

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

5. The Collection of Minor Texts (5. Khuddaka Nikāya -
Aṭṭhakathā)

04. Commentary on the Sayings of the Buddha (04. Itivuttaka-
aṭṭhakathā)

1. The Book of the Ones (1. Ekakanipāto)



PaliVerse

5. The Collection of Minor Texts

04. Commentary on the Sayings of the Buddha

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

In the Collection of Minor Texts

Commentary on the Sayings of the Buddha

Introductory Discussion on the Undertaking of the Work

The greatly compassionate protector, who has gone beyond the ocean of the knowable;

I pay homage to him whose teaching is subtle, profound, and varied in method.

Accomplished in true knowledge and conduct, by which they are led forth from the world;

I pay homage to that highest Teaching, venerated by the Perfectly Enlightened One.

Accomplished in virtues beginning with morality, established in the paths and fruits, whoever he be;

I pay homage to that noble Community, the unsurpassed field of merit.

Whatever merit has been generated by this homage to the Triple Gem;

By the power of that, may I be one whose obstacles are destroyed everywhere.

By the classification beginning with ones and so on, taught by the great sage;
Which illuminate distinctively the abandoning of greed and so on.

Having brought together the discourses with the syllables and terms of the thus-it-is-said;

The elder compilers of the Teaching, the great sages, recited them together.

That which by the name Itivuttaka, of those masters of old;

Is in the Minor Collection, with a sequence of terms of profound meaning.

Because its meaning must be plunged into with profound knowledge;

Although the exposition of the meaning is difficult for me to do.

Because together with the exposition it sustains the Teacher's instruction;

The judgment of the former teacher-lions still stands.

Therefore, having relied upon that, having plunged into all five

Nikāyas, in dependence on the method of the ancient commentary.

Based upon the method of recitation, well purified and unconfused;
The judgment of subtle meaning of the dwellers in the Great Monastery.

Having thoroughly avoided the meaning that has come again and again;
According to my strength I shall compose the exposition of the Itivuttaka.

Thus, of one who aspires to the long duration of the Good Teaching;
As he analyses its meaning, listen well, O good people.

Therein, the Itivuttaka by name is a classification of four nipātas: the Book of Ones, the Book of Twos, the Book of Threes, and the Book of Fours. That too, among the three Canons - the Canon of Monastic Discipline, the Canon of Discourses, and the Canon of the Higher Teaching - is included in the Canon of Discourses; Among the five Collections - the Long Collection, the Middle Collection, the Collection of the Connected Discourses, the Numerical Collection, and the Minor Collection - is included in the Minor Collection; Among the nine factors of the Dispensation - discourse, mixed prose and verse, explanation, verse, inspired utterance, thus-it-is-said, birth story, wonderful phenomena, and catechism - it constitutes the thus-it-is-said factor.

"Eighty-two thousand I received from the Buddha, two thousand from monks;
Eighty-four thousand teachings are occurring for me."

Thus, among the eighty-four thousand aggregates of the Teaching acknowledged by the treasurer of the Teaching, it is a classification of several aggregates of the Teaching. As regards discourses, in the Book of Ones there are twenty-seven discourses, in the Book of Twos twenty-two, in the Book of Threes fifty, in the Book of Fours thirteen - thus a classification of one hundred and twelve discourses. Of that, among the Books the Book of Ones is the first; among the chapters, the Pāṭibhoga Chapter; among the discourses, the Discourse on Greed. Of that too, the introduction beginning with "This was said by the Blessed One" was spoken by the Venerable Ānanda at the time of the First Great Rehearsal. Now this First Great Rehearsal has been recorded in the Canon of Monastic Discipline itself. But whatever narrative should be stated here for the purpose of proficiency in the introduction, that too has been stated in detail in the Sumaṅgalavilāsinī, the Commentary on the Dīgha Nikāya; therefore it should be understood by the very method stated there.

Commentary on the Introduction

Now that which is the introduction beginning with "This was said by the Blessed One." The discourse beginning with "Monks, abandon one thing." Therein, "spoken," "by the Blessed One," and so on are noun terms. "Thus" is an indeclinable particle term. In "abandon" here, "pa" is a prefix term, "jahathā" is a verb term. By this method, the analysis of terms should be understood everywhere.

As regards meaning, however, the word "vutta," both with prefix and without prefix, is found in the senses of sowing, levelling with a harrow, hair-removal, livelihood, the state of being freed from bondage, being uttered as scripture, recitation, and speaking, and so on. Thus he -

"His cattle multiply, what is sown in the field grows;
He enjoys the fruit of what is sown, who is not treacherous to friends."

In such passages and so on, it occurs in the sense of sowing. In "No ca kho paṭivutta" and so on, in the sense of levelling with eight-sticked harrows and the like. In "the young man Kāpaṭika, young, with a shaven head" and so on, in the sense of hair-removal. In "Subdued, living on what is given by others, he dwells with a mind become like a deer" and so on, in the sense of livelihood. In "Just as a withered leaf fallen from its binding is incapable of becoming green again" and so on, in the sense of the state of being freed from bondage. In "Whose ancient hymn passages are now, brahmins, sung, uttered, and collected" and so on, in the sense of what is uttered as scripture. But in the world - In "The group has been recited, the Pārāyaṇa has been recited" and so on, in the sense of recitation. In "But this was said by the Blessed One: 'Be my heirs in the Dhamma, monks, not heirs in material gains'" and so on, in the sense of speaking. Here too it should be seen in the sense of speaking. Therefore "vuttaṃ" means spoken, said - this is the meaning.

The second word "vutta," however, should be understood in the sense of utterance and in the sense of what has been practised. "Hi" is an indeclinable particle in the sense of "surely, clearly." It now illuminates the fact that the discourse being stated was clearly spoken by the Blessed One. For indeclinable particles are employed in the proximity of expressive words. By them they illuminate the meaning to be stated.

"Eta" - this word "eta" -

"Whoever has gone for refuge to the Buddha, the Teaching, and the Community;
Sees the four noble truths with right wisdom.

Suffering, the origin of suffering, and the overcoming of suffering;
And the noble eightfold path, leading to the peace of suffering.

"This is a secure refuge, this is the highest refuge;
Having come to this refuge, one is freed from all suffering."

In such passages and so on, it has come in the sense of near-evident as aforesaid. But in such passages as "Monks, it is a trifling matter, a mere matter of virtuous behaviour, by which a worldling would praise the Truth-finder when speaking in praise" and so on, it is in the sense of near-evident about what is to be stated. Here too it should be seen in the sense of what is about to be stated. For the discourse that is about to be stated by way of recitation was retained in the mind by the Treasurer of the Teaching, and at that time "this" was said.

"By the Blessed One" - here "Blessed One" is a term of respect. For in the world they call the venerable one "Blessed One." And the Truth-finder is the venerable one of beings by virtue of being distinguished by all qualities; therefore he should be understood as the Blessed One. It has been said by the ancients too -

"'Blessed One' is the foremost word, 'Blessed One' is the highest word;
He is venerable, endowed with respect, therefore he is called 'Blessed One.'"

For the word denoting the foremost is said to be "foremost" because of its association with the foremost qualities. Or alternatively, "that which is said" is a word; this is the meaning. Therefore, "'Blessed One' is the foremost word" means the meaning that is

to be expressed by this word "Blessed One," that is the foremost - this is the meaning. "'Blessed One' is the highest word" - here too the same method applies. "Endowed with respect" means endowed with the state of being venerable, due to the connection with venerable qualities; or one who surpassingly deserves to be made venerable - thus "endowed with respect"; the meaning is "worthy of respect." Thus this is a designation for the one who is distinguished by qualities, the highest of beings, venerable, worthy of respect, that is to say "Blessed One." Furthermore -

"He is a partaker, he has associated, he is a sharer, he has distributed, thus,
He has destroyed - thus venerable - thus fortunate;
By many true methods, one whose self is well-developed,
He who has gone to the end of existence is called 'Blessed One.'"

By the method given in the Exposition -

"He is fortunate, he has destroyed, he is endowed, he has distributed the portions;
He has been devoted, he has renounced going in existences, therefore he is the Blessed One."

By means of this verse too, the meaning of the term "Blessed One" should be stated. But this meaning has been stated in every way in the Visuddhimagga in the description of the recollection of the Buddha. It should be understood according to the method stated there.

Another method - "Bhāgavā" is the Blessed One, "bhatavā" is the Blessed One, "bhāge vanī" is the Blessed One, "bhage vanī" is the Blessed One, "bhattavā" is the Blessed One, "bhage vamī" is the Blessed One, "bhāge vamī" is the Blessed One.

"Bhāgavā, bhatavā, in the portions, and in the fortunes he desired, bhattavā;
In the fortunes he vomits, likewise in the portions, he vomits - thus the Blessed One, the Conqueror."

Therein, how is "bhāgavā" the Blessed One? Those aggregates of qualities beginning with morality, those portions of virtues, not shared with any other, unsurpassed, exist and are found in the Truth-finder. For thus indeed his morality, concentration, wisdom, liberation, knowledge and vision of liberation, shame, moral fear, faith, energy, mindfulness, full awareness, purification of morality, purification of mind, purification of view, serenity, insight, the three wholesome roots, the three kinds of good conduct, the three right applied thoughts, the three perceptions of the blameless, the three elements, the four establishments of mindfulness, the four right strivings, the four bases for spiritual power, the four noble paths, the four noble fruitions, the four analytical knowledges, the knowledges that distinguish the four modes of generation, the four noble lineages, the four knowledges of self-confidence, the five factors for striving, the fivefold right concentration, the right concentration with fivefold knowledge, the five faculties, the five powers, the five elements involving escape, the five knowledges of the planes of liberation, the five perceptions that ripen liberation, the six bases of recollection, the six kinds of respect, the six elements involving escape, the six constant abidings, the six unsurpassed things, the six perceptions partaking of penetration, the six direct knowledges, the six kinds of

knowledge not shared with others, the seven conditions preventing decline, the seven noble treasures, the seven factors of enlightenment, the seven qualities of a good person, the seven bases for wearing away, the seven perceptions, the seven teachings on persons worthy of offerings, the seven teachings on the powers of one who has eliminated the mental corruptions, the eight teachings on the causes for the attainment of wisdom, the eight right courses, the eight transcendings of worldly adversities, the eight bases for arousing energy, the eight teachings on inopportune moments, the eight thoughts of a great man, the eight teachings on the bases of overcoming, the eight deliverances, the nine mental states rooted in wise attention, the nine factors for striving for purity, the nine teachings on the abodes of beings, the nine removals of resentment, the nine perceptions, the nine diversities, the nine progressive abidings, the ten qualities that make one a protector, the ten kasiṇa bases, the ten wholesome courses of action, the ten right courses, the ten noble abidings, the ten states of one beyond training, the ten powers of the Truth-finder, the eleven benefits of friendliness, the twelve aspects of the wheel of the Teaching, the thirteen virtues of ascetic practices, the fourteen Buddha-knowledges, the fifteen mental states that ripen liberation, the sixteen kinds of mindfulness of breathing, the sixteen mental states leading to the future, the eighteen Buddha-qualities, the nineteen reviewing knowledges, the forty-four cases of knowledge, the fifty knowledges of rise and fall, the more than fifty wholesome mental states, the seventy-seven cases of knowledge, the great diamond knowledge that traverses twenty-four hundred thousand million attainments, the knowledges of infinite methods, comprehensive conditional relations, investigation, reviewing, and teaching, and likewise the knowledges of discerning the dispositions and so on of infinite beings in infinite world systems - such and so on, infinite, of immeasurable divisions, not shared with any other, unsurpassed, portions of virtues, portions of qualities, exist and are found. Therefore, where it should be said "the portions of virtues as described exist for him, thus bhāgavā." Having shortened the long vowel, "Blessed One" is said. Thus, for now, "bhāgavā" is the Blessed One.

"Since all the portions of virtues beginning with morality, entirely,
Are found in the Fortunate One, therefore he is called the Blessed One."

How is "bhāgavā" the Blessed One? Those qualities to be fulfilled by great Bodhisattas who, having undertaken zeal for the welfare of the entire world, combined the eight qualities beginning with human existence and made the great resolution for perfect enlightenment - the perfection of giving, the perfections of morality, renunciation, wisdom, energy, patience, truth, determination, friendliness, and equanimity - thus ten perfections, ten secondary perfections, ten ultimate perfections - thus thirty perfections, the four ways of supporting others beginning with giving, the four determinations, the relinquishment of self, the relinquishment of eyes, wealth, kingdom, sons, and wife - thus the five great relinquishments, the preliminary exertion, the preliminary conduct, the proclamation of the Teaching, the conduct for the world's welfare, the conduct for the welfare of relatives, the conduct for the welfare of enlightenment - such and so on, or in brief, the accumulations of merit and the accumulations of knowledge, the qualities that make a Buddha - those, from the great resolution onwards, for four incalculable aeons plus a hundred thousand cosmic cycles, in such a way that they are not conducive to decline, nor conducive to

defilement, nor conducive to mere duration; but rather are ever progressively conducive to distinction alone; thus carefully, continuously, and without remainder, they have been maintained and accumulated - this exists for him - thus "bhatavā" is the Blessed One; by the method of language analysis, having changed the letter "ta" to "ga." Or alternatively, "bhatavā" means he maintained, accumulated, and fulfilled those very aforesaid qualities that make a Buddha in the manner stated. In this way too, "bhatavā" is the Blessed One.

"Since for the highest enlightenment, all the requisites beginning with the perfection of giving,

The Protector maintained, therefore too he is understood as the Blessed One."

How is "bhāge vanī" the Blessed One? Those portions of attainments for daily resort numbering twenty-four hundred thousand million, he without remainder, for the welfare of the world and for his own pleasant abiding in the present life, constantly desired, associated with, practised, and made abundant - thus "bhāge vanī" is the Blessed One. Or alternatively, among the phenomena to be directly known, among the wholesome and so on, among the aggregates and so on, those which, by way of what is to be fully understood and so on, are in brief fourfold portions of full realisation, but in detail, "the eye is to be fully understood, etc. ageing and death is to be fully understood" - by such and so on, many portions to be fully understood; "the origin of the eye is to be abandoned, etc. the origin of ageing and death is to be abandoned" - by such and so on, portions to be abandoned; "the cessation of the eye is to be realised, etc. the cessation of ageing and death is to be realised" - by such and so on, portions to be realised; "the practice leading to the cessation of the eye is to be developed, etc. the four establishments of mindfulness are to be developed" - by such and so on, phenomena that are portions to be developed of many divisions - all those he desired, associated with, and as is appropriate, by way of resort, development, and practice, he practised. In this way too, "bhāge vanī" is the Blessed One. Or alternatively, those aggregates of qualities beginning with morality, those portions of virtues, those portions of qualities shared in common with disciples - "How indeed might I establish them in the continuities of those amenable to training?" - with great compassion he desired and aspired. And that aspiration of his was productive of the intended fruit. In this way too, "bhāge vanī" is the Blessed One.

"Because the Truth-finder desired the portions of what is to be known, of attainments, and of virtues;

He associated with and aspired for the welfare of beings, therefore he is the Blessed One."

How is he the Blessed One in the sense of "he desired the portions"? In brief, firstly, the portions that are shared according to one's means by those who have made merit and are accomplished in practice are "bhagā" - mundane and supramundane achievements. Therein, regarding the mundane firstly, the Truth-finder, before the highest enlightenment, while still a Bodhisatta, desired, associated with, and practised those that had reached the supreme excellence, and having established himself therein, while bringing together without remainder the qualities that make a Buddha, he brought the Buddha's qualities to maturity. But having become a Buddha, he desired, associated with, and practised those supramundane ones too, which are

conductive to blameless happiness and not shared with any other. In detail, however, by way of the achievement of regional kingship, sovereignty, universal monarchy, the achievement of the kingship of gods, and so on, and by way of super-human achievements such as meditative absorptions, deliverances, concentration, meditative attainments, knowledge and vision, path development, fruition, realisation, and so on, he desired, associated with, and practised the many kinds of portions not shared with any other. Thus he desired the portions - so he is the Blessed One.

"Whatever achievements there are in the world, and whatever supramundane ones, many;

All those the Perfectly Enlightened One associated with, therefore too he is understood as the Blessed One."

How is he the Blessed One in the sense of "one who has devoted ones"? He is the Blessed One because there are many devoted ones, those of firm devotion, for him. For the Truth-finder is the highest of all beings because of being endowed with the distinction of qualities of immeasurable and incomparable power beginning with great compassion and omniscient knowledge; because of the unsurpassed accomplishment of practice, which is preceded by the removal of all harm and devoted to the provision of complete welfare and happiness, and by which he has been of absolute benefit to the generation with its gods and humans; because of having a material body adorned with the distinction of qualities not shared with any other, such as the thirty-two marks of a great man, the eighty minor features, and the fathom-wide radiance; because of being endowed with the sound of praise that proceeds by the method beginning with "Thus indeed is he the Blessed One," which is attained through qualities conforming to truth, pervading the three worlds, very extensive and very pure; because of being firmly established in fewness of wishes, contentment, and so on, which have reached the supreme perfection; and because of being endowed with the unsurpassed distinction of qualities such as the ten powers, the four grounds of self-confidence, and so on - one who measures by appearance is pleased by appearance, one who measures by sound is pleased by sound, one who measures by austerity is pleased by austerity, one who measures by the teaching is pleased by the teaching - thus, in the world community of four measures, because of being all-pleasing through bringing confidence in every way, he is the supreme abode of devotion, being the ground for esteem, respect, and reverence of immeasurable beings including gods and humans. And those who are established in his exhortation and are endowed with unwavering confidence, their devotion is unshakeable by anyone - by an ascetic or a brahmin or a god or Māra or Brahmā. For indeed they do not abandon their confidence therein even at the sacrifice of their own life, or his command, because of the state of firm devotion. Therefore he said -

"Whoever indeed is grateful and thankful, wise;
A good friend and of firm devotion."

"Just as, monks, the great ocean is stable in nature and does not overflow its boundaries; just so indeed, monks, whatever training rule has been laid down by me for disciples, my disciples do not transgress it even for the sake of their life."

Thus he is the Blessed One in the sense of "one who has devoted ones" - by the

method of language analysis, having elided one letter "ta" and having changed the other to "ga."

"Because of the one endowed with the excellence of virtues, who seeks the welfare of the world;

Many are devoted to the Teacher, therefore he is called 'Blessed One.'"

How is he the Blessed One in the sense of "he vomits the portions"? Because the Truth-finder, even while still a Bodhisatta, while fulfilling the perfections in former births, vomited, cast up, glory, sovereignty, and fame reckoned as fortune, discarding them without concern like a lump of spittle. For indeed, during the time of Prince Somanassa, during the time of Prince Hatthipāla, during the time of the wise man Ayoghara, during the time of the wise man Mūgapakkha, during the time of Cūlasutasoma, and so on - in such cases, by way of fulfilling the perfection of renunciation, there is no measure of the instances of relinquishing individual existences along with the sovereignty of kingship resembling the kingship of gods. Even in his final existence, not regarding even as grass the glory of a universal monarch that had come into his hands, the sovereignty over the four continents resembling the lordship of the heavenly world, and the fame resplendent with the seven treasures dependent on the achievement of a universal monarch, without concern, having abandoned them and having gone forth, he fully awakened to perfect enlightenment. Therefore, he vomits these portions beginning with glory - thus he is the Blessed One. Or alternatively, "bhā" are the constellations; those that go together with them, that proceed in accordance with them, are "bhagā" - the splendour dependent on the special features of the vessel-world such as Sineru, Yugandhara, Uttarakuru, Himavanta, and so on, because of lasting for the duration of a cosmic cycle. Those too the Blessed One vomited, abandoned, by the abandoning of desire and lust bound to the transcending of the abodes of beings dwelling therein. Thus too, he vomits the portions - so he is the Blessed One.

"Because he abandoned the glory of a universal monarch, fame, supremacy, and happiness,

And the worldly mind, the Fortunate One is therefore the Blessed One."

How is he the Blessed One in the sense of "he vomits the portions"? Portions means shares. They are manifold by way of aggregates, sense bases, elements, and so on, and therein also by way of matter, feeling, and so on, and by way of the past and so on. And the Blessed One, having completely cut off all obsession, all mental bonds, all mental knots, all mental fetters, while attaining the deathless element, vomited, cast up, without concern discarded them, and did not return. For thus he, in every case, earth, water, fire, air, eye, ear, nose, tongue, body, mind, visible forms, sounds, odours, flavours, tangible objects, mental phenomena, eye-consciousness, etc. Mind-consciousness, eye-contact, etc. Mind-contact, feeling born of eye-contact, etc. Feeling born of mind-contact, perception born of eye-contact, etc. Perception born of mind-contact; Volition born of eye-contact, etc. Volition born of mind-contact; Craving for visible form, etc. Craving for mental objects; Applied thought regarding material form, etc. Applied thought regarding mental phenomena; Sustained thought regarding material form, etc. Sustained thought regarding mental phenomena - by

such a word-by-word classification of phenomena, he vomited, cast up all the portions of phenomena without remainder, and discarded them by relinquishment without concern. For this was said:

"That, Ānanda, which has been given up, rejected, released, abandoned, relinquished - that the Truth-finder will return to again, this possibility does not exist."

Thus too he is the Blessed One in the sense of "he vomits the portions." Or alternatively, "he vomits the portions" means all wholesome and unwholesome, blameworthy and blameless, inferior and superior mental states that have dark and bright counterparts - he vomited, cast up, without concern relinquished and abandoned them through the noble path knowledge, and expounded the Teaching to others for the attainment of that same state. And this too was said -

"Even teachings are to be abandoned by you, monks, how much more non-teachings. I will teach you, monks, the Teaching like a raft, for the purpose of crossing over, not for the purpose of grasping" and so on.

Thus too he is the Blessed One in the sense of "he vomits the portions."

"Since the classifications of phenomena such as aggregates, sense bases, elements, and so on, by the great sage;
Since the dark and bright have been vomited, therefore too he is understood as the Blessed One."

Therefore it was said -

"Bhāgavā, bhataṇḍā, in the portions, and in the fortunes he desired, bhataṇḍā;
He vomits the portions and likewise the parts, he vomits - thus the Blessed One is the Conqueror."

By that Blessed One. "The Worthy One" means because of being far from mental defilements, or because of having destroyed the enemies that are mental defilements without remainder, or because of having destroyed the spokes of the wheel of the round of rebirths, because of being worthy of requisites and so on, and because of the absence of secrecy in evil-doing - for these reasons he is the Worthy One. This is the summary here. The detail, however, should be understood according to the method stated in the Visuddhimagga.

And here, "by the Blessed One" - by this explanation of his being fortunate and so on, because of the state of having accumulated a store of merit during many incalculable periods of cosmic cycles, the achievement of the material body of him who bears the characteristics of a hundred merits, adorned with the thirty-two marks of a great man, eighty minor features, the fathom-wide radiance, the crest-jewel and so on, not shared with any other, is shown. "The Worthy One" - by this explanation of the abandoning of all mental defilements without remainder, because of the illustration of the attainment of omniscient knowledge which has the elimination of mental corruptions as its proximate cause, the incomprehensible and immeasurable achievement of the body of the Teaching consisting of the ten powers, the four grounds of self-confidence, the six kinds of knowledge not shared with others, the eighteen exceptional qualities of a Buddha, and so on, is shown. By both of these, the

state of being esteemed by those comparable in mundane terms, the quality of being worthy of approach by householders and those gone forth, likewise the state of being competent to remove the bodily and mental suffering of those who have approached him, being of service through material gifts and gifts of the Teaching, and the ability to connect beings with mundane and supramundane qualities, is made known.

Likewise, "by the Blessed One" - by this illustration of the conjunction with special dwellings such as the divine abiding and so on, which are the crown of the qualities of conduct, the accomplishment in conduct is shown. "The Worthy One" - by this illustration of the attainment of the knowledge of the elimination of mental corruptions, having reached the summit in all true knowledges, the accomplishment in true knowledge is shown. Or by the former, through the explanation of the undistorted classification of obstructive and liberating phenomena, the conjunction with the latter pair of grounds of self-confidence is established; by the latter, through the explanation of the abandoning of mental defilements without remainder together with their underlying tendencies, the conjunction with the former pair of grounds of self-confidence is made clear.

