flood comes, having lain down downstream, when the water has gone, having raised its head, stands as if dancing. For the purpose of which the ocean speaks to the Ganges as if thus: "Dear Ganges, you bring me various timbers such as sandalwood, sāla heartwood, and so on, but you do not bring me a log of wood." "That is easy to obtain, lord; next time I shall know." Next time she comes as if embracing with copper-coloured water. That one too, in the same way, having lain down downstream, when the water has gone, having raised its head, stands as if dancing. This one, because of its own softness, having descended into the Ganges, etc. does not get.

Another, having fallen across the river Ganges, covered by sand, having become like a bridge in between, became a support for many; bamboos, reeds, karañjaka trees, arjuna trees and so on from both shores, having floated up, stick right there. Likewise various kinds of shrubs being carried along, and also carcasses of broken pestles, broken winnowing baskets, snakes, dogs, elephants, horses and so on stick right

there. Even the great Ganges, having struck against it, splits and goes in two directions; fish, turtles, crocodiles, sea-monsters and so on also take up residence right there. This one too, having fallen across, because of having become a support for the public, having descended into the Ganges, gliding along at the bends, having reached the ocean, does not get to shine on the surface of the jewel-coloured waves.

Thus the Blessed One, because of its freedom from these eight faults, in order to show the eight faults that are obstacles to the further reaching of the ocean for a log of wood that has entered the stream, said beginning with "that great log of wood being carried along by the stream of the river Ganges." Therein, "will not get stranded on dry ground" means it will not climb up onto dry ground. "Will not be seized by humans" means having seen it, thinking "This is indeed a great log of wood," humans crossing on a raft, having gone, will not seize it for the purpose of roof-beams and so on. "Will not be seized by non-human spirits" means non-human spirits, thinking "This is costly sandalwood essence; let us place it at the door of our mansion," will not seize it.

"Just so" - here, together with the eight external faults, the correlation of the simile should be understood thus - For just as a log of wood grown on a mountain slope not far from the Ganges, being eaten by termites and so on right there, has gone to the state of being beyond designation, so a person endowed with wrong view beginning with "there is not what is given" should be known. For this one, because of having become far from the Dispensation, having descended into the noble path, seated on the raft of concentration, is not able to reach the ocean of Nibbāna.

Like a tree grown on the bank of the Ganges with roots outside and branches inside, a person who is an ascetic-householder with uncut layman's fetters should be seen. For this one thinks: "This mind is indeed unbound; even while saying 'I am an ascetic' one is a layman; even while saying 'I am a layman' one is an ascetic. Who will know, what will come to be?" Even going forth in old age, he does not give up the layman's fetters. And for those gone forth in old age, there is no success. If he obtains a robe, he obtains one with the edges torn off or one that is old and discoloured. As for lodging too, he obtains a leaf-hut or a pavilion at the edge of the monastery. Even when walking for almsfood, he has to walk behind the children of his sons and grandsons, and has to sit at the end. Therefore he, afflicted, unhappy, shedding tears, having thought "There is wealth belonging to my family; is it allowable to live by consuming that?" asks an expert in monastic discipline - "What, venerable sir teacher, is it allowable to administer and consume one's own property, or is it not allowable?" "There is no fault in this; it is indeed allowable." He, having taken a few monks who associate with him, difficult to admonish and of bad conduct, having gone into the inner village in the evening period, standing in the middle of the village, having summoned the villagers, said: "To whom do you give the income arisen from our undertaking?" Venerable sir, you are those gone forth; to whom shall we give it? Is it not proper for those gone forth to have their own property? Having taken spade and basket, making field boundaries, bindings and so on, having collected various kinds of early crops and late crops as well as fruits and non-fruits, in the winter, summer and rainy seasons, having whatever he wishes cooked, eating, having become an ascetic-householder, he lives. Only he does not have even one wife together with a child with five topknots. This person, although like a tree with inner

branches touching the water with its hanging branches, gives bodily unity to the monks at shrine courtyards, Bodhi tree courtyards and so on, yet because of the uncut state of the layman's fetters, because of having roots outside, having entered the noble path, seated on the raft of concentration, is not able to reach the ocean of Nibbāna.

Like a tree grown in the middle of the Ganges with crooked branches bound outside by creepers, a person of broken livelihood living in dependence on what belongs to the monastic community should be seen. A certain one, even while going forth having abandoned the layman's fetters, does not obtain the going forth in a suitable place. For this going forth is like the taking of conception. Just as people learn the conduct of those very families where they take conception, so monks too adopt the conduct of those very ones in whose presence they go forth. Therefore a certain one, having gone forth in an unsuitable place, having become an outsider to exhortation, instruction, recitation, interrogation and so on, right early, having taken a broken-lipped pot, goes to the water landing place; having placed the bowl on his shoulder for the sake of the meal of his teachers and preceptors, goes to the dining hall; plays various games with difficult-to-admonish novices; dwells in company with monastery attendant boys.

He, in the time of being a young monk, having gone together with young monks suitable to himself and monastery attendants to the monastic community's estate, saying "This is a monastic community estate received from such and such a king by those who have eliminated the mental corruptions; you do not give this and that to the monastic community; for having heard your conduct, neither the king nor the royal ministers will be delighted; come now, do this and that" - having made them take spades and baskets, having had the duties to be done performed below in the tanks and irrigation channels, having brought much early crops and late crops into the monastery, he has the monastery attendants report his helpfulness to the monastic community. The monastic community, saying "This young one is very helpful; give him a hundred or two hundred," causes it to be given. Thus he, growing from here and there by what belongs to the monastic community alone, bound outside by the twenty-one kinds of wrong livelihood, having entered the noble path, seated on the raft of concentration, is not able to reach the ocean of Nibbāna.

Like a tree that has been covered with sand right at the place where it fell and has reached a state of rottenness, the lazy glutton should be known. For with reference to such a person - one with eyes for material gains, greedy for requisites, having abandoned the duties to teacher and preceptor, devoid of recitation, interrogation and wise attention - the five mental hindrances in meaning speak thus - "Friend, to whose presence shall we go?" Then sloth and torpor, having risen, says thus - "Do you not see? That lazy person residing in such and such a monastery, having gone to such and such a village, having swallowed rice gruel on top of rice gruel, cake on top of cake, food on top of food, having come to the monastery, having abandoned all duties, devoid of recitation and so on, approaching the bed, makes an opportunity for me."

Thereupon the mental hindrance of sensual desire, having risen, said - "Friend, when leave is given for you, it is as if given for me too. Right now, having slept, with mind still coloured by mental defilements, upon awakening he will think sensual thoughts."

Thereupon the mental hindrance of anger, having risen, said - "When leave is given for you, it is as if given for me too. Right now, having slept and risen, when told 'Perform your duties and counter-duties,' saying 'Friends, these ones, without doing their own work, are occupied with us,' speaking various kinds of harsh speech, he will go about with eyes thrust out." Thereupon the mental hindrance of restlessness, having risen, said - "When leave is given for you, it is as if given for me too. A lazy person is agitated like a mass of fire struck by the wind." Then the mental hindrance of remorse, having risen, said - "When leave is given for you, it is as if given for me too. A lazy person is indeed one acting badly through remorse; he generates the perception of what is allowable regarding what is not allowable, and the perception of what is not allowable regarding what is allowable." Then the mental hindrance of sceptical doubt, having risen, said - "When leave is given for you, it is as if given for me too. For such a one gave rise to great sceptical doubt regarding the eight grounds." Thus the five mental hindrances, like fierce dogs and so on, overwhelm and seize the lazy glutton, like an old bull whose horns have been broken. He too, having entered the stream of the noble path, seated on the raft of concentration, is not able to reach the ocean of Nibbāna.

Like a tree standing between two rocks in the manner of one with roots deeply embedded, one who has originated a wrong view and stands firm should be known as a holder of wrong views. For he goes about like Ariṭṭha and like the thorn-novice, saying "There is matter in the immaterial existence, consciousness occurs in the non-percipient existence, the supramundane path lasts many mind-moments, the underlying tendency is dissociated from consciousness, and those beings transmigrate and wander through the round of rebirths." Moreover, he is a speaker of divisive speech, going about dividing preceptors and others from their co-residents and others. He too, having entered the stream of the noble path, seated on the raft of concentration, is not able to reach the ocean of Nibbāna.

Like a tree standing in the open air, having filled the sky, bound by creepers, which is moistened once or twice when a great flood comes after one or two years have passed, a person who has gone forth in old age, dwelling in the borderland, for whom seeing the Community is rare and hearing the Teaching is rare, should be known. For a certain one, having gone forth in old age, having obtained full ordination within a few days, having made the principal monastic code familiar at the five-year period, at the ten-year period, in the presence of an elder who is an expert in monastic discipline, at the time of discussion on monastic discipline, having placed pepper or a piece of myrobalan in his mouth, having covered his face with a fan, having sat down sleeping, having become one called "trained in monastic discipline" by mere trickery, taking his bowl and robes, goes to the borderland. There the people, having honoured him, because of the rarity of seeing a monk, saying "Dwell right here, venerable sir," having had a monastery built, having planted trees bearing flowers and trees bearing fruit, they make him dwell there.

Then very learned monks from a monastery similar to the Great Monastery, thinking "We shall go to the countryside, do the dyeing of robes and so on, and return," go there. He, having seen them, full of mirth, having performed duties and counter-duties, on the following day, having taken them, having entered the village for the alms round, says "Such and such an elder is versed in the discourses, such and such

an elder is versed in the Higher Teaching, such and such an elder is an expert in monastic discipline, such and such an elder is a master of the three Canons; when will you obtain such elders? Arrange for hearing the Teaching." The lay followers, saying "We shall arrange for hearing the Teaching," having cleaned the path to the monastery, having taken ghee, oil, and so on, having approached the great elder, having said "Venerable sir, we shall arrange for hearing the Teaching; please arrange for the speakers of the Teaching," on the following day, having come, they listen to the Teaching.

