

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)

03. Commentary on the Inspired Utterances (03. Udāna-
aṭṭhakathā)

1. The Chapter on Enlightenment (1. Bodhivaggo)



PaliVerse

5. The Collection of Minor Texts

03. Commentary on the Inspired Utterances

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

In the Collection of Minor Texts

Commentary on the Inspired Utterances

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.

Which were taught on this and that occasion by the one who seeks the welfare of others;

Whatever inspired utterances were spoken by the great sage through pure life history.

All of those, by those who placed them together into classification;
That which was recited as "Udāna" by the compilers of the Teaching.

Illuminating the Conqueror's religious emotion and gladness regarding the Teaching;

Adorned with verses arisen from pleasure.

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.

Well purified, unmixed, with judgment of subtle meaning;
Not opposing the doctrine of the dwellers of 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 meaning of the
Udāna.

Thus, of one who aspires to the long duration of the Good Teaching;
May the good receive well the meaning as he analyses it.

Therein, "inspired utterance" - in what sense is it an inspired utterance? In the sense of uttering forth. What is this thing called an inspired utterance? An utterance produced by the force of joy. For just as whatever substance to be measured, such as oil and so on, a measure is not able to hold, having overflowed, flows away - that is called "overflow." And whatever water a lake is not able to hold, having submerged it, flows away - that is called "flood." Just so, whatever diffusion of applied thought produced by the force of joy the inner heart is not able to retain, that, having become excessive, not remaining within, having come forth outside through the verbal door, a special kind of utterance without regard for a recipient - that is called "inspired utterance." This same manner is also applicable by way of religious emotion regarding the Teaching.

This has proceeded somewhere by way of verse composition and somewhere by way of prose. But that which is stated in the commentaries as the characteristic of inspired utterance - "connected with verses born of pleasure and knowledge" - that was stated mostly. For mostly the inspired utterance was spoken by way of verse composition and was produced by joy and pleasure. But the other too is found in such passages as "There is, monks, that plane, where there is neither earth, nor water" and so on, in "Whoever hurts with a stick beings longing for happiness," in "If you fear suffering, if suffering is unpleasant to you," and in such passages and so on.

Thus this is threefold: spoken by the Omniscient Buddha, spoken by an Individually Enlightened One, and spoken by disciples. Therein, that spoken by an Individually Enlightened One - has come in the Khaggavisāṇa Sutta beginning with "Having laid aside the rod towards all beings, not harming even one of them." Those spoken by disciples too -

"All lust has been abandoned by me, all hate has been uprooted;
All delusion has been destroyed in me, I have become cool, quenched."

Beginning with such, in the Theragāthā -

"I was restrained by body, by speech, or by mind;
Having uprooted craving with its root, I have become cool, quenched."

Beginning with such, have come in the Therīgāthā too. But those of those elder monks and elder nuns are not merely inspired utterances alone, but are also lion's roars. There are indeed inspired utterances spoken by gods such as Sakka and others - "Oh, the gift! The supreme gift is well established in Kassapa!" and so on - and spoken by humans such as the brahmin Ārāmadaṇḍa and others - "Homage to that Blessed One" and so on - that have been taken up at the three rehearsals; those are not intended here. But whatever were spoken by the Perfectly Enlightened One himself, having directly touched upon them, being the words of the Conqueror, with reference to which the Blessed One, dividing the Scriptures ninefold and reciting, said "inspired utterances" - those very ones were recited by the compilers of the Teaching as "inspired utterance," and that very thing has been taken up here as being what is to be commented upon.

But the verse of inspired utterance that was not abandoned by many hundreds of thousands of Perfectly Enlightened Ones, illustrated by the verse beginning with "Through many births in the round of rebirths," uttered by the Blessed One at the foot of the Bodhi tree by way of inspired utterance - these, however, at a later stage, because they were expounded by the Blessed One to the treasurer of the Teaching, were not placed by the compilers of the Teaching into the classification in the Udāna Pāḷi, but were recited in the Dhammapada. And the inspired utterance "Koṇḍañña has indeed understood, Koṇḍañña has indeed understood!" spoken by the Blessed One with a resounding proclamation capable of announcing to gods and humans in the ten-thousand-fold world system - that too, at the conclusion of the teaching of the Dhammacakkappavattana Sutta, because the noble path - a portion of the Teaching attained by himself - as taught, was attained by the elder for the very first time among the disciples, was caused by reviewing the fruitful nature of his own effort, and at the time of the first enlightenment was merely an utterance born of joy and pleasure, like the utterance beginning with "Monks, on one occasion the monks indeed pleased my mind," caused by reviewing the right practice of all the monks; it does not proclaim occurrence or cessation like the utterance beginning with "When indeed phenomena become manifest" - it should be seen that it was not recited by the compilers of the Teaching in the Udāna Pāḷi.

But this inspired utterance, 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 - is the classification of inspired utterance.

"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. The Bodhi Chapter, the Mucalinda Chapter, the Nanda Chapter, the Meghiya Chapter, the Soṇa Chapter, the Blind from Birth Chapter, the Minor Chapter,

and the Pāṭaligāmiya Chapter - by chapter, eight chapters; by discourse, a classification of eighty discourses; by verse, a classification of ninety-five inspired utterance verses. By recitation section, approximately eight and a half recitation sections. By connection, in the Bodhi Sutta one connection by way of the connection by question; in the Suppavāsā Sutta two connections by way of the connection by question and the natural connection; in the remaining ones, only one connection each by way of the natural connection; but the connection by disposition is not found herein. Thus in every way, a classification of eighty-one connections. By term, twenty-one thousand and one hundred terms; by verse quarter, eight thousand four hundred and twenty-three; by syllable, sixty-seven thousand three hundred and eighty-two syllables. Therefore this is said -

"Eighty only are the discourses, eight chapters in brief;
And ninety-five verses of the Inspired Utterance are proclaimed.

"Eight and a half in measure are the sections of recitation;
And eighty-one plus one are the connections of the Inspired Utterance.

"Twenty-one thousand and a hundred, the discerning one
Should point out as the counted terms of this Inspired Utterance."

But by lines of verses -

"Eight thousand in number, and four hundred only;
Are the lines of this Inspired Utterance, and twenty-three one should point out.

"Sixty thousand syllables, and seven hundred;
And three hundred and eighty-two likewise, of the Inspired Utterance are
declared."

Among its eight chapters, the Bodhi Chapter is the first; among the discourses, the first is the Bodhi Discourse; and of that too, the introduction and so on beginning with "thus have I heard" 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 the Sumaṅgalavilāsinī, the Commentary on the Dīgha Nikāya; therefore it should be understood by the very method stated there.

1. The Chapter on Enlightenment

1. Commentary on the First Enlightenment Discourse

1. Now as for the introduction here beginning with "Thus have I heard," therein "thus" is an indeclinable particle. "Me" and so on are noun terms. In "was dwelling at Uruvelā," here "vi" is a prefix term, "harati" is a verb term - by this very method, the analysis of terms should be understood everywhere.

As regards meaning, however, the word "thus" has various meanings including simile, instruction, gladdening, reproach, acceptance of a statement, manner, illustration, emphasis, question, the meaning of "this," measure, and so on. For thus indeed, in

"So by a mortal born, much wholesome should be done" and so on, it occurs in simile. In "Thus should you step forward, thus should you step back" and so on, in instruction. In "So it is, Blessed One, so it is, Fortunate One" and so on, in gladdening. In "Just so indeed this outcast woman praises that shaveling, that petty ascetic, here and there" and so on, in reproach. In "Yes, venerable sir, those monks assented to the Blessed One" and so on, in acceptance of a statement. In "Indeed thus, venerable sir, I understand the Teaching taught by the Blessed One" and so on, in manner. In "Come, young man, go to where the ascetic Ānanda is; having approached, in my name ask the ascetic Ānanda about his health, whether he is free from illness, free from affliction, light in rising, strong, and dwelling in comfort - 'The young brahmin Subha, son of Todeyya, asks the venerable Ānanda about his health, whether he is free from illness, free from affliction, light in rising, strong, and dwelling in comfort,' and say thus: 'It would be good if the venerable Ānanda would approach the dwelling of the young man Subha, son of Todeyya, out of compassion'" and so on, in illustration. "What do you think, Kālāmas, are these mental states wholesome or unwholesome?" "Unwholesome, venerable sir." "Blameworthy or blameless?" "Blameworthy, venerable sir." "Censured by the wise or praised by the wise?" "Censured by the wise, venerable sir." "When complete and taken upon oneself, do they lead to harm and suffering, or not? How is it for you here?" "When complete, venerable sir, and taken upon oneself, they lead to harm and suffering; thus it is for us here" and so on, in emphasis. In "Thus these, well-bathed, well-anointed, with trimmed hair and beard, adorned with garlands and ornaments" and so on, in question. In "Such various craft-fields, of such a kind, of such a manner" and so on, in the meaning of the word "this." For the word "gata" is a synonym for manner, likewise the words "vidha" and "ākāra." For thus indeed, when the word "gata" is conjoined with "vidha," worldly people use it in the sense of manner. In "Thus quickly changing, with such a life span" and so on, in measure.

But is it not the case that in "Thus reflected upon by you" and "with such a life span," since the word "thus" expresses the manner of questioning and the manner of measure, the word "thus" has only the meaning of manner? No, because of the existence of a distinction. Here the word "thus" expressing merely manner is intended as having the meaning of manner. But in "Indeed thus" and so on, it expresses a particular manner. These words "thus" express a particular manner because they denote the manner of questioning and the manner of measure. And having done so, the illustrations of simile such as "So by a mortal born" and so on are fitting. For therein -

"Just as from a heap of flowers, one might make many garlands;
So by a mortal born, much wholesome should be done."

Here, the heap of flowers is a simile by way of being analogous to human birth from the standpoint of the heap of flowers, from the combination of causes for meritorious deeds such as giving and so on arising from the decisive support of good persons, hearing the Good Teaching, wise attention, success of wealth and so on, and from the possession of special qualities such as beauty, fragrance and so on; the many meritorious deeds similar to strings of flowers are to be done by a mortal because of having the nature of one who must die - thus by way of non-difference, the heap of flowers and the strings of flowers are the simile, and their manner of comparison was

stated without specification by the word "just as." Again, it was stated by way of specification through the word "thus." But that manner of simile, when being specified, is in meaning indeed a simile - thus it was said "it occurs in the sense of simile."

Likewise, in the deportment befitting an ascetic being instructed by such as "thus in this manner one should step forward" and so on, whatever manner of instruction is therein, that is in meaning indeed instruction - thus it was said - "In 'thus should you step forward, thus should you step back' and so on, in instruction."

In "So it is, Blessed One, so it is, Fortunate One," here, whatever gladdening, making elated, and rejoicing done by way of the modes of existing qualities by those who know without error the meaning as stated by the Blessed One, that is therein the manner of gladdening - this should be connected according to the method stated.

In "Just so indeed this," here it should be connected according to the method stated as the manner of reproach. And that manner of reproach is understood to be made manifest here by the word "thus" because of the proximity of jeering words such as "outcast woman" and so on. And just as here, so too the manner of simile and so on should be understood as stated because of the proximity of words such as "heap of flowers" and so on, which were stated by way of simile and so on.

In "thus for us" here too, because the question "or not? How is it for you here?" was asked by way of obtaining consent for the purpose of generating a conclusion regarding the nature of those aforesaid phenomena as bringing harm and suffering, and because "thus it is for us here" was said, the conclusion of that manner was made manifest by the word "thus." But that manner of leading to harm and suffering of those phenomena, when being specified, has the meaning of emphasis - thus it was said - "In 'thus it is for us here' and so on, in emphasis."