Likewise, by the former, through the illustration of the Truth-finder's truth of acknowledgment, truth of speech, and truth of knowledge, through the illustration of the relinquishment of the types of sensual pleasure, mundane authority, material gain and honour, and so on, and through the illustration of the relinquishment of all mental defilements and volitional activities without remainder, the fulfilment of the determination of truth and the determination of generosity is made known. By the second, through the illustration of the attainment of the peace of all activities, and through the illustration of perfect enlightenment, the fulfilment of the determination of peace and the determination of wisdom is made known. For thus, for the Blessed One when he was a Bodhisatta, who had made his resolution for supramundane qualities, through the exertion of great compassion, by the practice of all perfections in accordance with his acknowledgment, the determination of truth was fulfilled; by the relinquishment of the opposites of the perfections, the determination of generosity; by the appeasement of the mind through the qualities of the perfections, the determination of peace; by the very perfections themselves, through skilfulness in means for the welfare of others, the determination of wisdom was fulfilled.

Likewise, by acknowledging "I shall give without deceiving the people who ask," and by giving without breaking one's acknowledgment, the determination of truth; by the relinquishment of what is to be given, the determination of generosity; by the appeasement of greed, hate, delusion, and fear regarding the gift, the recipient, the giving, and the exhaustion of what is to be given, the determination of peace; and by giving as is proper, at the proper time, and in the proper manner, and by the superiority of wisdom, the determination of wisdom was fulfilled. By this method, the fulfilment of the four determinations should be understood in the remaining perfections as well. For all perfections are permeated by truth, manifested by generosity, strengthened by peace, and purified by wisdom. Thus, for the Truth-finder who has arisen through the four determinations, the determination of truth: through the arising of the determination of truth, purification of morality; through the arising of the determination of generosity, purification of livelihood; through the arising of the determination of peace, purification of mind; through the arising of the

determination of wisdom, purification of view. Likewise, through the arising of the determination of truth, his morality should be known by living together; through the arising of the determination of generosity, his purity should be known by dealings; through the arising of the determination of peace, his strength should be known in misfortunes; through the arising of the determination of wisdom, his wisdom should be known by discussion.

Likewise, through the arising of the determination of truth, being uncorrupted he accepts; through the arising of the determination of generosity, being non-greedy he indulges; through the arising of the determination of peace, being fearless he avoids; through the arising of the determination of wisdom, being undeluded he dispels. Likewise, through the arising of the determination of truth, his attainment of the happiness of renunciation; through the arising of the determination of generosity, the attainment of the happiness of solitude; through the arising of the determination of peace, the attainment of the happiness of peace; through the arising of the determination of wisdom, the attainment of the happiness of enlightenment is shown. Or through the arising of the determination of truth, the attainment of the happiness of joy born of seclusion; through the arising of the determination of generosity, the attainment of the happiness of joy born of concentration; through the arising of the determination of peace, the attainment of bodily happiness born of the absence of joy; through the arising of the determination of wisdom, the attainment of the happiness of equanimity born of the purity of mindfulness. Likewise, through the arising of the determination of truth, the conjunction with conditional happiness characterised by the achievement of a retinue is illustrated, because of not deceiving; through the arising of the determination of generosity, the conjunction with intrinsic happiness characterised by contentment, because of the state of non-greed; through the arising of the determination of peace, the conjunction with causal happiness characterised by the state of having done merit, because of the state of not being overcome by mental defilements; through the arising of the determination of wisdom, the conjunction with the happiness of the alleviation of suffering characterised by the achievement of liberation is illustrated, because of the attainment of Nibbāna through the achievement of knowledge.

Likewise, through the arising of the determination of truth, the accomplishment of understanding and penetration of the noble aggregate of morality; through the arising of the determination of generosity, of the noble aggregate of concentration; through the arising of the determination of wisdom, of the noble aggregate of wisdom; through the arising of the determination of peace, the accomplishment of understanding and penetration of the noble aggregate of liberation is shown. And through the fulfilment of the determination of truth, the accomplishment of austere asceticism; through the fulfilment of the determination of generosity, the accomplishment of complete relinquishment; through the fulfilment of the determination of peace, the accomplishment of sense-faculty restraint; through the fulfilment of the determination of wisdom, the accomplishment of higher intelligence; and by that, the accomplishment of Nibbāna. Likewise, through the fulfilment of the determination of truth, the attainment of the full realisation of the four noble truths; through the fulfilment of the determination of generosity, the attainment of the four

noble lineages; through the fulfilment of the determination of peace, the attainment of the four noble abidings; through the fulfilment of the determination of wisdom, the attainment of the four noble conventional expressions is shown.

Another method - "By the Blessed One" - by this, through the explanation of the aspiration for mundane and supramundane success of beings, the great compassion of the Truth-finder is made known. "The Worthy One" - by this, through the explanation of the achievement of abandoning, the wisdom of abandoning is made known. Therein, through wisdom, his attainment of sovereignty over the Teaching; through compassion, the sharing of the Teaching. Through wisdom, disenchantment with the suffering of the round of rebirths; through compassion, the endurance of the suffering of the round of rebirths. Through wisdom, the full understanding of others' suffering; through compassion, the undertaking of remedying others' suffering. Through wisdom, the state of facing towards final Nibbāna; through compassion, the attainment thereof. Through wisdom, crossing over by oneself; through compassion, the enabling of others to cross over. Through wisdom, the accomplishment of the state of Buddhahood; through compassion, the accomplishment of the function of a Buddha. Or through compassion, the state of facing towards the round of rebirths on the plane of a Bodhisatta; through wisdom, dissatisfaction therein. Likewise, through compassion, the non-harming of others; through wisdom, the state of not being feared by others oneself. Through compassion, protecting others one protects oneself; through wisdom, protecting oneself one protects others. Likewise, through compassion, not mortifying others; through wisdom, not mortifying oneself. By that, the state of being the fourth person among those practising for personal welfare and so on is accomplished.

Likewise, through compassion there is the state of being protector of the world, through wisdom the state of being protector of oneself; through compassion there is his state of inclination, through wisdom his state of loftiness. Likewise, through compassion assistance is generated towards all beings, yet because of being accompanied by wisdom it is not that he is not dispassionate in mind everywhere; through wisdom he is dispassionate in mind towards all phenomena, yet because of being accompanied by compassion it is not that he is not engaged in assisting all beings. For just as the Truth-finder's compassion is free from affection and sorrow, so too his wisdom is released from I-making and mine-making - thus they should be seen as mutually purified and supremely pure. Therein, the powers are the field of wisdom, the grounds of self-confidence are the field of compassion. Among these, through conjunction with the powers he is not overcome by others, through conjunction with the grounds of self-confidence he overcomes others. Through the powers the accomplishment of the Teacher's excellence is achieved, through the grounds of self-confidence the accomplishment of the Dispensation's excellence is achieved. Likewise, through the powers the accomplishment of the jewel of the Buddha is achieved, through the grounds of self-confidence the accomplishment of the jewel of the Teaching is achieved - this here is merely a brief indication of the construal of meaning of the pair of terms "by the Blessed One, the Worthy One."

But why here, having said "this was said by the Blessed One," was "said" stated again? For the purpose of showing definiteness by rejecting oral tradition. For just as what is said by someone having heard from another, even though said by one who

knows, is not said by him alone, since it was also said by another. And that is not merely said by him, but rather also heard; it is not so here. For the purpose of showing this distinction - that by the Blessed One, without having heard from another, what was personally realised through self-born knowledge was spoken - "said" was stated twice. This is what is meant - "This was said by the Blessed One" - and that indeed was said by the Blessed One himself, not by another, and it was indeed said, not heard. For an additional word illuminates a different meaning, therefore there is no fault of repetition. This same method applies in the subsequent ones as well.

Likewise, for the purpose of showing the absence of prior composition, "said" was stated twice. For the Blessed One, by virtue of being a Perfectly Enlightened One, expounds the Teaching suited to the disposition of whatever assembly has arrived, through spontaneous discernment; there is no task of prior composition for him, as there is for giving and so on. Thereby this shows - "This was said by the Blessed One, and that indeed was not beaten out by reasoning through prior composition, nor followed by inquiry, but rather it was spoken with reason, suited to the disposition of those to be guided."

Or for the purpose of showing the nature of speech that cannot be rolled back, "said" was stated twice. For whatever was said by the Blessed One, that is indeed said, and it is not possible for anyone to reject it, because of the excellence of the letter and the excellence of the meaning. For this was said -

"This unsurpassed wheel of the Teaching has been set in motion by the Blessed One at Bārāṇasī in the Deer Park at Isipatana, not to be rolled back by any ascetic or brahmin" and so on.

Furthermore it was said -

"Here, monks, should an ascetic or a brahmin come saying 'This is not the noble truth of suffering which was laid down by the ascetic Gotama; having set aside this noble truth of suffering, I shall lay down another noble truth of suffering' - this possibility does not exist" and so on.

Therefore, for the purpose of showing the nature of speech that cannot be rolled back too, "said" was stated twice.

Or for the purpose of showing the nature of producing benefit for the listeners, "said" was stated twice. For whatever is said by one who does not know the disposition and so on of others, who is not omniscient, in an unsuitable place or at an unsuitable time, that, even though being true, because of the inability to produce benefit for the listeners, might be called unsaid, let alone what is untrue. But what was said by the Blessed One, because of being a Perfectly Enlightened One, by one who knows properly the disposition and so on of others, the place and time, and the accomplishment of the purpose, is certainly said, because of producing the intended benefit for the listeners; there is no way in which it could be unsaid. Therefore, for the purpose of showing the nature of producing benefit for the listeners too, "said" was stated twice. Furthermore, just as that is not called heard which is not understood in meaning and which is not practised towards the truth, so too that is not called said

which is not properly received. But the Blessed One's word, all four assemblies, having properly received it, proceed towards the truth. Therefore, for the purpose of showing the state of being properly received too, "said" was stated twice.

Or, "said" was stated twice for the purpose of showing that the utterance is not contrary to the noble ones. For just as the Blessed One speaks without deceiving regarding phenomena classified as wholesome-unwholesome, blameworthy-blameless, occurrences and cessations, and conventional and ultimate realities, so too the noble ones beginning with the General of the Teaching, both while the Blessed One was still living and after his attainment of final Nibbāna, having followed his very teaching, speak likewise; there is no divergence of views therein. Therefore, "said by the Worthy One" means thereafter also by the Worthy One, by the noble Community too - thus it was stated in this way also for the purpose of showing that the utterance is not contrary to the noble ones.

Or, "said" was stated twice for the purpose of showing that the method was stated by the former Perfectly Enlightened Ones. For although there are distinctions in birth, clan, life-span, measure, and so on, just as with the qualities of the ten powers and so on, there is no distinction among the Buddhas in the proclamation of the Teaching; they speak to one another and by themselves what is not contrary from before to after. Therefore, "for this was said" means just as it was said by the Buddhas and by himself formerly, even now it was said in the same way by our Blessed One, the Worthy One - thus, for the purpose of showing that the method was stated by the former Buddhas and by himself in other discourses too, "said" was stated twice. Thereby the non-contradiction in the teaching of the Buddhas everywhere is made clear.

Or, that which is this second term "said" should be seen as a statement of the fact of having been spoken by the Worthy One. This is what is meant - This was indeed said by the Blessed One, said also by the Worthy One - the utterance now being spoken beginning with "One thing, monks." Or, that which is this second term "said" should be seen not in the sense of utterance, but rather in the sense of sowing. Thereby this shows - "This was indeed said by the Blessed One, and that was not merely said, not merely spoken; but rather the wholesome root was sown for those amenable to instruction" - this is the meaning. Or, that which is this second term "said" is in the sense of conduct. For this is its meaning - this was indeed said by the Blessed One, the Worthy One, and that was not merely said, but moreover what was said was practised in accordance with its purpose. Thereby it shows that "as the Blessed One speaks, so he acts." Or, it was said by the Blessed One; the spoken utterance was by the Worthy One who is fit to speak - this is the meaning.

Or, "said" was spoken with reference to the indication of the teaching in brief, and again "said" is an illustration of the teaching in detail. For the Blessed One expounds the Teaching both in brief and in detail. Or, for the purpose of showing the absence of badly spoken utterance on the part of the Blessed One, having said "this was indeed said by the Blessed One," again "said" was stated. For since the Blessed One's verbal action is always accompanied by knowledge, and since he has abandoned all faults together with their latent tendencies, and his mode of expression is unerring, there is never anything that can be called badly spoken. Just as some people in the world, through lapse of mindfulness, or in jest, or in fun, having said something, then having

regained awareness, make what was previously said unsaid, or amend it - the Blessed One is not like that. The Blessed One, however, is concentrated at all times. Having the nature of non-forgetfulness and non-confusion, through the analytical knowledge of discernment supported by omniscient knowledge, with the meaning brought before him, with special instrumental qualities arisen from the accumulation of merit gathered over an immeasurable time, not shared in common with others, clear and pure, becoming an elixir for the ear sense base, as if raining a shower of the Deathless upon those who listen, making known the four truths which are the essence of what should be heard, the unsurpassed in hearing, with a voice as sweet as the call of the Indian cuckoo, in his own natural language, he speaks utterances conforming to the disposition of those amenable to instruction - there is not even a hair-tip's worth of error therein; how then could there be any occasion for badly spoken words? Therefore, for the purpose of showing that "what was said by the Blessed One is indeed said, and is never unsaid or badly said" - having said "this was indeed said by the Blessed One," again - "said by the Worthy One" was stated - thus there is no fault of repetition herein. Thus here the purposefulness of the repeated word should be understood.

"Thus have I heard" - here "thus" (iti): this word "iti" has many varieties of meaning including cause, completion, beginning, reversal of term-meaning, mode, illustration, emphasis, and so on. Thus he - It is seen in the sense of cause in such passages as "Because it is transformed, monks, therefore it is called 'matter.'" "Therefore, monks, be my heirs in the Teaching, not heirs in material gains. There is compassion in me for you - 'How might my disciples become heirs in the Teaching, not heirs in material gains'" and so on, in the sense of completion. In such passages as "he abstains from watching such shows as this or that" and so on, in the sense of beginning. In such passages as "'Māgaṇḍiya' is that brahmin's term, designation, description, conventional expression, name, naming, appellation, language, phrasing, speech" and so on, in the sense of reversal of term-meaning. In such passages as "Thus indeed, monks, the fool is one with fear, the wise person is one without fear; the fool is one with misfortune, the wise person is one without misfortune; the fool is one with danger, the wise person is one without danger" and so on, in the sense of mode. In such passages as "'All exists' - this, Kaccāna, is one extreme; 'All does not exist' - this, Kaccāna, is the second extreme" and so on, in the sense of illustration. "'There is ageing and death with this as condition' - thus being asked, Ānanda, 'there is' should be said to this. If one should say 'What is the condition for ageing and death?', 'Birth is the condition for ageing and death' should be said to this" and so on, in the sense of emphasis; the meaning is conclusion. Here it should be seen in the senses of mode, illustration, and emphasis.

Therein, by the word "iti" in the sense of mode, he explains this meaning -The word of that Blessed One, which is subtle in various methods, arising from manifold dispositions, accomplished in meaning and phrasing, of various wonders, profound in the Teaching, meaning, instruction, and penetration, reaching the path of hearing in accordance with each and every being's own language - who is able to comprehend it in every way? But having generated the desire to hear with all one's strength, "thus have I heard" means "by me too it was heard in one manner."

And here, the various methods are those reckoned as unity, diversity, non-activity, and natural law, and those reckoned as delight, turning back, fullness, lion's play, looking in the directions, and goad - which are of many kinds by way of the division into domains and so on - these are the various methods. Or the methods are the courses of the texts, and they are of many kinds by way of description and supplementary description and so on, by way of partaking of defilement and so on, mundane and so on, both of those and mixed and so on, by way of wholesome and so on, by way of aggregates and so on, by way of classification and so on, by way of temporarily liberated and so on, by way of setting aside and so on, by way of wholesome roots and so on, and by way of triads and conditional relations and so on - thus they are various methods. Subtle by those means smooth and fine - thus "subtle in various methods."

Disposition itself is intention; and that is of many kinds by way of the division into eternalist and so on, and by way of the division into those with little dust in their eyes and so on. Or the many intentions such as one's own intention and so on are the manifold intentions. That is the origination, the cause of arising of this - thus "arising from manifold dispositions."

Because of being endowed with six terms of meaning by way of elucidation, illumination, revelation, analysis, making plain, and description through the accomplishment of meaning beginning with wholesome and so on, and the accomplishment of phrasing that expresses those, and with six terms of phrasing by way of syllable, term, phrasing, manner, language, and exposition - thus "accomplished in meaning and phrasing."

By the division into supernormal power, mind-reading, and instruction, and by the division of each of those into domains and so on, the various or manifold wonder of this - thus "of various wonders." Therein, if the meaning of "wonder" is the removal of opponents, the elimination of mental defilements such as lust and so on, the Blessed One has no opponents such as lust and so on to be removed; and even for worldlings, when the mind is free from impurities, endowed with eight qualities, and with opponents destroyed, the various kinds of supernormal power operate. Therefore by the conventional usage operating therein, it is not possible to say "wonder" here. But since the mental defilements existing in those amenable to training are the opponents of the greatly compassionate Blessed One, therefore the wonder is because of the removal of those. Or else, the sectarians are the opponents of the Blessed One and of the Dispensation, and the wonder is because of the removal of those. For they are removed and eliminated by supernormal power, mind-reading, and instruction, by way of removing their views and because of their inability to proclaim their views. Or "paṭi" means "afterwards." Therefore, wonder means that which is to be carried out, to be set going afterwards by one who has done his task, when the mind is concentrated and free from impurities. Or the wonder is the subsequent removal after one's own impurities have been removed by the fourth meditative absorption and the paths. Supernormal power, mind-reading, and instruction are to be set going again for the welfare of beings by one who has done his task and is free from impurities; and when one's own impurities have been removed, the removals of the impurities in the continuity of others take place - thus they become wonders. A wonder itself is a "pāṭihāriya," or each one occurring in the

collection of supernormal power, mind-reading, and instruction, which is a wonder, is called a "pāṭihāriya." Or the wonder is the fourth meditative absorption and the path, because of the removal of opponents; born therein, or being a sign of that, or having come from that - thus "pāṭihāriya."

But since the teachings of the text and meaning - reckoned as the full realisation of their conventional expressions, or reckoned as the penetration of cause, cause and effect, both of these, and concept - the teachings, meanings, expositions, and penetrations are profound, and like the great ocean for hares and the like who have not accumulated the requisites, difficult to plunge into and impossible to find a footing in. Therefore, being endowed with those four kinds of profundity, it is profound in the Teaching, meaning, exposition, and penetration.

The single sound of the Blessed One's proclamation of the Teaching, occurring in one moment, becomes accessible for comprehension simultaneously - neither before nor after - by beings of various languages, each through their own language, and serves for the achievement of meaning. For the power of the Buddhas is incomprehensible - it should be understood that it reaches the path of hearing in accordance with each and every being's own language.

In the sense of illustration - Freeing himself thus: "I am not self-originated, this was not realised by me" - "Thus have I heard, by me too it was thus heard" - he illustrates the entire discourse that is now to be spoken.

In the sense of emphasis - Showing his own power of retention in accordance with the state of being praised thus by the Blessed One: "This is the foremost, monks, of my disciples who are monks who are very learned, namely Ānanda; of those with perfect behaviour, of those who are mindful, of those who are resolute, of attendants, namely Ānanda," and thus by the General of the Teaching: "The Venerable Ānanda is skilled in meaning, skilled in the Teaching, skilled in phrasing, skilled in language, and skilled in what precedes and what follows," he generates in beings the desire to hear - "Thus have I heard, and that indeed, whether in meaning or in phrasing, is neither deficient nor excessive; it should be seen just so and not otherwise." "Otherwise" means otherwise from the manner in which it was heard in the presence of the Blessed One, but not from the manner in which it was taught by the Blessed One. For the teaching of the Blessed One is of incomprehensible power; it indeed cannot be fully comprehended in every aspect - this is the meaning that has been stated. For the power of retention is precisely the non-contradiction of the manner in which it was heard. There is no need here to resolve a difference of meaning, since both meanings have the same domain. For otherwise, the elder would incur the consequence of being either fully capable or incapable of receiving the Blessed One's teaching in every way.

The word "me" appears in three meanings. For thus indeed - In "gāthābhigītaṃ me abhojaneyya" and so on, the meaning is "by me." In "It would be good, venerable sir, if the Blessed One would expound to me the Teaching in brief" and so on, the meaning is "to me." In "Dhammadāyādā me, bhikkhave, bhavathā" and so on, the meaning is "my." Here, however, both twofold meanings - "heard by me" and "my hearing" - are fitting.

And here, when it should be said that what is not other is self, since the threefold

word "me" occurs in one's own continuity - reckoned as one's own internal - although it appears in just one meaning, yet this difference of meaning, reckoned as the distinction of instrumental, dative, and so on, indeed exists. Therefore he said - "The word 'me' appears in three meanings."

"Heard" - this word "suta," both with prefix and without prefix, has a variety of many meanings such as going, renowned, soiled, accumulated, pursuit, cognisable by ear, cognised by following the ear-door, and so on. Although indeed a prefix qualifies the action, yet since it is of an illuminating nature, even in its presence the word "suta" itself conveys each respective meaning. Therefore, in extracting the meaning of the word "suta" without prefix, the word with prefix is also cited as an example.

Therein, in "senāya pasuto" and so on, the meaning is "going." In "Sutadhammassa passato" and so on, the meaning is "of one whose teaching is renowned." In "Avassutā avassutassā" and so on, the meaning is "soiled, of one who is soiled." In "Tumhehi puññaṃ pasutaṃ anappaka" and so on, the meaning is "accumulated." In "Ye jhānappasutā dhīrā" and so on, the meaning is "engaged in meditative absorption." In "Diṭṭhaṃ sutaṃ muta" and so on, the meaning is "cognisable by ear." In "Sutadharo sutasannicayo" and so on, the meaning is "one who retains what is cognised by following the ear-door." Here, however, its meaning is "considered by following the ear-door" or "consideration by following the ear-door." For when the word "me" has the meaning "by me," the meaning is "thus heard by me - considered by following the ear-door." When the meaning is "my," the meaning is "thus my hearing - consideration by following the ear-door."

Thus, among these three terms, since the word "thus" (iti) employed in proximity to the word "heard" (suta) must be an illuminator of the act of hearing, therefore "thus" (iti) is an indication of the function of consciousness beginning with ear-consciousness. "Me" is an indication of the person endowed with the aforementioned consciousness. All sentences are indeed accompanied by the meaning of the particle "eva," because of their having emphasis as their result. By that, "heard" (suta) is an indication of a grasp that is neither deficient nor distorted, by rejecting the state of not having heard. For just as what was heard deserves to be called "heard indeed," so that which was rightly heard is a grasp that is neither deficient nor distorted. Or alternatively, on the view that a word conveys meaning by excluding other meanings, since the meaning of "heard" (suta) is that it is not "unheard," therefore "heard" is an indication of a grasp that is neither deficient nor distorted, by rejecting the state of not having heard. This is what is meant - "Thus have I heard; not seen, not realised through self-born knowledge, nor obtained in any other way, but rather it was just heard, and that indeed rightly." Or, when the word "thus" (iti) is in the sense of emphasis, this is the interpretation of meaning: since the delimiting meaning arises for the word "heard" which is dependent on it, the rejecting of the state of not having heard and the quality of being an indication of a grasp that is neither deficient nor distorted should be understood. Thus it should be seen that the interpretation of the meaning of the three terms has been made by way of the cause of hearing and the distinction of hearing.

Likewise, "thus" (iti) - taking the word "thus" as having the meaning of manner, it is the elucidation of the state of occurrence in various ways with respect to the object, due to the grasp of various meanings and phrasings by the cognitive process of

consciousness proceeding by following the ear-door. "Me" is the elucidation of oneself. "Heard" is the elucidation of the teaching, because the aforesaid cognitive process of consciousness has the scriptural teaching as its object. For here this is the summary - "By the cognitive process of consciousness proceeding in various ways with respect to the object, which served as the cause, nothing else was done by me, but this was done - this teaching was heard."

Likewise, "thus" (iti) is the elucidation of what is to be demonstrated, taking the word "thus" as having the meaning of illustration, because of the presence or absence of the nature of what is to be illustrated being pointed out. Therefore it should be understood that by the word "thus" (iti) the entire thing heard is referred back to. "Me" is the elucidation of the person. "Heard" is the elucidation of the person's function. For the act of hearing obtained through the word "heard" is connected with the continuity of hearing-consciousness, and therein there is the conventional expression of a person. For the act of hearing is not obtained in a continuity of phenomena devoid of the conventional expression of a person. The meaning of this in brief is as follows - "Whatever discourse I shall expound, that was thus heard by me."