The resident elder, setting in order the bowls and robes of the visitors, spends the daytime right inside the inner room. The day-preacher had risen; the melodic reciter, as if pouring water from a pot, having given a melodic recital, had risen - that too he does not know. The night-preacher, as if stirring up the ocean, having preached through the night, had risen - that too he does not know. The dawn-preacher, having preached, had risen - that too he does not know. But right early, having risen, having washed his face, having offered the bowls and robes to the elders, while going on the alms round, he said to the great elder - "Venerable sir, which Jātaka did the day-preacher relate, which discourse did the melodic reciter recite, which talk on the Teaching did the night-preacher give, which Jātaka did the dawn-preacher relate, how many are the aggregates, how many are the elements, how many are the sense bases?" Such a one, even though obtaining the seeing of monks and the hearing of the Teaching after one or two years have passed, is like a tree moistened by water once or twice when a flood has come. He, thus having withdrawn far from seeing the Community and from hearing the Teaching, dwelling at a distance, having entered the noble path, seated on the raft of concentration, is not able to reach the ocean of Nibbāna.

Like a soft tree grown on a small island in the middle of the Ganges, a person who recites with a sweet voice should be known. For he, having learnt well-known, well-known birth stories such as the Vessantara and so on, having gone to a borderland where the sight of monks is rare, being attended there by people whose hearts were gladdened by his proclamation of the Teaching, dwells in a monastery built for him, endowed with trees full of flowers and fruits, delightful as the Nandana grove. Then his burden-bearing monks, having heard that news, thinking "Such and such a one, it is said, thus dwells with his mind bound to his attendants. He is a wise monk, competent to learn the word of the Buddha or to attend to a meditation subject; having brought him, together with him we shall learn the Teaching in the presence of such and such an elder, and the meditation subject in the presence of such and such an elder," they go there.

He, having performed the duty for them, when they went out for a tour of the monastery in the evening, being asked by them "This shrine, friend, was built by you?" says "Yes, venerable sir." "This Bodhi tree, this pavilion, this Observance hall, that fire hall, this walking path was built by you. Having had these trees planted, this monastery delightful as the Nandana grove was built by you." "Yes, venerable sir," he says.

He, having gone in the evening to attend upon the elders, having paid homage, asks - "Why, venerable sir, have you come?" "Friend, having taken you and gone, having learnt the Teaching in the presence of such and such an elder, the meditation subject

in the presence of such and such an elder, in such and such a forest, united, we shall practise the ascetic duty - for this reason we have come." "Good, venerable sir, you have indeed come for my benefit; I too, being dissatisfied here through long residence, will go; let me take my bowl and robes, venerable sir." "Friend, the novices and young monks are wearied by the road; having stayed today, we shall go tomorrow after the meal." "Good, venerable sir," and on the following day he enters for almsfood together with them. The villagers, thinking "Our noble one has come having brought many visiting monks," having prepared seats, having served rice gruel, having heard the pleasant conversation while comfortably seated, gave food. The elders, having departed, said "You, friend, having given the thanksgiving, go out; we shall take our meal at a place convenient for water."

The villagers, having heard the thanksgiving, asked "From where, venerable sir, have the elders come?" "These are our teachers and preceptors, those with the same preceptor, friends, and close companions." "Why have they come?" "Out of the wish to take me and go." "But do you wish to go?" "Yes, friend." "What do you say, venerable sir? For whom did we have the Observance hall built, for whom the refectory, for whom the fire hall and so on built? To whose presence shall we go on auspicious and inauspicious occasions?" The great female lay followers too, having sat down right there, shed tears. The young one thought "When you are thus distressed, what shall I accomplish by going? I shall dismiss the elders," and went to the monastery.

The elders too, having finished their meal, having taken their bowls and robes and seated, upon seeing him, said "Why, friend, do you delay? It is getting late; let us go." "Yes, venerable sir, you are at ease; the brick foundation of such and such a house stands just as it was placed; there are painting foundations and so on of such and such houses and so on; even if I go, there will be mental distraction for me; you go ahead and do the robe-washing, dyeing and so on at such and such a monastery; I shall arrive there." They, having known his wish to draw back, saying "You may come afterwards," departed.

He, having followed after the elders and having turned back, having come to the monastery itself, looking at the refectory and so on, having seen the monastery to be lovely, thought - "Good indeed that I did not go. If I had gone, some speaker of the Teaching, having come, having won over the minds of all, would make the monastery the property of his own order; then I, having come afterwards, would have to go about eating almsfood obtained behind him."

He at a later time hears: "Those monks, it is said, at the place where they went, having learnt the word of the Buddha by way of one collection, two collections, one Canon, two Canons, and so on, have become commentary teachers, have become experts in monastic discipline, and go about with retinues of a hundred or even a thousand. But those among them who went there to practise the ascetic duty, striving and endeavouring, have become stream-enterers, once-returners, non-returners, and Worthy Ones, and have attained final Nibbāna with great honour." He thought - "If I too had gone, this success would have been mine too; but being unable to let go of this place, I have very much declined." This person, due to his own softness, not letting go of that place, is not able to descend into the noble path and, seated on the raft of concentration, reach the ocean of Nibbāna.

Like a tree that has fallen across the river Ganges, having become like a bridge by being covered with sand, and having become a support for many, a person who has taken up a certain practice among the practices such as the Relay of Chariots, the Great Noble Lineage, the Moonlight Simile, and so on, and stands with a sluggish way of life, should be known. For he, having learnt the Teaching based on that practice, being naturally sweet-voiced, having gone to a great place similar to Cittala Mountain and so on, performs the duties of the shrine courtyard and so on. Then visiting young monks, having reached the hall for hearing the Teaching, say to him "Speak the Teaching." He speaks, explaining the practice, the Teaching that was rightly learnt. Then all the monks - elders, juniors, and middle ones - who are wearers of rag-robles, almsfood eaters, and so on, become delighted, thinking "Oh, what a good person!"

He, establishing for one just the introduction, for another half a verse, for another a verse - as if binding them with an iron plate - having won over the young novices, having approached the great elders, asks: "Venerable sir, there is this ancient monastery; is there any income here?" The elders - "What are you saying, friend? Twenty-four thousand karīsas is the income." Venerable sir, you say thus, but not even a fire burns in the oven. Friend, what is obtained by the residents of the Great Monastery just perishes in this way; no one establishes anything. Venerable sir, what was given by ancient kings and accepted by those who have eliminated the mental corruptions - why are these people destroying it? Friend, it might be possible to obtain it with such a speaker of the Teaching. Venerable sir, do not speak thus. We are called speakers of the Teaching who explain the practice. You, thinking of me as "a steward of the Community, an attendant of the monastery," wish to make me so. Is this not allowable, friend? But if one such as you were to speak, would it arise for us? If so, venerable sir, when the monastery attendants come, place the burden upon us; I shall speak of one allowable method.

He, having gone right early, having stood in the assembly hall, when the monastery attendants came, having said such things as "Lay followers, where is the share in such and such a field, where is the coin in such and such a field?" and so on, having taken a field from one, he gives it to another. Thus, gradually prohibiting this one and that one, giving to this one and that one, he acted in such a way that those with rice gruel in hand, those with cakes in hand, those with meals in hand, and those with oil, honey, molasses, ghee, and so on in hand come to him alone. The entire monastery becomes a single uproar; the well-behaved monks, becoming disenchanted, departed.

He too, giving preceptorship to many difficult-to-admonish persons who had been abandoned by their teachers and preceptors, fills the monastery. Visiting monks, having stood right at the monastery door, having asked "Who dwells in the monastery?" and having heard "Such and such monks," depart by the outside itself. This person, by lying across the Dispensation, having become a support for the great multitude, is not able to descend into the noble path and, seated on the raft of concentration, reach the ocean of Nibbāna.

"Said this to the Blessed One" means having known the proclamation of the Teaching concluded with the term "inclining towards Nibbāna," through skilfulness in making connections, he spoke this statement beginning with "What indeed, venerable sir." For the Truth-finder too, seated in this assembly, thinking "There is a monk skilled in

making connections; he will ask me a question," concluded the teaching at this point for the very purpose of giving him the opportunity.

Now, regarding the internal sense bases and so on spoken of by the method beginning with "the near shore," the approaching and not approaching and so on should be understood thus. Even one who, in dependence on this - "My eye is clear, I am able to penetrate even a small visual object" - finds gratification in the eye, and even one whose sensitivity has been impaired by cataracts, wind diseases, and so on, who incurs displeasure thinking "My eye is disagreeable, I am not able to discern even a large visual object" - he is said to approach the eye sense base. But one who sees with insight by way of the three characteristics - impermanent, suffering, non-self - is said not to approach. In the ear and so on too, the same method applies.

But regarding the mind sense base, even one who finds enjoyment thus: "My mind is indeed agreeable, not grasping anything wrongly, it takes everything rightly" or "For whatever I have thought and thought upon with my mind, there is no failure to obtain" - or even one who produces displeasure thus: "My mind does not rightly grasp what I have wrongly thought and thought upon" - approaches the mind sense base. But one who produces lust towards a desirable visible form and aversion towards an undesirable one approaches the visible form sense base. In the sound sense base and so on too, the same method applies.

"This is a designation for delight and lust": for just as fine and coarse sand covers a log of wood that has sunk in the middle and reached dry ground, and it is unable to raise its head again, thus a person bound by delight and lust, having fallen into the four great realms of misery, is covered over by great suffering, and even by many thousands of years he is unable to raise his head again. Therefore it was said "this is a designation for delight and lust."

"This is a designation for the conceit 'I am'": for just as a log of wood stranded on dry ground, being moistened below by the Ganges water and above by rain, gradually becomes enveloped by moss and reaches the point where one must say "Is this a stone or a stump?" - just so a person elevated by the conceit 'I am' becomes a wearer of rag-robes where there are rag-robe wearers, a speaker of the Teaching where there are speakers of the Teaching, a maker of quarrels where there are makers of quarrels, a physician where there are physicians, a slanderer where there are slanderers. He, committing various kinds of wrong livelihood, entangled by those various offences, reaches the point where one must say "Is there indeed any morality within him, or is there not?" Therefore it was said "this is a designation for the conceit 'I am'."

"This is a designation for these five types of sensual pleasure": for just as a log of wood fallen into a whirlpool, being struck and battered against stones and so on right within it, having broken, becomes crushed to bits, thus a person fallen into the whirlpool of the five types of sensual pleasure, being struck and battered by sufferings of bodily punishment, hunger, thirst and so on in the four realms of misery, for a long time reaches a state of being crushed to bits. Therefore it was said "this is a designation for these five types of sensual pleasure."