In "and say thus," the manner of speaking - "say thus to the ascetic Ānanda as I say" - which is now to be stated, is indicated by the word "thus" - thus "in the sense of illustration" was said.

Even though these words "thus" denote a particular manner, their meaning of simile and so on was stated because of their functioning in the particular meanings of simile and so on. But in "Yes, venerable sir," because it was said by way of the monks who were enjoined to listen well and attend to the Teaching acknowledging their being established therein, the word "thus" there has the meaning of acceptance of a statement. Therefore, "Yes, venerable sir" means "Good, venerable sir, well, venerable sir" is what is said. Here it should be seen in the senses of manner, illustration, and emphasis.

Therein, by the word "thus" in the sense of manner, 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 such as gratification 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 morality 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. If, however, the mental defilements existing in those amenable to training are the opponents of the greatly compassionate Blessed One, and it is said "wonder" because of the removal of those, this being so, this is fitting. 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 else, the word "paṭi" conveys the meaning of "afterwards," as in "When he had re-entered, another brahmin came" and so on. 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 of other beings 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. The meaning should be understood as "pāṭihāriya" because it is born therein, from being a sign, or because it has come from that.

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, impossible to find a footing in and difficult to plunge into for those who have not accumulated the requisites of merit, therefore, being endowed with those four kinds of profundity, the word of the Blessed One 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. 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," he illustrates the entire discourse that is now to be spoken as "thus have I heard, by me too it was thus heard."

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.

The word "me" appears in three meanings. For thus indeed, in "What is gained by chanting verses is not fit to be eaten by me" 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, is indeed understood. Therefore it should be seen that it was 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 inclusion of the word with prefix is not contradictory.

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 by defilement, of one soiled by defilement." 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," "thus heard by me - considered by following the ear-door" is fitting. When the meaning is "my," "thus my hearing - consideration by following the ear-door" is fitting.

Thus, among these three terms, since the word "thus" employed in proximity to the word "heard" must be an illuminator of the act of hearing, therefore "thus" is an indication of the function of mind-door consciousness arisen immediately after the ear-door consciousness beginning with ear-consciousness and receiving. "Me" is an indication of the person endowed with the aforementioned consciousness. For all sentences are indeed accompanied by the meaning of the particle "eva," because of their having emphasis as their result. "Heard" is an indication of a grasp that is neither deficient, nor excessive, 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 excessive, nor distorted. Or alternatively, on the view that a word conveys meaning by excluding other meanings, since the meaning stated for "heard" is that it is not "unheard," therefore "heard" is an indication of a grasp that is neither deficient, nor excessive, nor distorted, by rejecting the state of not having heard. This is what is meant - Thus have I heard; this was not seen by me, 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" 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 excessive, nor distorted should be understood for the word "heard" which is dependent on it. Thus it should be seen that the interpretation of the meaning of the word "heard" has been made by way of both the cause of hearing and the distinction of hearing.

Likewise, "thus" - 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 that 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 instrument, nothing else was done by me, but this was done - this teaching was heard."

Likewise, "thus" is the elucidation of what is to be demonstrated, taking the word "thus" as having the meaning of illustration, because what is to be illustrated has the nature of being pointed out. Therefore it should be understood that by the word "thus" the entire discourse 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, and 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" - taking the word "thus" as having precisely 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" 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 function of consciousness, 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 meaning of manner is expressed as "thus" and "me," that, being not of ultimate reality in its intrinsic nature, not being found in terms of highest truth and ultimate reality, is called a concept of the non-existent. Therefore, 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 here 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 are spoken with reference to the first and so on, because it is cognisable as "heard" by looking at the seen, sensed, and cognised, 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 what was heard, penetrated by himself, 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 it is explained that the discourses are of various kinds by way of the mode of dependent conditions and are difficult to penetrate. By the word "heard" he explains the non-decay of what was heard, 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 there is the accomplishment of wisdom, 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 is merely 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, and because the domain is the Teaching, there is the undistorted accomplishment of those meanings of manner, illustration, and emphasis that are being stated, which will be mentioned above, and which illuminate penetration in various ways. For one attending unwisely, penetration in various ways does not come to be. By the word "heard" he explains non-distraction, because the hearing of the discourse that has reached the stage of being expounded, which is about to be spoken, by way of the question "Where was

the First Bodhi Sutta spoken?" and so on, 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 who is distracted is not able to hear, and for one not attending upon good persons there is no hearing.

Another method - It was said: "For that continuity of consciousness whose functioning in various modes involves the grasp of various meanings and phrasings, there is the description of the various modes." 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, 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 was 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 wholesome action, 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 the word "thus" (eva), through this very word indicative of penetration in various ways as stated in the method above, he makes clear the existence of his own achievement of the analytical knowledge of meaning and discernment (atthapaṭibhānapaṭisambhidā). By "heard" (suta), through this word which, due to the proximity of the word "thus" (evam) 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 (dhammaniruttipaṭisambhidā). And speaking this word "thus" (eva), 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 - becomes conducive to the welfare and happiness of oneself and others. Speaking this word "heard" (suta), 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 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 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."

"One" (eka) is an indication delimited by number. For this word "one" (eka) is seen in the senses of other, foremost, without companion, number, and so on. For thus this is seen 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. In the sense of foremost in such passages as "unification of mind" and so on. In the sense of without companion in such passages as "alone, withdrawn" and so on. 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 in the sense of number. Therefore it was said - "'One' (eka) is an indication delimited by number."

"Occasion" (samaya) is a delimited indication. "On one occasion" (ekam samayaṃ) is an unspecified illustration. Therein the word "occasion" (samaya) -

"Is seen in the senses of combination, moment, time, multitude, cause, view, Attainment, abandoning, and penetration."

For thus indeed, in such passages as "Perhaps tomorrow we might approach, taking into account the time and occasion," the meaning is combination. For the intention is: having obtained the suitable time and the conjunction of conditions. Therefore it should be understood as the conjunction of conditions. In such passages as "There is just one, monks, opportune moment and right time for abiding by the holy life," it means moment, the meaning being opportunity. For the arising of a Truth-finder and so on is the opportunity for the holy life of the path, because it is the cause for obtaining its conditions; and moment itself is the occasion, and that which is called moment and occasion is just one - this indeed is the meaning. In such passages as "the hot season, the feverish season," it means time. In such passages as "A great assembly in the wilds," it means multitude. For "great assembly" means a great gathering of monks and deities - this is the meaning. In such passages as "And this occasion too was not understood by you, Bhaddāli - 'The Blessed One is dwelling at Sāvattihī, the Blessed One too will know me - the monk named Bhaddāli does not fulfil the training in the Teacher's instruction.' This occasion too was not understood by you, Bhaddāli," it means cause. For the reason for the training rule is what is intended here by "occasion." In such passages as "Now at that time the wandering ascetic Uggāhamāna, son of Samaṇamuṇḍikā, was dwelling at the debating hall in the Tinduka row, the single-halled park of Mallikā," it means view. For there the sectarians seated were proclaiming their own respective views reckoned as their doctrine (samaya), therefore that wandering ascetics' park is called "the debating hall" (samayappavādaka).

"The good visible in this very life and the good of the future life.

Through the full realisation of benefit, the wise one is called 'a wise person.'"

In such passages and so on, it means attainment. "Full realisation of benefit" indeed means the achievement of benefit - that is the meaning. In such passages as "through the complete full realisation of conceit, he made an end of suffering" and so on, it means abandoning. The full realisation is abandoning, in the sense of appeasement and disappearance of the legal case and the time. In such passages as "suffering has the meaning of oppression, the meaning of conditioned, the meaning of torment, the meaning of change, the meaning of full realisation" and so on, it means penetration. For penetration is full realisation because it is to be fully realised; full realisation itself is the meaning - thus "the meaning of full realisation" - oppression and so on are stated by bringing them into unity through the nature of being to be fully realised; or the meaning that is the domain of full realisation, that is, of penetration, is "the meaning of full realisation" - those very same are thus stated with certainty. Therein, oppression is the injuring of one who possesses the truth of suffering, the making unable to spread. Torment is the burning and scorching by way

of the suffering of suffering and so on.

And here, the concurrence of co-operative causes comes together, is assembled - thus combination is time. Comes together, assembles here - the path-holy life with the persons who are its support - thus moment is time. Comes together here, or by this a being or a phenomenon of intrinsic nature concurs with arising and so on, or with consciousness and so on - thus time is time. For although time is not become in reality, due to being merely the occurrence of phenomena, it is expressed by a corresponding form established merely by convention, as if it were the basis and cause of the occurrence of phenomena. The equal, or together, going of the constituents, their occurrence and establishment - thus aggregation is time, just as "collection." For aggregation is indeed the establishment of the constituents together with their intrinsic nature. When there is the coming together of the remaining conditions, the fruit comes from this, arises and proceeds - thus time is cause, just as "origin." Comes together - due to the nature of being a fetter, the connection proceeds in its own domain; or due to the nature of firm grasping, beings fettered by it go and proceed according to their adherence by means of this - thus time is view. For by the fetter of wrong view, beings are very much bound. Coming together, meeting, combining - thus time is attainment. The going away, the subsiding, the disappearance - thus time is abandoning. But because of the nature of abandoning by eradication, it is a superior time - thus full realisation, just as "higher teaching." That which should be rightly approached face to face with knowledge, that which should be fully realised - thus full realisation is the undistorted intrinsic nature of phenomena. By facing directly, one rightly comes, goes, understands fully - thus full realisation is the understanding of the intrinsic nature of phenomena as they really are. Thus the occurrence of the word "time" in each and every meaning should be understood.

The reason for taking up the word "full realisation" in extracting the meaning of the word "time" should be understood by the method already stated. Here, however, its meaning is time, since combination and so on are not possible. For just as the place, the speaker, and the assembly, time too should be desired as the occasion of the teaching. Since here "time" means time is intended, therefore among the times that constitute varieties of time - year, season, month, fortnight, night, day, forenoon, midday, afternoon, first watch, middle watch, last watch, moment, and so on - it explains "on one occasion."

But why here is time indicated only in an unspecified manner, and not indicated by specifying it by season, year, and so on? Although among these times of years and so on, whatever discourse was spoken in whatever year, season, month, fortnight, night-time or daytime, all that was well known and well ascertained by the Elder through wisdom. But since, if it were stated thus: "Thus have I heard in such and such a year, in such and such a season, in such and such a month, in such and such a fortnight, in such and such a night-time or in such and such a daytime," it would not be possible to easily remember, or recite, or cause to be recited, and much would have to be said; therefore, having combined that meaning in just one term, he said "on one occasion."

Or these - the time of conception in the womb, the time of birth, the time of religious urgency, the time of renunciation, the time of performing austerities, the time of victory over Māra, the time of the highest enlightenment, the time of pleasant abiding

in the present life, the time of teaching, the time of final Nibbāna - such and so on are the times of the Blessed One, exceedingly well known among gods and humans, being indeed of many varieties of time. Among those times, it explains "on one occasion" as being the one termed the time of teaching. And that which, among the times of the function of knowledge and the function of compassion, is the time of the function of compassion; among the times of the practice for one's own welfare and the practice for the welfare of others, is the time of the practice for the welfare of others; among the times of the twofold duty for those assembled, is the time of talk on the Teaching; among the times of teaching and practice, is the time of teaching - with reference to a certain one among those times, he said "on one occasion."