Likewise, "thus" (iti) - taking the word "thus" as having the meaning of manner, it is the description of the various modes of that continuity of consciousness whose functioning with various objects involves the grasp of various meanings and phrasings. For "thus" (iti) is this concept of mode, because phenomena have the nature of being designated with reference to their respective modes of occurrence. "Me" is the description of the agent. "Heard" is the description of the object. For the teaching that is to be heard becomes the basis of occurrence for the person who is the agent of the act of hearing by way of the act of hearing. By this much, the ascertainment of the agent's grasp of the object through the continuity of consciousness functioning in various ways, possessed of that, has been shown.

Or alternatively, "thus" is the description of the person's function. For by the word "thus," whose nature is the elucidation of the illustration or ascertainment of the mode in which the heard teachings were grasped, what is called the person's function is described, because the retention of that mode and so on is an activity of phenomena that takes up the conventional expression of a person. "Heard" is the description of the consciousness's function. For even for those who assert a person, the act of hearing is not independent of consciousness. "Me" is the description of the person engaged in both functions. For the occurrence of the word "me" has absolutely only a particular being as its domain, and the function of consciousness should be included right there. Here, however, this is the summary - "Heard by me, a person endowed with consciousness having the function of hearing, through the conventional expression of the function of hearing obtained by means of consciousness."

Likewise, "thus" and "me" are concepts of the non-existent in terms of highest truth and ultimate reality. For since every meaning accessible through words must be approached only through the medium of concepts, and all concepts are included within the six concepts beginning with the existent, therefore that which, like illusions and mirages and so on, is a non-factual meaning, nor is it even the highest meaning to be grasped through oral tradition and so on. That ultimate reality, such as matter, sound and so on, and being afflicted, experiencing and so on, exists in terms of

highest truth and ultimate reality. But whatever, being expressed as "thus" and "me," is not of ultimate reality in its intrinsic nature, such as manner and so on, not being found in terms of highest truth and ultimate reality, is called a concept of the non-existent - for what is there here in the ultimate sense that could receive the description "thus" or "me"? "Heard" is a concept of the existent. For whatever is apprehended by the ear, that exists in the ultimate sense.

Likewise, "thus" - with reference to the teachings that have come within the range of the ear, by way of reviewing their reflected-upon modes and so on. "Me" - because it is to be spoken with reference to the aggregates included within one's own continuity, distinguished by the distinction of instrument and so on, it is a concept by derivation. "Heard," because it is to be spoken by placing alongside the seen and so on, is a concept by comparison. Even though the conventional expression "heard" occurs in the sound sense base which is devoid of the intrinsic nature of the seen and so on, just as "second," "third" and so on depend on the first and so on, because it is cognisable as "what is not dependent on the seen, sensed, and cognised, that is heard," it is to be spoken by placing alongside the seen and so on. For "it is not unheard" - thus "heard" is this meaning that has been elucidated.

And here, by the word "thus" he explains non-confusion. For the distinctive modes of the meaning, penetrated, are referred back to here by the Venerable Ānanda as "thus," and thereby his non-confusion is explained. For one who is confused is not capable of penetrating in various ways, and the meanings of the discourses, which are of various kinds by way of the abandoning of greed and so on, and are difficult to penetrate, are being described. By the word "heard" he explains non-decay, because the manner of what was heard is shown as it really is; for one whose learning has been forgotten does not acknowledge after an interval of time "it was heard by me." Thus, through his non-confusion, or through the absence of confusion, there is the accomplishment of wisdom beyond that arisen at the time of hearing, and likewise through non-decay there is the accomplishment of mindfulness. Therein, through mindfulness preceded by wisdom there is the ability to retain the phrasing. For the manner to be penetrated of the phrasings is not exceedingly deep, and since merely retaining as it was heard is what is to be done there, the function of mindfulness is predominant, and wisdom there becomes subsidiary, taking wisdom as the forerunner. Through wisdom preceded by mindfulness there is the ability to penetrate the meaning. For the manner to be penetrated of the meaning is deep, so the function of wisdom is predominant, and mindfulness there becomes subsidiary, taking mindfulness as the forerunner. Through the application of both those abilities, because of being able to safeguard the treasury of the Teaching endowed with meaning and phrasing, there is the accomplishment of being the treasurer of the Teaching.

Another method - By the word "thus" he explains wise attention. Because those meanings of manner, illustration, and emphasis that are being stated, which will be mentioned further on, and which illuminate penetration in various ways, have as their domain the undistorted Good Teaching. For one attending unwisely, penetration in various ways does not come to be. By the word "heard" he explains non-distraction; the hearing of the discourse that has reached the stage of being expounded, which is about to be spoken, by way of the question about the source, does not come to be

without concentration, because for one with a distracted mind there is no hearing. For thus a person with a distracted mind, even when being spoken to with every excellence, says "It was not heard by me, speak again." And here, by wise attention he establishes the right directing of oneself and having made merit in the past, because of the absence of that for one who has not rightly directed himself or who has not made merit in the past. By non-distraction he establishes the hearing of the Good Teaching and the decisive support of good persons, because of the absence of that for one who has not heard and for one devoid of the decisive support of good persons. For one with a distracted mind is not able to hear the Good Teaching, and for one not attending upon good persons there is no hearing.

Another method - It was said: "The description of the various modes is for that continuity of consciousness whose functioning in various modes involves the grasp of various meanings and phrasings." And since such an auspicious mode, which through the discernment of the divisions of meaning and phrasing of the Blessed One's word, by plunging into the achievement of the entire Dispensation, becomes the complete fulfilment of the welfare of others without remainder, does not occur for one who has not rightly directed himself or who has not made merit in the past, therefore by "thus," through this auspicious mode, he explains his own achievement of the latter pair of wheels, and by "heard," through the practice of hearing, the achievement of the former pair of wheels. For there is no hearing for one dwelling in an unsuitable place or for one devoid of the decisive support of good persons. Thus, through the accomplishment of the latter pair of wheels, the purity of disposition is accomplished; one whose mind is rightly directed and who has made merit in the past has a purified disposition, because of the remoteness of the defilements that are the causes of its impurity. For thus it has been said - "A rightly directed mind can do better for him than that" and "You have made merit, Ānanda; devote yourself to striving, soon you will be without mental corruptions." Through the accomplishment of the former pair of wheels, the purity of practice. For through dwelling in a suitable place and through the decisive support of good persons, by following the example of the good, one's practice becomes purified. And through that purity of disposition, the accomplishment of proficiency in realisation, because of having already purified the defilements of craving and wrong view; through the purity of practice, the accomplishment of proficiency in scripture. For one whose bodily and verbal practice is well purified, because of the absence of remorse, has an undistracted mind and is confident in the scriptures. Thus, the word of one whose practice and disposition are pure, who is accomplished in scripture and realisation, like the break of dawn before the rising of the sun, and like wise attention before a wholesome quality, deserves to be the forerunner of the Blessed One's word - and so, placing the introduction in its proper place, he spoke beginning with "Thus have I heard."

Another method - By "thus," through this word which, in the method stated above, is indicative of penetration in various ways, he makes clear the existence of his own achievement of the analytical knowledge of meaning and discernment. By "heard," through this word which, due to the proximity of the word "thus" or with reference to what is about to be stated, is indicative of penetration of the varieties of what is to be heard, he makes clear the existence of his achievement of the analytical knowledge of Teaching and language. And speaking this word "thus," which in the manner already stated is indicative of wise attention, he makes clear: "These teachings have

been contemplated by me in mind, thoroughly penetrated by view." For the Scriptures, contemplated in mind by the method "here morality is spoken of, here concentration, here wisdom, this many are the connections herein" and so on, penetrated by view which is accompanied by reflection in the manner of oral tradition, which has become acquiescence in pondering the Teaching, or which is reckoned as full understanding by the known - having well defined the material and immaterial phenomena stated here and there by the method "thus is matter, this much is matter" and so on - become conducive to the welfare and happiness of oneself and others. Speaking this word "heard," which is indicative of the practice of hearing, he makes clear: "Many teachings have been heard by me, retained, practised in speech." For the hearing, retention, and familiarity with the Scriptures are dependent on giving ear. By both of these too, through the well-proclaimed nature of the Teaching, making clear the fulfilment of meaning and phrasing, he generates regard for hearing. For one who does not hear with regard the Teaching that is complete in meaning and phrasing becomes an outsider to great welfare. Therefore, having generated regard, the Teaching should be heard attentively.

But by this complete statement "Thus have I heard," the Venerable Ānanda, not attributing to himself the Teaching and discipline proclaimed by the Truth-finder, transcends the plane of the bad person; acknowledging his discipleship, he enters the plane of the good person. Likewise, he turns the mind away from what is not the Good Teaching, and establishes the mind in the Good Teaching. Making clear "This was only heard by me, it is the word of that very Blessed One," he frees himself, cites the Teacher, points to the word of the Conqueror, and establishes the guide of the Teaching.

Furthermore, by saying "Thus have I heard," not acknowledging that it was produced by himself, elucidating the former hearing - "This was received by me face to face from that Blessed One, confident with the four grounds of self-confidence, bearer of the ten powers, standing in the position of a bull, roaring the lion's roar, supreme among all beings, lord of the Teaching, king of the Teaching, sovereign of the Teaching, lamp of the Teaching, refuge of the Teaching, noble wheel-turning monarch of the Good Teaching, the Perfectly Enlightened One. Herein no uncertainty or doubt should be entertained regarding the meaning, the Teaching, the terms, or the phrasing" - he destroys faithlessness in this Teaching and discipline among all gods and humans, and generates the accomplishment of faith. Therefore this is said -

"He destroys faithlessness, and increases faith in the Dispensation;
Thus saying 'Thus have I heard,' the disciple of Gotama."

Here one asks - "Why here was the introduction not spoken in the way it was spoken in other discourses, by citing time and place with 'Thus have I heard. On one occasion the Blessed One' and so on?" Some first say - Because it was not spoken by the Elder. For this introduction was not first spoken by the Venerable Ānanda, but was first spoken by Khujjuttarā - a noble female disciple placed by the Blessed One in the foremost position among female lay followers for being very learned, who had attained the analytical knowledges of a learner - to the five hundred women headed by Sāmāvatī.

Herein this is the progressive discourse - It is said that a hundred thousand cosmic cycles from now, a Perfectly Enlightened One named Padumuttara, having arisen in the world, having set in motion the excellent wheel of the Teaching, dwells in Haṃsavatī. Then one day in Haṃsavatī, a certain daughter of a good family went to the monastery together with female lay followers who were going to hear the Teacher's proclamation of the Teaching. Having seen the Teacher establishing a certain female lay follower in the foremost position among those who are very learned, having performed a service, she aspired to that position of rank. The Teacher too declared concerning her: "In the future she will be the foremost among the very learned female lay follower disciples of a Perfectly Enlightened One named Gotama." For her, having done wholesome deeds for as long as life lasted, having been reborn in the heavenly world, then again among humans - thus while wandering in the round of rebirths among gods and humans, a hundred thousand cosmic cycles passed. Then in this fortunate cosmic cycle, in the time of our Blessed One, she, having passed away from the heavenly world, took conception in the womb of a female slave in the house of the millionaire Ghosaka; they gave her the name Uttarā. Since she was hunchbacked at the time of birth, she became known as Khujjuttarā. She, afterwards, when the millionaire Ghosaka gave Sāmāvatī to King Udena, was given as her attendant, and dwells in the inner palace of King Udena.

And at that time in Kosambī, the millionaires Ghosaka, Kukkuṭa, and Pāvārika, having had three monasteries built dedicated to the Blessed One, when the Truth-finder, wandering on a journey through the country, arrived at the city of Kosambī, having handed over the monasteries to the community of monks headed by the Buddha, they carried on great gifts; a month passed. Then this occurred to them - "Buddhas by name have compassion for the whole world; let us give opportunity to others too" - and they gave opportunity to the people who were residents of the city of Kosambī as well. From that time onwards, the citizens give great gifts by street-shares and by group-shares. Then one day the Teacher, surrounded by the community of monks, sat down in the house of the chief garland-maker. At that moment Khujjuttarā, having taken eight coins to obtain flowers for Sāmāvatī, went to that house. The chief garland-maker, having seen her, said: "Mother Uttarā, today there is no opportunity to give you flowers; I am serving the community of monks headed by the Buddha; you too be a helper in the food distribution; thus you will be freed from performing service for others henceforth." Thereupon Khujjuttarā performed service at the refectory of the Buddhas. She learnt all the Teaching spoken by the Teacher by way of the discourse given while seated nearby, and having heard the thanksgiving, she became established in the fruition of stream-entry.

On other days she would give only four coins and go having obtained flowers, but on that day, through having seen the truth, without giving rise to a thought regarding what belongs to another, having given all eight coins, having filled the basket, having obtained flowers, she went to the presence of Sāmāvatī. Then she asked her: "Mother Uttarā, on other days you do not bring many flowers, but today there are many; has the king perhaps become more pleased with us?" She, being unable to speak falsely, without concealing what had been done by herself in the past, told everything. Then when asked "Why do you bring many today?" she said: "Today I, having heard the Teaching of the Perfectly Enlightened One, realised the Deathless; therefore I do not deceive you." Having heard that, without threatening her saying "Hey, wicked slave,

give me the coins taken by you for so long a time," but rather, being urged by a former cause, having said "Mother, give us too to drink the Deathless drunk by you," when it was said "If so, bathe me," having bathed her with sixteen pots of scented water, she gave her two smooth cloths. She, having put on one as a lower garment, having wrapped one as an upper garment, having prepared a seat, having sat down on the seat, having taken an ornamental fan, having addressed five hundred women seated on low seats, standing in the trainee's analytical knowledges, expounded the Teaching to them in the very manner expounded by the Teacher. At the conclusion of the teaching, they all became established in the fruition of stream-entry. They all, having paid homage to Khujjuttarā, established her in a position of respect, saying: "Mother, from today onwards do not do defiled work; be established for us in the position of mother and in the position of teacher."

But why was she reborn as a female slave? It is said that she, in the time of the Perfectly Enlightened One Kassapa, was reborn as a millionaire's daughter in Bārāṇasī. When a certain elder nun who had eliminated the mental corruptions went to a supporting family, she had her perform service, saying: "Give me this ornament box, noble lady." The elder nun too, out of sympathy, complied with her request, thinking: "If she does not give it, having aroused resentment towards me, she will be reborn in hell; if she gives it, she will be reborn as a female slave of others; the state of being a female slave is better than the torment of hell." By that action she was reborn as nothing but a female slave of others for five hundred births.

But why was she hunchbacked? When a Buddha had not yet arisen, it is said, she, dwelling in the house of the king of Bārāṇasī, having seen a certain Individually Enlightened One who was dependent on the royal family, slightly hunchbacked by nature, making mockery in front of the women who lived with her, showed the appearance of a hunchback by way of mimicking deformities as a game; therefore she was reborn as a hunchback.

But having done what was she born wise? When a Buddha had not yet arisen, it is said, she, dwelling in the house of the king of Bārāṇasī, having seen eight Individually Enlightened Ones turning over and over before taking bowls filled with hot milk-rice from the royal palace, gave eight ivory bangles of her own, saying "Place them here and take." They, having done so, looked at them. She said "Those are relinquished for you alone; take them and go." They went to the Nandamūlaka cave. Even today those bangles are in perfect condition. She, as an outcome of that, was born wise.

Then the five hundred women headed by Sāmāvatī said to her: "Mother, day by day, having gone to the Teacher's presence, having heard the Teaching taught by the Blessed One, teach it to us." She, doing so, in the course of time became a bearer of the Triple Canon. Therefore the Teacher - "This is the foremost, monks, of my female disciples who are very learned among female lay followers, that is to say, Khujjuttarā" - established her in the foremost position. Thus Khujjuttarā, the noble female disciple, established by the Teacher in the foremost position among female lay followers by virtue of being very learned, having attained the analytical knowledges, while the Teacher was dwelling at Kosambī, from time to time having gone to the Teacher's presence, having heard the Teaching, having gone to the inner palace, telling the Teaching as heard to the five hundred noble female disciples headed by Sāmāvatī according to the procedure taught by the Teacher, freeing herself, making known the

fact of having heard in the Teacher's presence, set up the introduction: "This was said by the Blessed One, said by the Worthy One, thus have I heard."

But since, having heard face to face from the Blessed One in that very city, it was spoken by her to them on that very day, therefore there is simply no occasion to cite the time and place as "On one occasion the Blessed One was dwelling at Kosambī," because of its being well known. And nuns learned these discourses in her presence. Thus in succession, the introduction set up by her became well known even among the monks. Then the Venerable Ānanda, after the final Nibbāna of the Truth-finder, having sat down in the midst of the company of masters headed by Mahākassapa in the pavilion of the Good Teaching caused to be built by Ajātasattu at the Sattapaṇṇi Cave, reciting the Teaching together, avoiding uncertainty regarding the introduction of these discourses, set up the introduction according to the very procedure established by her.

Some, however, elaborate here in many ways. What use are they? Furthermore, the compilers of the recitation recited together the Teaching and discipline by various methods. For the great elder monks who compiled the Teaching were enlightened ones; they, knowing properly the manner of reciting together the Teaching and discipline, somewhere establishing the introduction by "Thus have I heard" and so on, somewhere by "At that time" and so on, somewhere by way of verse composition, somewhere not establishing any introduction at all, recited together the Teaching and discipline by way of chapter classification and so on. Therein, here they recited together having established the introduction by "This was said" and so on; this word of the Buddha is ninefold by way of discourse, mixed prose and verse, and so on. And just as this is so, so too for all Perfectly Enlightened Ones. For this has been said: "And they had little discourse, mixed prose and verse" and so on. Therein, for the Itivuttaka factor, nothing else is evident as the sign of its being such, apart from this statement "This was said" etc. "thus have I heard." Therefore the commentary teachers said: "The one hundred and twelve discourses proceeding by the method beginning with 'This was said by the Blessed One' are the Itivuttaka." Therefore it should be understood that the introduction was established by this very method by the compilers of the Teaching who knew the Teacher's intention, or by the noble female disciple, for the purpose of making known the Itivuttaka factor status of these discourses.

But for what purpose is the introduction statement when the compilation of the Teaching and discipline is being made? Should not only the word spoken by the Blessed One be compiled? It is said - For the purpose of accomplishing the endurance, non-decay, and trustworthiness of the teaching. For a teaching established by binding it to time, place, speaker, assembly, and occasion is long-lasting, not subject to decay, and trustworthy - like a legal judgment bound to place, time, agent, cause, and occasion. And for that very reason, when the Venerable Mahākassapa made inquiries regarding the place and so on of the Brahmajāla, Mūlapariyāya Sutta, and other discourses, the Treasurer of the Teaching, making the reply to those, spoke the introduction beginning with "Thus have I heard." But here the reason for not taking up the place and time has already been stated.

Furthermore, the introductory statement is for the purpose of making known the accomplishment of the Teacher. For the accomplishment of the Blessed One Truth-

finder's state of being a Perfectly Enlightened One is established by the absence of prior composition, inference, tradition, and reasoning. For the Perfectly Enlightened One has no need of prior composition and so on, because of the unobstructed range of his knowledge everywhere and because he is the sole authority regarding phenomena to be known. Likewise, the accomplishment of the state of one whose mental corruptions are eliminated is established by the absence of the closed fist of a teacher, stinginess with the Teaching, and attachment to the Dispensation and disciples. For there is no possibility of these anywhere at all for one whose mental corruptions are entirely eliminated in every respect; thus the activity of assisting others belongs to one who is thoroughly purified. Thus, by the purified states of the Fully Enlightened One - which indicate the complete absence of ignorance and craving that are the defilement of the preacher and the corrupters of the accomplishment of view and morality, and which manifest the accomplishment of knowledge and the accomplishment of abandoning - the accomplishment of the first pair of grounds of self-confidence is established; and from the establishment of the absence of confusion regarding obstructive and liberating phenomena, the accomplishment of the latter pair of grounds of self-confidence is established. Thus the Blessed One's possession of the four grounds of self-confidence and his practice for his own welfare and the welfare of others are made known by the introductory statement, because of the elucidation of the Teaching of the Dhamma through spontaneous discernment suited to the disposition of whatever assembly has arrived at each place. But here it should be connected thus: because of the elucidation of the teaching having accomplished the complete abandoning of sensual desire and hate. Therefore it was said: "The introductory statement is for the purpose of making known the accomplishment of the Teacher." And here, the elucidation of the meaning as stated above by these terms "by the Blessed One, the Worthy One" has already been shown below.

Likewise, the introductory statement is for the purpose of making known the accomplishment of the teaching. For the Blessed One, whose every action is encompassed by knowledge and compassion, there is no purposeless practice nor one merely for his own welfare. Therefore, the entire bodily, verbal, and mental action of the Perfectly Enlightened One, whose every action proceeds for the welfare of others alone, when stated as it occurred, is a teaching in the sense of instruction to beings as is fitting through benefits pertaining to the present life, the future life, and the highest good - not a poetical composition. This conduct of the Teacher is made known as is fitting in each case by the introductory statements together with the time, place, preacher, assembly, and occasion. But here it should be connected as: by the preacher, assembly, and occasion. Therefore it was said: "The introductory statement is for the purpose of making known the accomplishment of the teaching."

Furthermore, the introductory statement is for the purpose of showing the authoritative nature of the teaching through making known the authoritative nature of the Teacher. And that showing of its authoritative nature should be understood as having been elucidated by these terms "by the Blessed One, the Worthy One" in accordance with the method stated above. This here is merely a brief indication of the purpose of the introductory statement.

The commentary on the origin is completed.

1. The Book of the Ones

1. The First Chapter

1. Commentary on the Greed Discourse

1. Now the occasion has arrived for the explanation of the discourse laid down by the Blessed One by the method beginning with "Monks, abandon one thing." This, however, is the explanation of the meaning. Since, when explained after having examined the laying down of the discourse, it becomes clear, therefore we shall first examine the laying down of the discourse. For there are four layings down of discourses - one's own disposition, another's disposition, dependent on a question, and arising from an occasion. For just as discourses, even though having many hundreds and many thousands of divisions, do not exceed sixteen kinds by the method of conditional relations beginning with what is conducive to defilement, so too they do not exceed a fourfold nature by way of the laying down of discourses beginning with one's own disposition. Therein, just as a mixed division of one's own disposition and of arising from an occasion with another's disposition and dependent on a question is possible - one's own disposition and another's disposition, one's own disposition and dependent on a question, arising from an occasion and another's disposition, arising from an occasion and dependent on a question - because of the possibility of connection through disposition and connection through questioning; so too, even though a mixed division of arising from an occasion with one's own disposition is possible, since there is no mixing of arising from an occasion with one's own disposition and so on standing before it, a complete method of conditional relations does not obtain. Or, because the remaining layings down that arise are included within those, it should be understood that "four layings down of discourses" was said by way of the root layings down.

Herein this is the meaning of the word - "That which is laid down" is a laying down; the discourse itself is the laying down - thus "discourse-laying down." Or alternatively, the act of laying down is a laying down; the laying down of a discourse is a discourse-laying down; the meaning is "the teaching of a discourse." One's own disposition is "one's own disposition"; that exists for it as a cause - thus "one's own disposition"; or, "one whose own disposition is this" - thus "one's own disposition." The same method applies to another's disposition as well. "The control of a question" is "question-control." That exists for this - thus "dependent on a question." The arising of a matter that is the basis for the teaching of a discourse is "arising of a matter"; "arising of a matter" is just "arising of an occasion," by changing the tha-letter to a ṭha-letter; that exists for this - thus "arising from an occasion." Or alternatively, "the discourse is laid down by means of this" - thus "laying down"; it is just one's own disposition and so on. But in this alternative meaning, one's own disposition is "one's own disposition." The disposition of others is "another's disposition." "That which is asked" is a question; the meaning that should be asked about. The statement of the recipients of the Teaching that proceeds by way of questioning is "question-control"; that very thing, with reference to the word "laying down," is stated in the masculine gender as "dependent on a question." Likewise, "arising of a matter" is just "arising from an occasion" - thus the meaning here should be understood.

Furthermore, because of being independent of causes such as the maturity of others' faculties and so on, the status of a separate laying down of a discourse for one's own disposition is fitting, since the teaching was set forth solely through one's own disposition for the purpose of establishing the thread of the Teaching. But how is there no inclusion in the arising from an occasion for those dependent on another's disposition and on a question, which have arisen when others' dispositions and questions, which are causes for the occurrence of the teaching, have arisen? Or how is there no inclusion in another's disposition for those dependent on a question and arising from an occasion, which have been set forth in accordance with another's disposition? This should not be objected to. For the separate taking up of another's disposition and dependence on a question is because the arising of the cause for a discourse teaching, which is free from resolution, interrogation, and so on of others, has been taken as the arising from an occasion. For thus, the arising from an occasion is said to be the occasion for the teaching such as praise and blame, arising of material gain, and so on, of the Brahmajāla Sutta, the Dhammadāyāda Sutta, and so on. That which is taught having made the disposition alone the occasion, without a question from others, is another's disposition; that which is taught by way of a question is dependent on a question - this meaning is well known.