"Immoral" means devoid of morality. "Of bad character" means of inferior character. "Impure" means not pure. "Of suspicious conduct" means one whose conduct is to be remembered by others with suspicion thus: "This deed, methinks, is of this one; this deed, methinks, is of this one." Or one who, with suspicion, remembers the conduct of others - he too is one of suspicious conduct. For having seen two or three people talking, thinking "They are speaking of my fault, methinks," he suspiciously remembers and runs towards their conduct - thus he is one of suspicious conduct.

"Claiming to be a recluse" means when, on occasions such as the taking of voting tickets, a counting is begun as "How many are the ascetics in the monastery?" he gives the acknowledgment "I too am an ascetic, I too am an ascetic," and participates in the taking of voting tickets and so on. "Claiming to be a practitioner of the holy life" means on occasions such as the Observance ceremony and the invitation ceremony to admonish, by the acknowledgment "I too am a practitioner of the holy life," he enters into those acts. "Rotten inside" means even for one who is not rotten in the kidneys, heart and so on, through the putridity of his qualities, he is rotten inside. "Filled with desire" means soaked with lust. "Rubbish-born" means one in whom rubbish has arisen through mental defilements such as lust and so on.

"He said this" means having directed the herd of cattle towards the bank of the Ganges, standing at the edge of the assembly, having heard the Teacher's proclamation of the Teaching from the beginning up to the end, he thought "The Teacher says that it is possible to fulfil the practice by way of not approaching the near shore and so on. If it is thus possible to fulfil it, I, having gone forth, shall fulfil it" - having thought thus, he spoke this statement beginning with "I, venerable sir."

"Longing for their calves" means they are affectionate towards their calves; with milk dripping from their udders, through affection for their calves they will go by themselves. "Hand over" means hand over indeed. For if the cows are not handed over, the owners of the cattle will come and, saying "One cow is not seen, one bull, one calf is not seen," will follow behind you again and again; thus there will be discomfort for you. He spoke thus for the purpose of showing that this going forth does not succeed for one who is in debt, and that going forth free from debt has been praised by the Buddha and others. "Handed over" means given into charge. In this discourse, the round of rebirths and the end of the round of rebirths have been spoken of.

5. Commentary on the Second Log of Wood Simile Discourse

242. In the fifth, "at Kimilā" means in the city named Kimilā. "Defiled" means from the time of concealment onwards, there is no offence called undefiled; such a defiled offence. "No emergence is discerned" means emergence through probation, penance and rehabilitation is not seen.

6. Commentary on the Lustful Exposition Discourse

243. In the sixth, "a new assembly hall" means an assembly hall recently built; the meaning is a single great hall. For at times of military expeditions and so on, kings, standing there, make arrangements thus: "This many shall go in front, this many behind, this many on both sides, this many shall mount the elephants, this many on horses, this many shall stand in chariots" - thus they make an arrangement, establish

a limit; therefore that place is called an "assembly hall." And having come from the place of military expedition, until they make the wet cow-dung plastering and so on in their houses, for two or three days those kings rest there - thus too it is an "assembly hall." It is also an "assembly hall" as the house where those kings together give instruction on matters. For they are republican kings; therefore an arisen matter is not settled by the authority of one alone; it is proper to obtain the consent of all; therefore all, having assembled there, give instruction. Therefore it was said "it is also an 'assembly hall' as the house where together they give instruction on matters." And since they, having assembled there, discuss household affairs by such a method as "at this time it is proper to plough, at this time to sow" and so on, therefore it is also an "assembly hall" because they spread out there the household life with all its deficiencies and non-deficiencies. "Recently built" means recently completed, well adorned by way of brickwork, plasterwork, decorative painting and so on, like a heavenly mansion of the gods. "By an ascetic or" - here, because deities take their dwelling place at the very time of taking possession of the house site, therefore, without saying "by a god or," it was said "by any ascetic or brahmin or any human being."

"They approached the Blessed One" - having heard that the assembly hall was completed, thinking "Let us go, we shall see it," having gone and having inspected everything from the gateway onwards, "This assembly hall is exceedingly delightful and glorious. By whom should it be first used so that it would be for our welfare and happiness for a long time?" having thought - "Even if given first to our foremost kinsman, it is befitting only for the Teacher; even if given as a worthy offering, it is befitting only for the Teacher; therefore we shall first have the Teacher use it, and we shall invite the Community of monks; when the Community of monks has come, the three Canons of the Buddha's teaching will have come as well; we shall have the Teacher give us a talk on the Teaching throughout the three watches of the night; thus having been used by the Three Jewels, we shall use it afterwards; thus it will be for our welfare and happiness for a long time" - having made this conclusion, they approached.

"They approached the new assembly hall" - on that day, it is said, although the assembly hall was well adorned like a heavenly mansion of the gods for the viewing of the royal families, and well attended to, it had not been prepared as worthy of a Buddha. For Buddhas by name are inclined to the forest, delighting in the forest; whether they would dwell within the village or not. Therefore, thinking "We shall prepare it only after knowing the Blessed One's mind," they approached the Blessed One. But now, having obtained his consent, wishing to prepare it, they approached the assembly hall.

"Having completely spread the assembly hall with coverings" means having had it spread so that everything was completely covered. First of all, thinking "Cow-dung is indeed suitable for all auspicious occasions," having had the ground, even though treated with lime plaster, wiped with wet cow-dung, and having known it to be dry, so that a footprint would appear at the place stepped upon, having had it anointed with the four kinds of scent, having spread various-coloured straw mats on top, on top of those, beginning with large-backed fleecy coverlets, they had all the space that was

suitable to be spread covered with various-coloured coverings such as elephant-rugs, horse-rugs, lion-rugs, tiger-rugs, moon-rugs, sun-rugs, variegated rugs and so on. Therefore it was said "having completely spread the assembly hall with coverings."

"Having prepared seats" - first, in the middle place, leaning against the auspicious pillar, having prepared a very precious Buddha-seat, having spread there whatever soft and delightful bed-sheets, having placed a cushion red on both sides and pleasant-looking, having tied above a canopy variegated with golden and silver stars, having adorned it with scented garlands, flower garlands, leaf garlands and so on, having made a net of flowers in the space of twelve cubits all around, having had a space of about thirty cubits enclosed with a cloth screen, leaning against the western wall, having prepared cross-legged seats, backed seats, and plain seats for the Community of monks, having had them covered above with white bed-sheets, leaning against the eastern wall, having prepared their own large-backed fleecy coverlets, they had delightful cushions filled with swan's down and so on placed, thinking "Thus without becoming weary we shall listen to the Teaching the whole night." With reference to this, it was said "having prepared seats."

"Having set up a water jar" means having set up a large-bellied water pot, thinking "Thus the Blessed One and the Community of monks might wash their hands or feet as they wish, or rinse their mouths," having had them filled with crystal-coloured water at those various places, having put in various flowers and perfumed bath powder for scenting, having covered them with plantain leaves, they set them up. With reference to this, it was said "having set up a water jar."

"Having lit an oil lamp" means having lit oil lamps on lamp-stands made of silver, gold and so on, and in saucers made of gold, silver and so on placed in the hands of figures in the form of Greeks, figures in the form of hill-tribesmen and so on - this is the meaning. "They approached the Blessed One" - here then those Sakyan kings, not only the assembly hall, but also having had the city streets swept in Kapilavatthu within a yojana's circumference, having raised banners, having set up full pitchers and plantain trees at the house gates, having made the whole city like scattered stars with garlands of lamps and so on, "Give milk to the milk-drinking children, having quickly fed the young boys put them to sleep, do not make loud noise, today for one night the Teacher will dwell within the village, Buddhas by name desire quietness" - having had the drum circulated, themselves taking torches, they approached the Blessed One.

"Then the Blessed One, having dressed, taking his bowl and robe, together with the Community of monks, approached the new assembly hall" - it is said that when the time was thus announced as "Now let the Blessed One do as he thinks fit, venerable sir," the Blessed One, having arranged the red double cloth of the colour of lac-dyed tintaratta and koviḷāra flowers, as if cutting a lotus with scissors, covering the three circles, having dressed, as if encircling a cluster of lotuses with a golden girdle, having tied the waistband resplendent like a lightning creeper, as if wrapping the forehead of an elephant with a red blanket, as if casting a net of coral over a golden casket a hundred cubits in height, as if putting on a red blanket jacket on a golden shrine, as if covering the moving full moon with a red-coloured cloud, as if sprinkling well-ripened lac-colouring on the summit of a golden mountain, as if encircling the summit of Mount Cittakūṭa with a lightning creeper, having put on the excellent red

rag-robe of the colour of banyan sprouts, taken up as if having shaken the great earth together with its world-system, Sineru, and Yugandhara, he emerged from the door of the Perfumed Chamber like a lion from a golden cave, and like a full moon from the peak of the rising mountain. Having emerged, he stood at the entrance of the Perfumed Chamber.

Then from his body, rays emerged like clusters of lightning from the mouths of clouds, and made the monastery trees appear like branches with leaves, flowers, and fruits sprinkled with streams of golden liquid, tawny-coloured. And at that very moment, the great Community of monks, each having taken their own bowl and robe, surrounded the Blessed One. And those monks who stood surrounding him were of such a nature - of few wishes, content, secluded, aloof from society, putting forth strenuous energy, speakers, patient of speech, accusers, reprovers of evil, accomplished in morality, accomplished in concentration, accomplished in wisdom, liberation, and the knowledge and vision of liberation. Surrounded by them, the Blessed One shone like a mass of gold encircled by a red blanket, like a golden boat gone into the midst of a grove of red lotuses, like a golden mansion encircled by a coral railing. The great elders such as Sāriputta and Moggallāna too surrounded him, having put on their cloud-coloured rag-robles, like great elephants armoured with gem-armour, having vomited out lust, having shattered defilements, having unravelled tangles, having cut bonds, unattached to family or group.