But why here, just as in the Abhidhamma "at the time when wholesome consciousness of the sensual sphere has arisen" and in other discourse passages "at the time, monks, when a monk, quite secluded from sensual pleasures, secluded from unwholesome mental states" the description was made with the locative case, and in the Vinaya "at that time the Buddha, the Blessed One" the description was made with the instrumental case, why was it not done likewise, but instead the description "on one occasion" was made with the accusative case in the meaning of perpetual connection? Because there in those cases and here the meaning is different. For there in the Abhidhamma and in other discourses, the meaning of a basis termed the domain of support and the meaning of a characteristic of a state through a state termed the characteristic of an intervening action of an action are applicable. For the time having the meaning of a basis and the meaning of a group is the occasion of the phenomena such as contact and so on stated therein; likewise, time, though not existing in the ultimate sense by being merely the occurrence of phenomena of intrinsic nature, is recognised as a support due to the non-existence of those occurring at that moment before and after, just as in such cases as "born in the forenoon, born in the evening" and so on. A group too, though not existing in the ultimate sense as being separate from its parts, is designated as a support for its parts by means of a form established through mere conceptualisation, just as in such cases as "a branch on a tree, barley arisen in a heap of barley" and so on. At whatever time and in whatever group of phenomena wholesome consciousness of the sensual sphere has arisen, at that very time and in that very group of phenomena contact and so on also exist - for this indeed is the meaning therein. Likewise, through the state of the occasion termed the momentary combination and cause, the existence of the phenomena such as contact and so on stated therein is characterised. Just as in "he went while the cows were being milked, he came when they had been milked," here the action of going is characterised by the milking action of the cows, so too here also, when "at the time" is said, since the meaning of the term is not devoid of a being, the meaning "when there is" is indeed understood; thus by the action of a being in relation to the occasion, the arising action of consciousness and the becoming action of contact and so on are characterised. Likewise, at whatever time, at whatever ninth moment, when there is wise attention and other such causes or a combination of conditions, wholesome consciousness of the sensual sphere has arisen, at that time, at that moment, when there is a cause and a combination of conditions, contact and so on also exist. Therefore, for the purpose of illuminating that meaning, the description with the locative case was made.

And in the Vinaya, just as in such cases as "he lives by food, he lives by study" the meaning of cause, and just as in such cases as "he cuts with a hatchet, he digs with a spade" the meaning of instrumentality are applicable. For that occasion of the laying down of training rules, which was difficult to comprehend even by the General of the Teaching and others, by that occasion which was an instrument and a cause, having heard of a transgression, having assembled the Community of monks, having questioned the person involved in the case, having rebuked him, and without exceeding the time termed the occasion when this and that case occurred, laying down training rules and having regard for the cause of the laying down of training rules as in the case of the third offence of defeat and so on, he dwelt here and there; therefore, for the purpose of illuminating that meaning, the description with the instrumental case was made in the Vinaya.

But here and in other passages of such a kind, the meaning of perpetual connection is applicable. For at whatever time this inspired utterance arose together with its originating cause, the Blessed One absolutely dwelt during that time in the reviewing of phenomena preceded by the noble abiding; therefore, just as in such cases as "he studies for a month" and so on, for the purpose of illuminating the meaning of the accusative, the description with the accusative case was made here. Therefore this is said -

"Having considered this and that meaning, with the locative and the instrumental;
Elsewhere 'occasion' was stated, but here with the accusative."

But the ancients explain - Whether "at the time" or "by that occasion" or "on one occasion," this is merely a difference of expression; everywhere the meaning is just the locative. Therefore, even though "on one occasion" is said, the meaning should be understood as "at one time."

"Blessed One" means the venerable one. For in the world they call the venerable one "Blessed One." And this one is the venerable one of all 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.'"

Therein, 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. "'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 meaning should be understood by the very method already stated. "Endowed with respect" means endowed with the state of being venerable, due to the connection with venerable qualities, or endowed with respect due to being worthy of being made especially venerable. Thus it should be understood that this word "Blessed One" is a designation for the venerable one who is the highest of beings distinguished by qualities, worthy of respect. 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 understood. But this meaning has been stated in every way in the Visuddhimagga; therefore it should be elucidated by the method stated there.

Furthermore, he desired the portions, or he vomits the portions - thus he is the Blessed One. For the Truth-finder desired, associated with, practised, and made abundant the perfection qualities beginning with generosity and morality, and the super-human achievements beginning with meditative absorptions and deliverances; therefore he is the Blessed One. Or he desired those very same, wishing "How indeed might they arise in the continuities of beings amenable to instruction?" - thus he is the Blessed One. Or he vomited, cast up, sovereignty and fame reckoned as fortune, discarding them without concern like a lump of spittle - thus he is the Blessed One. For indeed the Truth-finder, not regarding even as grass the sovereignty over the four continents resembling the lordship of the heavenly world, which was the glory of a universal monarch come into his hands, and the fame resplendent with the seven treasures dependent on the success of a universal monarch, without concern, having abandoned them and having gone forth, fully awakened to perfect enlightenment; therefore, he vomits these portions beginning with glory - thus he is the Blessed One. Or "bhā" are the constellations; those that go together with them, that proceed in accordance with them, are "bhagā." Because of the splendour dependent on the special receptacle-worlds of Sineru, Yugandhara, Uttarakuru, Himavanta and so on, enduring for the duration of a cosmic cycle, he vomits those portions too, he abandons them by the abandoning of desire and lust bound to them, through transcending the abodes of beings dwelling therein. Thus too, he vomits the portions - thus he is the Blessed One. By such a method and so on, the meaning of the term "Blessed One" should be understood.

To this extent, here, by the words "thus have I heard," speaking the Teaching as it was heard by way of hearing, he makes manifest the body of the Teaching of the Blessed One. By that, he consoles the people distressed by not seeing the Teacher, saying "This is not a Scripture whose Teacher has passed away; this is your Teacher." For this was said by the Blessed One: "That Teaching and discipline, Ānanda, taught and laid down by me, that will be your Teacher after my passing." By the words "on one occasion the Blessed One," showing the non-existence of the Blessed One at that time, he establishes the final Nibbāna of the material body. By that, he stirs a sense of urgency in people intoxicated with the pride of life, saying "The teacher of such a

Teaching, the bearer of the ten powers, whose body was like a diamond mass, even that Blessed One has attained final Nibbāna - in whom else should hope for life be placed?" and he generates enthusiasm in them for the Good Teaching.

And by saying "thus," he indicates the achievement of the teaching, since "thus" is an indication of the entire discourse that is to follow. "Heard by me" indicates the achievement of the disciple and the achievement of hearing, since the Treasurer of the Teaching, who had attained the analytical knowledges and was placed by the Blessed One in the foremost position in five respects, illuminates the fact of having heard, and illuminates this meaning: "That was indeed heard by me myself, not based on hearsay, not handed down by tradition." "On one occasion" indicates the achievement of time, since it illuminates that the time of the Blessed One's dwelling at Uruvelā was adorned by the arising of a Buddha. For the achievement of time has the arising of a Buddha as its highest. "The Blessed One" indicates the achievement of the teacher, since it illuminates the state of being a venerable one, the highest among beings, distinguished by virtues.

"At Uruvelā" means at the great boundary, meaning at the great heap of sand. Or "uru" is called sand, "velā" means boundary. The sand (uru) brought because of going beyond the boundary - thus the meaning here should be understood as "Uruvelā."

In the past, it is said, when a Buddha had not yet arisen, ten thousand hermits dwelling in that region, thinking "Bodily action and verbal action are obvious even to others, but mental action is not obvious. Therefore, whoever thinks a wrong thought, he, having accused himself by himself, having brought sand in a bowl-container, should scatter it in this place - this is his punishment" - having made this agreement, from then on whoever thinks such a thought, he brings sand there in a bowl-container and scatters it. Thus there gradually a great heap of sand arose; then later generations, having enclosed it, made it a shrine site. With reference to that it was said - "'At Uruvelā' means at the great boundary, meaning at the great heap of sand - thus should be understood."

"Dwells" - this is, without distinction, an indication of being endowed with one or another among the posture-abiding, divine abiding, sublime abiding, and noble abiding. Here, however, it should be understood as an indication of the conjunction with the posture termed sitting among the postures classified as standing, sitting, walking, and lying down, and also an indication of being endowed with the noble abiding. Therein, since one cuts off the discomfort of one posture with another posture and carries on, maintains, one's individual existence without letting it fall, therefore the meaning of the term "dwells" here should be understood by way of posture-abiding. But since the Blessed One, through the divine abiding and so on, carries, brings, leads to, and produces various welfare for beings, therefore the meaning should be understood as "carries on variously" by way of those as well.

"Of the river" - that which roars and flows is a river; of that river, of the river, meaning of the one flowing downward. "Of the Nerañjarā" - where "nelañjalā" should be said, meaning "whose water is faultless," by changing the letter "l" to "r," "nerañjarā" is said; the meaning is "of the one whose water is free from defects such as mud, moss, and insects." Some say "where 'nīlajalā' (blue-watered) should be said, 'nerañjarā' is said." Or this should be understood as simply the name of this river. To show the

place on the bank of that river where the Blessed One dwelt, "at the foot of the Bodhi tree" was said. Therein, in the passage "enlightenment is called the knowledge of the four paths," path knowledge is said to be enlightenment. In the passage "he attains enlightenment, one of excellent, abundant wisdom," it means the knowledge of omniscience. Since the Blessed One attained both those kinds of enlightenment here, the tree too received the name "Bodhi tree." Or alternatively, the Blessed One is "Bodhi" because he awakened to the seven factors of enlightenment; because that tree was relied upon by him while awakening, that tree too received the name "Bodhi tree" - of that Bodhi tree. "At the root" means in the vicinity. For this word "root" is seen in its literal sense of root in such passages as "he might pull out the roots, even those as small as a *usīra* grass stalk" and so on. In such passages as "greed is an unwholesome root," it is used in the sense of a distinctive cause. In such passages as "as far as the shade pervades at midday time, and leaves fall in a windless place, to that extent it is the tree-root," it is used in the sense of proximity. Here too proximity is intended; therefore the meaning here should be understood as "at the root of the Bodhi tree means in the vicinity."

"Newly fully enlightened" means having fully awakened for the first time, meaning at the very first. By this much, the Treasurer of the Teaching, in establishing the setting for the teaching of the inspired utterance, has made known the indications of time, place, and speaker together with their distinctions.

Here one asks: "Why was the setting statement spoken when the compilation of the Teaching and Discipline was being made? Should not only the word spoken by the Blessed One be compiled?" It is said - For the purpose of accomplishing the long duration, non-decay, and trustworthiness of the teaching. For a teaching established by binding it to time, place, speaker, subject matter, and so on 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 an inquiry regarding the place and so on, beginning with "First, friend Ānanda, where was the inspired utterance spoken?" the Treasurer of the Teaching, making the reply, spoke the setting of the inspired utterance beginning with "Thus have I heard."

Furthermore, the setting 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 fully enlightened 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 things 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 the closed fist of a teacher and so on anywhere for one whose mental corruptions are entirely eliminated; 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 absence of ignorance and craving that are the source of faults 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 setting statement, because of the elucidation of the Teaching through spontaneous discernment suited to the disposition of whatever assembly has arrived at each place. Here, however, it should be connected with the making known of the experiencing of the bliss of liberation and the attention to dependent origination. Therefore it was said - "The setting statement is for the purpose of making known the accomplishment of the Teacher."