Whatever discourses the Blessed One spoke uninvited by others, solely through his own disposition, as follows - the Ākaṅkheyya Sutta, the Tuvaṭṭaka Suttanta, and so on; for those, the laying down is one's own disposition.

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

But having approached the Blessed One, gods, humans, the four assemblies, and the four castes ask questions in this and that way, beginning with "Factors of enlightenment, factors of enlightenment, venerable sir, it is said; mental hindrances, mental hindrances, it is said"; thus, whatever was spoken by the Blessed One when thus asked - the Bojjhaṅga Saṃyutta and so on - for those, the laying down is dependent on a question.

But those which were spoken dependent on an arisen occasion, as follows - the Dhammadāyāda, the Simile of the Son's Flesh, the Simile of the Log of Wood, and so on; for those, the laying down is arising from an occasion.

Thus, among these four layings down of discourses, the laying down of this discourse is another's disposition. For this was laid down by way of another's disposition. By whose disposition? Of persons who see danger in greed. Some, however, say "one's own disposition."

Therein, in "one thing, monks" and so on, the word "one" (eka) is indeed in the sense of other in such passages as "The self and the world are eternal, only this is the truth, anything else is vain - thus some assert" and so on. It is in the sense of foremost in such passages as "unification of mind" and so on. It is in the sense of without companion in such passages as "alone, withdrawn" and so on. It is in the sense of

number in such passages as "There is just one, monks, opportune moment and right time for abiding by the holy life" and so on. Here too it should be seen as in the sense of number.

The word "dhamma" is seen in the senses of the Scriptures, truth, concentration, wisdom, nature, merit, offence, emptiness, what is to be known, intrinsic nature, and so on. For thus indeed, in such passages as "Here a monk learns the Teaching thoroughly" and so on, the meaning is the Scriptures. In such passages as "one who has seen the Teaching" and so on, it means the truths. In such passages as "Those Blessed Ones were of such teachings" and so on, it means concentration. In such passages as "Truth, wisdom, steadfastness, generosity - thus after death one does not grieve" and so on, it means wisdom. In such passages as "For beings subject to birth, monks, such a wish arises" and so on, it means nature. In such passages as "The Teaching indeed protects one who practises the Teaching" and so on, it means merit. In such passages as "One should speak of one of three rules - of expulsion or of entailing initial and subsequent meetings of the Community or of expiation" and so on, it means offence. In such passages as "Now at that time there are mental states" and so on, it means emptiness. In such passages as "All phenomena in every way come into the range of the Buddha, the Blessed One's knowledge-door" and so on, it means what is to be known. In such passages as "Wholesome mental states, unwholesome mental states" and so on, the meaning is intrinsic nature. Here too it means intrinsic nature. Therefore, "one thing" means one thing of the intrinsic nature of defilement - this is the intention. It is one and it is a thing, thus "one thing"; that one thing.

"Monks" - he addresses the monks. But for what purpose does the Blessed One, when expounding the Teaching, address the monks, rather than simply expounding the Teaching? For the purpose of arousing mindfulness. For monks may be seated thinking of other things, or reviewing the Teaching, or attending to their meditation subject. If, without first addressing them, the Teaching were being taught, they are unable to discern "What is the source of this teaching? What is its condition?" But when addressed, having established mindfulness, they are able to discern. Therefore, for the purpose of arousing mindfulness, he addresses them as "Monks." And by that word, accomplished through the connection with qualities such as the habit of begging and so on, making known a livelihood practised by both low and superior people, he effects the suppression of haughtiness and despondency. By this word "Monks," preceded by a glance of the eyes with a gentle heart pervaded by compassion, making them face towards himself, and by that word which indicates the desire to speak, he generates in them the desire to listen. And by that very word, in the sense of vocative address, he also engages them in thorough hearing and attention. For the success of the Dispensation depends on thorough hearing and attention.

When other gods and humans included in the assembly were also present, why did he address only the monks? Because of their being the eldest, the foremost, the nearest, and always present. For the Blessed One's proclamation of the Teaching is common to all assemblies. And monks are the eldest in the assembly because they arose first. They are the foremost because, having taken the homeless life as the starting point, they conform to the Teacher's conduct and are the recipients of the entire

Dispensation. They are the nearest because, among those seated there, they dwell in proximity. They are always present because they constantly frequent the Teacher's vicinity. Moreover, they are vessels for the proclamation of the Teaching, because of the actual existence of practice in accordance with instruction. And in particular, with reference to certain monks was this teaching given - thus he addressed them indeed.

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

But whatever abandoning of those various mental hindrances and other phenomena by concentration, distinguished as access and absorption, through the prevention of their occurrence, just as moss on the surface of water is removed by the blow of a pot - this is called abandoning by suppression. Whatever eradication of the group of mental defilements belonging to the side of origin, stated in the manner beginning with "for the abandoning of wrong views," through the absolute non-occurrence in one's own continuity of one who possesses each respective path, because of the development of the four noble paths - this is called abandoning by eradication. But whatever subsiding of mental defilements at the moment of fruition - this is called abandoning by subsiding. But whatever Nibbāna, from which all the conditioned has been abandoned because of being free from all that is conditioned - this is called abandoning by escape. Thus, among the fivefold abandoning, because the abandoning that produces the state of non-returning is intended, here it should be understood as abandoning by eradication. Therefore "abandon" means give up, eradicate - this is the meaning.

"I" - the Blessed One indicates himself. "Vo" - this word "vo" is seen in the reflexive, accusative, instrumental, genitive, expletive, and dative senses. For thus in such passages as "But do you, Anuruddha, dwell in unity, being joyful" and so on, it has come in the reflexive sense. In such passages as "Go, monks, I dismiss you" and so on, in the accusative sense. In such passages as "You should not dwell near me" and

so on, in the instrumental sense. In such passages as "All of yours, Sāriputta, was well spoken" and so on, in the genitive sense. In such passages as "Those of you who are noble ones with pure bodily action" and so on, as an expletive. In such passages as "I will teach you, monks, the exposition on the deep forest" and so on, in the dative sense. Here too it should be seen in the dative sense.

"Surety" means a guarantor. For he, being a representative on behalf of the creditor in relation to the debtor, and on behalf of the debtor in relation to the creditor, is called a "counter-enjoyer" because of the enjoyment reckoned as taking away and so on of what belongs to the creditor - thus he is a surety; a surety is indeed a surety. "For non-returning" means for the purpose of the state of non-returning. For one is a non-returner because of not returning to sensual existence by way of taking up conception in rebirth. Whatever teaching by the achievement of which one is called a non-returner, that fruitful third path is called non-returning. Thus the Blessed One, skilled in taming those amenable to instruction, showed the achievement of the third path in conformity with the disposition of those amenable to instruction, having made it firm by the mere fulfilment of one thing as an easy means, as befits a Perfectly Enlightened One. For even the mental defilements of different planes, such as the mental fetter of aversion and so on, which are to be destroyed by the third path, do not go beyond the abandoning of sensual lust.

But why here did the Blessed One establish himself in the position of surety? For the purpose of generating enthusiasm in those monks for the attainment of the path of non-returning. For the Blessed One sees: "When I have said 'Monks, abandon one thing; I am your surety for non-returning,' these monks, having certainly abandoned that one thing, are able to attain the third plane, since, when the lord of the Teaching first said 'I am the surety,' with enthusiasm arisen, they will think that one should practise for that purpose." Therefore, for the purpose of generating enthusiasm for non-returning, he established himself in the position of surety for those monks.

In "What one thing?" here "what" is a word of inquiry. And a question is of five kinds - A question for illuminating what has not been seen, a question for comparing what has been seen, a question for cutting off doubt, a question of approval, and a question from the wish to speak. Therein, by nature the characteristic is unknown, unseen, not weighed, not determined, not clear, not made clear; one asks a question for the knowledge of that, for the seeing of that, for the scrutiny of that, for the determination of that, for the purpose of making clear, for the purpose of making manifest - this is a question for illuminating what has not been seen. By nature the characteristic is known, seen, weighed, determined, clear, made clear. He asks a question for the purpose of comparing with other wise persons - this is a question for comparing what has been seen. By nature one has plunged into doubt, plunged into uncertainty, become wavering - "Is it thus indeed, or is it not indeed, what indeed, how indeed?" - he asks a question for the purpose of cutting off doubt. This is a question for cutting off doubt. For the Blessed One asks a question for the purpose of obtaining approval - "What do you think, monks, is matter permanent or impermanent?" and so on - this is a question of approval. The Blessed One asks the monks a question from the wish to speak - "Monks, there are these four nutriments for the presence of beings or for the support of those seeking birth. What four?" - this is a question from the wish to speak.

Therein, the first three questions do not exist for the Buddhas. Why? For in the three periods of time, there is nothing whatsoever conditioned or unconditioned that is free from the periods that is unseen, not weighed, not determined, not clear, not made clear for the Perfectly Enlightened Ones. Therefore the question for illuminating what has not been seen does not exist for them. But whatever has been penetrated by them through their own knowledge, there is no need to compare that with any other ascetic or brahmin or god or Māra or Brahmā; therefore the question for comparing what has been seen also does not exist for them. But since the Buddhas, the Blessed Ones, are free from doubt, have crossed over uncertainty, have gone beyond doubt regarding all phenomena, therefore the question for cutting off doubt also does not exist for them. But the other two questions do exist; among those, this should be understood as a question from the wish to speak.

Now, showing in its own form the meaning asked by that question, he said beginning with "Monks, greed as one thing" etc. Therein, "greed" (lobha) means: they are greedy by means of it, or it itself is greedy, or it is merely the act of being greedy. This has the characteristic of grasping the object, like bird-lime; has the function of clinging, like a piece of meat thrown onto a heated pan; has the manifestation of not relinquishing, like the dye of oil-collyrium; has as its proximate cause the seeing of gratification in phenomena subject to mental fetters; growing in the manner of a river of craving, wherever it has arisen, it should be seen as taking that being and carrying it to the realm of misery alone, like a swift-flowing river to the great ocean. Although this word "greed" is a general term for all greed, here however it should be understood as a term for sensual lust. For that is to be destroyed by the path of non-returning.

"Again, monks" is an address for the purpose of generating regard in those who have turned to face him as recipients of the Teaching. "Abandon" - by this, the full realisation through abandoning is prescribed; and that proceeds together with the full realisations through full understanding, realisation, and development, not separately - thus the four foundations of the truths, the four functions of right view also, are indeed prescribed. And just as when "abandon greed" is said, the abandoning of hate and so on is also stated in meaning, since they share the same purpose of abandoning; so too when the function of right view regarding the truth of origin - the full realisation through abandoning - is stated, the function regarding the truth of origin of the remaining path factors, namely right thought and so on, which are the supporting conditions for that, is also stated in meaning - thus it should be seen that the complete operation of the noble path is spoken of here. By this method, the fact that the operation of the qualities conducive to enlightenment beginning with the establishments of mindfulness and so on is also stated here should be expanded as is appropriate.

But here, "abandon greed" - by this, full understanding by abandoning has been stated. And that has full understanding by judgement as its foundation, and full understanding by judgement has full understanding by knowing as its foundation - thus by their inseparability, all three kinds of full understanding are made known. Thus here it should be seen that the meditation subject of the four truths together with its fruition has been made complete and made manifest. Or alternatively, "abandon greed" - together with its fruition, purification by knowledge and vision has

been taught. And that has purification by knowledge and vision of the practice as its support, etc. And has purification of mind and purification of morality as its support - thus by their uninterrupted nature, together with fruition, all seven purifications have been made clear - this should be understood.

Thus, by one who wishes to abandon greed through the accomplishment of the triad of full understanding by this meditative development in the order of purification -

"Greed is a producer of harm, greed is an agitator of the mind;
The danger born from within, that people do not understand.

"One who is greedy does not know benefit, one who is greedy does not see the Teaching;
Then there is deep darkness, when greed overcomes a man."

One who is lustful, friend, overcome by lust, with mind consumed, kills living beings, takes what is not given, breaks into houses, carries off plunder, commits robbery, stands in ambush on the highway, goes to another's wife, speaks falsely. That too is only the agitation and vacillation of those good ascetics and brahmins who do not know, do not see, do not experience, who are caught in craving.

"A person with craving as companion, wandering for a long course;
The state here and the state elsewhere, does not pass beyond the round of rebirths."

"There is no fire like lust, there is no misfortune like hate."

"I am burning with sensual lust, my mind is consumed."

"Those infatuated with lust fall into the stream, like a spider into its self-made web." And -

Thus, having reviewed the danger of greed by various methods in accordance with such discourse passages and so on, one should proceed to its abandoning.

Furthermore, six factors lead to the abandoning of sensual lust: learning the sign of foulness, pursuit of the development of foulness, guarding the doors of the sense faculties, moderation in eating, good friendship, and suitable talk. For even for one who learns the tenfold sign of foulness, sensual lust is abandoned; also for one engaged in the pursuit of the development of foulness regarding the conscious body by way of the development of mindfulness of the body, and regarding the unconscious foulness by way of the bloated and so on; also for one with doors closed by the fence of mindfulness by way of restraint in the faculties with mind as the sixth; also for one moderate in food, who, when there is an allowance of four or five morsels, drinks water and has the habit of sustaining himself. Therefore he said -

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

It is also abandoned for one who associates with good friends delighting in the development of the foulness meditation subject; it is also abandoned through suitable talk based on the ten foulnesses while standing, sitting, and so on. Therefore he said

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"There is, monks, the sign of foulness; frequently giving wise attention to it - this is the nutriment for the non-arising of unarisen sensual desire, or for the abandoning of arisen sensual desire."

Thus, one who has proceeded in the preliminary stage to the abandoning of greed reckoned as sensual lust, having aroused zeal in insight, completely eradicates it without remainder by the third path. Therefore it was said: "Monks, abandon greed as one thing; I am your surety for non-returning."

Here one asks: "But what greed is abandoned here - is it past, or future, or present?" And what here - Firstly, past greed could not be abandoned, nor future, because of their non-existence. For what has ceased or what is unarisen is not said to exist, and effort becomes fruitless. Then if present, even so effort is fruitless because of the destruction of its own nature, and path development becomes defiled, or greed would be dissociated from consciousness, and this method is not desired. It is said - Greed that is past, future, or present is not abandoned in the manner stated. Just as here a young tree that has not yet produced fruit - a man might cut it at the root with an axe; in the absence of that tree being cut, whatever fruits would be produced, those, because of the tree being cut, being unborn would not be born - just so, greed that is worthy of arising in the absence of the attainment of the noble path does not arise because of the destruction of its conditions through the attainment of the noble path. For this is called in the commentaries "arisen through having obtained the ground." For the five aggregates that are the object of insight are called the "ground" because of being the place of its arising. Taking it that the ground was obtained by it, it is "arisen through having obtained the ground." This same is also called "arisen through grasping the object," "arisen through not being suppressed," and "arisen through not being uprooted."

"Therein" means in that discourse. "This" means this class of meaning. Now being stated by way of verse composition. "Thus it is said" - but by whom is it said? By the Blessed One himself. For in other such instances, the appended verses are by the compilers of the recitation, but here the verses were spoken by the Blessed One himself, having summarised the meaning already stated, according to the disposition of persons who prefer verses.

Therein, "by which greed beings, being greedy, go to an unfortunate realm" means by greed having the characteristic of grasping the object and from that very same having the function of clinging, being greedy, they are avid and bound in the internal and external sense bases. "Se" is merely a particle. But the grammarians in such instances prefer the insertion of the syllable "se." Likewise, because of being greedy, not having done any good conduct among bodily good conduct and so on, and having accumulated bodily misconduct and so on, living beings who have obtained the name "beings" because of being attached to matter and so on, go and are reborn by way of taking up conception in rebirth in hell, the animal realm, and the sphere of ghosts, which have come to be reckoned as "unfortunate realm" because of being the place of the production of suffering.

"That greed, having perfectly understood, those with insight abandon" means that aforesaid greed, having understood it correctly, without distortion, by cause, by the true method, in these ways - by its intrinsic nature, by its origin, by its passing away, by its gratification, by its danger, by its escape - having known it through the wisdom reckoned as the full understanding of the known and the full understanding of judgement, those with insight who see the five aggregates of clinging beginning with matter in various ways beginning with impermanence, abandon the remaining mental defilements by way of abandoning through eradication by path wisdom preceded by insight wisdom, and do not allow them to arise again in their own continuity. "Having abandoned, they never come again to this world" means thus, having abandoned that greed together with the remaining mental defilements that share the same basis and share the same abandoning by the path of non-returning, afterwards they never come again to this world reckoned as the sensual element by way of taking up conception in rebirth, because of the thorough abandoning of the lower mental fetters. Thus the Blessed One concluded the teaching with the fruition of non-returning.

"This meaning too" means the meaning made clear by this discourse from the end of the introduction up to the conclusion of the verse. The word "too" connects with the meaning of the discourse about to be stated now. The remainder is according to the method already stated. In this discourse, the truth of origin has come in its own form, and the truth of the path by the indication of abandoning. The other pair of truths should be inferred because of being the cause of both of those. In the verse, however, the truths of suffering, origin, and path are known according to their literal expression; the other should be inferred. This same method applies in the discourses beyond this as well.

Of the Paramatthadīpanī, the Commentary on the Khuddakanikāya

The commentary on the First Discourse of the Itivuttaka Commentary is completed.

2. Commentary on the Hate Discourse

2. "This was said" etc. "hate" is the second discourse. Herein this is the explanation of terms not previously explained. Just as here, so too in the subsequent ones everywhere we shall make only the explanation of previously unexplained terms. Because this discourse was taught having observed the disposition of persons abundant in hate, for the purpose of the appeasement of hate, therefore "Monks, abandon hate as one thing" has come. Therein, "hate" means resentment arising from any one of the nineteen grounds of resentment, together with the impossibility beginning with stumps and thorns, that is, of the eighteen - namely the nine stated in the discourse by the method beginning with "resentment arises thinking 'he has done harm to me'," and the nine established as their opposites beginning with "he did not act for my benefit" - thus making nineteen. For it is called "hate" (dosa) because they become corrupted (dussanti) by means of it, or it itself becomes corrupted, or it is merely the act of becoming corrupted. It has the characteristic of ferocity, like a struck venomous snake; has the function of spreading, like the descent of poison; or has the function of burning its own support, like a forest fire; has the manifestation of hostility, like a foe who has gained an opportunity; has the aforesaid grounds of resentment as its proximate cause; and should be seen as like cattle-urine mixed with poison. "Abandon" means eradicate completely. Therein, these -

"Monks, there are these five removals of resentment, where a monk's arisen resentment should be altogether removed. Which five? Monks, towards whatever person resentment should arise, friendliness towards that person should be developed, etc. compassion, etc. equanimity, inattention towards that person should be committed; thus resentment towards that person should be removed. Monks, towards whatever person resentment should arise, the ownership of action should be determined regarding that person - 'This venerable one is the owner of his actions, heir to his actions, etc. he shall be the heir' -

Thus the five removals of resentment have been stated indeed.

"These five, friends, are removals of resentment, where a monk's arisen resentment should be altogether removed. Which five? Here, friends, a certain person is of impure bodily conduct but of pure verbal conduct; even towards such a person, friends, resentment should be removed" -

By this method and so on too, five removals of resentment have been stated; having reviewed by whichever method of removal of resentment among them. Furthermore, whoever -

"Even if, monks, thieves of low behaviour were to cut off your limbs one by one with a two-handed saw, whoever would defile his mind on that account, he is not one who follows my teaching" - this is the Teacher's exhortation.

"For that very one it is worse, who becomes angry in return at one who is angry;
Not becoming angry in return at one who is angry, one wins a battle hard to win.

"One practises for the welfare of both, of oneself and of the other;
Knowing the other to be enraged, one who is mindful becomes calm.

"Monks, these seven things, pleasing to foes and making foes, come upon one prone to wrath, whether woman or man. Which seven? Here, monks, a foe wishes thus for his foe - 'Oh, may this one be ugly!' What is the reason for this? A foe, monks, does not rejoice in his foe's beauty. This person prone to wrath, monks, overcome by wrath, afflicted by wrath, even though he is well-bathed, well-anointed, with hair and beard trimmed, wearing white garments; yet he is ugly, being overcome by wrath. This, monks, is the first thing, pleasing to foes and making foes, that comes upon one prone to wrath, whether woman or man.

"Furthermore, monks, a foe wishes thus for his foe - 'Oh, may this one sleep in suffering!' etc. 'may this one not have much benefit!' etc. 'may this one not be wealthy!' etc. 'may this one not be glorious!' etc. 'may this one not have friends!' etc. 'upon the body's collapse at death, may this one be reborn in a realm of misery, an unfortunate realm, a nether world, in hell.' What is the reason for this? A foe, monks, does not rejoice in his foe's going to a fortunate world. This person prone to wrath, monks, overcome by wrath, afflicted by wrath, practises misconduct by body, practises misconduct by speech, practises misconduct by mind. He, having practised

misconduct by body, having practised misconduct by speech, having practised misconduct by mind, upon the body's collapse at death, etc. is reborn in hell, overcome by wrath.

"One who is angry does not know benefit, one who is angry does not see the Teaching; etc.

"One should give up wrath, one should abandon conceit, one should overcome every mental fetter.

"Wrath is a producer of harm, wrath is an agitator of the mind; etc.

"Having cut off wrath one sleeps happily, having cut off wrath one does not grieve;

Of wrath with its poisonous root, with its sweet tip, O brahmins."

"Forgive this one offence, O one of extensive wisdom,
The wise do not have wrath as their power."

Thus, by such a method as this and so on, having reviewed the danger in hate and the benefit in the abandoning of hate from the standpoint of the stated opposite, having abandoned hate in the preliminary stage by way of abandoning by substitution of opposites and so on, having aroused zeal in insight, completely eradicate hate altogether by the third path - "abandon" means this is the urging of those monks therein. Therefore it was said: "Monks, abandon hate as one thing." "Being corrupted" means corrupted because of the state of consciousness being defiled by resentment. The remainder here that should be said is by the same method as stated in the commentary on the first discourse.

The commentary on the Second Discourse is completed.

3. Commentary on the Delusion Discourse

3. In the third, "delusion" means not knowing. For that, by the method of classification beginning with "not knowing suffering, not knowing the origin of suffering, not knowing the cessation of suffering, not knowing the practice leading to the cessation of suffering," even though it has many varieties, they become deluded. Because by means of it one either becomes deluded oneself, or it is merely the act of becoming deluded - thus it is called "delusion." That should be seen as having the characteristic of mental blindness, or the characteristic of not knowing; having the function of non-penetration, or the function of concealing the intrinsic nature of the object; having the manifestation of wrong practice, or the manifestation of darkness; having unwise attention as its proximate cause; and being the root of all unwholesome states. Here too, regarding the term "abandon" -

"One who is deluded does not know benefit, one who is deluded does not see the Teaching;

Then there is deep darkness, when delusion overcomes a man."

"Delusion is a producer of harm, etc.

"Ignorance, monks, is the forerunner for the attainment of unwholesome mental states";

"The world is bound by delusion, it appears as if capable";

"Delusion is a source for the arising of actions";

"One who is deluded, brahmin, overcome by delusion, with mind consumed, produces fear and enmity pertaining to the present life, and produces fear and enmity pertaining to the future life" - and

By the method beginning thus, "whatever mental state is to be produced by defiling mental states beginning with sensual desire, all that in meaning is rooted in delusion" - and having reviewed the danger in delusion and the benefit in the abandoning of delusion from its opposite, abandoning delusion in the preliminary stage by way of substitution of opposites and so on in the same sequence as the abandoning of sensual desire and so on, the meaning should be seen as: abandon by way of eradication through the third path the delusion that shares the same purpose as the aforesaid greed and hate. For the delusion intended here is indeed that which is to be destroyed by the path of non-returning. "Being deluded" means completely deluded regarding one's own welfare and harm in the distinctions of wholesome and unwholesome, blameworthy and blameless, and so on. The remainder is according to the method already stated.

The commentary on the Third Discourse is completed.

4. Commentary on the Wrath Discourse

4. In the fourth, "wrath" means hate. For hate itself is thus spoken of by the synonym of wrath, according to the disposition of persons who awaken through that term. Therefore the meaning here should be understood according to the method stated in the second discourse. Furthermore, this distinction too should be understood: wrath has the characteristic of being angry, the function of producing resentment, the manifestation of the state of hostility of consciousness, and should be seen as the state of putridness of the mind.