Thus the Blessed One, himself free from lust, surrounded by those free from lust; free from hate, by those free from hate; free from delusion, by those free from delusion; free from craving, by those free from craving; free from defilements, by those free from defilements; himself enlightened, surrounded by those learned and enlightened - like a filament surrounded by petals, like a pericarp surrounded by filaments, like Chaddanta the king of elephants surrounded by eight thousand elephants, like Dhatarattha the king of swans surrounded by ninety thousand swans, like a wheel-turning monarch surrounded by the divisions of his army, like Sakka the king of gods surrounded by a host of deities, like Hārīta the Great Brahmā surrounded by a host of Brahmās, like a full moon surrounded by a host of stars - with an incomparable Buddha's appearance and immeasurable Buddha's grace, set out upon the road leading to Kapilavatthu.

Then from the eastern side of his body, golden-coloured rays arose and occupied a space of eighty cubits; from the western side of the body, from the right hand, from the left hand, golden-coloured rays arose and occupied a space of eighty cubits. Above, beginning from the tips of the hair, from all the hair whorls, rays the colour of a peacock's neck arose and occupied a space of eighty cubits in the expanse of the sky. Below, from the soles of the feet, coral-coloured rays arose and occupied a space of eighty cubits in the solid earth. Thus all around, the six-coloured Buddha rays, shining and quivering in a space of eighty cubits, having emanated from golden torches, ran about like nets of flame leaping into the sky, like lightning flashing forth from a great cloud covering the four continents. In all the directions they shone forth as if being scattered with golden champaka flowers, as if being sprinkled with streams of golden liquid flowing from a golden pot, as if surrounded by spread golden cloth, as if covered with the powder of kiṃsuka and kaṇikāra flowers raised by the verambha wind.

The body of the Blessed One too, resplendent with the eighty minor marks, the fathom-radiance, and the thirty-two excellent marks, shone like the expanse of the sky with risen stars, like a blooming lotus grove, like the coral tree of a hundred yojanas in full bloom on every branch, as if surpassing with its splendour the splendour of thirty-two moons, thirty-two suns, thirty-two wheel-turning monarchs, thirty-two kings of gods, and thirty-two Great Brahmās placed in succession - as befits one adorned by the thirty perfections properly fulfilled through the ten perfections, the ten secondary perfections, and the ten ultimate perfections. The giving given, the morality guarded, and the wholesome deeds done over four incalculable aeons and a hundred thousand cosmic cycles, having converged into one individual existence, not finding room to give their result, it was as if they had reached a state of confinement. It was like the time of loading the cargo of a thousand ships onto one ship, like the time of loading the cargo of a thousand carts onto one cart, and like the time when the floods of twenty-five Ganges rivers, having merged together at the mouth, become heaped up in one mass.

Even though the Blessed One was radiant with this Buddha's glory, in front of him they raised aloft many thousands of torches, likewise behind, on the left side, and on the right side. Jasmine, sumana, champaka, forest-jasmine, red lotus, blue lotus, bakula, and sinduvāra flowers, as well as fragrant scented powders of blue, yellow, and other colours, were scattered about like showers of rain released from clouds covering the four continents. The sounds of five-part musical instruments and songs of praise connected with the virtues of the Buddha, the Teaching, and the Community filled all directions. The eyes of gods, humans, nāgas, supaṇṇas, gandhabbas, yakkhas, and others received as it were a drink of the deathless. But standing at this point, it would be proper to describe the beauty of the journey in a thousand stanzas. Herein this is just a summary -

"Thus endowed with all excellences, causing the earth to tremble,
Without harming living beings, the leader of the world goes forth.

"Lifting up the right foot first, the lord of men,
Going, endowed with glory, the best of bipeds shines.

"As the foremost Buddha walks, below the soft sole of his foot
Touches the ground evenly, and is not soiled by dust.

"Low places rise up, as the leader of the world goes;
And what is raised becomes level - the earth, though without consciousness.

"Boulders and gravel, potsherds, stumps, and thorns -
All clear from the paths, as the leader of the world goes.

"Not too far does he lift up, nor too near does he set down;
Without striking together, he goes forth, both knees and ankles.

"He does not depart too quickly, the sage accomplished in conduct;
Nor does he go too slowly, concentrated as he walks.

"Above, below, and across, in the directions and intermediate directions

likewise;

He goes without looking about, he looks only a yoke's length ahead.

He whose gait is like the stride of an elephant, the Conqueror shines in his walking;

The chief of the world goes charmingly, gladdening those including the gods.

Shining like the king of stars, like a lion walking on four paws;

Delighting many beings, he approached the foremost city.

This is indeed called the time for praise; at such times, whether regarding the beauty of the Buddha's body or the beauty of his virtues, the strength of the speaker of the Teaching alone is the measure. As much as one is able, whether in prose passages or in verse composition, that much should be said. It should not be said "it has been badly stated." For Buddhas are of immeasurable beauty. Even Buddhas are unable to speak their praise completely, how much less the other generation. Having entered the royal household of the Sakyans, adorned and prepared with this splendour and grace, the Blessed One, being venerated by the people with devoted minds with perfumes, incense, scented powders, and so on, entered the assembly hall. Therefore it was said "Then the Blessed One, having dressed, taking his bowl and robe, together with the Community of monks, approached the new assembly hall."

"Having put the Blessed One in front" means having put the Blessed One in front. There the Blessed One, seated in the midst of both monks and lay followers, as if bathed with scented water, dried with a fine cloth pad, and polished with natural vermillion, shone exceedingly like a solid image of red gold placed upon a chair wrapped in a red woollen blanket. Now here this is the method of praise of the ancients -

"Having gone to the circular pavilion, he whose gait is like the stride of an elephant;

Illuminating, the chief of the world, sat down upon the excellent seat.

Seated therein, the charioteer of men to be tamed,

The god above gods, possessing the signs of innumerable merits;

On the Buddha's seat, having reached the middle, he shines,

Like a gold coin upon a pale-yellow blanket.

Like a gold coin of Jambu river gold, placed upon a pale-yellow blanket;

He shines, stainless, just as the Verocana gem.

Like a great sal tree in full bloom, adorned like the king of mountains, Neru;

Resembling a golden sacrificial post, like a red lotus, a kokanada.

Blazing like a lamp post, like a fire on a mountain peak;

Like the Pāricchatta tree of the gods, in full bloom, he shines."

"The Sakyans of Kapilavatthu for much of the night with a talk on the Teaching" - here, the talk on the Teaching should be understood as a miscellaneous talk connected with the thanksgiving for the assembly hall. For at that time the Blessed

One, as if bringing down the celestial river, as if drawing out the essence of the earth, as if taking the great rose-apple tree by its top and shaking it, as if squeezing a honeycomb of one yojana with a wheel-press and giving a honey beverage to drink, spoke a miscellaneous talk bringing welfare and happiness to the Sakyans dwelling in Kapilavatthu. "This gift of a residence, great king, is great. Your residence, used by me, used by the Community of monks, used by me and the Community of monks, and moreover used by the jewel of the Teaching - thus it is called used by the Three Jewels. For when the gift of a residence has been given, all gifts have been given indeed. The benefit of even an eight-floored leaf hut or a branch pavilion cannot be delimited. For by the power of the gift of a residence, even for one reborn in existence after existence, there is no confined dwelling in the womb; the mother's womb is unconfined, like a chamber of twelve cubits." Having thus spoken much talk on the Teaching, variegated with diverse methods -

"They ward off cold and heat, and also beasts of prey;
And creeping things and mosquitoes, and rains in the cold season.

"Thereupon the fierce wind and heat that has arisen is warded off;
For the purpose of shelter and for the purpose of comfort, and for meditating
and for insight.

"The gift of a dwelling to the Community is praised as the highest by the
Buddha;
Therefore a wise man, seeing his own welfare,

"Should have charming dwellings built, and lodge the very learned there;
To them food and drink, cloth and lodgings,

"One should give to the upright, with a clear mind;
They expound the Teaching to him, the dispelling of all suffering;
Having understood that Teaching here, he attains final nibbāna without mental
corruptions."

Thus, "this too is a benefit of a residence, this too is a benefit of a residence" - for much of the night, more than one and a half watches, he spoke a talk on the benefits of a residence. Therein, only these verses entered the collection, but the miscellaneous proclamation of the Teaching does not enter the collection. "Having instructed" and so on are of already stated meaning.

"Passed" means gone beyond; two watches have passed. "Now do as you think fit" means for whatever departure you think it is the time, it is the time for your departure, go - this is what is said. But why did the Blessed One dismiss them? Out of compassion. For they were delicate; if they spent the three-watch night sitting, an illness might arise in their bodies. The Community of monks too was large, and it was proper for it to obtain space for standing and sitting - thus out of compassion for both he dismissed them.

"Free from sloth and torpor" - therein, it is said, the monks for two watches, whether standing or sitting, did not stir; but in the last watch food is digested, and because of its digestion the Community of monks became free from sloth and torpor - this is not

the reason. For when one listens to the talk of the Buddhas, bodily and mental disturbances do not arise, lightness of body and mind and so on arise; therefore, for those who for two watches, whether standing or sitting, were listening to the Teaching, sloth and torpor had departed; and when the last watch too arrived, it had likewise departed. Therefore he said "free from sloth and torpor."

"My back aches" - why does it ache? For when the Blessed One was making the great striving for six years, there was great bodily suffering; then afterwards, in the time of old age, a back ailment arose in him. Or this is not the reason. For the Blessed One was able, having suppressed arisen feeling, to sit in a single cross-legged posture for even one or two weeks. But he wished to use the assembly hall with the four postures. There, from the foot-washing place up to the pulpit he walked; in that much of the place, walking was accomplished. Having reached the pulpit, having stood for a moment, he sat down; in that much of the place, standing was accomplished. For two watches he sat on the pulpit; in that much of the place, sitting was accomplished. Now, when he had lain down for a moment on his right side, lying down would be accomplished - thus he wished to use it with the four postures. And of a body that is clung to, it cannot be said "it does not ache"; therefore, having taken even the slight aching that had arisen from sitting for a long time, he spoke thus.

"Having prepared the double robe" means it is said that on one side of the assembly hall those kings, having caused a cloth screen to be placed around, having prepared an allowable small bed, having spread it with an allowable bed-sheet, having tied above a canopy adorned with garlands of golden stars, scented flowers and other festoons, lit a scented oil lamp, thinking "Perhaps the Teacher, having risen from the pulpit, resting a little, might lie down here; thus this assembly hall of ours, used by the Blessed One in the four postures, will be for our welfare and happiness for a long time." The Teacher too, with reference to that very thing, having prepared the double robe there, lay down. "Having attended to the perception of rising" means having placed in the mind the perception of rising, thinking "Having passed this much time, I shall arise"; and that while not sleeping at all, listening to the elder's talk on the Teaching.