Likewise, the introductory statement is for the purpose of making known the achievement 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 statement together with the time, place, preacher, assembly, occasion, and so on; but here it should be connected with the attention to dependent origination through the experience of the bliss of liberation upon full enlightenment. Therefore it was said - "The introductory statement is for the purpose of making known the achievement 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 in accordance with the method stated below. For by the term "Blessed One," through the illustration of the Truth-finder's abandoning of all defilements such as lust, hate, and delusion, and stains such as misconduct and other faults, through the illustration of his state as the highest of all beings, and through the full illustration of his endowment with special qualities such as knowledge and compassion not shared with others - this meaning has been made clear in every way. This here is merely a brief indication of the purpose of the introductory statement.

But this, beginning with "Thus have I heard" up to the passage "uttered this inspired utterance," should be understood as the introduction to this inspired utterance. For thus, it is a statement spoken by the compilers of the recitation at the time of the recitation, for the purpose of making known from the beginning the bodily and mental practice of the Blessed One in the manner in which he practised and uttered this inspired utterance.

But should not "Thus when this exists, that comes to be" and so on properly be the word of the Blessed One himself, for apart from the Teacher no one else is able to teach dependent origination? This is true; but just as the Blessed One attended in mind to dependent origination at the foot of the Bodhi tree by way of reviewing the intrinsic nature of phenomena, so too, making the attention to dependent origination the occasion for the arising, by way of imitating the manner in which it was taught and the words taught in the Paṭiccasamuppāda Sīhanāda Sutta and other discourses,

for the purpose of enlightening those relatives capable of being enlightened, the great elders who were compilers of the Teaching recited the introduction to this inspired utterance spoken by the Blessed One - thus the conclusion should be reached here that the aforesaid statement is indeed the statement of the compilers of the recitation alone. The same method applies to the subsequent discourses as well.

And here, four layings down of discourses should be understood: 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 all of them do not exceed a fourfold nature by way of the laying down of discourses beginning with one's own disposition. Certainly, here 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, because of the possibility of connection through disposition and connection through questioning; but since there is no mutual mixing of one's own disposition and arising from an occasion, a complete method of conditional relations does not obtain. Or, because the remaining layings down that arise are included within those, it was said "four layings down of discourses" by way of the root layings down.

Herein this is the meaning of the word - 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." Or, "that which is laid down" is a laying down; the discourse itself is the laying down - thus "discourse-laying down." 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"; 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.

Here, 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 preceded by dependence 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 occasion for a discourse teaching, which is free from resolution, interrogation, and other such judgments 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, 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.

Therein, the first three Bodhi Suttas, the Mucalinda Sutta, the Āyusaṅkhārossajjana Sutta, the Paccavekkhaṇa Sutta, and the Papañcasaññā Sutta - for these inspired utterances, the laying down is one's own disposition. The Huhuṅka Sutta, the Brāhmaṇajātika Sutta, and the Bāhiya Sutta - for these inspired utterances, the laying down is dependent on a question. The Rāja Sutta, the Sakkāra Sutta, the Uccādana Sutta, the Piṇḍapātika Sutta, the Sippa Sutta, the Gopāla Sutta, the Sundarika Sutta, the Mātu Sutta, the Saṅghabhedaka Sutta, the Udapāna Sutta, the Tathāgatuppāda Sutta, the Moneyya Sutta, the Pāṭaligāmiya Sutta, and also the two Dabba Suttas - for these inspired utterances, the laying down is arising from an occasion. The Pālileyya Sutta, the Piya Sutta, the Nāgasamāla Sutta, and the Visākhā Sutta - for these inspired utterances, the laying down is one's own disposition and another's disposition. For the remaining fifty-one discourses, the laying down is another's disposition. Thus the distinction in the laying down of these inspired utterances by way of one's own disposition and so on should be understood.

Here, whatever inspired utterances were spoken by the Blessed One in the presence of monks, those were practised by them verbally as discourses just as spoken, reflected upon mentally, and related to the treasurer of the Teaching. But whatever were spoken by the Blessed One not in the presence of monks, those too were later spoken again by the Blessed One to the treasurer of the Teaching. Thus, all of those the Venerable Ānanda, having collected them together, bearing them in mind, and also reciting them to the monks, later at the time of the First Great Rehearsal, placed them into the classification as inspired utterances - this should be understood.

In "Now at that time" and so on, "at that time" is an instrumental expression used in the locative sense, "now" is a particle, and the meaning is "at that time." But at what time? At whatever time the Blessed One was dwelling at Uruvelā on the bank of the river Nerañjarā at the foot of the Bodhi tree, newly fully enlightened. At that time. "A week" means seven days, a week; this is an accusative expression in the sense of absolute connection. Because the Blessed One dwelt during that week continuously, absolutely in the happiness of fruition attainment, therefore "a week" is said as an accusative expression by way of absolute connection. "In a single cross-legged posture" means with the very same single cross-legged posture as folded, without rising even once from the time of sitting on the excellent unconquered cross-legged seat, the diamond throne, while the sun had not yet set on the full-moon day of Vesākha.

"Experiencing the bliss of liberation" means the meaning is that he sat experiencing the bliss of liberation, the happiness of fruition attainment. Therein, "liberation"

means liberation by substitution of opposites, liberation by suppression, liberation by eradication, liberation by subsiding, and liberation by escape - these are the five liberations. Among those, whatever release, which is abandoning, through being freed from each respective opposite, by means of those various quality-factors such as the relinquishment of gifts and so on, and by means of insight-factors such as the determination of mentality-materiality and so on, as long as there is occurrence by way of non-decline of each respective factor. As follows? By giving, from stinginess, greed, and so on; by morality, from killing living beings and so on; by the determination of mentality-materiality, from identity view; by the discernment of conditions, from the views of no cause and wrong cause; by its own later stage, the overcoming of uncertainty, from the state of doubt; by the comprehension of material groups, from the grasping "I" and "mine"; by the determination of the path and the non-path, from the perception of the path in what is not the path; by the seeing of rise, from the annihilationist view; by the seeing of fall, from the eternalist view; by the seeing of danger, from the perception of safety in what is dangerous; by the seeing of danger, from the perception of gratification; by the observation of disenchantment, from the perception of delight; by the knowledge of desire for liberation, from the lack of desire for liberation; by the knowledge of equanimity, from the lack of equanimity; by conformity, from the state of being contrary to the stability of phenomena and to Nibbāna; by change-of-lineage, from the state of the sign of activities - this release is called liberation by substitution of opposites. But whatever release, designated as non-attainment, from the mental hindrances such as sensual desire and so on, and from the opposing phenomena such as applied thought and so on, by concentration distinguished as access and absorption, as long as there is occurrence by way of non-decline - this is called liberation by suppression. Whatever release by way of abandoning through eradication, through the absolute non-occurrence of the group of mental defilements belonging to the side of origin, stated in the manner beginning with "for the abandoning of wrong views," as appropriate in the continuity of the noble one who possesses each respective path, because of the development of the four noble paths - this is called liberation by eradication. But whatever subsiding of mental defilements at the moment of fruition - this is called liberation by subsiding. But Nibbāna, which is liberated from all activities because of being free from all that is conditioned - this is called liberation by escape. But here, fruition-liberation having Nibbāna as object is intended for the Blessed One. Therefore it was said - "'Experiencing the bliss of liberation' means the meaning is that he sat experiencing the bliss of liberation, the happiness of fruition attainment."

"Liberation" means the state of consciousness being liberated by way of the subsiding of impurities, or consciousness itself thus liberated should be understood; the happiness born of or associated with that liberation is the bliss of liberation. From the statement "That which, venerable sir, is equanimity spoken of by the Blessed One as being in the peaceful happiness," equanimity too here should be understood as happiness only. And thus it was said in the Sammohavinodanī: "But equanimity, being peaceful, is spoken of as happiness only." For the Blessed One attains the attainment of arahantship belonging to the fourth meditative absorption, not any other. Or else, just as in "their appeasement is happiness" and so on, the appeasement of the suffering of activities is called happiness, so here, because of the state of appeasement of the suffering of all mental defilements, the liberation by subsiding

obtainable in the highest fruition should be understood as the happiness here. This bliss of liberation is twofold by the division of the occurrence of fruition consciousness in the path process and at a later time. For immediately after each noble path, three or two fruition consciousnesses arise that are the resultant of that very path and have Nibbāna as object, because supramundane wholesome states have immediate result. For in the impulsion-occasion in which the noble path arises, when there are two conformity moments, then the third is change-of-lineage, the fourth is the path consciousness, and thereafter there are three fruition consciousnesses. But when there are three conformity moments, then the fourth is change-of-lineage, the fifth is the path consciousness, and thereafter there are two fruition consciousnesses. Thus the fourth or fifth occurs by way of absorption, not beyond that because of the nearness of the life-continuum. Some, however, say "even a sixth consciousness reaches absorption," but that has been rejected in the commentaries. Thus fruition in the path process should be understood. But fruition at a later time, occurring by way of fruition attainment, and that arising for one emerging from cessation, is included by this very same. Now this fruition attainment should be seen as, in meaning, the absorption that is the resultant of supramundane wholesome states and has Nibbāna as object.

Who attain it, and who do not attain it? All worldlings do not attain it because they have not attained it. Likewise, lower noble ones do not attain the higher, and higher noble ones too do not attain the lower, because of the state of subsiding through having gone to a different individual status. Those respective noble ones attain only their own fruition. Some, however, say "stream-enterers and once-returners do not attain fruition attainment; only the two higher ones attain it, because of being fulfillers in concentration." That is without reason, since even a worldling attains a mundane concentration obtained by oneself. Or what need is there here for reasoning about the cause? For this was said in the Paṭisambhidā: in the answering of the questions "Which ten kinds of equanimity towards activities arise by means of insight? Which ten change-of-lineage states arise by means of insight?" the attaining of fruition attainment by those noble ones too was stated, as "for the purpose of attaining the fruition of stream-entry, for the purpose of attaining the fruition of once-returning." Therefore the conclusion should be reached here that all noble ones attain fruition each according to their own.

But why do they attain it? For the purpose of pleasant abiding in the present life. Just as kings experience the happiness of kingship, and deities experience divine happiness, so noble ones, thinking "we shall experience supramundane happiness," having determined a period of time, attain fruition attainment at the desired moment.

And how is its attainment, how is its persistence, and how is its emergence? To begin with, its attainment occurs in two ways: through inattention to any object other than Nibbāna, and through attention to Nibbāna. As he said -

"There are, friends, two conditions for the attainment of the signless liberation of mind: inattention to all signs, and attention to the signless element."

Now here this is the order of attainment - By a noble disciple who desires fruition attainment, gone to a private place, in seclusion, activities should be seen with insight by way of rise and fall and so on. For one thus practising progressive insight,

immediately after the change-of-lineage knowledge having activities as object, the mind applies itself to cessation by way of fruition attainment, and because of the inclination towards fruition attainment, even for a trainee only fruition arises, not the path. But those who say "A stream-enterer, thinking 'I shall attain my own fruition attainment,' having developed insight, becomes a once-returner, and a once-returner a non-returner." They should be told - This being so, it would follow that a non-returner would become a Worthy One, and a Worthy One an Individually Enlightened One, and an Individually Enlightened One a Enlightened by himself; therefore, since insight accomplishes its purpose according to one's adherence and according to one's disposition, even for a trainee only fruition arises, not the path. As for the fruition too, if the path attained by him was of the first meditative absorption, only that of the first meditative absorption arises. If of one among the second and so on meditative absorptions, only that of one among the second and so on meditative absorptions.