The commentary on the Fourth Discourse is completed.

5. Commentary on the Contempt Discourse

5. In the fifth, "contempt" means the disparaging of others' virtues. For even though one who, having taken up excrement, strikes another, smears one's own hand first of all, nevertheless, because it is to be set going with the intention of disparaging others' virtues, it is called "disparaging of others' virtues." For thus, just like a water-cloth, it smears, wipes off, and destroys the water on the body of one who has bathed - it smears, wipes off, and destroys the virtues of others; or it is called contempt because of the wasting and ruining of even great deeds done by others. It has the characteristic of disparaging others' virtues, the function of destroying them, and the manifestation of concealing them. In meaning, however, it should be seen as an arising of consciousness accompanied by displeasure, occurring in the manner of disparaging others' virtues. "Abandon" means having reviewed the fault of the

aforementioned variety in hate, and the danger stated in the method regarding hate, and the benefit in its abandoning, abandoning in the preliminary stage by way of substitution of opposites and so on, having aroused zeal in insight, completely eradicate without remainder by the third path - this is the meaning. "Being contemptuous" means those who have disparaged, those whose virtues of others have been disparaged, those who disparage the virtues of others, and thereby those whose own virtues too have been ruined - this is the meaning. The remainder is according to the method already stated.

The commentary on the Fifth Discourse is completed.

6. Commentary on the Conceit Discourse

6. In the sixth, "conceit" means the elevation of the mind founded on birth and so on. For indeed they imagine by means of it in the manner beginning with "I am superior," or one oneself imagines, or it is the act of honouring, or it is self-exaltation - thus it is called conceit. This is threefold: the conceit "I am superior," the conceit "I am equal," the conceit "I am inferior." Again, the conceit "I am superior" towards a superior, equal towards a superior, inferior towards a superior; Superior towards an equal, equal towards an equal, inferior towards an equal; Superior towards an inferior, equal towards an inferior, the conceit "I am inferior" towards an inferior - thus even as ninefold, it has the characteristic of elevation, the function of I-making, or the function of self-exaltation, the manifestation of the swollen state, or the manifestation of vainglory, and has as its proximate cause greed dissociated from wrong view - it should be seen as like madness. "Abandon" means having reviewed the danger of such varieties as its being the cause of self-praise and disparagement of others, its being the reason for non-performance of paying respect, salutation with joined palms, doing the proper duties and so on towards those worthy of respect, and its being the cause of falling into negligence through the vanity of birth, the vanity of manhood and so on, and having reviewed the benefit of freedom from arrogance as its opposite, having established a humble attitude among one's fellows in the holy life, like an outcast who has arrived at a royal assembly, abandoning it in the preliminary stage by way of substitution of opposites and so on, having developed insight, eradicate it by the path of non-returning - this is the meaning. For the conceit intended here is indeed that which is to be destroyed by the path of non-returning. "Being intoxicated" means intoxicated by conceit, which has become the cause of falling into negligence through the vanity of birth, the vanity of manhood and so on, exalting themselves and going about. The remainder is according to the method already stated.

However, in these six discourses in succession, or in the verses, the teaching was concluded having led to the fruition of non-returning. Therein, these - Aviha, Atappa, Sudassā, Sudassī, Akaniṭṭha - are five non-returners by way of the becoming of rebirth; among them, those reborn in the Aviha realm are called Aviha. They are fivefold: attainer of final nibbāna in the interval, attainer of final nibbāna after the interval, attainer of final nibbāna without exertion, attainer of final nibbāna through exertion, and upstream-goer heading toward the Akaniṭṭha realm; likewise the Atappa, Sudassā, and Sudassī. But in the Akaniṭṭha realm, the upstream-goer heading toward the Akaniṭṭha realm falls away. Therein, whoever, having arisen in the Aviha

realm and so on, without passing beyond the middle of the life span, attains final nibbāna through the final extinguishment of the mental defilements by the attainment of arahantship, he is called an attainer of final nibbāna in the interval. But whoever, in the Aviha realm and so on, having passed beyond the middle of the life span, which is divided into five hundred cosmic cycles and so on from the beginning, attains final nibbāna, he is called an attainer of final nibbāna after the interval. Whoever, without exertion, without making excessive effort, with little suffering, without difficulty, attains final nibbāna, he is called an attainer of final nibbāna without exertion. But whoever, through exertion, having made excessive effort, with suffering, with trouble, with difficulty, attains final nibbāna, he is called an attainer of final nibbāna through exertion. But the other, because of being carried upward in the Aviha realm and so on, his stream of craving is upward, or the stream of the round of rebirths, or indeed the stream of the path is upward - thus he is an upstream-goer. Having arisen in the Aviha realm and so on, being unable to attain arahantship, having stayed in each place as long as life lasts, he goes to the Akaniṭṭha realm by way of taking up conception in rebirth - thus he is heading toward the Akaniṭṭha realm.

And here a set of four should be known: an upstream-goer heading toward the Akaniṭṭha realm, an upstream-goer not heading toward the Akaniṭṭha realm, not an upstream-goer but heading toward the Akaniṭṭha realm, and neither an upstream-goer nor heading toward the Akaniṭṭha realm. How? Whoever, beginning from Aviha, having passed through the four heavenly worlds, having gone to Akaniṭṭha, attains final nibbāna, he is called an upstream-goer heading toward the Akaniṭṭha realm. But whoever, having passed through the three heavenly worlds below, having stayed in the Sudassī heavenly world, attains final nibbāna, he is called an upstream-goer not heading toward the Akaniṭṭha realm. Whoever, from here, having gone directly to Akaniṭṭha, attains final nibbāna, he is called not an upstream-goer but heading toward the Akaniṭṭha realm. But whoever, in the four heavenly worlds below, attains final nibbāna in each of those very places, he is called neither an upstream-goer nor heading toward the Akaniṭṭha realm.

Therein, having arisen in the Aviha realm, one who attains final nibbāna beyond one hundred cosmic cycles, one who attains final nibbāna at the end of two hundred cosmic cycles, and one who attains final nibbāna before reaching five hundred cosmic cycles - these are the three attainers of final nibbāna in the interval. For this has been said: "Either immediately after being reborn, or without having reached the middle." For by the word "or," even one who has just reached it is also included. Thus there are three attainers of final nibbāna in the interval, one attainer of final nibbāna after the interval, and one upstream-goer. Among them, as attainers of final nibbāna without exertion there are five, and as attainers of final nibbāna through exertion there are five - thus there are ten. Likewise in the Atappa, Sudassā, and Sudassī realms - thus four decads make forty. But in the Akaniṭṭha realm, because of the absence of the upstream-goer, three attainers of final nibbāna in the interval and one attainer of final nibbāna after the interval - thus four attainers of final nibbāna without exertion and four attainers of final nibbāna through exertion make eight. Thus these are forty-eight non-returners. It should be seen that all of them are taken in these discourses by the general statement without distinction.

7. Commentary on the Full Understanding of All Discourse

7. In the seventh, "all" means without remainder. For this word "all" denotes without remainder. It indicates the completeness of whatever it is connected with; as in "all matter, all feeling, among all phenomena included in identity." But this word "all" is twofold by having a partial and an all-embracing domain. Thus it is seen applied in four domains: the all of all, the partial all, the sense base all, and the identity all. Therein, in such passages as "all phenomena in every way come into the range of the Buddha, the Blessed One's knowledge-door," it occurs in the all of all. In such passages as "All of yours, Sāriputta, was well spoken by method," in the partial all. "I will teach you, monks, the all: the eye and forms, etc. And mind and mental objects" - here, in the sense base all. In such passages as "I will teach you, monks, an exposition on the root cause of all phenomena," in the identity all. Therein, that occurring in the all of all has an all-embracing domain; that occurring in the other three has a partial domain. But here it should be understood in the identity all. For here the three-plane phenomena that are the objects of insight are taken as "all" without remainder.

"Not directly knowing" means not directly knowing all phenomena to be directly known according to their undistorted intrinsic nature by such methods as "these mental states are wholesome, these are unwholesome, these are blameworthy, these are blameless" and by such methods as "these are the five aggregates, these are the twelve sense bases, these are the eighteen elements, this is the noble truth of suffering, this is the noble truth of the origin of suffering" - not directly knowing, not knowing with most excellent knowledge. "Not fully understanding" means not fully understanding. For whoever fully understands the entire collection of three-plane phenomena, he fully understands with three full understandings - full understanding as the known, full understanding as judgement, full understanding as abandoning. Therein, what is full understanding as the known? All three-plane mentality-materiality - "This is matter, this much is matter, there is no more beyond this. This is mentality, this much is mentality, there is no more beyond this" - one defines matter classified as primary elements, sensitive matter, and so on, and mentality classified as contact and so on, by way of characteristic, function, manifestation, and proximate cause. And one comprehends its conditions beginning with ignorance. This is full understanding as the known. What is full understanding as judgement? Having thus made it known, one judges that all as impermanent, as suffering, as a disease, and so on, in forty-two ways. This is full understanding as judgement. What is full understanding as abandoning? Having thus judged, one abandons desire and lust for the all by the highest path. This is full understanding as abandoning.

The purification of view and the purification by overcoming uncertainty are also full understanding by knowing. The purification of knowledge and vision of what is the path and what is not the path, or the wisdom from the exploration of material groups and so on up to the end of conformity, is full understanding as judgement.

Abandoning by the noble path is full understanding by abandoning. Whoever fully understands the all, he fully understands with these three full understandings. But here, because dispassion and abandoning have been taken separately by way of

rejecting, the full knowing should be understood by way of full understanding by knowing and full understanding as judgement. But whoever does not thus fully understand, with reference to him it was said "not fully understanding."

Therein, "not becoming dispassionate towards the mind" means not making one's own continuity of consciousness dispassionate regarding that directly knowable distinction that is to be fully understood, not becoming detached; The meaning is: not arousing the observation of dispassion such that lust does not arise there. "Not abandoning" means not abandoning without remainder the round of mental defilements that is fit to be abandoned there, by path wisdom together with insight wisdom. And just as this is so, directly knowing and so on too should be understood by way of the combined path. For in the preliminary stage, by way of different consciousnesses, having accomplished directly knowing and so on gradually through the full understandings of the known, of judgement, and of abandoning, at the time of the path, in a single moment alone, by way of function, just one knowledge proceeds, accomplishing all that. "Incapable of the destruction of suffering" means not capable of Nibbāna, of the annihilation of the entire suffering of the round of rebirths; the meaning is not adequate, not able.

In "but the all," the word "ca" is in the sense of contrast, and the word "kho" is in the sense of emphasis. By both of those, he explains the distinction obtainable from directly knowing and so on, and the definite cause of the destruction of suffering. Regarding directly knowing and so on, what should be said has already been said. But there it was stated by way of rejecting; here it should be understood by way of prescribing. This alone is the distinction. Furthermore, "directly knows" means having become one who directly knows the all of identity reckoned as the pentad of aggregates of clinging, by way of directing knowledge towards it in terms of its own nature and conditions, and fully understanding it by way of comprehending the mode of non-existence and so on, being delimited by the characteristics of impermanence and so on. "Becomes dispassionate towards" means through the comprehension of impermanence and so on properly, by the power of the arisen knowledges of fear, danger, disenchantment, and so on, making one's own mind dispassionate, not producing even the slightest lust there. "Abandons" means abandoning and eradicating the round of mental defilements belonging to the side of origination, by path wisdom together with insight meditation leading to emergence. "Capable of the destruction of suffering" means thus, through the abandoning of the stain of mental defilements alone, because of the utter elimination of the entire round of action, he is capable of the annihilation of the round of results without remainder, or of the Nibbāna element without residue of clinging which is the utter elimination of the entire suffering of the round of rebirths - he is certainly capable of attaining this. Thus the meaning here should be understood.

"Whoever, having known the all in every way" means whoever, engaged in exertion, one who has begun insight, the all, the entire collection of phenomena of the three planes of existence, in every way, by every aspect, by the classification of aggregates and so on beginning with wholesome, and by the classification of oppression and so on beginning with suffering. Or alternatively, "in every way" means having known from every aspect - from the characteristics beginning with hardness, touching, and so on, and from impermanence and so on - in all modes, and having penetrated with

path knowledge preceded by insight, or because of knowing by insight knowledge itself. "Does not find pleasure in all things" means does not find pleasure in all the phenomena of identity divided into many kinds by way of the past and so on; does not generate lust through the attainment of the noble path. By this, showing the absence of the grasping of craving in him, because that is the cause, he also shows the absence of this triad of wrong grasping - "this is mine, this I am, this is my self" - which are the graspings of wrong view and conceit. In "sa ve," "sa" is merely a particle. "Ve" is an indeclinable particle in the sense of "clearly" or "definitely." "Through full understanding of all" means because of fully knowing the all, because of fully knowing the aforesaid all by way of full realisation. "He" means the aforesaid practitioner of meditation, or indeed a noble one. "Has overcome all suffering" means he overcame, surpassed all the suffering of the round of rebirths; the meaning is transcended.

The commentary on the Seventh Discourse is completed.

8. Commentary on the Full Understanding of Conceit Discourse

8. In the eighth, there is nothing not already explained; only the teaching proceeded by way of conceit. In the verses, however, "this generation is possessed by conceit" - these beings who have obtained the name "generation" because they are born through action and mental defilements, are possessed by, endowed with, conceit having the characteristic of imagining. "Bound by the knot of conceit, delighted in existence" means bound by conceit, connected by the mental fetter of conceit, even in individual existences such as worms, insects, moths and so on. Because of that very same I-making that has been fostered for a long time, due to the abundance of clinging to activities as "this is mine," and therein due to the power of the illusions of permanence, happiness, self and so on, they are delighted in existences of sensual pleasure and so on. "Not fully understanding conceit" means not fully understanding conceit with the three full understandings. Or not overcoming by the knowledge of the path of arahantship; some read "not having fully understood conceit." "They are ones who come to renewed existence" means again in the future to the becoming of rebirth. Or because of becoming again and again, they are goers, approachers to the round of rebirths reckoned as renewed existence by way of turning again and again; the meaning is they are not released from existence. "But those who, having abandoned conceit, are liberated in the extinction of conceit" means but those who, having abandoned conceit altogether by the path of arahantship, are liberated, well freed, through the liberation from all mental defilements that is co-existent with the fruition of arahantship or Nibbāna, which is the absolute extinction of conceit. "They, overcoming the knot of conceit, have overcome all suffering" means those Worthy Ones whose fetters of existence are completely destroyed, having overcome altogether the mental knot of conceit, the mental fetter of conceit, by eradication-abandoning, and standing firm, they have surpassed the suffering of the round of rebirths without remainder - this is the meaning. Thus in this seventh discourse too, arahantship was spoken of.

The commentary on the Eighth Discourse is completed.

9-10. Commentary on the Pair of Discourses on the Full Understanding of Greed and Hate

9-10. In the ninth and tenth, there is nothing not already explained. It should be seen that they were taught thus by way of the beauty of instruction, or according to the disposition of those persons accessible to instruction who awaken in such a way.

The commentary on the Ninth and Tenth Discourses is completed.

The commentary on the first chapter is concluded.

2. The Second Chapter

1-3. Commentary on the Discourses Beginning with the Full Understanding of Delusion

11-13. In the second chapter too, the first three discourses are in the manner already stated, and likewise the reason for the teaching has also been stated.

4. Commentary on the Discourse on the Mental Hindrance of Ignorance

14. In the fourth - In "I do not, monks" and so on, the syllable "na" has the meaning of negation. "I" - the Blessed One indicates himself. "Another" means other than the mental hindrance of ignorance that is now to be spoken of. "Even a single mental hindrance" means even a single mental hindrance phenomenon. "I perceive" - there are two ways of regarding - the regarding by wrong view and the regarding by knowledge. Therein, that which has come by the method beginning with "regards matter as self" is called the regarding by wrong view. But that which has come by the method beginning with "regards as impermanent, not as permanent" is called the regarding by knowledge. Here too, the regarding by knowledge alone is intended. And the connection of the term "I perceive" is with the negative particle. This is what is meant - "I, monks, even while surveying all phenomena like a myrobalan fruit in the hand with the all-seeing eye reckoned as omniscient knowledge, do not perceive any other single mental hindrance."

"By which mental hindrance hindered, this generation transmigrates and wanders through the round of rebirths for a long time" means by which mental hindrance, because of its nature as a hindrance, not allowing, concealing, and enveloping so as not to know, see, and penetrate the intrinsic nature of phenomena, by that very darkness, hindered beings in the beginningless round of rebirths, through immeasurable cosmic cycles, by way of successive rebirths in great and small existences and so on, run about in every direction and wander through the round of rebirths. Or, transmigrating is by way of passing from one object to another; wandering through the round of rebirths is by way of passing from one existence to another. Or, transmigrating is by way of the powerful state of mental defilements; wandering through the round of rebirths is by way of their weak state. Or, transmigrating is within a single birth by way of momentary death; wandering through the round of rebirths is through many births by way of conventional death. Or, transmigrating is by way of consciousness - for "his mind runs about" was said; wandering through the round of rebirths is by way of action. Thus the distinction between transmigrating and wandering through the round of rebirths should be understood.

"Yathayidan" means "just as this." The syllable "ya" serves as a word-connector; the shortening is by way of euphonic conjunction. "The mental hindrance of ignorance" -

here, in the sense of being inappropriate to fulfil, bodily misconduct and so on is called what should not be found, the meaning being what should not be obtained. It finds that which should not be found - thus it is ignorance. Conversely, bodily good conduct and so on is called what should be found; it does not find that which should be found - thus it is ignorance. It makes unknown the meaning of heap of the aggregates, the meaning of sense base of the sense bases, the meaning of emptiness of the elements, the meaning of authority of the faculties, the meaning of actuality of the truths, and the fourfold meaning of suffering and so on stated by way of oppression and so on - thus too it is ignorance. Or, it causes beings to rush in the round of rebirths which is without end - thus it is ignorance; or, in the ultimate sense, it rushes towards and proceeds regarding women, men, and so on which do not exist, and does not rush towards, does not proceed regarding aggregates and so on which do exist - thus it is ignorance. Furthermore, ignorance is also because of concealing the sense-bases and objects of eye-consciousness and so on, and the phenomena of dependent origination and the dependently arisen. Ignorance itself is the mental hindrance - thus "the mental hindrance of ignorance."

"For, monks, hindered by the mental hindrance of ignorance, this generation transmigrates and wanders through the round of rebirths for a long time" - this was stated for the purpose of strengthening the former statement itself. Or the former - "as does, monks, the mental hindrance of ignorance" was stated thus by way of showing a simile; this by way of showing the power of the mental hindrance. But why here was ignorance alone spoken of thus, and not other phenomena? Because of being the special condition for sensual desire and so on through concealing the danger. For thus sensual desire and so on operate in objects whose danger has been concealed by it.

"There is no other" - this verse beginning thus was spoken for the purpose of summarising the meaning both stated and unstated. Therein, "hindered" means obstructed, enveloped, concealed - this is the meaning. "Day and night" means by day and by night, what is meant is "at all times." "As hindered by delusion" means in whatever manner, hindered and concealed by delusion reckoned as the mental hindrance of ignorance, this generation, not knowing even what is easily cognisable, wanders in the round of rebirths - there is no other single phenomenon nor single mental hindrance of such a nature. This is how it should be connected. "But those who, having abandoned delusion, have shattered the mass of darkness" means but those noble disciples who, in the preliminary stage, by way of abandoning through substitution of opposites and so on, or having abandoned by the lower paths the delusion to be slain by each respective path, by the highest path, with diamond-like knowledge, shattered the heap of darkness reckoned as delusion itself, eradicated it completely without remainder. "They do not wander through the round of rebirths again" means those Worthy Ones -

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

In the round of rebirths thus described, they do not wander through the round of rebirths, do not roam about. Why? "The cause for them is not found" - because the cause, the root reason for the round of rebirths, is ignorance, and that is not found in

them, does not exist altogether, because it has been eradicated.

The commentary on the Fourth Discourse is completed.

5. Commentary on the Discourse on the Mental Fetter of Craving

15. In the fifth, that which exists in whomever, it fetters that person with sufferings, or action with results, or in existences, modes of generation, destinations, stations of consciousness, and abodes of beings with other existences and so on - thus it is a "mental fetter." It is "craving" (taṇhā) in the sense of craving (taṇhāyana); one trembles oneself, is terrified, or they tremble by means of it - thus it is "craving" (taṇhā). "Fettered" means bound in the objects of adherence such as the eye and so on. The remainder is according to the method already stated. Certainly, here, although the state of being a mental fetter exists for ignorance too, and the state of being a mental hindrance exists for craving too, nevertheless, for the purpose of showing this distinction - that craving fetters beings to existences whose dangers are concealed by ignorance - in the preceding discourse ignorance was stated as a mental hindrance, and here craving was stated as a mental fetter only. And furthermore, for the purpose of showing the predominance of the mental hindrance and the mental fetter. For just as by way of being a mental hindrance, ignorance is the chief and forerunner of defiling mental states, so by way of being a mental fetter, craving is theirs - to show this state of dependent predominance, in the pair of discourses these mental states were thus stated. Furthermore, ignorance is called a "mental hindrance" because it specifically obstructs the happiness of Nibbāna, and craving is called a "mental fetter" because it fetters beings with the suffering of the round of rebirths.

Or the two were stated in two ways because of creating obstacles to seeing and going, or because of being opposed to true knowledge and conduct. For ignorance, being the direct opposite of true knowledge, is specifically an obstacle-maker to the seeing of Nibbāna and to undistorted seeing, and craving, being the direct opposite of the qualities of conduct, is an obstacle-maker to going, to right practice. Thus this ignorant worldling, hindered by ignorance, made blind, enveloped by craving, bound, like a blind man who is bound, does not pass beyond the great wilderness, the wilderness of the round of rebirths. The two were also stated in two ways for the purpose of showing the dual cause of the arising of harm. For a person gone to ignorance, through his foolishness, neglects his welfare and does harm to himself, like an unskilled sick person through unsuitable action. Even though knowing, a fool through his foolishness neglects his welfare and does harm, like a sick person who resorts to what is unsuitable though knowing. The Discourse on the Simile of the Monkey-Lime is the proof of this meaning.

The two were also stated in two ways here for the purpose of showing the root cause of dependent origination. For specifically, because of the powerful nature of confusion, the past period of time is the field of ignorance; because of the powerful nature of longing, the future period of time is the field of craving. For thus the foolish person, abounding in confusion, grieves over the past; for him, all should be understood as "with ignorance as condition, activities." One abounding in longing prattles about the future; for him, all should be understood beginning with "with

craving as condition, clinging." By that very fact, it should be understood that their root causality has been shown in order, by bringing in the past end and by connecting with the future end.

In the verses, "with craving as companion" means having craving as a friend. For craving, like the perception of water in a mirage in a waterless wilderness, performing the function of a friend by way of showing gratification to a being overcome by thirst, overcome even by suffering without remedy, making him not grow weary of existences and so on, causes him to wander about. Therefore craving is called a person's "companion." But are not other mental defilements and so on also conditions for the production of existence? This is true, but they are not a distinctive condition in the way that craving is. For thus it is a distinctive condition for the production of existence through unwholesome states without wholesome ones, and through fine-material-sphere and other wholesome states without sensual-sphere and other wholesome ones, which is why it is called the truth of origin. "The state here and the state elsewhere" means the state here and the state elsewhere is the state-here-and-state-elsewhere. That exists for this - thus the state-here-and-state-elsewhere is the round of rebirths. Therein, the state here is human existence, the state elsewhere is the remaining abodes of beings. Or the state here is the present individual existence of those various beings, the state elsewhere is the future individual existence. Or another individual existence of such a form is the state here, one not of such a form is the state elsewhere. That state-here-and-state-elsewhere, the round of rebirths, the succession of aggregates, elements, and sense bases, he does not pass beyond, does not transcend.

"Having known this danger, craving as the origin of suffering" means having known as a danger this craving, which is the origin, the arising, of the entire suffering of the round of rebirths; this is the meaning. Or alternatively, "having known this danger" means having known this aforesaid danger, the fault, of not passing beyond the round of rebirths. "Craving as the origin of suffering" means having known craving as the chief cause of the suffering of the round of rebirths in the manner stated. "Free from craving, without grasping, a mindful monk should wander forth" means thus fully understanding with the three full understandings, having developed insight, removing craving by the succession of paths, by the highest path altogether free from craving, with craving gone; precisely because of that, through the absence of any among the four kinds of clinging, without grasping because of the absence in the future of grasping reckoned as conception in rebirth; mindful through the attainment of the fullness of mindfulness, through having been made mindful everywhere, a monk whose mental defilements are broken should wander forth, should live; or should depart from the occurrence of activities through the extinguishment of the aggregates; this is the meaning.