"The method of one filled with desire" means the exposition of one filled with desire; the meaning is the reason for one filled with desire. "Is resolved upon" means by the resolution through mental defilements one is resolved upon, one is greedy. "Is repelled by" means by the power of anger the mind becomes corrupt. "From the eye" means by way of the eye. "Māra" means both the Māra who is mental defilement and the Māra who is a son of a god. "Access" means an opening. "Object" means a condition. For the sense bases with agitation are like a hut made of reeds or a hut made of grass; the object capable of giving rise to mental defilements is like the grass torch; the arising of mental defilements when the object has come into range is like the blazing up of embers at whatever place the grass torch is placed. Therefore it was said "Māra would gain access."

On the wholesome side, the sense bases without agitation are like a pinnacle building plastered with thick lumps of clay; the object of the aforesaid kind is like the grass torch; the non-arising of the fever of mental defilements when the object has come into the range of the sense bases without agitation is like the extinguishing at whatever place the grass torch is placed. Therefore it was said "Māra would indeed

not gain access."

7. Commentary on the Suffering Phenomena Discourse

244. In the seventh, "subject to suffering" means of phenomena having the nature of giving rise to suffering. For indeed, when the five aggregates exist, suffering of the variety of cutting, murder, imprisonment, and so on originates; therefore, because of their nature of giving rise to suffering, they are called "subject to suffering." "In such a way for him" means in that manner for him. "In such a way that, when seeing sensual pleasures" means in whatever manner, for him seeing sensual pleasures. "While conducting himself" means one conducting himself, having followed the conduct and dwelling in whatever manner. "Sensual pleasures are seen as like a charcoal pit" means by the influence of suffering rooted in seeking and suffering rooted in rebirth-linking, they are seen as great fever like a charcoal pit. For indeed, for those seeking sensual pleasures, by way of plunging into the great ocean by boat, undertaking goat-paths and stake-paths, charging into battles arrayed on both sides, and so on, suffering of great fever rooted in seeking arises; and for those enjoying sensual pleasures, by the volition of sensual enjoyment, suffering of great fever rooted in rebirth-linking given in the four realms of misery arises. Thus, by the influence of this twofold suffering, they are seen as great fever like a charcoal pit.

"Grove" means forest. "A thorn in front" means a thorn standing at a nearby place, as if wishing to pierce the front side. In "behind" and so on too, the same method applies. But "below" means near the place trodden by the feet, not at the very place trodden upon. Thus he would be as if having entered the interior of a thicket of thorns. "May a thorn not pierce me" means guarding against the piercing of a thorn, thinking "may a thorn not pierce me."

"Slow, monks, is the arising of mindfulness" means the arising of mindfulness itself is slow; but by that mindfulness, as soon as it has arisen, whatever mental defilements there are, they are already restrained and are unable to persist. For when at the eye-door lust and so on have arisen, by the second impulsion-occasion, having known "mental defilements have arisen in me," at the third impulsion-occasion, the restraint-impulsion itself runs. And it is not wonderful that one practising insight should restrain mental defilements at the third impulsion-occasion. But at the eye-door, when a desirable object has come into range, having turned the life-continuum, when advertent and so on have arisen, immediately after determining, having turned back the impulsion-occasion of the arrived mental defilements, one produces only the wholesome. For indeed, for those who have begun insight practice, this is the benefit of being established in meditative development and reflection.

"Were to invite, bringing" means, just as for the Elder Sudinna and for Raṭṭhapāla the son of good family, they might invite, either bringing the seven treasures by body, or saying by speech "From our wealth, take however much you wish." "Burn" means because of being wrapped around the body, having generated heat and fever, they burn. Or the meaning is that, clinging to the body where sweat has arisen, they adhere. "For that mind, monks" - this is because when the mind does not turn back, there is no such thing as the turning back of the person. For such a mind does not turn back; therefore it was said. Thus in this discourse, only the power of insight has been illustrated.

8. Commentary on the Kimsuka Simile Discourse

245. In the eighth, "vision" is a designation for the first path. For the first path, accomplishing the function of abandoning mental defilements, sees Nibbāna for the first time; therefore it is called "vision." But although change-of-lineage knowledge sees earlier than the path, yet because of the absence of the function to be done, namely the abandoning of mental defilements, after having seen, it is not called "vision." Furthermore, even all four paths are indeed vision. Why? At the moment of the path of stream-entry, vision becomes pure; at the moment of fruition, it is pure. At the moment of the path of once-returning, non-returning, and arahantship, it becomes pure; at the moment of fruition, it is pure - having heard monks speaking thus, that monk, thinking "I too, having purified vision, established in the fruition of arahantship, having realised the Nibbāna that has purification of vision, shall dwell," approached that monk and asked thus. He was one whose meditation subject was the sense bases of contact; having comprehended material and immaterial phenomena by way of the six sense bases of contact, he attained arahantship. Here indeed the first five sense bases are materiality, and the mind sense base is immaterial. Thus he spoke only of the path he himself had attained.

"Not pleased" means not pleased because he spoke while standing on partial activities. For thus it occurred to him - "This one spoke while standing on partial activities. Is it possible, while standing on partial activities, to attain the Nibbāna that has purification of vision?" Then he asked him - "Friend, do you alone know this Nibbāna that has purification of vision, or are there others too who know?" "There are, friend; in such and such a monastery there is an elder named so-and-so." He, having approached him too, asked. By this method, one after another.

And here the second, one whose meditation subject was the five aggregates, having defined mentality-materiality - materiality by way of the aggregate of matter, and mentality by way of the remaining aggregates - gradually attained arahantship. Therefore he too spoke only of the path he himself had attained. But this one, thinking "These do not agree with each other; by the first it was spoken while standing on partial activities, by this one on all-embracing ones," being not pleased, having asked him in the same way, departed.

The third was one whose meditation subject was the primary elements; having comprehended the four primary elements both in brief and in detail, he attained arahantship; therefore this one too spoke only of the path he himself had attained. But this one, thinking "These do not agree with each other; by the first it was spoken while standing on partial activities, by the second on all-embracing ones, by the third on excessively partial ones," being not pleased, having asked him in the same way, departed.

The fourth was one whose meditation subject was the phenomena of the three planes of existence. His elements, it is said, were evenly functioning, his body was healthy and had attained strength, and all his meditation subjects were suitable - whether past activities or future or present, whether of the sensual-sphere or of the fine-material-sphere or of the immaterial-sphere, all were indeed suitable. There was no unsuitable meditation subject whatsoever. Even regarding times, whether before the meal or after the meal or the first watch of the night and so on, there was no

unsuitable time whatsoever. Just as a great elephant that has descended upon its feeding ground takes with its trunk what is to be taken by the trunk, having pulled it out, and takes by striking with its feet what is to be taken by striking with its feet, just so, having taken the entire phenomena of the three planes of existence by grasping them in material groups, meditating upon them, he attained arahantship; therefore this one too spoke only of the path he himself had attained. But this one thought "These do not agree with each other. By the first it was spoken while standing on partial activities, by the second on all-embracing ones, again by the third on partial ones, by the fourth on all-embracing ones only," being not pleased, he asked him - "Was this Nibbāna that has purification of vision known by you solely by your own natural understanding, or was it declared to you by someone?" "Friend, what do we know? But there is in the world with its gods a Perfectly Enlightened One; in dependence on him, this was known by us." He thought - "These monks are unable to speak having grasped my disposition; I, having asked the Omniscient Buddha himself, shall become free from uncertainty" - he approached the Blessed One.

The Blessed One, having heard his words, did not vex him thus: "Those by whom the question was spoken to you, all four of them are ones who have eliminated the mental corruptions; it was well spoken by them, but you, through your own blind foolishness, did not observe that." But having known his state of being a doer, he brought the simile of the kiṃsuka tree, thinking "This one is a seeker of the good; I shall make him understand through a proclamation of the Teaching alone." Therein, having made a factual story the basis, the meaning should be made clear thus - In a certain great city, it is said, one wise brahmin physician who knew all the texts dwelt. Then a certain man suffering from jaundice, a dweller in the village at the eastern gate of the city, having come to his presence, having paid homage to him, stood there. The wise physician, having exchanged friendly greetings with him, asked "For what purpose have you come, dear one?" I am troubled by disease, noble sir; tell me a medicine. If so, my dear, go, having cut down a kiṃsuka tree, having dried it, having burnt it, having taken its alkaline water, having mixed it with this and that medicine, having made a medicinal spirit, drink it; by that it will be comfortable for you. He, having done so, became healthy, strong, and pleasing.

Then another man, a dweller in the village at the southern gate, afflicted by that very disease, having heard "Such and such a person, it is said, having applied medicine, has become healthy," having approached him, asked - "By what, my dear, has comfort arisen for you?" By a kiṃsuka medicinal spirit by name; go, you too make it. He too, having done so, became just the same.

Then another, a dweller in the village at the western gate, etc. a man dwelling in the village at the northern gate, afflicted by that very disease, having heard "Such and such a person, it is said, having applied medicine, has become healthy," having approached him, asked "By what, my dear, has comfort arisen for you?" By a kiṃsuka medicinal spirit by name; go, you too make it. He too, having done so, became just the same.

Then another man, a dweller in the borderland, who had never seen a kiṃsuka tree before, afflicted by that very disease, having applied this and that medicine for a long time, while the disease was not being appeased, having heard "Such and such a man, a dweller in the village at the eastern gate of the city, it is said, having applied

medicine, has become healthy," thinking "I too shall go; I shall make the medicine made by him," leaning on a staff, having gone gradually to his presence, asked "By what, my dear, has comfort arisen for you?" By a kiṃsuka medicinal spirit, my dear. But what kind of thing is that kiṃsuka tree? Like a charred post standing in a burnt village. Thus that man described the kiṃsuka tree in the very manner he had seen it. For at the time he had seen it, the kiṃsuka tree had shed its leaves; because of having been seen at the stump stage, it is just like that.