But why here is the change-of-lineage knowledge not having Nibbāna as object, as the forerunner of path knowledge is? Because of the non-liberating nature of fruition knowledges. For only the noble path phenomena are leading to liberation. For this has been said: "What phenomena are leading to liberation? The four noble paths that are not included." Therefore, since for that which is absolutely of a liberating nature, occurring with the nature of emergence on both sides, the knowledge that is its proximity condition must have emerged from the sign, its having Nibbāna as object is fitting; but because the noble path has been developed, for the fruition knowledges which are of a non-emerging nature, since they do not utterly cut off defilements because they occur as its resultant, being not leading to liberation, the forerunner knowledge never has Nibbāna as object, because of the unequal mode of the conformity knowledges in both cases. For in the noble path process, the conformity knowledges arise favourable to path knowledge, having reached the highest perfection of mundane knowledge through the surpassing splitting of the gross masses of greed and so on that have not been previously pierced; but in the fruition attainment process, since those respective defilements have been utterly cut off by those respective paths, they arise without effort therein, being merely preliminary work for the noble ones' state of being endowed with the happiness of fruition attainment - therefore there is no possibility of their emergence from anywhere, whereby at their conclusion the knowledge, having the sign of activities as emergence, could have Nibbāna as object. And having done so, for a trainee who is contemplating activities by way of rise and fall and so on for the purpose of resorting to his own fruition attainment, through the progressive sequence of insight knowledges only fruition arises, not the path - and this meaning is established. Thus, for now, the attainment of fruition attainment should be understood.

"There are, friends, three conditions for the duration of the signless liberation of mind - inattention to all signs, attention to the signless element, and prior volitional activity" -

By this statement, its duration occurs in three ways. Therein, "and prior volitional activity" means the delimitation of time prior to the attainment. Because it has been delimited as "I shall emerge at such and such a time," as long as that time does not arrive, emergence does not occur.

"There are, friends, two conditions for the emergence from the signless liberation of

mind - attention to all signs, and inattention to the signless element" -

By this statement, its emergence occurs in two ways. Therein, "of all signs" means of the signs of matter, feeling, perception, activities, and consciousness. Certainly one does not attend to all of these together, but this was said by way of including all. Therefore, through attending to whatever is the object of the life-continuum, there is emergence from the fruition attainment - thus its emergence should be understood. This attainment and emergence here in this way, being the fruition of arahantship -

"With disturbance allayed, having the Deathless as object, beautiful;
Having rejected worldly gains, peaceful, the highest fruit of asceticism."

Thus the stated bliss of liberation, pleasant and exceedingly pleasant, he experienced. Therefore it was said - "'Experiencing the bliss of liberation' means the meaning is that he sat experiencing the bliss of liberation, the happiness of fruition attainment."

"Then" is an indeclinable particle in the sense of a new topic. "Indeed" is an expletive particle. Among these, by the sense of a new topic, "then" by this indicates a different topic from the experiencing of the bliss of liberation. But what is that? The attention to dependent origination. Or, "then" is an indeclinable particle in the sense of "afterwards," and by that it illuminates the very meaning about to be stated as "after the elapse of that week." "Of that week" means of the week of the cross-legged posture. "After the elapse" means by the passing away. "From that concentration" means from the concentration of the fruition of arahantship. But some, taking their stand here, expanded upon those seven weeks to be shown in succession. We, however, shall explain those further on by way of showing non-contradiction between the Khandhaka text and this Udāna text. "Of the night" is the genitive case in the sense of a part-whole relationship. "The first" is the accusative case in the sense of absolute connection. For the Blessed One was engaged with that very attention for the entire first watch of that night.

"Dependent origination" means the phenomena that are conditions. For the phenomena that are conditions beginning with ignorance are dependent origination. If one asks, how is this to be known? By the word of the Blessed One. For by the Blessed One it was said: "Therefore, Ānanda, this alone is the cause, this is the source, this is the origin, this is the condition for ageing and death, namely birth, etc. of activities, namely ignorance" - thus ignorance and so on were stated to be causes. Just as the twelve conditions are the twelve dependent originations.

Herein this is the meaning of the word - Having depended on one another, having made them face to face, without rejecting the combination of causes, it produces what is conjoined - thus it is dependent origination. Or, having depended on, having gone to meet the condition that is worthy of being a condition, that which is to be depended upon, the arising of what is connected not without that - this is dependent origination. "Dependent origination" - here it should be understood as the cause that is cognisable through the word denoting the proximate cause of co-arising, endowed with the capability of producing the result, not as merely the dependent co-arising

itself. Or, the wise are worthy of understanding it - thus it is "paṭicca"; it produces rightly by itself - thus it is "co-arising"; it is both "paṭicca" and that "co-arising" - thus it is "dependent origination" - thus the meaning here should be understood.

"In forward order" means the mode of dependent conditions beginning with ignorance, stated by the method beginning with "with ignorance as condition, activities," is called "in conformity" because it performs the function that is to be performed by itself. Or, because it is stated having reached the end starting from the beginning, or because it is in conformity with the occurrence, it is in conformity; that is "in forward order." "Thoroughly attended in mind" means he carefully attended with his mind. Whatever conditioning phenomenon is a condition for whatever conditionally arisen phenomenon, in whatever way it is a condition by way of being a condition such as root condition and so on - all that, without distortion, without omitting anything, completely, by way of reviewing, he made in the mind - this is the meaning. Now, in order to show in brief how the Blessed One attended in mind to dependent origination in forward order, it was stated: "Thus when this exists, that comes to be; from the arising of this, that arises."

Therein, "thus" means "in this way, by this method" - this is the meaning. "When this exists, that comes to be" means when this condition beginning with ignorance exists, this result beginning with activities comes to be. "From the arising of this, that arises" means from the arising of this condition beginning with ignorance, this result beginning with activities arises - this is the meaning. "When this is absent, that does not exist; from the cessation of this, that ceases" - by the words of the second and third discourses, a fixed order has been shown regarding this characteristic of conditionality, namely: in the absence of ignorance and so on, the absence of activities and so on, and in the cessation of ignorance and so on, the cessation of activities and so on - only when this exists, not when it is absent. Only from the arising of this, not from the non-arising. Only from the non-cessation, not from the cessation. Therefore this characteristic, with its included fixed order, should be seen as stated here regarding dependent origination. And "cessation" means the non-arising and non-continuance in the future through the attainment of dispassion towards ignorance and so on. For thus it has been said - "But with the remainderless fading away and cessation of ignorance comes the cessation of activities" and so on. And "one whose cessation is cessation" is stated as being "one whose arising is non-cessation" in the phrase "from the cessation of this, that ceases."

Thereby this shows - non-cessation is called arising, and that is here also called the state of existence. For this very characteristic "when this exists, that comes to be" is qualified by the former through another method, by the latter statement "from the arising of this, that arises." Therefore "when this exists" is not said with reference to mere persisting alone, but rather it is understood as also the state of not having ceased through the path. And because, when stating the exposition of the characteristic declared in two ways as "when this is absent, that does not exist; from the cessation of this, that ceases," only cessation was stated by means of "but with the remainderless fading away and cessation of ignorance comes the cessation of activities" and so on, therefore the state of non-existence too is just cessation - thus the state of existence, which is the opposite of the state of non-existence, has been shown to be non-cessation. By that state of existence termed non-cessation, it

qualifies arising. From that, the meaning intended here is not that arising is merely the state of existence, but rather the meaning that has been made clear is that the state of existence termed non-cessation is also included. Thus this statement of the twofold characteristic should be understood as meaningful through the relationship of mutually qualifying and being qualified.

But what is this non-cessation, which is called "the state of existence" and "arising"? It is the state of not having been abandoned, and the worthiness for producing results through the non-abandonment of the worthiness for results that have not yet been produced. For those unwholesome mental states that are to be abandoned, it is the state of not having been uprooted by the noble path. But for those wholesome and indeterminate mental states that are not to be abandoned, it is the non-elimination of those mental fetters in them for those who have not eliminated the mental corruptions. For due to the state of underlying tendencies not having been uprooted, the continuation of the aggregates together with mental fetters is dependent origination. And thus it has been said -

"By whatever ignorance, monks, the fool was hindered, by whatever craving he was associated, thus this body has arisen, that very ignorance of the fool has not been abandoned, that craving has not been eliminated. What is the reason for this? The fool, monks, did not practise the holy life rightly for the complete destruction of suffering. Therefore the fool, upon the body's collapse, goes to a new body; being one who goes to a new body, he is not released from birth, from ageing and death" and so on.

But for those whose mental fetters have been eliminated, due to the absence of ignorance there is absence of activities, due to the absence of craving and clinging there is the impossibility of clinging-existence - thus the cutting off of the round of rebirths will be discerned. Therefore he said -

"But, Phagguna, from the complete fading away and cessation of the six sense bases of contact comes the cessation of contact; from the cessation of contact comes the cessation of feeling" and so on.

For it is not the case that from the attainment of the highest path upwards until final nibbāna there is non-continuance of the six sense bases and so on. Rather, cessation is stated as the notion of non-existence, the state of being expressible by the word "cessation," and the state of having eliminated the fetters. Furthermore, even action done long ago, through not having produced its result and through its nutriment not having been abandoned, is indeed worthy of producing its result, not having produced its result, nor having had its nutriment abandoned. The state of being worthy of producing a result, of the conditions for the arising of the result such as ignorance, activities, and so on, should be understood as "non-cessation" in the manner already stated. Thus, by the very state of non-cessation, that cause without which the result does not come to be, even though it is past, is expressed by this statement "when this exists." And precisely from that, the arising of conditions, not having reached the state of having the nature of non-occurrence for one who has not completed the holy life, without touching upon the distinction of time, is stated as "from the arising of this" for the very reason of its non-reversal. Or alternatively, when the remaining conditions are combined, whatever orientation towards the

arising of the result there is even for what is not present, as if it were present, and how much more so for what is present - that is stated as "the arising of this." For thus, the cause that is in the state of producing the result from which the result arises, is said to have arisen and occurred by virtue of its capacity to produce the result, even though what is present but not in that state is not so - thus the state of being in that condition should be understood as "arising."

Therein, by "when this exists," stating the condition-nature by mere existence, he shows the non-activity of dependent origination. By "from the arising," illuminating the nature of arising, the state of not being present at all times, and the orientation towards the arising of the result, he shows the impermanence of dependent origination. But "when present, not when absent; from arising, not from cessation" - by the locative and ablative expressions having the meaning of cause, he shows the nature of dependent origination as source, origin, birth, production, and existence. And here, the meaning of cause in the locative expression should be understood as operating where the existence of the result that is inseparable from it is characterised by its existence, just as "when wealth was not being given to the poor, poverty expanded" and "when the crops are produced, plenty of food arises." The meaning of cause in the ablative expression too operates in the production and the natural origin of the result, just as "from the drop of fluid comes a bubble, from the bubble arises a lump of flesh" and "from the Himalayas the Ganges flows forth, from the Siṅga mountain a lake arises." And when ignorance and so on exist, the existence of activities and so on is characterised by their inseparability from them; and from ignorance and so on, activities and so on are produced and are made - thus they are their production and natural origin. Therefore, for the purpose of illuminating that meaning, the descriptions with the locative and ablative in the sense of cause were made as "when this exists, from the arising of this."