The commentary on the Fifth Discourse is completed.

6. Commentary on the First Discourse on the Learner

16. In the sixth, "of a learner" - here, in what sense is one a learner? One is a learner because of the attainment of trainee states. For this was said:

"In what respect, venerable sir, is one a learner?" "Here, monk, one is endowed with the right view of a trainee, etc. one is endowed with the right concentration of a trainee. To this extent, monk, is one a trainee."

Furthermore, "he trains" - thus a learner. And this too was said -

"'He trains', monk, therefore he is called a trainee. And what does he train in? He trains in higher morality, he trains in higher consciousness, he trains in higher wisdom. 'He trains', monk, therefore he is called a trainee."

Even a good worldling who is one who fulfils the conforming practice, accomplished in morality, with guarded doors in the sense faculties, knowing moderation in food, devoted to the pursuit of wakefulness, in the first and last watches of the night devoted to the pursuit of development of the qualities conducive to enlightenment, dwells - "Today or tomorrow I shall attain one or another fruit of asceticism" - he too is called a trainee because he trains. In this meaning, not only one who penetrates is intended as a learner, but also a good worldling. "One by whom the goal has not been attained" - thus "one who has not attained his goal." "Goal" - in "The snare that moves through the sky, that which prowls connected with the mind" - here lust is said to be "goal." In "Consciousness, mind, mental state" - here it means consciousness. In "A trainee who has not attained his goal, should he die while renowned among people" - here it means arahantship. Here too, arahantship alone is intended. Therefore it means "of one who has not attained arahantship."

"Unsurpassed" means foremost; the meaning is incomparable. "Freedom from bondage" means secure from the four mental bonds, untroubled; arahantship itself is intended. "For one aspiring" - there are two kinds of aspiration: aspiration due to craving, and aspiration due to wholesome desire. "For one who is desiring there are mutterings, and trembling too regarding what is imagined" - here it is aspiration due to craving.

"The stream of the Evil One has been cut, demolished, rendered useless;
Be abundant in gladness, aspire to security, monks."

Here it is the aspiration of the desire to act, of wholesome desire; this very one is intended here. Therefore "for one aspiring" means the meaning is: of one wishing to go to that freedom from bondage, slanting towards that, sloping towards that, inclining towards that. "Dwells" means of one who cuts off the suffering of one posture with another posture and carries on the individual existence without letting it fall. Or alternatively, the meaning here should be seen by the method of the analytical explanation beginning with "resolving 'all activities are impermanent,' he dwells with faith." "Internal" means existing internally, in what is reckoned as one's own internal - thus internal. "Factor" means reason. "Thus having done" means having done in this way. "I do not perceive any other single factor" - here this is the meaning in brief: Monks, taking as a reason that which has arisen internally in one's own continuity, I do not perceive any other single reason that is thus very helpful, as this, wise attention - that is, skilful attention, path-attention, attention regarding the impermanent and so on by the method of impermanence and so on, or in conformity with impermanence, the adverting of consciousness, the turning towards, reflective attention, attentiveness - this is attention. This is wise attention.

Now, to show the power of wise attention, it was said: "A monk wisely attending, monks, abandons the unwholesome, develops the wholesome." Therein, "wisely attending" means engaging wise attention regarding the four noble truths thus: "This is the noble truth of suffering, this is the noble truth of the origin of suffering, this is the noble truth of the cessation of suffering, this is the noble truth of the practice leading to the cessation of suffering."

Herein, this is the explanation of the meaning - Although this discourse has come without distinction by way of a learner, we shall speak of the meditation subject only in brief by way of what is common to the four paths. Whatever practitioner of meditation who practises the meditation subject of the four truths - "the aggregates of the three planes, which are the domain of craving, are suffering; craving is the origin; the non-continuance of both is cessation; the path is what leads to cessation" - thus, having previously learnt the meditation subject of the four truths in the presence of a teacher. He, at a later time, having ascended the path of insight, attends wisely to the aggregates of the three planes as "This is suffering," and by means of the method he collects together and sees with insight. For here insight is stated under the heading of attention. But whatever craving belonging to a former existence that gave rise to that suffering, he attends wisely: "This is the origin of suffering." But since this suffering and this origin, having reached this state, cease and do not proceed, therefore that which is called Nibbāna, he attends wisely: "This is the cessation of suffering." He attends wisely to the eightfold path that leads to cessation as "This is the practice leading to the cessation of suffering," and by means of the method he collects together and sees with insight.

Therein this is the means - Adherence exists in the aggregates, not in the end of the round of rebirths; therefore this is the meaning - By the method beginning with "In this body the solid element, the liquid element," having comprehended the four primary elements and, following that, the derivative materiality, one defines: "This is the aggregate of matter." For one thus defining that, one defines the consciousness and mental factor phenomena arisen taking that as object as "These are the four immaterial aggregates." Then one defines: "These five aggregates are suffering." But those, in brief, are two portions: mentality and materiality. And this mentality-materiality arises with cause and with condition; its cause is that beginning with ignorance and craving for existence, its condition is that beginning with nutriment - thus one defines the causes and conditions. He, having defined the actual individual characteristic of those conditions and the conditionally arisen phenomena, applies the characteristic of impermanence thus: "These phenomena, not having been, come to be; having been, they cease; therefore they are impermanent"; applies the characteristic of suffering thus: "They are suffering because of being oppressed by rise and fall"; applies the characteristic of non-self thus: "They are non-self because of not being subject to control."

Thus, having applied the three characteristics and seeing with insight, upon the arising of the knowledge of rise and fall, having defined the impurities of insight such as light and so on that have arisen as "non-path," and the knowledge of rise and fall itself as "the preliminary path that is the means to the noble path" - having thus defined the path and the non-path - again producing the knowledge of rise and fall and in succession the knowledge of dissolution and so on, one attains the path of

stream-entry and so on. At that moment, one penetrates the four truths by a single penetration and fully realises them by a single full realisation. Therein, penetrating suffering through the penetration of full understanding, penetrating the origin through the penetration of abandoning, one abandons all the unwholesome; penetrating cessation through the penetration of realisation, penetrating the path through the penetration of development, one develops all the wholesome. For the noble path is directly wholesome in the sense of shaking off what is contemptible and so on, and when it is developed, all wholesome, blameless factors pertaining to enlightenment go to fulfilment through development. Thus, wisely attending, one abandons the unwholesome and develops the wholesome. For thus it has been said - "He attends wisely: 'This is suffering'; he attends wisely: 'This is the origin of suffering'" and so on. Furthermore it was said: "For a monk accomplished in wise attention, monks, this is to be expected - he will develop the noble eightfold path, he will cultivate the noble eightfold path."

"Wise attention" - this is the meaning in brief of the verse -He trains, training rules exist for him, or he is one whose habit is training - thus a learner. He sees danger in the round of rebirths - thus a monk. For that monk who is a learner, for the attainment, for the achievement of the highest goal, arahantship, as wise attention is, thus of great service, very helpful - there is no other phenomenon whatsoever. Why? Because, having put wise attention by means of the method to the fore, striving, striving by way of the fourfold right striving, one may reach the elimination of suffering, may reach and attain the utter elimination, the final goal, Nibbāna, of the suffering of the round of rebirths with its defilement; therefore wise attention is of great service.

The commentary on the Sixth Discourse is completed.

7. Commentary on the Second Discourse on the Learner

17. In the seventh, "external" means existing outside one's own internal continuity. "Good friendship" means one for whom there is a friend accomplished in virtues beginning with morality, a destroyer of misery, a provider of welfare, helpful in every way - that person is a good friend; the state of that is good friendship. Therein, this good friend is by nature accomplished in faith, accomplished in morality, accomplished in learning, accomplished in generosity, accomplished in energy, accomplished in mindfulness, accomplished in concentration, accomplished in wisdom. Therein, through the accomplishment of faith he believes in the enlightenment of the Truth-finder, and thereby he does not abandon the seeking of welfare and happiness for beings, which is the cause of perfect enlightenment; through the accomplishment of morality he is dear to fellow monks in the holy life, respected, esteemed, an accuser, a censurer of evil, a speaker, willing to do what others bid; through the accomplishment of learning he is a maker of profound talks concerning aggregates, sense bases, truths, dependent origination, and so on; through the accomplishment of generosity he is of few wishes, content, secluded, not in company; through the accomplishment of energy he is putting forth strenuous energy in the practice of welfare for himself and others; through the accomplishment of mindfulness he is mindful, endowed with the highest mindfulness and discretion, remembering and recollecting what was done long ago and what was said long ago;

through the accomplishment of concentration he is undistracted, concentrated, with fully focused mind; through the accomplishment of wisdom he understands without distortion. He, searching with mindfulness for the courses of wholesome and unwholesome mental states, having known with wisdom the welfare and happiness of beings as they really are, having become with concentration one with an unagitated mind therein, with energy prevents beings from harm and urges them towards what is exclusively beneficial. Therefore he said -

"Dear, respected, esteemed, a speaker and willing to do what others bid;
A maker of profound talk, and not one who urges towards an impossibility."

"A monk with good friends, monks, abandons the unwholesome, develops the wholesome" means a person who is a good friend, in dependence on a good friend, gives rise to the knowledge of the ownership of actions, makes arisen faith prosper, one in whom faith has arisen approaches, having approached he hears the Teaching. Having heard that Teaching, he gains faith in the Truth-finder; with that acquisition of faith, having abandoned the household life, he follows the going forth, he accomplishes the fourfold purification morality, he practises having undertaken the austere practices according to his strength, he becomes an obtainer of the ten subjects of talk, he dwells putting forth strenuous energy, mindful, fully aware, in the first and last watches of the night devoted to the pursuit of development of the qualities conducive to enlightenment; before long, having aroused zeal in insight, through the attainment of the noble path he completely eradicates all the unwholesome, and he increases all the wholesome, going towards fulfilment through development. For this was said:

"For a monk with good friends, Meghiya, good companions, good associates, this is to be expected - that he will be virtuous, he will dwell restrained by the restraint of the Pātimokkha, accomplished in good conduct and lawful resort, seeing danger in the slightest faults, having accepted the training rules he will train in them.

"For a monk with good friends, etc. good associates, that whatever talk is conducive to effacement, suitable for opening the mind, leading exclusively to disenchantment, etc. to Nibbāna. That is: talk about fewness of wishes, talk about contentment, talk about solitude, talk about aloofness from society, talk about arousal of energy, talk about morality, talk about concentration, etc. talk about knowledge and vision of liberation. Of such talk he will be one who obtains at will, obtains without difficulty, obtains without trouble.

"For a monk with good friends, etc. good associates, that he will dwell putting forth strenuous energy for the abandoning of unwholesome mental states and for the acquisition of wholesome mental states, steadfast, of firm effort, not shirking the responsibility regarding wholesome mental states.

"For a monk with good friends, etc. good associates, that he will be wise, endowed with wisdom that discerns rise and fall, noble, penetrative, leading rightly to the complete destruction of suffering."

Thus, good friendship should be understood as the cause for release from the entire suffering of the round of rebirths. Therefore he said -

"Because, Ānanda, having come to me as a good friend, beings subject to birth are released from birth, beings subject to ageing are released from ageing" and so on.

Therefore it was said - "A monk with good friends, monks, abandons the unwholesome, develops the wholesome."

In the verse, "deferential" means with deference reckoned as compliance, thus deferential; the meaning is one who accepts the exhortation of a good friend upon his head, compliant. Or alternatively, because he seeks to establish others in welfare and happiness, he is a "patissa" - a giver of exhortation. One who conducts himself with that giver of exhortation through the connection of respect and esteem is "deferential" - one who abounds in respectful consideration towards those worthy of respect. "Respectful" means endowed with respect of the sixfold kind as well. "Doing what friends say" means carrying out the exhortation of good friends, proceeding according to the exhortation. "Fully aware" means endowed with full awareness of the sevenfold kind. "Mindful" means mindful with mindfulness capable of making the meditation subject prosper, one who practises mindfulness. "Gradually" means by the successive order of purification beginning with morality, and therein by the successive order of insight as well as the successive order of the path. "The elimination of all fetters" means arahantship, which is the final goal of the noble path termed the elimination of all fetters, because of the exhaustion of all fetters beginning with the mental fetter of sensual lust; or it is Nibbāna itself, which is the object of that. "May reach" means may attain - this is the meaning. Thus, it should be understood that in these two discourses, what is taken up by the Teacher is called the factor of striving for the attainment of the noble path.

The commentary on the Seventh Discourse is completed.

8. Commentary on the Schism in the Community Discourse

18. In the eighth, "one thing" - what is the laying down of this discourse? Arising from an occasion. Herein this is the meaning in brief - For Devadatta, having caused Ajātasattu to take up a wrong grasp, even having had his father King Bimbisāra killed by him, even having employed assassins, even having done the deed of wounding by hurling a stone, did not become well-known by that much; but having released Nālāgiri, he became well-known. Then the great multitude made an uproar, saying "The king goes about having taken up such an evil one," and there was a great noise. Having heard that, the king had the five hundred pots of boiled rice being given by himself cut off, and he did not go to attend upon him. The townspeople too did not give even a ladleful of food to him when he had come to their families. He, having fallen away from material gain and honour, wishing to live by hypocrisy, having approached the Teacher, having requested five cases, being rejected by the Blessed One with "Enough, Devadatta; whoever wishes, let him be a forest-dweller" and so on, convincing the foolish people devoted to austerity with those five cases, having had five hundred Vajjiputtaka monks take voting tickets, having split the Community, taking them, he went to Gayāsīsa. Then the two chief disciples, by the Teacher's command, having gone there, having expounded the Teaching, having established them in the noble fruition, brought them back. But those who, having approved the

view of him who was striving for schism in the Community, stood holding it up in just that way, and who approved when the Community was being split and when it was split, for them that was for their harm and suffering for a long time.

Devadatta too, before long, overcome by disease, severely ill, at the time of death, saying "I shall pay homage to the Teacher," being carried on a small bed-palanquin, placed on the bank of the Jetavana pond, when an opening in the earth was given, having fallen in, was reborn in Avīci; and his individual existence was a hundred yojanas in size, remaining for a cosmic cycle, pierced through by iron stakes the size of palm-tree trunks. And about five hundred families who were partisans of Devadatta, established in his view, were reborn in hell together with their kinsmen. One day the monks raised up a discussion in the Teaching hall: "Friends, a weighty deed was done by Devadatta in splitting the Community." Then the Teacher, having gone to the Teaching hall, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," showing the danger in schism in the Community, spoke this discourse. Some, however, say: "Having seen the state of Devadatta and his partisans being reborn thus in hell, showing the danger in schism in the Community, the Blessed One taught this discourse solely through his own disposition."

Therein, "one thing" means one unwholesome mental state of great blameworthiness. "In the world" means in the world of beings. "Arising, arises" - here, even when quarrels and so on conducive to schism have arisen in the Community, even when some among the eighteen matters making for schism beginning with "it is the Teaching, it is not the Teaching" are being spoken by way of explanation, even when they are being proclaimed there for the purpose of generating approval, even when after proclaiming voting tickets have been taken, the schism in the Community is called "arising"; but when voting tickets have been taken and four or more perform a separate recitation or a legal act of the Community, then the schism in the Community is called "arisen." But when which of these is done is the schism in the Community called "arisen"? The legal act, the recitation, the speaking, the proclamation, and the vote taking - among these five causes of schism in the Community, the legal act or the recitation is the criterion, but the speaking, proclamation, and vote taking are preliminary stages.

In "for the harm of many people" and so on: for harm by preventing the great multitude from attaining meditative absorption, the path, and so on; for unhappiness by preventing the attainment of heaven; for detriment by being a cause for rebirth in the realms of misery. Or for harm by way of unwholesome mental states; because of the absence of even a mere measure of welfare, it arises for bodily and mental suffering even when reborn in a fortunate world - thus is the connection. "Of gods and humans" - this is a description of superior persons among those spoken of as "of many people." Another method - "For the harm of many people" means for the purpose of harm to the great community of beings consisting of many people, meaning for detriment pertaining to the present life and the future life. "For unhappiness" means for the purpose of unhappiness pertaining to the present life and the future life, meaning for the purpose of twofold suffering. "For detriment" means for the rejecting of the ultimate good. For Nibbāna is the ultimate good; beyond that there is no good. "For harm" means for the rejecting of the path. For beyond the path

leading to Nibbāna there is nothing called welfare. "For suffering" means for the state of suffering in the round of rebirths through failure to attain noble happiness. For those who have failed to attain noble happiness, being incapable of attaining it, wander about in the suffering of the round of rebirths; and beyond noble happiness there is nothing called happiness. For this has been said: "This concentration is pleasant in the present and has pleasant results in the future."

Now, having shown "schism in the Community" in its own form, in order to make known its being an unfailing cause of harm and so on, he said beginning with "But when the monastic community is split, monks." Therein, "split" is a locative used in the sense of cause, just as "when wealth was not being given to the poor," the meaning is "because of the schism." "Mutual quarrels" means the mutual disputes of the four assemblies and their partisans, saying "this is the Teaching, this is not the Teaching." For quarrel is the preliminary part of dispute. "Abuse" means threatening by way of arousing fear, saying "we shall do this and that harm to you." "Exclusion" means disparagement on all sides by way of birth and so on, jeering and scoffing with the ten grounds for reviling. "Abandonment" means sending away by way of carrying out the legal act of suspension and so on. "Therein" means in that schism in the Community, or in the quarrels and so on that are its cause. "Those without faith" means those who have no direct knowledge of the qualities of the Triple Gem. "Do not gain faith" means they do not gain confidence in the manner of "practitioners of the Teaching, practitioners of righteousness" and so on, which is the mode of gaining confidence in the monks; or they do not consider them worth listening to or believing. And likewise they remain without confidence in the Teaching and in the Teacher. "For some of those there is alteration" means an alteration of confidence in worldlings whose faith has not grown.

In the verse, among the terms beginning with "bound for the realm of misery," he is "bound for the realm of misery" because of being worthy of rebirth in the realm of misery. Even there, he is "doomed to hell" because he arises in the great hell called Avīci. He is "remaining for a cosmic cycle" because he stays there having completed a full intermediate cosmic cycle. "Delighting in discord" means one who delights in the discord that is called schism in the Community. "Not the Teaching" because of being contrary to the Teaching. "Established in what is not the Teaching" means one who is established in what is not the Teaching, which is called schism in the Community, through the matters making for schism. "He falls from freedom from bondage" means he falls away, declines from freedom from bondage, from welfare; or because of being untroubled by the four mental bonds, arahantship and Nibbāna are called "freedom from bondage," and regarding his falling from that, there is nothing at all to be said. "Community" means the Community in the sense of being united through similarity of view, morality, and practice; "united" and "in concord" means precisely through the application of the procedure of common legal acts and so on. "Having split" means having divided by the schism in the Community with the characteristic previously stated. "A cosmic cycle" means a duration of life. But here that is just an intermediate cosmic cycle. "In hell" means in the great hell of Avīci.

The commentary on the Eighth Discourse is completed.

9. Commentary on the Discourse on Unanimity in the Community

19. In the ninth, "one thing" means one wholesome mental state, a blameless mental state. If a contention should arise in the monastic community by such means as "This is the Teaching, this is not the Teaching," therein by one who loves the Teaching, an intelligent person, it should be considered thus: "Now there is this possibility, that is to say, the contention growing might lead to dissension in the Community or to schism in the Community." If one has taken up that legal case oneself and is standing by it, one should suddenly withdraw from it, like one who has stepped on fire. But if that has been taken up by others and one is able to settle it oneself, having become filled with enthusiasm, even having gone far, one should proceed in such a way that it is appeased. But if one is unable oneself, and that contention just grows more and more and is not appeased. Whatever fellows in the holy life who are suitable and eager to train, having encouraged them, by whatever rule, by whatever monastic discipline, by whatever Teacher's instruction that legal case is appeased, so it should be settled. For one thus settling it, whatever wholesome mental state brings about unanimity in the Community, this is what is intended here as "one thing." For indeed, having removed the state subject to defilement that is harmful and brings suffering, worthy of arising even for monks on both sides who have become uncertain, for nuns, male lay followers, and female lay followers standing by way of compliance with them, for their guardian deities, and even for Brahmā gods, because of being the cause of a great heap of merit, a stream of the wholesome, it brings welfare and happiness to the world including the gods. Therefore it was said: "One thing, monks, arising in the world arises for the welfare of many people" and so on. Its meaning should be understood by the reverse of what has been stated in the next discourse. "Unanimity in the Community" means the state of being united of the Community, the absence of schism, common legal acts, and common recitation.

In the verse, "happy is the concord of the Community" - concord is said to be happy because of being a condition for happiness. Just as "pleasant is the arising of Buddhas." "And the assistance of those in unity" means assisting those in unity by rejoicing in their concord, in a manner befitting concord, so that they do not abandon concord; the meaning is grasping, establishing, and giving supporting strength. "Having made the Community united" means having made a divided Community, or one that has reached dissension, united and in concord. "A cosmic cycle" means just a life-span cosmic cycle. "Rejoices in heaven" means in the sensual-sphere heavenly world, having surpassed the other gods in ten respects, experiencing divine happiness, he rejoices, delights, plays, and sports through the very fulfilment of his wishes.

The commentary on the Ninth Discourse is completed.

10. Commentary on the Discourse on the Corrupted Mind

20. What is the origin of the tenth? It is just the origin of the story. One day, it is said, the monks, seated together in the Teaching hall, raised up a discussion - "Friends, here a certain one does much meritorious action, a certain one does much evil action, a certain one does both mixed together. Therein, what kind of future life does one who does the mixed have?" Then the Teacher, having gone to the Teaching hall,

seated on the excellent Buddha-seat that had been laid down, having heard that discussion, showing "Monks, at the time near death, for one with a defiled mind, an unfortunate realm is to be expected," taught this discourse on this occasion.

Therein, "here" is an indeclinable particle denoting a place or region. This is sometimes used with reference to a place, as in "While standing right here, being a god, mindful" and so on. Sometimes with reference to the Dispensation, as in "Here only, monks, is an ascetic, here is a second ascetic" and so on. Sometimes merely as an expletive, as in "Here, monks, suppose I had eaten, having been invited to admonish" and so on. Sometimes it is used with reference to the world, as in "Here a Truth-finder arises in the world" and so on. Here too it should be seen as referring to the world. "A certain" means one, the meaning is "a particular one." "Person" means a being. For he is called a "person" because of the filling up of wholesome and unwholesome states and their results according to conditions, and because of flowing away by way of death. "With a corrupted mind" means a mind corrupted by anger and resentment. Or alternatively, "with a corrupted mind" means a mind defiled by hate, lust and so on. And here "a certain" is a qualifier of the person with a corrupted mind. For one whose rebirth-producing action has given the opportunity, he is spoken of thus. And one whose mind cannot be turned back from the occurrence of the unwholesome and brought down by way of the wholesome - thus one near death. "Thus" indicates the manner of what is now to be said. "With the mind" means with one's own consciousness, by the knowledge of others' mental states. "Mind" means the mind of that person. "I understand encompassing" means having defined, I understand. But is this not the domain of the knowledge of rebirth according to beings' actions? This is true, but this was stated by way of the unwholesome consciousness occurring at that time.

"If at this time" means at this time, or in this conjunction of conditions, this person would die in the latter phase of the impulsion process - this is the meaning. For there is no death at the moment of impulsion. "Deposited as if carried there, thus in hell" means just as something brought and placed, thus deposited by one's own action, placed in hell - this is the meaning. "Upon the body's collapse" means by the relinquishment of the clung-to aggregates. "After death" means at the taking up of the aggregates that are reborn immediately after that. Or alternatively, "upon the body's collapse" means by the arrest of the life faculty. "After death" means from the passing away onwards.

"Realm of misery" and so on - all are synonyms for hell itself. For hell is a realm of misery because it is devoid of happiness reckoned as income; or also a realm of misery because it is devoid of income reckoned as merit, which is the cause of heaven and liberation. "Unfortunate realm" means the destination and shelter of suffering; or also an unfortunate realm because it is a destination produced by corrupt action through the abundance of hate. "Nether world" because doers of wrong-doing fall therein helplessly; or a nether world because those who are being destroyed fall therein with their limbs and minor limbs being broken apart. "Hell" because there is no income associated with gratification therein - thus hell is so called in the meaning of without gratification. Or alternatively, by the term "realm of misery" the animal realm is meant. For the animal realm is a realm of misery because of being devoid of a fortunate destination, but not an unfortunate realm because of

the existence of influential beings such as nāga kings and so on. By the term "unfortunate realm" the sphere of ghosts is meant. For that is both a realm of misery and an unfortunate realm because of being devoid of a fortunate destination and because of being a destination of suffering, but not a nether world because of not having fallen like the titans. By the term "nether world" the class of titans is meant. For that, in the aforesaid meaning, is both a realm of misery and an unfortunate realm, and is also called a nether world because of having fallen from the accumulation of all successes. By the term "hell," hell itself of many kinds beginning with Avīci is meant. But here, by all the terms, only hell is meant. "Are reborn" means they take conception.