But that man, being one who regarded what is heard as auspicious, thinking "This one says 'like a charred post in a burnt village'; this is inauspicious. Even if this medicine is made by me, the disease will not be appeased" - not pleased with his explanation, asked him - "Do you alone, my dear, know the kiṃsuka tree, or is there another too?" There is, my dear, in the village at the southern gate, such and such a person by name. He, having approached him, asked; that one, because of having seen it at the time of flowering, in accordance with his own seeing, said "The kiṃsuka tree is red." He, thinking "This one says something contrary to the former; black is very far distant from red" - not pleased with his explanation too, asked "But, my dear, is there also anyone else who has seen a kiṃsuka tree, by whom a kiṃsuka tree has been seen before?" Having asked, when it was said "There is, in the village at the western gate, such and such a person by name," having approached him too, he asked. That one, because of having seen it at the time of fruiting, in accordance with his own seeing, said "It has produced hanging strips, with seed pods taken up." For at the time of fruiting, the kiṃsuka tree is like one with hanging strips of bark, like a sword-sheath held face downwards, and like a sirīsa tree with hanging fruits. He, thinking "This one says something contrary to the former ones; it is not possible to accept this one's word" - not pleased with his explanation too, asked "But, my dear, is there also anyone else who has seen a kiṃsuka tree, by whom a kiṃsuka tree has been seen before?" Having asked, when it was said "There is, in the village at the northern gate, such and such a person by name," having approached him too, he asked. That one, because of having seen it at the time when it was covered with leaves, in accordance with his own seeing, said "It has dense leaves and foliage, giving thick shade." "Giving thick shade" means shade that stands having come together.

He, thinking "This one too has said something opposed to the former ones; it is not possible to accept this one's statement," not pleased with his explanation either, said to him: "Do you, my dear, know the kiṃsuka tree solely by your own authority, or was it declared to you by someone?" "What, my dear, do we know? But there is in the middle of the great city our teacher, a wise physician; in dependence on him it was known by us." "If so, I too, having approached the teacher himself, shall become free from uncertainty." Having approached his presence, having paid homage to him, he stood there. The wise physician, having exchanged friendly greetings with him, asked: "For what purpose have you come, dear one?" "I am troubled by disease, noble sir; tell me a medicine." "If so, my dear, go, having cut down a kiṃsuka tree, having dried it, having burnt it, having taken its alkaline water, having mixed it with this and that medicine, having made a medicinal spirit, drink it; by this there will be comfort for you." He, having done so, became healthy, strong, and pleasing.

Therein, the great city should be seen as like the city of Nibbāna. The wise physician is like the Perfectly Enlightened One. For this too was said: "' Physician, surgeon', Sunakkhatta, is a designation for the Truth-finder, the Worthy One, the Perfectly Enlightened One." The four pupils of the physician in the four gate-villages are like the four ones who had attained purification of vision, who had eliminated the mental corruptions. The borderland-dweller, the first man, is like the monk who asks the question. The time of the borderland-dweller, not pleased with the talk of the four pupils of the physician, approaching the teacher himself and asking, is like the time of this monk, not pleased with the talk of the four ones who had attained purification of vision, who had eliminated the mental corruptions, approaching the Teacher and asking.

"In whatever way they were inclined" means of those inclined in whatever manner. "Vision well purified" means the seeing of Nibbāna well purified. "In that way it was explained by those good persons" means in that very same manner it was spoken to you by those good persons. For just as one speaking of "a black kiṃsuka tree" did not speak of something else, but spoke of the kiṃsuka tree itself according to the manner in which he had seen it, just so the one who had eliminated the mental corruptions, who had attained purification of vision by way of the six sense bases of contact, speaking about this question, did not speak of something else, but spoke of Nibbāna itself, which has purification of vision, through the path attained by himself.

And just as one speaking of "a red kiṃsuka tree with hanging strips and dense leaves and foliage" also did not speak of something else, but spoke of the kiṃsuka tree itself according to the manner in which he had seen it, just so the one who had eliminated the mental corruptions, who had attained purification of vision by way of the five aggregates of clinging, by way of the four primary elements, and by way of phenomena of the three planes, speaking about this question, did not speak of something else, but spoke of Nibbāna itself, which has purification of vision, through the path attained by himself.

Therein, just as the vision of one who had seen the kiṃsuka tree at the time when it was black was factual and true, and nothing else was seen by him - it was the kiṃsuka tree itself that was seen - just so the vision of the one who had eliminated the mental corruptions, who had attained purification of vision by way of the six sense bases of contact, was factual and true, and nothing else was spoken of by him; Nibbāna itself, which has purification of vision, was spoken of through the path attained by himself. And just as the vision of one who had seen the kiṃsuka tree at the time when it was red, at the time when it had produced hanging strips, and at the time when it had dense leaves and foliage, was factual and true, and nothing else was seen by him - it was the kiṃsuka tree itself that was seen - just so the vision of the one who had eliminated the mental corruptions, who had attained purification of vision by way of the five aggregates of clinging, by way of the four primary elements, and by way of phenomena of the three planes, was factual and true, and nothing else was spoken of by him; Nibbāna itself, which has purification of vision, was spoken of through the path attained by himself.

"Just as, monk, there might be a king's border city" - why was this begun? If that was observed by that monk, then it was begun for the purpose of expounding the Teaching. If it was not observed, then it was begun for the purpose of illuminating

and making manifest that very same meaning by means of this simile of the city. Therein, because in the Middle Country, whether the walls and so on of a city are firm or weak, or even if they do not exist at all, there is no fear of thieves, therefore, not taking that, he said "a border city." "With strong foundations" means a firm wall. "With strong walls and gateways" means both a firm wall and a firm gateway. For gateways, being the height of a man, are made for the purpose of decorating the city, and they also serve for the purpose of warding off thieves. Or alternatively, "gateway" is a name for the door frame; the meaning is also "a firm door frame." "With six doors" - a city gate may be one, or two, or a hundred, or a thousand; but here the Teacher, showing a city with six doors, said thus. "Wise" means possessed of erudition. "Experienced" means possessed of lucidity, of clear knowledge. "Intelligent" means possessed of intelligence reckoned as wisdom that arises on each occasion.

In the passage beginning with "from the eastern direction," treating it as a factual account, the meaning should be understood thus - It is said that in a prosperous great city, a king, a wheel-turning monarch, possessed of the seven treasures, instructs the kingdom. This border city of his was without a royal agent. Then men, having come, said "In our city, Sire, there is no agent; give us some agent." The king, having given one son, said "Go, having taken him, having consecrated him there, having established law-courts and so on, dwell there." They did so. The prince, through association with evil friends, within just a few days became a drunkard, and having abolished all the law-courts and so on, surrounded by cheats in the middle of the city, drinking liquor, he spends his time in the delight of dancing, singing, and so on. Then they came and reported to the king.

The king commanded one wise minister - "Go, having exhorted the prince, having had the law-courts and so on established, having performed the consecration again, come back." "It is not possible, Sire, to exhort the prince; the prince is fierce, he might even have one killed," said the minister. Then he commanded one warrior endowed with strength - "You, having gone together with this one, if he does not stand firm in the exhortation, cut off his head." Thus that minister and the warrior - this swift pair of messengers, having gone there, asked the doorkeeper - "Where, my dear, is the prince, the lord of the city?" "He is seated at the crossroads in the middle, drinking liquor, surrounded by cheats, enjoying the delight of singing and so on." Then that pair of messengers, having gone, the minister first said there "My lord, having had the law-courts and so on established, it is said, instruct the kingdom well." The prince sat as if not hearing. Then the warrior, having seized him by the head, drew his sword, saying "If you carry out the king's command, carry it out; if not, I shall strike off your head right here." The attendant cheats at that very moment fled in all directions. The prince, frightened, accepted the message. Then they, having performed the consecration for him right there, having raised the white parasol, having delivered the message as it really is spoken by the king - "Instruct the kingdom rightly" - proceeded along the very path by which they had come. Making manifest this meaning, the Blessed One said "from the eastern direction."

Herein this is the comparison of the simile - For the city of Nibbāna should be seen as like the prosperous great city; the Perfectly Enlightened One, the King of the Teaching, possessed of the seven treasures of the factors of enlightenment, as like

the king, the wheel-turning monarch, possessed of the seven treasures; the city of identity as like the border city; the false arising of consciousness of this monk as like the false prince in that city; the time of this monk being endowed with the five mental hindrances as like the time of the false prince being surrounded by cheats; the serenity meditation subject and the insight meditation subject as like the two swift messengers; the time of the mind being seized, having been made motionless by the arisen concentration of the first meditative absorption, as like the time of being seized by the head by the great warrior; the becoming distant of the mental hindrances as soon as the first meditative absorption has arisen as like the becoming distant of the cheats, having fled in all directions, as soon as the head was seized by the warrior; the time of emerging from the meditative absorption as like the time of release as soon as he accepted, saying "I shall carry out the king's message"; the time of developing the insight meditation subject, having made the mind workable through concentration, as like the time when the minister reported the king's message; the raising of the white parasol of liberation for one who has attained arahantship in dependence on the serenity and insight meditation subject should be understood as like the raising of the white parasol for him whose consecration was performed right there by those two messengers.

Regarding "'City', monk, this is a designation for this body made of the four primary elements" and so on, however, the meaning of the terms "made of the four primary elements" and so on has been explained in detail below itself. But solely because it is the dwelling place of the prince of consciousness, the body is here called "city"; because they are the very doors of that, the six sense bases are called "doors"; because mindfulness is always well established at those doors, it is called "doorkeeper"; because serenity and insight were sent by the King of the Teaching who teaches the meditation subject, they are called "swift pair of messengers." Here serenity should be understood as like the great warrior, and insight as like the wise minister.

"Crossroads in the middle" means the crossroads in the middle of the city. "Of the primary elements" means of the primary elements that are the support of the heart-organ. For this taking up of the four primary elements was done only for the purpose of showing the condition of the materiality of the sense-organ. But just as that prince in the middle of the city, so should be seen the prince of insight-consciousness, seated at the crossroads of the heart-materiality in the middle of the body, who is to be consecrated with the consecration of arahantship by the messengers of serenity and insight. But Nibbāna is called "the message as it really is" because it has the intrinsic nature of what really is, is unshakable, and is the chief concern. But the noble path is called "the path by which one came" because, just as the preliminary insight path is, this too, being possessed of eight factors, is of the same kind. This, for now, is the comparison of the simile brought here for the purpose of expounding the Teaching.