And since here the analytic explanation of dependent origination stated in brief as "when this exists, that comes to be; from the arising of this, that arises" is the description beginning with "with ignorance as condition, activities," therefore the aforesaid state of existence and arising is understood as the condition-nature of those various conditionally arisen phenomena. For apart from the state of existence termed non-cessation and the arising termed the nature of non-reversal or termed the state of being established in arising, as expressed by the inclusive restrictive statements "only when present, not when absent; only from arising, not from cessation," there is no other condition-nature. Therefore, the aforesaid state of existence and arising should be understood as the condition-nature. Even the twenty-four conditions such as root-cause and so on that have come in the Paṭṭhāna should be understood as distinctions of this very condition-nature. Thus, in order to show how he attended in mind to dependent origination in forward order in detail, "that is to say, with ignorance as condition, activities" and so on was stated.

Therein, "yadidaṃ" is an indeclinable particle; its meaning is "which is this." In the passage beginning with "with ignorance as condition": it finds what should not be found, namely bodily misconduct and so on - thus it is ignorance (avijjā); it does not find what should be found, namely bodily good conduct and so on - thus it is ignorance; it makes the undistorted intrinsic nature of phenomena unknown - thus it is ignorance; in the round of rebirths which is without end, it causes beings to rush

into existences and so on - thus it is ignorance; it rushes towards what does not exist and does not rush towards what exists - thus it is ignorance; it is the opposite of true knowledge - thus it is ignorance. That should be understood as fourfold by the method beginning with "not knowing regarding suffering." Dependent on it, the result goes, arises, and proceeds not without it - thus it is a condition (paccaya); or a condition has the meaning of being helpful. Ignorance and that is a condition - thus "ignorance-condition"; therefore "with ignorance as condition." They construct - thus activities (saṅkhārā); mundane wholesome and unwholesome volitions; these should be understood as threefold by way of meritorious, demeritorious, and imperturbable volitional activities. It cognises - thus consciousness (viññāṇa); that is thirty-two-fold by way of mundane resultant consciousness. It inclines - thus mentality (nāma); the triad of aggregates beginning with feeling. It is transformed - thus materiality (rūpa); primary matter and derivative materiality beginning with the eye. It extends and leads to the extended suffering of the round of rebirths - thus sense base (āyatana). It touches - thus contact (phassa). It feels - thus feeling (vedanā). This pair too is sixfold by way of the doors, and thirty-six-fold when taken by way of resultant. It is agitated - thus craving (taṇhā); that is threefold in brief by way of sensual craving and so on, and one hundred and eight-fold in detail. It clings - thus clinging (upādāna); that is fourfold by way of clinging to sensual pleasures and so on. It becomes and produces - thus existence (bhava); that is twofold by the division into action-existence and rebirth-existence. Coming into being is birth. Decaying is ageing. They die by means of it - thus death. Sorrowing is sorrow. Lamenting is lamentation. It afflicts - thus pain (dukkha); it destroys in two ways by way of arising and presence - thus pain. The state of a displeased mind is displeasure. Intense trouble is anguish. "Come to be" means they are produced. And not only with sorrow and so on, but rather the word "come to be" should be connected with all the terms. For thus, "with ignorance as condition, activities come to be" - the defining of conditions and conditionally arisen phenomena is shown. This same method applies everywhere.

Therein, ignorance has the characteristic of not knowing, the function of confusing, the manifestation of concealing, and the proximate cause of mental corruptions. Activities have the characteristic of constructing, the function of accumulation, the manifestation of arranging, and the proximate cause of ignorance. Consciousness has the characteristic of cognition, the function of being a forerunner, the manifestation of conception, and the proximate cause of activities, or the proximate cause of sense-base and object. Mentality has the characteristic of bending, the function of association, the manifestation of inseparability, and the proximate cause of consciousness. Materiality has the characteristic of being deformed, the function of dispersing, the manifestation of the state of being non-abandonable, and the proximate cause of consciousness. The six sense bases have the characteristic of extending, the function of seeing and so on, the manifestation of being sense-bases and doors, and the proximate cause of mentality-materiality. Contact has the characteristic of touching, the function of striking together, the manifestation of meeting, and the proximate cause of the six sense bases. Feeling has the characteristic of experiencing, the function of enjoying the flavour of the object, the manifestation of pleasure and pain, and the proximate cause of contact. Craving has the characteristic of being a cause, the function of delighting, the manifestation of the state of insatiability, and the proximate cause of feeling. Clinging has the

characteristic of grasping, the function of not releasing, the manifestation of the strengthening of craving and wrong view, and the proximate cause of craving. Existence has the characteristic of action and the result of action, the function of becoming and producing, the manifestation of wholesome, unwholesome, and indeterminate, and the proximate cause of clinging. Birth has the characteristic of first production in this and that existence, the function of delivering forth, the manifestation of having arisen here from a past existence, or the manifestation of the variety of suffering. Ageing has the characteristic of the maturing of the aggregates, the function of bringing towards death, and the manifestation of the destruction of youth. Death has the characteristic of passing away, the function of disconnection, and the manifestation of separation from one's destination. Sorrow has the characteristic of inner pondering, the function of mental pondering, and the manifestation of continued grieving. Lamentation has the characteristic of wailing, the function of proclaiming virtues and faults, and the manifestation of confusion. Pain has the characteristic of bodily affliction, the function of causing displeasure in those lacking wisdom, and the manifestation of bodily illness. Displeasure has the characteristic of mental affliction, the function of mental vexation, and the manifestation of mental illness. Anguish has the characteristic of mental burning, the function of groaning, and the manifestation of dejection. Thus these beginning with ignorance should be understood also in terms of their characteristics and so on. This is the summary here; the detail, however, should be taken by one who wishes for a judgment accomplished in every respect from the Sammohavinodanī, the commentary on the Vibhaṅga.

"Thus" is an illustration of what has been described; by that it shows that it is by causes such as ignorance and so on, not by the creation of a supreme being and so on. "Of this" means of what has been stated above. "Whole" means of the unmixed, or of the entire. "Mass of suffering" means of the aggregate of suffering, not of a being, nor of a soul, nor of beauty, pleasure, and so on. "Is the origin" means it arises, it comes to be.

"Having understood this matter" means that which has been stated as "the origin of the mass of suffering beginning with activities by way of ignorance and so on" - having understood this matter in every respect. "At that time" means at that time when that matter was understood. "Uttered this inspired utterance" means he uttered this inspired utterance beginning with "When indeed phenomena become manifest," which illuminates the power of understanding the cause and the phenomena arisen from the cause when that matter was understood, which arose from knowledge associated with pleasure; it is said that he uttered words of delight.

Its meaning is - "When" means at whatever time. "Have" is an indeclinable particle in the meaning of "indeed." Some, however, say "have" has the meaning of "in battle, in combat"; their intention is that it is the time of fighting with Māra as mental defilement, from the statement "Fight Māra with the weapon of wisdom." "Become manifest" means they arise. "Phenomena" means the qualities conducive to enlightenment that accomplish the penetration of the mode of dependent conditions in forward order. Or "become manifest" means they make clear, they become evident and obvious by way of full realisation. "Phenomena" means the phenomena of the four noble truths; ardour is called energy in the sense of scorching the mental

defilements. "To the ardent" means to one possessing the energy of right striving. "Meditating" means to one who meditates through meditation on a single object and through meditation on the three characteristics. "Of the brahmin" means of one who has warded off evil, one who has eliminated the mental corruptions. "Then all his uncertainties vanish" means for him whose phenomena have thus become manifest, those uncertainties that were stated regarding the mode of dependent conditions by the method beginning with "Who indeed, venerable sir, touches? The Blessed One said: 'That is not a proper question,'" and by the method beginning with "What indeed, venerable sir, is ageing and death, and to whom does this ageing and death belong? The Blessed One said: 'That is not a proper question'" - by this method, and the sixteen uncertainties that have come about through the non-penetration of the mode of dependent conditions itself, beginning with "Did I exist in the past period of time?" etc. All those vanish, depart, cease. Why? "Since he understands phenomena with their cause" - because he understands, has known, has penetrated this whole mass of suffering consisting of phenomena beginning with activities, which has a cause, by means of the cause beginning with ignorance.

But when do the qualities conducive to enlightenment or the four truth teachings become manifest, arise, or make known? In insight and path knowledges. Therein, mindfulness and the rest, associated with insight knowledge, together with insight knowledge, as is appropriate, abandoning the perception of beauty and the like in their own domains by way of abandoning by substitution, arise separately by way of observation of the body and so on; but at the moment of the path, they, taking Nibbāna as object, abandoning the opposites by way of eradication, arise just once by way of accomplishing non-confused penetration of all four noble truths. Thus, for now, the manifestation of the qualities conducive to enlightenment should be understood in the sense of arising.

As for the noble truth teachings, however, the manifestation should be understood in the sense of making known, because of their becoming obvious: for the mundane ones, at the moment of insight, by way of being made an object by insight; for the supramundane ones, by way of being inclined towards them; at the moment of the path, by way of the realisation of the truth of cessation as object; and for all of them, by way of realisation through function.

Thus, the Blessed One, even though all phenomena were obvious to his own knowledge in every way, because of his adherence to insight by way of dependent origination, having reviewed that mode of dependent conditions with its subtlety, profundity, and extreme difficulty of seeing, with powerful pleasure having arisen, uttered here an inspired utterance that illuminates the power of his own full realisation of that, together with the elucidation of the eradication of the opposites.

"This inspired utterance too was spoken by the Blessed One, thus have I heard" - this passage is found only in certain manuscripts. Therein, "this too" - the particle "pi" has the meaning of combining, as in "this too is a sublime jewel in the Buddha" and "he too is expelled" and so on; by it, it combines with what is above. "Spoken" - this word "vutta" is found in the senses of hair-removal, sowing, levelling with a harrow, livelihood, the state of being freed, being uttered as scripture, recitation, speaking, and so on. Thus it occurs in the sense of hair-removal in such passages as "the young man Kāpaṭika, young, with a shaven head" and so on.

"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, 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 "Subdued, living on what is given by others, I dwell with a mind become like a deer" and so on, in the sense of livelihood. In "A withered leaf fallen from its binding is incapable of becoming green again" and so on, in the sense of being freed from bondage. In "Song, utterance, desire" and so on, in the sense of what is uttered as scripture. In "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 the meaning is that this inspired utterance too was spoken. "Iti" means "thus." The meaning of the pair of words "me sutaṃ" has already been stated in every respect in the explanation of the introduction. For the meaning already stated previously as the introduction by "thus have I heard" is here stated again as the conclusion by "thus have I heard." For the repetition of a meaning already stated is the conclusion. The extraction of the meaning of the word "iti," because of its having the same meaning as the word "evaṃ," as in "thus have I heard," and the interpretation of meaning too, since it has been made clear by us in the commentary on the Itivuttaka, should be understood according to the method stated there.

Of the Paramatthadīpanī, the Commentary on the Khuddakanikāya

The commentary on the First Enlightenment Discourse of the Udāna Exposition is completed.