Among the verses, the first verse was placed by the elder monks who compiled the teachings at the time of the communal recitation. "Having known" denotes an action prior in time. For the explanation is preceded by knowledge. Or the suffix "tvā" has a causal meaning, as in "having seen a lion, fear arises" - the meaning is "because of knowing." "The Buddha, near the monks" means the Buddha, the Blessed One, explained to the monks in his own presence this meaning being stated by the following two verses. The remainder is according to the method already stated.

The commentary on the Tenth Discourse is completed.

The commentary on the second chapter is completed.

3. The Third Chapter

1. Commentary on the Discourse on the Devoted Mind

21. In the first discourse of the third chapter, "of confident mind" means one whose mind is gladdened through faith in the Triple Gem and through faith in the fruit of action. "Fortunate realm" means a beautiful destination, or a destination of happiness - thus "fortunate realm." "Heaven" means that which is well supreme through the achievement of form and so on - thus "heaven." "World" means that which is lived in - here the fruits of merit and evil; or "world" in the sense of crumbling. And here, by the term "fortunate realm" the human destination too is included; by the term "heaven," the destination of gods only. The remainder is the same as the method stated below.

The commentary on the First Discourse is completed.

2. Explanation of the Discourse on Friendliness

22. In the second, as for "do not, monks, be afraid of merits" - here "mā" is an indeclinable particle in prohibition. The word "puñña" (merit) has come in the sense of the fruit of merit in such passages as "Monks, because of undertaking wholesome mental states, thus this merit increases" and so on. In such passages as "When, monks, this person gone to ignorance generates a meritorious volitional activity" and so on, it is used in the sense of good conduct pertaining to the sensual and fine-material spheres. In such passages as "Consciousness fares on to the meritorious" and so on, it is used in the sense of the becoming of rebirth that is a distinction of a fortunate destination. "There are, monks, these three ways of making merit - the way of making merit consisting of giving, the way of making merit consisting of morality, the way of making merit consisting of meditation" and so on, it is used in the sense of

wholesome intention. Here, however, it should be understood as wholesome mental states of the three planes. As for "bhāyitthā" (be afraid) - here fear is twofold: fear of knowledge and fear of timidity. Therein, the fear of knowledge has come in such passages as "Even those gods, monks, who are long-lived, beautiful, abounding in happiness, long-lasting in lofty mansions, they too, having heard the Truth-finder's proclamation of the Teaching, for the most part experience fear, anxiety, and terror" and so on. The fear of timidity has come in such passages as "There arose indeed fear, there arose trepidation, there arose terror" and so on. Here too it is the fear of timidity only. For the meaning here is this: Monks, bodily and verbal self-control for a long time, the fulfilment of all kinds of duties, one seat, one sleeping place, taming of the faculties, suppression of the mind through the austere practices, mindfulness and full awareness, arousal of energy by way of the pursuit of meditation subjects - such and similar merits that should be continuously practised by a monk - do not be afraid of them, do not experience fear and terror; do not be afraid of merits that bestow the happiness of Nibbāna pertaining to the future life, out of fear of the obstruction of some present-life happiness. For this is the genitive case used in the sense of separation.

Now, showing the reason for not being afraid of that, he said beginning with "sukhasseta" (this is of happiness). Therein, the word "sukha" (happiness) has come in the sense of the root of happiness in such passages as "Pleasant is the arising of Buddhas, pleasant is dispassion in the world" and so on. In such passages as "Because, Mahāli, matter is pleasant, affected with pleasure, overwhelmed by pleasure" and so on, it is used in the sense of a pleasant object. In such passages as "To such an extent, monks, it is not easy by description to reach how pleasant the heavens are" and so on, it is used in the sense of a condition for happiness. In such passages as "Pleasant is the accumulation of merit" and so on, it is used in the sense of a cause of happiness. In such passages as "These are qualities of pleasant abiding in the present life" and so on, it is used in the sense of freedom from affliction. In such passages as "Nibbāna is the highest bliss" and so on, it is used in the sense of Nibbāna. In such passages as "With the abandoning of pleasure" and so on, it is used in the sense of pleasant feeling. In such passages as "The peaceful neither-unpleasant-nor-pleasant is spoken of as happiness only" and so on, it is used in the sense of equanimous feeling. In such passages as "Two feelings also have been spoken of by me, Ānanda, by way of exposition - pleasant feeling, unpleasant feeling" and so on, it is used in the sense of desirable happiness. In such passages as "The result of merits is happiness" and so on, it is used in the sense of pleasant result. Here too it should be seen in the sense of desirable result. In "iṭṭhassa" (desirable) and so on, the meaning should be understood thus: "desirable" because it is to be sought after and because of the rejection of the undesirable; "lovely" because it is attractive and because it enters into and pervades the mind; "dear" because it is to be cherished and because it gives satisfaction; "agreeable" because it is to be esteemed and because it causes the mind to increase. As for "namely merits" - the expression "merits," this is a designation, a name, for the desirable result of happiness; "that is happiness, namely merits" - he speaks of the cause by a figurative expression of non-difference with the fruit. By that, having heard that the fruit of

merits performed and accumulated is inevitable, he urges them towards the making of merit, saying that merits should be performed diligently and carefully, and he arouses esteem in them for that.

Now, having cited the most lofty result of merit, concealed in other existences, experienced over a long time through meritorious action performed by himself during the time of Sunetta, making that meaning clear, he said beginning with "I directly know indeed." Therein, "I directly know" means I know with most excellent knowledge, I understand from direct experience. "For a long time" means for a long period of time. "Of merits" means of wholesome mental states beginning with giving. "Seven years" means seven years. "A mind of friendliness" - that which softens (mijjati) is friendliness (mettā); the meaning is "that which is affectionate" (sinīyhati). Friendliness (mettā) is also so called because it arises in a friend (mitte bhavā), or because it is the disposition of a friend (mittassa esā pavatti). But as regards its characteristic and so on, it has the characteristic of proceeding in the mode of welfare, its function is bringing about welfare, its manifestation is the removal of resentment, and its proximate cause is seeing the agreeable state of beings. The peace of anger is its success; the arising of affection is its failure. That (friendliness) exists in this (mind) - thus "a mind of friendliness." "Having developed" means consciousness accompanied by friendliness; since concentration is stated under the heading of "mind," having both produced and increased the concentration of friendliness, the divine abiding of friendliness. "Seven cosmic cycles of universe-contraction and expansion" means seven great cosmic cycles. For by the mention of universe-contraction and expansion, the periods of standing in contraction and standing in expansion are also included. "This world" means the sensual world. "When contracting, sudaṃ" means when contracting. "Sudaṃ" is merely a particle; the meaning is "being destroyed." Some also read "saṃvattamāne suda." "Kappe" means at the time. For time is stated under the heading of "cosmic cycle." When time is exhausted, the cosmic cycle too is just exhausted. As he said -

"Time consumes beings, all indeed together with oneself."

Because it is said "I was one who reached the Radiant realm," the emergence of the cosmic cycle here should be understood as by means of the fire-contraction. "One who reached the Radiant realm" means therein, by way of taking up conception in rebirth, "I approach the Radiant Brahma world" - thus I was one who reached the Radiant realm. "Expanding" means being re-established; the meaning is "being born." "I am reborn in an empty Brahma-mansion" means empty because of the absence of any being having been born there; that Brahma-mansion reckoned as the plane of the first meditative absorption, which arose first from the beginning - I am reborn in that, I go to it, by way of taking up conception in rebirth. "Brahmā" - he is Brahmā in the sense of being foremost among sensual-sphere beings, because of the quality of having been developed in this and that way, and because of being arisen from the divine abiding. Great compared to the Brahmā's retinue and the Brahmā's ministers - thus "Great Brahmā." Because of standing having overcome those very ones, he is the Overlord. Not overpowered by them in any quality - thus the Unvanquished. "Surely" (aññadatthu) is an indeclinable particle used in a definitive statement. "Seer" (daso) means one whose nature is seeing; he is capable of seeing the past, future, and present; the meaning is "I see what is to be seen through direct knowledge." It

should be connected thus: by the power of the development of the bases for spiritual power over the remaining Brahmās and over one's own mind - "I am the Wielder of Power." At that time, it is said, the Bodhisatta, although being an obtainer of the eight attainments, thus looking at the welfare of beings and the fulfilment of his own perfections, having aroused attachment in those very two planes of meditative absorption, wandered on again and again by means of the divine abiding of friendliness. Therefore it was said "seven years, etc. the Wielder of Power."

Thus, having made known the greatness of the result of fine-material-sphere merit, now showing that same greatness of sensual-sphere merit as well, he said beginning with "thirty-six times." Therein, "I was Sakka" means that on thirty-six occasions, without being reborn elsewhere, he was continuously Sakka, the lord of the gods, the king of the Tāvatiṃsa gods. In the passages beginning with "I was a king," he delights the world with the four marvellous qualities and the four ways of supporting others - thus "king." He turns the wheel treasure, he operates by the four wheels of success, and by those he makes others operate, and for the welfare of others the turning of the wheels of deportment exists in him - thus he is a "wheel-turning monarch." Here "king" is the general term, and "wheel-turning monarch" is the distinguishing term. "One who practises by righteousness" is righteous. The meaning is: he conducts himself by the true method and impartially. Having obtained the kingdom by righteousness alone, one who has become a king is a "king of righteousness." Or, one is righteous by the practice of qualities for the welfare of others; a king of righteousness by the practice of qualities for one's own welfare. "Ruler of the four quarters" means one who is lord of the four quarters; the meaning is: one who is lord of the earth bounded by the four oceans and adorned with the fourfold islands. "Victorious" means one who conquers internally the adversaries such as anger and so on, and externally all kings, without rod and without sword. "Who had established the security of his realm" means one who has attained permanence and stability in the realm; he cannot be shaken by anyone from there. Or, the realm in his domain has attained stability, devoted, delighting in its own work, immovable, unshakeable - thus "one who had established the security of his realm."

"Possessed of the seven treasures" means endowed with these seven treasures: the wheel treasure, the elephant treasure, the horse treasure, the jewel treasure, the woman treasure, the householder treasure, and the adviser treasure. For among those, the wheel-turning monarch conquers the unconquered by means of the wheel treasure, roams at ease through the realm by means of the elephant and horse treasures, protects the realm by means of the adviser treasure, and experiences the happiness of enjoyment by means of the remaining ones. And by the first, his conjunction with the power of endeavour, by the last, his conjunction with the power of counsel, by the elephant, horse, and householder treasures, his conjunction with the power of lordship is well fulfilled, and by the woman and jewel treasures, the fruit of the threefold conjunction of power. He experiences the happiness of personal enjoyment by means of the woman and jewel treasures, and the happiness of enjoyment by means of the remaining ones. And in particular, it should be understood that the first three succeed through the power of action generated by the wholesome root of non-hate, the middle ones through the power of action generated

by the wholesome root of non-greed, and the last one through the power of action generated by the wholesome root of non-delusion. "Of provincial kingship" means of minor kingship.

"This occurred to him" means that while reviewing his own achievements, during the last period as a wheel-turning monarch, this thought beginning with "of what action is this the fruit for me" occurred to him. In every case, in each and every existence, this very thought occurred. Herein, this is the explanation by way of the period as a wheel-turning monarch. "Of such great supernormal power" means of such great supernormal power through the achievement of treasury and vehicles headed by the jewel treasure and elephant treasure and so on, and through having established the security of his realm. "Of such great majesty" means of such great majesty through being possessed of the wheel treasure and so on, without causing oppression to anyone whatsoever, through the commands received upon the head by all kings, through travelling through the air, and so on. "Of giving" means of the relinquishment of things to be given such as food and so on. "Of self-control" means of the taming of the faculties such as the eye and so on, as well as the taming of mental defilements such as lust and so on by means of concentration. "Of restraint" means of bodily and verbal restraint. Therein, whatever taming of mental defilements by means of concentration - that is merit produced by meditation, and that indeed, being in the form of the friendliness divine abiding, is what is intended here. And in that, which is twofold by the distinction of access and absorption, whatever has attained absorption - by that, his rebirth was in the two planes of meditative absorption as stated above. By the other, in the threefold way as well, it should be understood that he attained the state of a wheel-turning monarch and so on as is appropriate.

Thus the Blessed One, having made himself a body-witness, having made known the greatness of the result of merits, now showing that very same meaning by way of verse composition, said beginning with "merit alone." Therein, "he should train in merit alone" means whatever son of good family who desires welfare, he should train in, should establish, should accumulate, should generate the threefold wholesome alone, which has obtained the name "merit" because it produces the fruit of merit and because it purifies one's own continuity. This is the meaning. "With extensive results" means with extensive results because of the abundance of fruit, because of the loftiness of fruit; or "supreme in the future" because of the fruit being dear and agreeable, thus with extensive results; or because the highest is supreme through the condition of wise attention and so on as income, thus with extensive results. The letter "ta" serves as a word-connector. Or alternatively, that which is supreme through the income of the fruit of merit as the chief thing is "with extensive results." For that very reason, "yielding happiness" means having happiness as its result. This is the meaning.

But what is that merit, and how should one train in it? He said: "He should develop giving and righteous conduct, and a mind of friendliness." Therein, "righteous conduct" means having avoided bodily unrighteousness and so on, conduct that is righteous in body and so on; the meaning is well-purified morality. "Should develop" means one should produce and increase in one's own continuity. "These qualities" means these qualities of good conduct beginning with giving. "Which give rise to happiness" means having happiness as their benefit; it shows that the fruit of their

benefit too is nothing but happiness. "A world of happiness, free from affliction" means free from affliction, free from suffering, because of being devoid of anger beginning with sensual desire; but regarding the absence of oppression of others, there is nothing that needs to be said. It is happy because of the abundance of happiness by means of meditative absorption and attainment; the wise one, the one endowed with wisdom, is reborn in, goes to, the Brahma world of exclusively happiness for those with the merit of meditative absorption, but for those with other merits, to another happy world reckoned as a fortunate existence. Thus in this discourse and in the verses, only the success of the round of rebirths has been spoken of.

The commentary on the Second Discourse is completed.

3. Commentary on the Discourse on Both Benefits

23. In the third, "developed" means produced and cultivated. "Cultivated" means done again and again. "Benefit" means welfare. For that is called "benefit" because it is worthy of being approached, because it is to be reached. "Takes hold of" means having fully comprehended, without abandoning, it continues. "Pertaining to the present life" - "present life" is called the individual existence that is evident; existing in the present life is "pertaining to the present life"; the meaning is included in this world. "Pertaining to the future life" - because it is to be reached by way of phenomena, it is the future state, the world beyond; existing in the future state is "pertaining to the future life"; what is meant is included in the world beyond.

But what is this benefit called "pertaining to the present life," and what is "pertaining to the future life"? In brief, firstly, whatever is happiness in this world, and whatever at present brings happiness in this world, this is the benefit pertaining to the present life. That is: For householders, firstly, here whatever means of wealth, unconfused activity, arrangement for health, arts and sciences and subjects of study engaged in through the practice of making clear the basis, and having attendants well looked after - and so on. But for those gone forth, these are the requisites for life - the requisites of robes, almsfood, lodging and medicine for the sick. Easy acquisition of those, and therein using after consideration, avoiding after consideration, making clear the basis, fewness of wishes, contentment, solitude, aloofness from society - and so on. But residence in a suitable place, dependence on good persons, hearing the Good Teaching, and wise attention and so on should be understood as common to both and suitable for both.

"Diligence" - here, diligence should be understood as the opposite of negligence. But what is this negligence? The mode of being negligent. For this was said -

"Therein, what is negligence? The release of consciousness in bodily misconduct or verbal misconduct or mental misconduct or in the five types of sensual pleasure, the non-arising of release, or inattentive practice in the development of wholesome mental states, non-persevering practice, unsteady practice, sluggish conduct, abandoned desire, abandoned responsibility, non-repetition, non-development, non-cultivation, non-determination, non-pursuit - negligence. Whatever such negligence, act of being negligent, state of negligence. This is called negligence."

Therefore, diligence should be understood as the opposite of what has been stated. For in meaning, it is the continuous presence of mindfulness; this is the name for one who has constantly established mindfulness. But others say: "The four immaterial aggregates occurring through the application of mindfulness and full awareness are diligence."

"Developed and cultivated" was said; but how is this diligence to be developed? There is no development of diligence as a separate single development. For whatever meritorious deed, whatever wholesome deed, all that should be understood as just the development of diligence. But in particular, beginning with going for refuge as a decisive support for the end of the round of rebirths and bodily and verbal restraint, all development of morality, all development of concentration, all development of wisdom, all development of the wholesome, development of the blameless - should be understood as the development of diligence. For "diligence" - this illuminates a great meaning, it takes hold of a great meaning and stands. Even if one were to bring the entire three Canons of the Buddha's teaching and speak explaining the meaning of the term "diligence," the speaker of the Teaching should not be told "he has entered by an unsuitable way." Why? Because of the greatness of the term "diligence." For thus the Perfectly Enlightened One, lying down between the twin Sal trees at Kusinārā at the time of final Nibbāna, showing the Teaching spoken by himself during the forty-five years beginning from the full enlightenment, having summarised it in one term - He gave the exhortation to the monks: "Strive with diligence." And thus it has been said -

"Just as, monks, whatever kinds of footprints there are of living beings that walk on the ground, all of them are contained in the elephant's footprint, the elephant's footprint is declared the foremost among them, that is to say, in terms of its greatness; just so indeed, monks, whatever wholesome mental states there are, all of them are rooted in diligence, converge in diligence; diligence is declared the foremost among those mental states."

"The wise praise diligence in the verses" means the wise ones endowed with wisdom, the Buddha and others, praise, extol, and laud diligence, non-negligence, in meritorious deeds beginning with giving. Why? Because the diligent wise one takes hold of both benefits. But what are those two benefits? He said - "Whatever benefit there is in the present life, and whatever benefit pertaining to the future life" - thus here the connection of terms should be understood. Here too, "whatever benefit there is in the present life" means, for the householder first, the benefit obtainable by the method of farming, cattle-keeping, and so on, as stated by the method beginning with "blameless actions, and activities that are not confused." But for one gone forth, the benefit beginning with freedom from remorse should be understood. "And whatever benefit pertaining to the future life" should be understood as referring to righteous conduct for both. "Through the full realisation of benefit" means through the attainment of the twofold benefit, the welfare; coming together, meeting, combining with what is to be obtained - thus "time" means gain, attainment. Time itself is full realisation, or time by way of facing directly is full realisation - thus here full realisation should be understood. "Wise" because of being accomplished in energy. And here, by the third word "benefit," the inclusion of Nibbāna as the ultimate reality should also be understood. The remainder is easily understood. Thus in this

discourse, only the success of the round of rebirths has been spoken of. In the verse, however, the inclusion of the end of the round of rebirths should also be seen. For thus it has been said -

"Heedfulness is the state of the Deathless, heedlessness is the state of Death;
The heedful do not die, the heedless are as if already dead.

"Having thus known distinctively, the wise in heedfulness;
They rejoice in diligence, delighted in the resort of the noble ones.

"Those meditators, acting continuously, always of firm effort;
The wise touch Nibbāna, the unsurpassed freedom from bondage."

Therefore, in "through the full realisation of benefit," the meaning should be understood also in the sense of the supramundane benefit.

The commentary on the Third Discourse is completed.

4. Commentary on the Discourse on the Heap of Bones

24. In the fourth, "of one person" - here "person" is a conventional expression. For the teaching of the Buddha, the Blessed One, is twofold: the conventional teaching and the teaching of the ultimate reality. Therein, such as "person, being, woman, man, warrior, brahmin, god, Māra" - this is the conventional teaching. Such as "impermanent, suffering, non-self, aggregates, elements, sense bases, establishments of mindfulness" - this is the teaching of the ultimate reality. Therein, the Blessed One teaches the conventional teaching to those who are able, having heard the teaching by way of convention, to attain distinction. But to those who are able, having heard the teaching by way of ultimate reality, to attain distinction, he expounds the Teaching of the ultimate reality.

Herein this is the simile - Just as a teacher skilled in regional languages, who expounds the meaning of the three Vedas, tells in the Tamil language to those who understand the meaning when it is spoken in the Tamil language. To those who understand in one of the Andhaka languages and so on, he tells in that respective language. Thus those young men, having come to a clever and experienced teacher, quickly learn the craft. Therein, the Buddha, the Blessed One, is like the teacher; like the three Vedas are the three Canons, which stand as what is to be taught; like skill in regional languages is skill in conventional and ultimate reality; like the young men of various regional languages are the beings amenable to instruction who are able to penetrate by way of conventional and ultimate reality; like the teacher's telling in the Tamil language and so on, the Blessed One's teaching by way of conventional and ultimate reality should be understood. And here it is said -

"Two truths the Perfectly Enlightened One declared, the best of speakers;
Conventional and ultimate reality, a third is not found.

"Agreed-upon speech is true, by reason of worldly convention;
Ultimate reality speech is true, by reason of the factual nature of phenomena.

"Therefore, for the Teacher skilled in conventional expression, the Protector of

the World;

When using conventional expression, no lying arises."

Furthermore, the Blessed One speaks talk about persons for eight reasons -for the purpose of illustrating shame and moral fear, for the purpose of illustrating ownership of action, for the purpose of illustrating individual effort, for the purpose of illustrating the heinous deeds, for the purpose of illustrating the divine abidings, for the purpose of illustrating past lives, for the purpose of illustrating the purification of offerings, and for the purpose of not abandoning worldly convention. For when it is said "aggregates, elements, and sense bases feel shame and have moral fear," the great multitude does not understand, falls into confusion, and becomes hostile - "What is this called - aggregates, elements, and sense bases feel shame and have moral fear?" But when it is said "a woman feels shame and has moral fear, a man, a warrior, a brahmin, a god, Māra," one understands, does not fall into confusion, and does not become hostile. Therefore the Blessed One speaks talk about persons for the purpose of illustrating shame and moral fear.

Even when it is said "the aggregates are owners of their actions, the elements, the sense bases," the same method applies. Therefore he also speaks talk about persons for the purpose of illustrating ownership of action.

Even when it is said "the great monasteries such as Veļuvana and so on were caused to be built by the aggregates, by the elements, by the sense bases," the same method applies. Likewise, even when it is said "the aggregates deprive the mother of life, the father, the Worthy One, they perform the deed of drawing blood, they perform the deed of schism in the Community, the elements, the sense bases," the same method applies. Even when it is said "the aggregates feel friendliness, the elements, the sense bases," the same method applies. Even when it is said "the aggregates recollect past lives, the elements, the sense bases," the same method applies. Therefore the Blessed One speaks talk about persons for the purpose of illustrating individual effort, for the purpose of illustrating the heinous deeds, for the purpose of illustrating the divine abidings, and for the purpose of illustrating past lives.

Even when it is said "the aggregates accept gifts, the elements, the sense bases," the great multitude does not know, falls into confusion, and becomes hostile, thinking "What is this - aggregates, elements, and sense bases accept, indeed?" But when it is said "persons accept," one understands, does not fall into confusion, and does not become hostile. Therefore the Blessed One speaks talk about persons for the purpose of illustrating the purification of offerings.

And Buddhas, Blessed Ones, do not abandon conventional usage of the world; established in popular convention, in popular language, in popular speech, they expound the Teaching. Therefore the Blessed One speaks talk about persons also for the purpose of not abandoning conventional usage of the world. He here too, showing the meaning to be taught by way of popular expression, said beginning with "for one person."

Therein, "for one person" means for one being. "Cosmic cycle" means a great cosmic cycle. Although this is an accusative expression in the sense of absolute connection, it should be taken by way of that in which the transmigrating and wandering of beings comes to be. "Skeleton" means a portion of bones. Some also read "aṭṭhikhala"; the meaning is an accumulation of bones. "Heap of bones" means a mass of bones. "Pile of bones" is a synonym for that very thing. Some, however, say "below the measure of the hip, a mass is called a skeleton; above that up to the measure of a palm tree is a heap; above that is a pile." That is merely their opinion. All this is just a synonymous expression for a mass, brought in for the purpose of a simile for Vepulla itself.