But regarding the side that was brought for the purpose of making obvious that very same meaning, this is the comparison - Here indeed the simile of the six doors was brought to show one who has attained purification of vision by way of the six sense bases of contact as one who has eliminated the mental corruptions; the simile of the lord of the city by way of the five aggregates; the simile of the crossroads by way of

the four primary elements; the simile of the city was brought to show one who has attained purification of vision by way of phenomena of the three planes as one who has eliminated the mental corruptions. But in brief, in this discourse, only the four truths are spoken of. For by the entire constituents of the city, only the truth of suffering is spoken of; by the message as it really is, the truth of cessation; by the path by which one came, the truth of the path; but craving, the originator of suffering, is the truth of origin. At the conclusion of the teaching, the monk who asked the question became established in the fruition of stream-entry.

9. Commentary on the Lute Simile Discourse

246. In the ninth, "For whoever, monks, whether monk or nun" - this the Teacher spoke just as a great householder, having done great agriculture, when the crop had been produced, having made a pavilion at the house door, might offer a gift to both communities. Although the gift was established by him for both communities, yet when the two assemblies were satisfied, the remaining people too were satisfied as well. Just so, the Blessed One, having fulfilled the perfections over more than four incalculable aeons, having attained the knowledge of omniscience at the seat of enlightenment, having set in motion the excellent wheel of the Teaching, seated at the great monastery of Jetavana, offering the great sacrifice of the Teaching to the assembly of monks and the assembly of nuns, began the *Vīṇopama Sutta*. Although this was begun with reference to the two assemblies, it was not barred from the four assemblies. Therefore it should be heard by all and believed, and having penetrated it, its flavour of meaning should be enjoyed.

Therein, among "desire" and so on, desire is a weak craving that has arisen first; it is unable to delight. But powerful craving arising again and again is called lust; it is able to delight. Weak wrath that has arisen first, unable to do such things as taking up a stick and so on, is called hate. Powerful wrath arising again and again, able to do those things, is called aversion. Delusion, however, is not knowing arisen by way of bewildering and confusing. Thus here, by all five terms, the three unwholesome roots are grasped. When those are grasped, all the mental defilements rooted in them are grasped as well. Or, by the pair of terms "desire" and "lust," the eight arisings of consciousness accompanied by greed are grasped; by the pair of terms "hate" and "aversion," the two arisings of consciousness accompanied by displeasure are grasped; by the term "delusion," the two arisings of consciousness accompanied by restlessness and sceptical doubt, devoid of greed and hate, are grasped. Thus all twelve arisings of consciousness are shown.

"With fear" means with fear because it is the dwelling place of the thieves of mental defilements. "With terror" means with terror because it is the cause of murder, imprisonment, and so on. "With thorns" means with thorns by the thorns of lust and so on. "With thickets" means with thickets by the thickets of lust and so on. "A devious way" means a non-path for one going to the heavenly world or the human world or *Nibbāna*. "A wrong path" means a wrong path because it leads to the realms of misery, like a single-track footpath leading to a contemptible and loathsome place. "A difficult passage" - here "*ihitī*" means movement; "difficult is the movement here" - thus it is a difficult passage. For on whatever road there is no solid food such as roots and fruits and so on, nor delicacies to be tasted, on that road movement is painful; it is not possible, having entered upon it, to go to the desired place. Having entered

upon the path of mental defilements too, it is not possible to go to a fortunate existence - thus the path of mental defilements is said to be a difficult passage. "Dvīhitiko" is also a reading; the meaning is the same. "Frequented by bad persons" means frequented by bad persons such as Kokālika and so on.

"One should restrain the mind from that" means one should restrain that mind proceeding by way of desire and so on regarding those forms cognisable by the eye, by means such as adverting to foulness and so on. For at the eye-door, when lust has arisen regarding a desirable object, the mind turns back for one adverting to foulness; when hate has arisen regarding an undesirable object, the mind turns back for one adverting to friendliness; when delusion has arisen regarding a neutral object, the mind turns back for one adverting to recitation, questioning, and dwelling with teachers. But by one unable to do so, the greatness of the Teacher, the well-proclaimedness of the Teaching, and the good practice of the Community should be adverted to. For even when one reviews the greatness of the Teacher, or when one reviews the well-proclaimedness of the Teaching or the good practice of the Community, the mind turns back. Therefore it was said "one should restrain by means such as adverting to foulness and so on."

"Growing corn" means crop that has arisen in a place of growing corn.

"Accomplished" means complete and well produced. "Corn-eating" means one who eats the crop. "Just so" - here the five types of sensual pleasure should be seen as like the accomplished growing corn; the deceitful mind as like the corn-eating bull; the time of the corn-watcher's heedlessness as like the time when the monk wanders about having abandoned mindfulness at the six doors; just as due to the corn-watcher's heedlessness, because the bull ate the corn that had entered the interior, the crop-owner failed to obtain the fruit of the crop, so it should be understood that due to separation from the mindfulness that guards the six doors, because the mind relishing the five types of sensual pleasure has destroyed the wholesome side, the monk fails to achieve the fruit of asceticism.

"At the upper part of the neck" means between the two horns. "He might restrain it, having well restrained it" means having firmly restrained it by the nose-rope established at the neck, he might restrain it. "With a stick" means with a thick stick resembling a club. "Thus indeed, monks, that bull" means the bull that, following upon the corn-watcher's heedlessness, at whatever moment it wished to enter the corn, at that very moment was thus restrained, struck, and by being released was brought to the state of not frequenting.

"Just so" - here too the five types of sensual pleasure should be seen as like the accomplished growing corn; the deceitful mind as like the corn-eater; this monk's not releasing mindfulness at the six doors as like the corn-watcher's diligence; the discourse as like the stick; just as the striking of the bull with the stick when it faces the corn, so when the mind faces external manifold objects, it should be understood as the bringing down into the root meditation subject, having reflected upon the relevant discourse among the Anamatagga, Devadūta, Āditta, Āsīvisūpama, Anāgatabhaya and so on, and having prevented the arising of consciousness from the manifold objects. Therefore the ancients said:

"Having heard the well-spoken word, the mind becomes clear,

He tames it and finds rapture and happiness;
Then his mind stands still upon the object,
Like a corn-eating bull frightened by the stick."

"Subdued" means frightened. "Well subdued" means well frightened; the meaning is also "well conquered." But "udu" and "sudu" are merely indeclinable particles. "Internally" means internally in one's resort. Regarding "stands still" and so on: it stands still by means of the first meditative absorption, settles by means of the second meditative absorption, becomes unified by means of the third meditative absorption, becomes concentrated by means of the fourth meditative absorption. Or all of this should be understood by means of the first meditative absorption. For by this much, the morality of sense restraint through the preservation of serenity has been spoken of by the Perfectly Enlightened One.

"For a king or" means for any borderland king whatsoever. "He might hear the sound" means having awakened towards the break of dawn, he might hear the sweet sound of a lute being played by a skilled lute-player. Regarding "enticing" and so on: it is "enticing" because it entices the mind. It is "desirable" because of its desirability. It is "intoxicating" because it intoxicates the mind. It is "infatuating" because it causes infatuation, as if making the mind unconscious. It is "captivating" because it binds, as if by seizing after having tied. "Enough for me, sirs" - having seen the form of the lute and not wanting it, he spoke thus. "Frame" means the wrapping. "Plectrum" means a quadrangular stick of heartwood.

"He that lute" means that king, having taken that lute, thinking "Bring me that lute, I shall see its sound." In "into ten or" and so on, first he might split it into ten pieces, then not seeing its sound, he might split it into a hundred pieces, still not seeing it, he might make it into splinters, still not seeing it, thinking "The splinters will burn, but the sound, having come out, will flee; then I shall see it," he might burn it with fire. Still not seeing it, thinking "The light charcoal powder will be blown away by the wind, the sound will fall at the foot like husked grain; then I shall see it," he might winnow it in a strong wind. Still not seeing it, thinking "The charcoal powder will go with the water, but the sound, like a man going to the far shore, having come out, will cross over; then I shall see it," he might let it be carried away by a swift-flowing river.

"He might speak thus" means not seeing it by all these means, he might speak thus to those people. "Worthless indeed is this" means worthless indeed is this lute; the meaning is inferior. "Worthless" - this is a designation for inferior. As he said -

"Women of the world are indeed wretched, no limit is found for them;
Filled with lust and bold, just as fire consumes all."

"Whatever is called a lute" means not only is the lute alone inferior, but just as this is called a lute, so whatever else too is strung with strings, all that is indeed inferior - this is the meaning. "Just so" - here the five aggregates should be seen as like the lute, one who practises meditation as like the king. Just as that king, investigating from the splitting into ten pieces onwards, not having seen the sound, has no need for the lute, so one who practises meditation, meditating on the five aggregates, not

seeing anything to be grasped as "I" or "mine," has no need for the aggregates. Therefore, showing that exploration of the aggregates, he said beginning with "he investigates matter as far as matter goes."

Therein, "investigates" means seeks for. "As far as matter goes" means however far the destination of matter extends. Therein, "destination" is fivefold: destination as destination, destination as birth, destination as own characteristic, destination as non-existence, and destination as breaking up. Therein, this matter, making Avīci as the limit below and including the Akaniṭṭha Brahma world above, transmigrates and continues in between here - this is called its destination as destination.

But this body is not born in the interior of a lotus, nor in white lotuses, blue water-lilies, and so on, but is born in between the stomach and the intestines, in a place of thick darkness, pervaded by foul-smelling winds, supremely loathsome, like a worm in rotting fish and so on - this is called the destination as birth of matter.

But the characteristic of matter is twofold: the separate characteristic reckoned as being transformed, as stated thus "Because it is transformed, monks, therefore it is called matter," and the common characteristic with its classification of impermanence and so on - this is called its destination as own characteristic.

"The wilds are the destination of deer, space is the destination of birds;
Non-existence is the destination of phenomena, Nibbāna is the destination of
the Worthy One."

The non-existence of matter thus stated is called destination as non-existence. But whatever is its breaking up, this is called destination as breaking up. The same method applies to feeling and so on as well. Only here, above up to the highest point of existence is their destination as birth, and regarding the destination as own characteristic, the separate characteristic should be understood by way of feeling, perceiving, volitionally forming, and cognising.