2. Commentary on the Second Enlightenment Discourse

2. In the second, "in reverse order" means the very mode of dependent conditions beginning with ignorance, stated by the method beginning with "from the cessation of ignorance comes the cessation of activities," ceasing by the cessation of non-arising, is called "in reverse order" because of the non-performance of the function to be performed by itself. Or it is "reverse" because it is contrary to the occurrence; but since it is not stated beginning from the end or from the middle and reaching the beginning, the reverse nature here is not fitting in any other sense. And "in reverse order" (paṭilomaṃ) is a neuter expression denoting a state, as in such passages as "the moon and sun revolve unevenly." "When this is absent, that does not exist" means when this condition beginning with ignorance is absent, having been abandoned by the path, this result beginning with activities does not exist, does not proceed. "From the cessation of this, that ceases" means from the cessation of this condition beginning with ignorance, because it has been brought to the state of having the nature of non-arising by the path, this result beginning with activities ceases, does not proceed - this is the meaning. Here too, just as in "when this exists, that comes to be; from the arising of this, that arises," therein the inclusive restriction was shown as "only when this exists, not when it is absent; only from the arising of this, not from the cessation." Thus it should be understood that the characteristic of inclusive restriction has been shown as: only when this is absent, not when it exists;

only from the cessation of this, not from the arising. The remainder here that should be said should be understood in accordance with the method stated in the commentary on the first Bodhi discourse.

Having thus shown in brief how the Blessed One attended in mind to dependent origination in reverse order, now in order to show it in detail, "from the cessation of ignorance comes the cessation of activities" and so on was stated. Therein, "from the cessation of ignorance" means from the complete cessation of ignorance by the noble path; the meaning is the absolute uprooting of ignorance by the highest path by way of the abandoning of underlying tendencies. Even though ignorance being abandoned by the lower paths is abandoned by way of absolute uprooting itself, nevertheless it is not abandoned completely. For the ignorance leading to the realms of misery is abandoned by the first path. Likewise, the ignorance that is the condition for rebirth only once in this world and everywhere in the ignoble plane is abandoned in succession by the second and third paths, not the other. For it is only by the path of arahantship that it is abandoned completely. "Cessation of activities" means there is the cessation of non-arising of activities. In order to show that from the cessation of activities thus ceased, consciousness ceases, and from the cessation of consciousness and so on, mentality-materiality and so on are likewise ceased, having said beginning with "from the cessation of activities comes the cessation of consciousness," it was stated "thus is the cessation of this whole mass of suffering." Therein, what should be said is the same as the method stated below.

But here, although even by this much - "from the cessation of ignorance comes the cessation of activities, from the cessation of activities comes the cessation of consciousness" - the complete cessation of the whole mass of suffering has been stated, nevertheless, just as in the forward order, for the purpose of showing the meaning that by the existence of each respective conditioning phenomenon, each respective conditionally arisen phenomenon does not cease but proceeds, "with ignorance as condition, activities" etc. "thus is the origin" was stated. Thus, for the purpose of showing that as the opposite of that, in the absence of each respective conditioning phenomenon, each respective conditionally arisen phenomenon ceases and does not proceed, here "from the cessation of ignorance comes the cessation of activities, from the cessation of activities comes the cessation of consciousness" etc. "thus is the cessation of the mass of suffering" was stated, but not for the purpose of showing the cessation of the mass of suffering included in the three times, as in the forward order. For the cessation desired is the cessation through the development of the noble path of the mass of suffering that is future only, worthy of arising in the absence of the development of the noble path - this distinction too should be understood.

"Having understood this matter" means that which has been stated as "the cessation of the mass of suffering beginning with activities by way of the cessation of ignorance and so on" - having understood this matter in every respect. "Uttered this inspired utterance" means when this matter was understood, he uttered an inspired utterance that illuminates the power of the understanding of the elimination of conditions beginning with ignorance, thus made known as "from the cessation of ignorance comes the cessation of activities" - this is the meaning.

Therein this is the meaning in brief - Because he understood, knew, penetrated the

elimination reckoned as the cessation of non-arising of conditions beginning with ignorance, therefore by the method stated for this, the qualities conducive to enlightenment or the four truth teachings of the aforementioned kind become manifest, arise, or make known to the ardent, meditating brahmin. Then whatever uncertainties of the aforementioned variety that might arise because of not rightly understanding the cessation of conditions, all those too vanish and cease. The remainder is the same as the method stated below.

The commentary on the Second Enlightenment Discourse is completed.

3. Commentary on the Third Enlightenment Discourse

3. In the third, "in forward and reverse order" means both in forward order and in reverse order; the meaning is by way of the forward order and by way of the reverse order as stated before. But was not the occurrence of attention to dependent origination by way of the forward order and by way of the reverse order already stated in the pair of discourses? Why then is the occurrence of attention by way of both of those stated here again? Because attention occurred there for the third time by way of both of those. But how did attention occur by way of both of those? For is it not impossible to set going attention to dependent origination in forward and reverse order simultaneously? But this should not be seen thus: "he attended to both of those together"; rather, it was by turns. For the Blessed One, having first attended in mind to dependent origination by way of the forward order, uttered the first inspired utterance conforming with that. For the second time too, having attended in mind to that by way of the reverse order, he uttered an inspired utterance conforming with that. But on the third occasion, by way of attending at one time in forward order and at another time in reverse order, he attended in mind to it in forward and reverse order. Therefore it was said - "In forward and reverse order" means both in forward order and in reverse order, by way of the forward order and by way of the reverse order as stated before. By this, the state of being well-practised and powerful, and the state of mastery of attention has been made clear. And here, their distinction should be understood by way of the preliminary reflective attentions that occurred thus: "I shall attend in mind in forward order, I shall attend in mind in reverse order, I shall attend in mind in forward and reverse order."

Therein, "avijjāya tveva" means "of ignorance, but indeed." "With the remainderless fading away and cessation" means by the remainderless cessation through the path termed as fading away; the meaning is the abandoning of complete non-arising by the highest path. "Cessation of activities" means the complete cessation of non-arising of all activities. For by the lower three paths, some activities cease and some do not cease, because of the cessation of ignorance with remainder. But by the highest path, from the complete cessation of that ignorance, no activities whatsoever do not cease.

"Having understood this matter" means that which has been stated as "the origin and cessation of the mass of suffering beginning with activities by way of ignorance and so on, and from the arising and from the cessation of ignorance and so on" - having understood this matter in every respect. "Uttered this inspired utterance" means the meaning is that he uttered an inspired utterance of the aforesaid kind that illuminates

the power of that noble path by which the matter reckoned as the origin and cessation of the mass of suffering was known by way of function and by the activity of taking as object.

Therein this is the meaning in brief - "When indeed phenomena become manifest to the ardent, meditating brahmin," then that brahmin, by those arisen qualities conducive to enlightenment, or by that noble path through which the four truth teachings have become manifest, stands dispelling Māra's army by that noble path - he stands dispelling, destroying, demolishing Māra's army of the kind stated by the method beginning with "sensual pleasures are your first army." How? "Like the sun illuminating the sky" - just as the sun, having risen, illuminating the sky with its own radiance, stands destroying darkness, so too that brahmin who has eliminated the mental corruptions, by those phenomena or by that noble path, while penetrating the truths, stands dispelling Māra's army.

Thus by the Blessed One, these three inspired utterances were spoken during the three watches: the first for the illumination of the understanding of the mode of dependent conditions, the second for the illumination of the achievement of the elimination of conditions, and the third for the illumination of the power of the noble path. On which night? On the seventh night after the full enlightenment. For the Blessed One, on the night of the full moon of Vesākha, in the first watch having recollected past lives, in the middle watch having purified the divine eye, in the last watch having brought down knowledge into dependent origination, having comprehended the activities of the three planes by various methods, attained perfect enlightenment thinking "Now the dawn will arise," and immediately upon the attainment of omniscience the dawn arose. Then, spending a week at the foot of the Bodhi tree in that very cross-legged posture, on the night of the first day of the lunar fortnight that had arrived, having attended in mind to dependent origination during the three watches by the method stated, he uttered these inspired utterances in succession.

However, since in the Chapter in all three turns it has come as "he attended in mind to dependent origination in forward and reverse order," in the Chapter Commentary it was said: "Having attended thus in all three watches, the first inspired utterance by way of reviewing the mode of dependent conditions, the second by way of Nibbāna-review, the third by way of path-review - thus the Blessed One uttered these inspired utterances." That too is not contradictory. For the Blessed One, having set aside the Jewel House week, in the remaining six weeks, having reviewed the Teaching now and then, for the most part dwelt experiencing the bliss of liberation, but during the Jewel House week he dwelt solely by way of familiarity with the higher teaching.

The commentary on the Third Enlightenment Discourse is completed.

4. Commentary on the Humphuṅka Discourse

4. In the fourth, "at the goatherd's banyan tree": it is said that goatherds, having gone to its shade, sit down; therefore the name "goatherd's banyan tree" arose for it. Some, however, say "because elderly brahmins who were unable to recite the Vedas there, having made dwellings fitted with wall enclosures, all dwelt there, therefore the name 'goatherd's banyan tree' arose." Herein this is the meaning of the word -

"Those who do not recite" are "ajapā," meaning non-reciters of sacred hymns; "ajapā" take up, that is, they take a dwelling here - thus "ajapāla." Or because at midday time it protects and guards with its shade the goats that have entered within, therefore others say the name "ajapāla" became established for it. In every way this is the name of that tree; near it. For this locative "at the goatherd's banyan tree" is used in the sense of proximity.

"Experiencing the bliss of liberation" means there too, investigating the Teaching and experiencing the bliss of liberation, he sat down. This tree is in the eastern direction from the Bodhi tree. And this "week" is not the week immediately following the cross-legged week. For the Blessed One spent three further weeks also in the very vicinity of the Bodhi tree after the cross-legged week.

Herein this is the progressive discourse - It is said that when the Blessed One, having attained perfect enlightenment, was seated for a week in a single cross-legged posture, the uncertainty arose for certain deities: "The Blessed One does not emerge; are there still other qualities that produce Buddhahood?" Then the Blessed One, on the eighth day, having emerged from the attainment, having known the uncertainty of the deities, for the purpose of dispelling their uncertainty, having flown up into the sky, having displayed the Twin Miracle, having dispelled their uncertainty, having stood in the northern direction slightly inclined to the east from the divan, gazing with unwinking eyes at the divan and the Bodhi tree - the place of attaining the power of the perfections accumulated over four incalculable aeons and a hundred thousand cosmic cycles - he spent a week; that place became known as the Unwinking Shrine. Then, between the divan and the place where he stood, walking up and down on the jewel walking path extending from east to west, he spent a week; that became known as the Jewel Walking Path Shrine. Then in the western direction, the deities built a jewel house; there, having sat down on a divan, investigating the Canon of the Higher Teaching, and in particular the Paṭṭhāna of infinite methods, he spent a week; that place became known as the Jewel House Shrine. Thus, having spent four weeks in the very vicinity of the Bodhi tree, in the fifth week he approached the goatherd's banyan tree from the Bodhi tree and sat down at its root on a divan.

"Emerged from that concentration" means he emerged from the concentration of fruition attainment according to the delimitation of time; and when the Blessed One, having emerged, was thus seated there, one brahmin, having gone to him, asked a question. Therefore it was said "Then a certain one" and so on. Therein, "a certain one" means one unknown, not well-known, by way of name and clan. "Disdainful" means he, it is said, was a believer in auspicious sights, obstinate in conceit, and seeing everything of low birth through the power of conceit and through the power of anger, being disgusted, went about making "huṃhu"; therefore he is called "disdainful." "Huhukkajātika" is also a reading. "Brahmin" means a brahmin by birth.