"If there were a collector" - he speaks by way of supposition: if there were someone who, by way of not scattering, having collected them, would store them. "And what was collected would not perish" - he speaks by way of supposition indeed: if that skeleton thus collected by someone, without disappearing, without becoming putrid, and without becoming crushed to bits, would not perish. For the meaning here is this: Monks, for one being transmigrating and wandering on for one great cosmic cycle by way of successive rebirths through action and mental defilements, there would be such a great accumulation of bones, as much as this Vepulla mountain in height and circumference. If there were someone to collect and store them, and if what was collected would remain without perishing. And this method is stated excluding individual existences of spontaneous birth which are devoid of the laying down of a body, being of the nature of breaking apart like an extinguished lamp, and also small individual existences which are entirely without bones. Some, however, say "because this method is brought by way of supposition, if there were a skeleton even for those, together with that too this measure of the heap of bones is stated." But others say "this is not so; because this measure has been stated having defined it by omniscient knowledge on the basis of the heap of bones actually obtainable. Therefore the meaning should be taken in the manner already stated."

In the verses, "by the great sage" means one who seeks, searches for the great aggregates of morality and so on is the great sage, the Perfectly Enlightened One. And by "thus was said by the great sage," the Blessed One shows himself as if another, as in such passages as "monks, the Truth-finder endowed with ten powers" and so on. "Vepulla" - among the five mountains standing surrounding Rājagaha, it obtained the name Vepulla because of its extensive nature. For that very reason it is great, and it is to the north of the Vulture's Peak by way of the direction in which it stands. "In Giribbaja" means near Rājagaha, the city named Giribbaja.

By this much, the Blessed One, having shown the danger in the round of rebirths thus: "Even in so much time, such is the increase of the cemetery for a worldling whose root of existence is uninterrupted and whose basis is not fully understood," now, showing that for a noble person who has seen those noble truths - through the not understanding and not penetrating of which the blind worldling has such increase of the cemetery - this does not exist, he said beginning with "But when the noble truths."

Therein, "when" means whenever. "Noble truths" means noble because of being worthy of reverence, and truths because of being unerring in nature - thus noble truths; or truths that produce the noble state are noble truths; or truths to be penetrated by the noble ones such as the Buddhas and so on are noble truths. Or

alternatively, the truths of the Noble One are noble truths. For the Blessed One is noble because of being worthy of reverence by the world including the gods as a refuge; because of having been seen by that self-born knowledge, they are his truths - thus noble truths. "Sees with right wisdom" means he sees rightly, by cause, by the true method, with path wisdom together with insight wisdom, by way of the full realisation of full understanding, abandoning, realisation, and development.

"Suffering" and so on is the showing of the own nature of the noble truths. Therein, it is suffering because of being contemptible through being the foundation of numerous misfortunes, and because of being hollow through the absence of the permanence, beauty, happiness, and selfhood imagined by foolish people. "Suffering arises by means of this" - thus it is the arising of suffering, the origin of suffering. "Suffering is transcended by means of this, which has become the object-condition, or in this" - thus it is the transcending of suffering, Nibbāna. It is noble because of being far from mental defilements and because of being worthy of reverence. It is eightfold by way of the eight factors beginning with right view. It goes killing mental defilements; it is sought by those who desire Nibbāna; or it itself seeks Nibbāna - thus it is a path. For that very reason, "it goes to the peace, the cessation of suffering" - thus it is leading to the peace of suffering. "When one sees with right wisdom" - this is the connection.

"That person, having transmigrated seven times at most" means that noble person who thus sees the four truths, a stream-enterer, being one with entirely soft faculties, having transmigrated and wandered through by way of successive rebirths in existences and so on for seven times at the utmost. One who has sown the seed of rebirth one last time, a family-to-family goer, and one with seven rebirths at the utmost - for there are three kinds of stream-enterers according to the sharp, middling, and soft nature of the faculties. Among them, this was stated with reference to the one with entirely soft faculties: "That person, having transmigrated seven times at most." "Becomes one who makes an end of suffering" means he becomes one who makes an end, one who brings to a final goal, the suffering of the round of rebirths. How? "Through the destruction of all fetters" means having gradually attained the highest path and annihilated the mental fetters without remainder - thus he reached the pinnacle of the teaching with the fruition of arahantship itself.

The commentary on the Fourth Discourse is completed.

5. Commentary on the Discourse on Lying

25. In the fifth, "who has transgressed one thing" - what is the origin? Great material gain and honour arose for the Blessed One and the community of monks; that of the sectarians declined. They, with their material gain and honour destroyed, without lustre, powerless, overcome by jealousy, sent forth a female wandering ascetic named Ciñcamāṇavikā - "Come, sister, falsely accuse the ascetic Gotama with what is not factual." She, having approached the Blessed One while he was expounding the Teaching in the midst of the fourfold assembly, having falsely accused him with what is not factual, when Sakka revealed her untrue nature, was driven out from the monastery by the great multitude saying "Shame on you, wretch!" and when an opening in the earth was given, having become fuel for the flames of Avīci, she was reborn in the Avīci hell; and exceedingly the material gain and honour of the sectarians declined. The monks raised up a discussion in the Teaching hall: "Friends,

Ciñcamāṇavikā, having reviled with what is not factual the Perfectly Enlightened One of such lofty virtue, the foremost one worthy of offerings, has reached great destruction." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Not only now, monks; in the past too she, having reviled me with what is not factual, reached great destruction indeed," having expanded the Mahāpaduma Jātaka as well, expounding the Teaching further, on this occasion he taught this discourse "who has transgressed one thing."

Therein, "one thing" means one thing reckoned as verbal truth. "Who has transgressed" means of one who has stood having transgressed that boundary established by the noble ones as "Speak the truth, friend, not what is false" for the purpose of establishing in the eight noble statements, having avoided the eight ignoble statements. A person is just an individual — thus "a person"; of him. "That cannot be done" means impossible to do. For a person who is a conscious liar, having done some evil deed, when it is said "This indeed was done by you," will evade it by lying itself, saying "It was not done by me." And one proceeding thus does indeed commit some evil deed, and is not ashamed therein, because of having transgressed the boundary of truth. Therefore it was said: "What one thing? That is, monks, conscious lying."

In the verse, "who is a liar" means of one who is in the habit of speaking what is false, not factual, untrue, by way of making others understand. One in whose ten statements there is not even one truth - regarding such a one there is nothing at all to be said. "Being" means of a being. For a being is called "a creature" in the meaning of being born. "Who has discarded the world beyond" means one who has abandoned the world beyond. For such a one does not see these three successes: human success, divine world success, and at the end, the success of Nibbāna. "There is no evil" means for such a one there is no evil that should not be done.

The commentary on the Fifth Discourse is completed.

6. Commentary on the Discourse on Giving

26. In the sixth, in "evañce" here "eva" is an indeclinable particle in the sense of comparison, and "ce" is in the sense of supposition. "Beings" means beings attached, strongly attached to matter and so on. "Would know" means would understand fully. "Of giving and sharing" means for that volition by which, having collected gifts such as food and so on, it is given to others by way of either compassion or veneration - that is giving. But that by which a portion of an object taken for the purpose of being consumed by oneself is shared and given - this is sharing. "Result" means fruit. "As I know" means as I know. This is what is meant - "Having given a gift even to an animal, by way of the ripening of happiness occurring in a hundred individual existences, the offering is a hundredfold" - thus and so on, monks, in whatever manner I know directly the result of giving and sharing, the result of action, by the power of knowledge, thus if these beings were to know. "They would not eat without having given" means whatever suitable food there is of one's own, from that, they would not eat without having given to others, with a mind of stinginess and by the influence of craving and greed; they would eat only after having given. "Nor would the stain of stinginess remain obsessing their minds" means the stain of stinginess is

one among the dark states that are impurities, having the characteristic of being unable to bear the sharing of one's own attainments with others, which corrupt the luminous nature of consciousness. Or alternatively, the aforesaid stinginess and also other stains that obstruct giving, such as envy, greed, hate and so on, would not remain obsessing, having taken hold of all around, having overcome the minds of those beings in such a way that the volition of giving does not proceed, or is not well purified. For who, knowing properly the fruit of giving, would give opportunity to the stain of stinginess in one's own mind?

"Even if it were their last morsel" means whatever would be the very last morsel of those beings. "Last mouthful" is a synonym for that very thing. This is what is meant - These beings, by however many morsels they would ordinarily sustain themselves, having set aside just one morsel among those for their own sake, having given all the other morsels to those in need who come and go, whatever morsel was set aside - that here is called the last morsel. "They would not eat without having shared, if there were recipients for them" means if there were recipients for those beings, even from that aforesaid last morsel, they would eat only after having shared, only after having given a portion, just as I know directly the result of giving and sharing, thus if they were to know. By the passage beginning with "because" he establishes the intended meaning by means of the reason, namely that because of the non-evident nature of the fruit of action, thus these beings do not engage in giving and sharing. It should be seen that by this very thing the reason has been shown for their non-practice of other meritorious deeds besides those, and for their practice of demeritorious deeds.

In the verses, "as was said by the great sage" means as was said by the great sage, the Blessed One, by such passages as "having given a gift to an animal, an offering of a hundredfold is to be expected" and so on, or right here by such passages as "if beings knew thus" and so on - that aforesaid mind was known by the course of knowledge - this is the meaning. "The result of sharing" means even the result of sharing, what then to say of giving. "How it is of great fruit" means in whatever way that result is a great fruit, thus if these beings were to know - this is the connection. "Having removed the stain of stinginess" means having removed the stain of stinginess, with a mind gladdened through faith in the fruit of action and through faith in the Triple Gem, especially in those noble ones accomplished in virtues such as morality and so on, in whom because of being far from mental defilements, even a little gift given is of great fruit - to those they would give, they would give at the proper time.

"Worthy of offerings" means those who deserve the offering because of producing the state of great fruit, those who have rightly practised - to those worthy of offerings. An offering, having believed in the world beyond, a gift that should be given - in such a way that that giving becomes a great gift, having thus given. Or alternatively, having given food to many, but how should food be given? He said "an offering to those worthy of offerings." "From here, from human existence" means having passed away from the state of being human, the donors go to heaven by way of conception. "Those who desire sensual pleasures" means those who desire sensual pleasures, endowed with all sensual pleasures, because of the well-doneness in approaching by the action

that has attained the form and wealth of the lofty divine enjoyments that are to be desired. "They rejoice" means they enjoy according to their liking - this is the meaning.

The commentary on the Sixth Discourse is completed.

7. Commentary on the Discourse on the Development of Friendliness

27. In the seventh, "whatever" (yāni kānici) is a complete exhaustion without remainder. "Ways of making merit that are connected with clinging" (opadhikāni puññakiriyavatthūni) is

a delimitation of those. Therein, "clinging" (upadhi) is called the aggregates; the cause of clinging is the nature of these, or they are "connected with clinging" (opadhikāni) because they have clinging as their purpose. They are productive of individual existence in a successful existence, giving results at conception and during the course of life. "Ways of making merit" (puññakiriyavatthūni) means they are meritorious actions and they are the bases for those various fruits and benefits - thus they are ways of making merit. But those, in brief, are threefold: consisting of giving, consisting of morality, and consisting of meditation. Therein, what should be said will become evident later in the commentary on the Book of Threes. "By the liberation of mind through friendliness" (mettāya cetovimuttiyā) means by the attainment of the threefold or fourfold meditative absorption obtained through the development of friendliness. For when "friendliness" is said, both access and absorption are applicable; but when "liberation of mind" is said, only absorption meditative absorption is applicable. For that is called "liberation of mind" because of the mind being well liberated from mental hindrances and other opposing states. "Are not worth a sixteenth fraction" (kalaṃ nāgghanti soḷasiṃ) means the ways of making merit connected with clinging are not worth a sixteenth part of the divine abiding of friendliness. This is what is meant - Whatever is the result of the liberation of mind through friendliness, having divided that into sixteen portions, and from that one portion again into sixteen portions, whatever is one portion therein, the other ways of making merit connected with clinging are not worth that. "Having surpassed" (adhiggaheṭvā) means having overcome. "Shines" (bhāsate) means it shines through purification from impurities. "Burns" (tapate) means from that very purification it scorches all opposing states without remainder. "Is brilliant" (virocati) means it is brilliant through the achievement of both. For the liberation of mind through friendliness, reckoned as moonlight, free from impurities, shines like a bright moonlit night; it burns like sunshine, dispelling opposing states as darkness; and it is brilliant, shining like the morning star.

"Just as" (seyyathāpi) is an indeclinable particle in the sense of showing a simile. "Of the stars" (tāraṅkārūpānaṃ) means of the luminaries. "Of the moon's radiance" (candiyā) means that which goes as the moon is candī; of that candī, the meaning is by the radiance, by the moonlight. "Of the rains" (vassānaṃ) means of the season that has obtained its designation by the plural form of rains. "In the last month" (pacchime māse) means in the month of Kattika. "In the autumn season" (saradasamaye) means in the autumn time. For the months of Assayuja and Kattika are called in the world "the autumn season." "Clear" (viddhe) means risen high; the meaning is that the clouds have become distant through the departure of clouds.

Therefore he said "free from clouds" (vigatavalāhake). "Sky" (deve) means in space. "Ascending into the sky" (nabhaṃ abbhussakkamāno) means rising up from the place of rising into space. "Gone to darkness" (tamagataṃ) means darkness. "Having dispelled" (abhivihacca) means having struck down and scattered. "The morning star" (osadhitārakā) means the star that has obtained the name "osadhi" because abundant radiance is sustained by it, or because of being a giver of supporting strength to medicinal herbs.

Here one asks - But why was friendliness, even though being of the nature connected with clinging, spoken of by the Blessed One as distinguished from the other meritorious deeds connected with clinging? It is said - Because of being the right practice towards beings in the sense of being foremost and through the state of being faultless. For these abidings are foremost, being right practice towards all beings, that is to say, the meditative absorptions through friendliness. And just as brahmās dwell with faultless minds, so practitioners endowed with these dwell having become equal to Brahmā. Accordingly these are called "divine abidings." Thus, in the sense of being foremost and through the state of being faultless, because of being the right practice towards beings, friendliness alone was spoken of as distinguished from the other meritorious deeds connected with clinging.

Even so, why was friendliness alone spoken of as thus distinguished? Because of being the foundation of the other divine abidings, and because of being the fulfilment of all good qualities beginning with giving. For this friendliness has the characteristic of proceeding in the mode of welfare towards beings, its function is bringing about welfare, and its manifestation is the removal of resentment. If it is developed and cultivated without limitation, then the development of compassion and so on succeeds easily - thus friendliness is the foundation of the other divine abidings. For thus, when there is a disposition for welfare towards beings, intolerance of their suffering, the desire for the long duration of their special achievements, and the state of mind proceeding equally everywhere through the absence of partiality - these succeed easily. And thus great Bodhisattas, inclined to the arrangement of welfare and happiness for the entire world, without making a division by way of the highest investigation thinking "this one should be given to, this one should not be given to," give gifts that are the source of happiness without remainder for all beings; they undertake morality just for the sake of their welfare and happiness; they resort to renunciation for the purpose of fulfilling morality; they purify wisdom for the purpose of non-confusion regarding their welfare and happiness; they arouse firm energy just for the purpose of increasing their welfare and happiness; even having attained heroic status through the power of the highest energy, they endure the manifold offences of beings with the very disposition for welfare; they do not deceive regarding what was promised by way of "we shall give you this, we shall do this" and so on; they have unshakeable determination just for their welfare and happiness. With unshakeable friendliness towards them, through the very disposition for welfare towards those who have done them favours, they remain indifferent to their transgressions, and even though favours were done, they do not expect reciprocation. Thus, having fulfilled the perfections, they fulfil all good qualities up to the varieties of the ten powers, the four grounds of self-confidence, the six kinds of knowledge not shared with others, and the

eighteen exceptional qualities of a Buddha. Thus, for the purpose of showing this distinction that friendliness is the fulfilment of all good qualities beginning with giving, it was spoken of as distinguished from the others.

Furthermore, the great majesty of friendliness compared to the other meritorious deeds connected with clinging should be explained by the Velāma Sutta. For therein, just as a gift to a single stream-enterer was said to have more great results than the great gift of Velāma, so a gift to a single once-returner than to a hundred stream-enterers, etc. than to a hundred Individually Enlightened Ones to the Blessed One, and than that a gift to the Community headed by the Buddha, and than that a gift of a monastery to the Community of the four directions, and than that going for refuge, and than that the undertaking of morality, and than that the development of friendliness for the time it takes to milk a cow was said to have more great results. As he said -

"Whatever, householder, the brahmin Velāma gave as a gift, as a great gift. If one were to feed a single person accomplished in right view, this would have more great results than that. And whoever would feed a hundred accomplished in right view, etc. abstention from spirits, liquor and intoxicants that cause negligence. And whoever would develop a mind of friendliness even for as long as the milking of a cow, this has more great results than that."

But regarding its superiority over limited merit by virtue of being exalted merit, there is nothing at all to be said. For this has been said: "Whatever action done within limits, that does not remain there, that does not persist there." For sensual-sphere action is called done within limits, but exalted action, having transcended the limits, having grown by way of limited and unlimited pervading, because of being done thus, is called done without limits. Sensual-sphere action is not able either to stick in between that exalted action, or to stand having overcome that action and having taken opportunity for its own result. Rather, the exalted action itself, like a great flood overwhelming a small body of water, having overcome that limited action, having taken its own opportunity, remains; having warded off its result, it itself leads to companionship with Brahmā - for this is the meaning of that.

In the verses, "whoever" means whoever, whether a householder or one gone forth. "Friendliness" means meditative absorption through friendliness. "Immeasurable" means immeasurable by way of meditation and by way of object. For unlike the development of foulness and so on, without taking a partial grasp of the object, it is immeasurable by way of well-practised meditation because of having a limitless object through pervading without remainder and through pervading without limitation. "Mental fetters become thin" means for one who, having made the meditative absorption through friendliness the foundation, having meditated, attains the lower noble paths, the mental fetter of aversion and so on, being abandoned, become thin with ease. Therefore he said "for one seeing the destruction of clinging." For "destruction of clinging" is called Nibbāna. And one sees that by path knowledge by way of the full realisation of realisation. Or alternatively, "mental fetters become thin" means having gradually reached arahantship reckoned as the destruction of clinging through insight that has the meditative absorption through friendliness as its foundation, for one seeing that, even the ten mental fetters become thin all the more; the meaning is they are abandoned. Or alternatively, "mental fetters become thin"

means aversion itself and the mental fetters associated with aversion become thin. "For one seeing the destruction of clinging" means for one seeing by way of the achievement of friendliness, which is reckoned as the elimination of those very defilements as clinging - thus the meaning here should be understood.

Having thus shown the peak benefit of the development of friendliness, namely the abandoning of mental defilements and the achievement of Nibbāna, now in order to show other benefits, he said beginning with "if even one." Therein, "with an uncorrupted mind" means one whose mind is uncorrupted by anger, because of the state of anger being well suppressed by the power of friendliness. "Is friendly" means practises friendliness by way of pervading with welfare. "Skilful" means exceedingly possessing wholesomeness, of great merit; or by the disappearance of harm beginning with aversion. "Secure by that" means by that practice of friendliness. In "and all living beings," the word "ca" is in the sense of contrast. "Compassionate in mind" means having compassion with the mind. This is what is meant - Even friendliness directed towards a single being is a great heap of wholesomeness; but having compassion in mind towards all living beings, like one's own dear son, by the pervading of welfare, a noble person of pure mind generates, produces abundant, much, not little, limitless, lofty merit capable of sustaining the continuity of its own results even for sixty-four great cosmic cycles.

"Filled with beings" means possessed of, filled with a multitude reckoned as beings; the meaning is densely crowded with people, not sparse of beings. "Having conquered" means having conquered without rod, without sword, by righteousness alone. "Royal seers" means righteous kings who are like sages. "Sacrificing" means giving gifts. "Went about" means they wandered.

In the passage beginning with "horse-sacrifice" and so on, in the time of ancient kings, it is said, there were four ways of supporting others - the sassamedha, the purisamedha, the sammāpāsa, and the vācāpeyya - by which kings supported the world. Therein, taking a tenth share from the produced crop is called sassamedha; the meaning is wisdom in the production of crops. The giving of food and wages every six months to great warriors is called purisamedha; the meaning is wisdom in supporting people. Taking a written bond from poor people and giving them wealth amounting to one or two thousand without any interest for three years is called sammāpāsa. For that rightly binds people, keeps them as if having bound them to the heart; therefore it is called sammāpāsa. But supporting by gentle speech in the manner of addressing them as "Dear son, uncle" and so on is called vācāpeyya; the meaning is endearing speech, pleasant speech. A country thus supported by the four ways of supporting others becomes prosperous and flourishing, with abundant food and drink, secure, and free from trouble. The people, rejoicing with gladness, dancing their children on their breasts, dwell with open doors. This is called niraggala because of the absence of door-bolts at the house-doors. This is the ancient tradition, this is the ancient nature.

But afterwards, in the time of King Okkāka, the brahmins, turning these four ways of supporting others and this success of the country upside down, made five so-called sacrifices beginning with the horse-sacrifice and the human-sacrifice. For this was said by the Blessed One in the Brāhmaṇadhammiya Sutta -

"There was illusion for them, having seen the minute from the minute, etc.

"They, having composed charms there, then approached Okkāka."

Therein, "horses are afflicted here" - thus it is the horse-sacrifice. This is a designation for a sacrifice to be performed with two subsidiary sacrifices, having twenty-one sacrificial posts, dreadful with the slaughter of five hundred and ninety-seven animals on a single last day alone, with the offering of all remaining wealth apart from land and men. "Men are afflicted here" - thus it is the human-sacrifice. This is a designation for a sacrifice to be performed with four subsidiary sacrifices, together with land, having the same offering of wealth as stated in the horse-sacrifice. "They throw the peg here" - thus it is the sammāpāsa. Having thrown the peg, reckoned as the stick for inserting into the hole of the yoke, and having made an altar at the place where it fell, this is a designation for a sattrā-sacrifice to be performed by one who proceeds in reverse direction from the place of submersion in the Sarassatī river, with movable sacrificial posts and so on. "They drink the vāja here" - thus it is the vājapeyya. This is a designation for a sacrifice to be performed with one subsidiary sacrifice, with seventeen animals, having a bilva-wood sacrificial post, with seventeen-fold offerings. "There is no door-bolt here" - thus it is the niraggaḷa. This is a designation for a variant of the horse-sacrifice, to be performed with nine subsidiary sacrifices, together with land and men, having the same offering of wealth as stated in the horse-sacrifice, whose alternative name is the "all-sacrifice."

"Candappabhā" means with the moon's radiance. "Just as all the hosts of stars" means just as all the hosts of stars are not worth even a sixteenth fraction of the splendour of the moon, so those sacrifices beginning with the horse-sacrifice are not equal to, do not reach, are not worth even a sixteenth fraction of a mind of friendliness well developed with the stated characteristic. This is the meaning.

Now, to show further benefits of the development of friendliness pertaining to the present life and the future life, "whoever neither kills" and so on was stated. Therein, "whoever" means a person engaged in the development of the friendliness divine abiding. "Neither kills" means by the very power of the development of friendliness, through anger being suppressed far away, one does not harm any being, or does not afflict with clods of earth, sticks, and so on. "Nor causes to kill" means having instigated another, one does not cause beings to be killed nor does one cause them to be afflicted. "Neither conquers" means one does not conquer anyone by way of contentious quarrelsome talk and so on, because of the very absence of contentiousness; or by way of causing loss, one does not conquer anyone through litigation and so on. "Nor causes to conquer" means having employed even others, one should not cause the loss of wealth of others. "Having a share of friendliness" means a portion of consciousness made of friendliness; or a share of friendliness that has become a constituent part in the sense of not leaving - thus "one having a share of friendliness." "Towards all beings" means towards all living beings. "Therefore for him there is no enmity with anyone" means unwholesome enmity does not exist for him by any reason whatsoever; the opposition reckoned as personal enmity with any person does not exist for that one who dwells in friendliness.

Thus in this Book of Ones, the end of the round of rebirths was spoken of in thirteen discourses in succession and in the pair of training discourses - thus in fifteen discourses; in these four discourses - the Hindrance Discourse, the Fetter Discourse, the Diligence Discourse, and the Bone-heap Discourse - both the round of rebirths and the end of the round of rebirths were spoken of. But in the remaining ones, only the round of rebirths was spoken of.

The commentary on the Seventh Discourse is completed.

Of the Paramatthadīpanī,

the Commentary on the Khuddakanikāya

The commentary on the Book of Ones of the Itivuttaka is completed.



ABOUT THIS TRANSLATION

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