"That too is not there for him" means the threefold grasping of wrong view, craving, and conceit thus described as "I" or "mine" or "I am" regarding matter and so on - that too is not there for that one who has eliminated the mental corruptions - this has come in the discourse according to the very same connection. Therefore it was said in the Great Commentary -

"In the beginning morality was spoken of, in the middle the development of
concentration;
And at the end Nibbāna - this is the discourse of the simile of the lute."

10. Commentary on the Six Animals Simile Discourse

247. In the tenth, "with sores on his body" means one whose body is covered with wounds. "With a festering body" means one whose body is festering due to the ripening of those very sores. "A reed grove" means a grove of arrow-reeds. "Even so" - here, a person of immoral conduct should be understood as like the man with sores on his body. Just as the suffering and displeasure of that man pierced by kusa grass thorns and whose body is scratched by reed leaves resembling sword-edges increases

exceedingly, so should be understood the suffering that arises for one who is spoken of here and there by fellow monks in the holy life as "This is the one who is the doer of these and these actions."

"Obtains a critic" means obtains an accuser. "Acts thus" means one who is the doer of such things as medical practice, messenger work, and so on. "Conducts himself thus" means one whose resort is of such a kind by way of resorting to widows and so on. "An impure thorn to the village" - "impure" in the sense of being unclean; "a thorn to the village" because he is a thorn in the sense of piercing the villagers.

"A bird" means the elephant-trunk bird. "Might release" means might let go. "Would pull" means would drag. "I will enter" means I will go in. "I will fly into the sky" means I will fly up into the sky.

But among these, the snake, thinking "I will coil up with my coils and sleep," wishes to enter the anthill. The crocodile, thinking "I will enter a deep hole and lie down," wishes to enter the water. The bird, thinking "I will wander happily in the cloudless sky," wishes to fly into the sky. The dog, thinking "I will heap up ashes at the fireplace and lie down taking warmth," wishes to enter the village. The jackal, thinking "I will eat human flesh, stretch out my back, and sleep," wishes to enter the charnel ground. The monkey, thinking "I will climb a tall tree and leap from direction to direction," wishes to enter the forest.

"Would follow" means would go after. "Anuvidhiyeyyun" is also a reading; the meaning is they would conform to. It is said that wherever he goes, they would go to that very place. "Just so" - here, the six creatures should be seen as like the six sense bases; craving is like the strong rope; ignorance is like the knot in the middle. At whichever door the object is powerful, that sense base pulls towards that object.

But the Blessed One might have brought this simile either by way of resemblance or by way of showing the diversity of the sense bases. Therein, as regards resemblance, there is no need for a separate correlation; it has been correlated in the Pāḷi text itself. But by way of showing the diversity of the sense bases, this is the correlation - A snake by nature does not delight in a place that is sprinkled and swept outside, but having entered rubbish heaps, grass, leaf thickets, and anthills, at the time of lying down it delights and attains unified focus. Just so, the eye too is of uneven disposition; it does not delight in polished golden walls and the like, and does not even wish to look at them, but delights only in things variegated with forms, paintings, flowers, creepers, and so on. For in such places, when the eye is not sufficient, one wishes to look even by opening the mouth wide.

The crocodile too, having gone outside, does not see anything to be seized, and prowls about with eyes closed. But when it has plunged into water a hundred fathoms deep and entered a den and lain down, then its mind becomes fully focused, and it sleeps happily. Just so, this ear too has a den as its disposition and is based on space; it makes the cavity of the ear-orifice itself its disposition, and the space of the ear-orifice itself is the condition for its hearing of sounds. Open space too is proper indeed. For when recitation is being done inside a rock cell, the sound does not come outside by breaking through the roof of the rock cell, but having gone out through the openings of the door and windows, striking the succession of elements, it comes and strikes the ear-sensitivity. Then at that time, those seated at the back of the rock cell

know "Such and such a person is reciting."

This being so, there is the state of having a reached object; but is this a reached object? Yes, a reached object. If so, when drums and so on are being played far away, the knowing "the sound is far away" would not occur. No, it does occur. For when the ear-sensitivity is struck, there is a manner of knowing in such and such ways - "the sound is far away, the sound is near, on the far shore, on the near shore" - this is the nature of things. What is the use of this nature of things? From wherever there is an opening, from there hearing occurs, like the seeing of the moon, the sun, and so on - thus this is indeed a non-reached object.

A bird too does not delight either in a tree or on the ground. But when, having passed beyond one or two stone's throws, it has plunged into open space, then it attains unified focus of mind. Just so, the nose too has space as its disposition and has odour as its object dependent on wind. For indeed, when the sky has newly rained, cows, having smelled and smelled the ground, facing the sky, draw in the wind. And even having taken a lump of scent with the fingers, at the time of sniffing, one who does not draw in the wind indeed does not know its odour.

A dog too, roaming about outside, does not see a secure place, and is troubled by clods of earth, sticks, and so on. But having entered the inner village, having heaped up ashes at the fireplace, for it lying down, there is comfort. Just so, the tongue too has the village as its disposition and has flavour as its object based on liquid. For indeed, even having practised the ascetic duty throughout the three watches of the night, right early one must take one's bowl and robe and enter the village. And it is not possible to know the flavour of dry solid food not moistened with spittle.

A jackal too, roaming about outside, does not find delight; but having eaten human flesh in a charnel grove for fresh corpses, for it lying down, there is comfort. Just so, the body too has what is grasped as its disposition and has tangible objects based on earth as its object. For indeed, beings not obtaining another grasped thing lie down placing their head on the palm of their own hand. And internal and external earth is a condition for its apprehension of the object. For even of a well-spread bed, or of planks standing underneath, it is not possible to know the hardness or softness without sitting down or pressing upon them - thus internal and external earth is a condition for its knowing of tangible objects.

A monkey too, wandering about on the ground, does not delight; but having climbed a tree a hundred cubits in height and having sat on the back of a branch, looking at the directions and intermediate directions, it is comfortable. Thus the mind too has various dispositions and has the life-continuum as its condition; even regarding what has been previously seen, it makes various objects its disposition, but the root life-continuum is its condition. This is the summary here; but in detail, the diversity of the sense bases has been stated in the description of sense bases in the Visuddhimagga itself.

"The eye does not pull towards that" means it does not drag, because the sense-base creatures bound by the ropes of craving to the post of mindfulness of the body have entered upon the state of not frequenting. Thus in this discourse, only the preliminary insight has been spoken of.

11. Commentary on the Sheaf of Barley Discourse

248. In the eleventh, "a sheaf of barley" means a heap of barley that has been reaped and placed. "With carrying-poles in hand" means with pingo-poles in hand. "They might strike with six carrying-poles" means they would beat with six broad pingo-sticks. "A seventh" means when those six persons, having beaten the barley and filled bags and taken them and gone, another seventh one would come. "Would be even more thoroughly struck" means whatever remains there, even as much as chaff and husks, for the purpose of gathering that, it is even more thoroughly struck.

"Just so" - here, the six sense bases should be seen as like the crossroads; the being is like the sheaf of barley placed at the crossroads; the eighteen objects by way of desirable, undesirable, and neutral are like the six carrying-poles; the mental defilements of longing for existence are like the seventh carrying-pole. Just as the sheaf of barley placed at the crossroads is struck with six carrying-poles, so these beings are struck at the six sense bases with eighteen object-sticks. Just as by the seventh they are even more thoroughly struck, so beings are even more thoroughly struck by the mental defilements of longing for existence, experiencing suffering rooted in existence.

Now, in order to show that mental defilement of longing for existence of theirs, he said beginning with "Once upon a time, monks." "There" is a locative referring to Sudhammā; the meaning is at the door of the Sudhammā divine assembly hall. "The gods are righteous" - he speaks with reference to this: these are called righteous gods, by whom one like me, the lord of titans, having been seized, not even so much as harm was done to me. "The gods are unrighteous" - these are called unrighteous gods, who, having bound one like me, the lord of titans, with bonds including the neck as the fifth, like a pig fresh from dung, make him sit down. "So subtle, monks, is the bondage of Vepacitti" - that, it is said, is subtle like a lotus stalk thread, like a spider's web thread, but it cannot be cut either by an adze or by a hatchet. But because one is bound by the mind alone and released by the mind, therefore it is called "the bondage of Vepacitti."

"More subtle than that is the bondage of Māra" - but the bondage of mental defilements of theirs is more subtle even than that; it neither comes into the range of the eye, nor does it obstruct one's deportment. For beings bound by it go and come even a hundred yojanas, even a thousand yojanas, whether on the surface of the earth or in space. But when it is being cut, it is cut only by knowledge, not by anything else; therefore it is also called "a bondage whose release is through knowledge."

"Imagining" means imagining the aggregates by way of craving, wrong view, and conceit. "Bound by Māra" means bound by the fetter of Māra. Or this is the genitive case used in the instrumental sense; the meaning is bound by Māra as mental defilement. "Released from the Evil One" means released from the bondage of Māra. Or this too is the genitive case used in the instrumental sense; the meaning is released from the bondage of mental defilement by the Evil One.

By the term "I am," imagining through craving is stated. "I am this" is imagining through wrong view. "I shall be" is imagining through wrong view itself, by way of eternalism. "I shall not be" is by way of annihilation. "I shall be material" and so on

are illustrations of the varieties of eternalism itself. "Therefore" means because imagining is an affliction - a disease and a boil and a dart by way of an internal fault and cutting - therefore. "Perturbable" and so on are stated for the purpose of showing the mode of those, because by these mental defilements beings are perturbed and agitated and become obsessed, having reached a state of heedlessness.

In the section on gone to conceit, however, gone of conceit is gone to conceit; the meaning is the occurrence of conceit. Conceit itself is gone to conceit, like a heap of dung or a heap of urine. Therein, "I am" - this is said by way of conceit associated with craving. "I am this" - by way of wrong view. But is it not that there is no conceit associated with wrong view? Yes, there is not; but because of the non-abandonment of conceit, wrong view arises. This was said with reference to wrong view rooted in conceit. The remainder is clear everywhere.

The Chapter on the Vipers.

The Fourth Fifty.

The Commentary on the Connected Discourses on the Six Sense Bases is concluded.



ABOUT THIS TRANSLATION

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

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