"To the Blessed One" means in whatever direction the Blessed One was seated. For this is an instrumental expression used in the locative sense. Or in whatever direction the Blessed One was to be approached, in that direction he approached. Or alternatively, "by which" is an instrumental expression in the sense of cause; the meaning is: by whatever reason the Blessed One should be approached by gods and humans, by that reason he approached. And for what reason should the Blessed One be approached? Just as a physician of great might should be approached by the great

multitude with afflicted bodies, oppressed by suffering from diseases of various kinds, for the purpose of treating disease, so the Blessed One should be approached by gods and humans with afflicted minds, oppressed by ailments of various kinds of mental defilements, for the purpose of treating the ailment of mental defilements, for reasons such as hearing the Teaching and asking questions. Therefore this brahmin too, wishing to cut through his own uncertainty, approached.

"Having approached" (upasaṅkamitvā) is an indication of the completion of the approaching. Or alternatively, having gone from the place he approached to a nearer place closer to the Blessed One - this is the meaning. "Exchanged friendly greetings" (sammodi) means he rejoiced equally or rightly; both the Blessed One with him and he with the Blessed One - by way of making a friendly welcome beginning with "Is it bearable for you, sir? Is it endurable?" there was equally arisen joy. "Pleasant" (sammodanīya) means worthy of friendliness, suitable for generating friendliness. "Talk" (kathaṃ) means friendly conversation. "Memorable" (sāraṇīya) means fit to be remembered, to be practised by good people, or to be reflected upon at a later time. "Having concluded" (vītisāretvā) means having finished. "To one side" (ekamantaṃ) is a description in the abstract neuter. In one place, having avoided the six faults of sitting beginning with too directly in front, in one spot - this is the meaning. "He said this" (etadavoca) means he spoke this utterance beginning with "In what respect" that was now to be spoken.

Therein, "in what respect" (kittāvatā) means to what extent. "Nu" is a particle in the sense of doubt. "Indeed" is an expletive particle. "Bho" is a form of address arising from the birth of brahmins. For thus it has been said - "He is called a 'bho-sayer' by name, if he has worldly attachment." "Gotama" - he addresses the Blessed One by his clan name. But how does this brahmin, having just now come together, know the Blessed One's clan name? He had not just now come together; even while wandering together with the group of five who were attending upon him during the six years of making striving, and at a later time, having abandoned that practice, while wandering for almsfood alone without a companion in the market town of Senā at Uruvelā, he had been previously seen and previously conversed with by that brahmin. Therefore he, recollecting the Blessed One's clan name as it was used by the group of five formerly, addresses the Blessed One by his clan name as "Master Gotama." Or from the time the Blessed One, going forth in the Great Renunciation, went forth on the bank of the river Anomā, from then on he was well-known and recognised as "the ascetic Gotama," like the moon and like the sun; no reason need be sought for knowing his clan name.

"That make one a brahmin" (brāhmaṇakaraṇā) means "they make one a brahmin" - thus "brahmin-making"; the meaning is "producing the state of being a brahmin." And here, "in what respect" (kittāvatā) - by this he asks about the measure of those qualities by which one is a brahmin. "And what then" (katame ca pana) - by this he asks about their own nature.

"Having understood this matter" (etamatthaṃ veditvā) means having understood the meaning that had reached its peak of the question asked by him, at that time he uttered this inspired utterance, but he did not expound the Teaching to that brahmin. Why? Because of his being an unsuitable vessel for the proclamation of the Teaching. For indeed, upon hearing this verse, there was no full realisation of the truths for that

brahmin. And just as for this one, so too was the proclamation of the Buddha's virtues to Upaka the naked ascetic. For what was spoken by the Blessed One in the period prior to the turning of the wheel of the Teaching, even though others were listening, became only conducive to habitual tendencies, like the giving of refuge to Tapussa and Bhallika, not conducive to training, not conducive to penetration. For this is the natural order of things.

Therein, "the brahmin who" means whoever is a brahmin by virtue of having discarded evil, not one who, being devoted to belief in auspicious sights, having become engaged in evil qualities such as disdainful utterances and corruption, merely claims commitment to holy life on the basis of birth alone. That brahmin, because of having discarded evil, is not disdainful through the abandoning of disdainful utterances; is free from corruption through the absence of corruption beginning with lust; is self-controlled through having a mind devoted to the pursuit of meditation, or self-controlled through having a mind restrained by the self-control of morality; is one who has attained the highest knowledge because of having gone to the end - Nibbāna, which is the final goal of activities - through the knowledges reckoned as the knowledge of the four paths, or because of having gone to the end of the knowledges. Because of having fulfilled the holy life of the path, he is one who has fulfilled the holy life; he may righteously speak the supreme word - he may speak this claim "I am a brahmin" righteously, by the true method. For whom, even in the entire world-habitation, with regard to even a single object anywhere, these swellings - the swelling of lust, the swelling of hate, the swelling of delusion, the swelling of conceit, the swelling of views - do not exist; the meaning is they have been abandoned without remainder.

The commentary on the Fourth Discourse is completed.

5. Commentary on the Brahmin Discourse

5. In the fifth, "at Sāvattthī" means in the city so named. For that is called Sāvattthī because it was built at the dwelling place of the sage named Savattha, just as Kākandī, Mākandī. Thus, for now, according to the grammarians. But the commentary teachers say - Whatever articles of use and enjoyment for human beings - all of that exists here, thus Sāvattthī. And when a caravan arrives and it is asked "What goods are there?", with reference to the statement "Everything is here" - thus Sāvattthī.

"Always all provisions are gathered together in Sāvattthī;
Therefore, with reference to 'everything', it is called Sāvattthī."

In that Sāvattthī; and this is a locative expression used in the sense of proximity. "Jeta's Grove" - "he conquers his own adversaries," thus Jeta; or "born when adversaries were conquered by the king," thus Jeta; or "out of desire for an auspicious blessing, that very name was given to him," thus Jeta. "It makes one desire" (vanayati), thus it is a grove (vana); by its own excellence it produces and generates devotion in beings towards itself - this is the meaning. Or alternatively, "it requests" (vanuke), thus it is a grove (vana); with the songs of cuckoos and other birds intoxicated by the fragrance of various kinds of flowers, and with the hands of branches and sprouts of trees swaying in a gentle breeze, it is as if it entreats living

beings, saying "Come, enjoy me" - this is the meaning. The grove of Jeta is Jeta's Grove. For that was planted, nurtured, and maintained by Prince Jeta. He himself was its owner; therefore it is called "Jeta's Grove"; in that Jeta's Grove.

"Anāthapiṇḍika's park" - that great millionaire was named Sudatta by virtue of the name given by his mother and father; but because of his accomplishment in all desirable things, because of the absence of the stain of stinginess, and because of being endowed with virtues such as compassion, he constantly gives almsfood to the destitute; therefore he is called "Anāthapiṇḍika." "They delight" (āramanti) - here, living beings, particularly those gone forth, thus it is a park (ārāmo); the meaning is that, because of its splendour of flowers, fruits, and so on, and because of its possession of the five factors of lodging such as being neither too far nor too near, coming from here and there they delight, find pleasure, and dwell without discontent. Or, by the aforementioned kind of excellence, even those who have gone here and there, having brought them into its own interior, it gives delight - thus it is a park (ārāmo). For that was purchased by the householder Anāthapiṇḍika from the hand of Prince Jeta for eighteen crores of gold by covering the ground with gold coins, having had lodgings built for eighteen crores of gold, having completed the monastery festival for eighteen crores of gold, and thus, with the bestowal of fifty-four crores of gold, it was dedicated to the Community headed by the Buddha; therefore it is called "Anāthapiṇḍika's park." In that park of Anāthapiṇḍika.

And here, the word "Jeta's Grove" is the declaration of the former owner; "Anāthapiṇḍika's park" is the declaration of the latter owner. Both are for the purpose of those desirous of merit following the example in the future, by illustrating the distinction of the generosity of the two. For therein, the relinquishment of Jeta was the eighteen crores of gold obtained from the sale of the land by way of the construction of the gateway porch and mansion, and the trees worth many crores; fifty-four crores were Anāthapiṇḍika's. Thus, by the declaration of their generosity, showing that "those desirous of merit perform meritorious deeds in this way," the treasurer of the Teaching urges others also who are desirous of merit to follow their example.

Therein one might ask - If the Blessed One dwells at Sāvattḥī, then "in Jeta's Grove" should not be said. But if he dwells in Jeta's Grove, then "at Sāvattḥī" should not be said. For it is not possible to dwell in both places at one time. But this should not be seen thus; did we not say "this is a locative expression used in the sense of proximity"? Therefore, that which is Jeta's Grove near Sāvattḥī - dwelling there, he is said to be "dwelling at Sāvattḥī in Jeta's Grove." For the mention of Sāvattḥī is for the purpose of indicating the village as food resort, and the remaining words are for the purpose of indicating a dwelling place suitable for one gone forth.

In "the Venerable Sāriputta" and so on, "venerable" is a term of endearment. The word "and" (ca) has the meaning of conjunction. Sāriputta means the son of a brahmin woman named Rūpasārī. "Mahāmoggallāna" is a term of veneration. For Mahāmoggallāna means Moggallāna who is great by distinctions of virtue. "Revata" means Revata of the Acacia Forest, not Kaṅkhārevata. For on one day the Blessed One, like a golden sacrificial post encircled by red curtains, like a golden mountain surrounded by coral banners, like Dhātaraṭṭha the king of swans surrounded by ninety thousand swans, like a wheel-turning monarch surrounded by a fourfold army

resplendent with the seven jewels, surrounded by the great community of monks, as if raising up the moon in the midst of the sky, was seated expounding the Teaching in the midst of the four assemblies. At that time these chief disciples and great disciples approached for the purpose of paying homage at the Blessed One's feet.

"Addressed the monks" means having pointed out those approaching to the monks seated surrounding him, he spoke. For the Blessed One, having seen those venerable ones approaching - accomplished in the virtues of morality, concentration, wisdom and so on, endowed with supreme peace, engaged in supreme deportment - with a gladdened mind, for the purpose of proclaiming their distinctive virtues, addressed the monks: "These, monks, are brahmins coming; these, monks, are brahmins coming." This was repeated by way of confidence; it is also proper to say by way of praise. "When this was said" means when the Blessed One had thus called those venerable ones "brahmins." "A certain one" means one monk unknown by name and clan, seated in that assembly. "Of brahmin birth" means born in a brahmin family. For he had gone forth from a brahmin family of great wealth, of immense riches. It is said that this thought occurred to him: "These worldly people say that one is a brahmin by purity of birth on both sides and by the accomplishment of brahminical training, and not otherwise; yet the Blessed One calls these venerable ones brahmins. Come, let me ask the Blessed One about the characteristic of a brahmin." For it was precisely for this purpose that the Blessed One at that time called those elders "brahmins." "One who recites the sacred texts" (*brahmaṃ aṇāti*) is a brahmin - for this is the etymological derivation for brahmins by birth. But the noble ones are brahmins because of having warded off evil. For this was said: "One who has warded off evil is a brahmin; by living in spiritual calm one is called an ascetic." And he will say: "Having expelled evil qualities."

"Having understood this matter" means having known this meaning that had reached its peak in the ultimate sense of the word "brahmin." "This inspired utterance" means he uttered this inspired utterance that illuminates the state of being a brahmin in the ultimate sense.

Therein, "having expelled" means having put outside, having removed from one's own continuity, having abandoned by way of abandoning through eradication - this is the meaning. "Evil qualities" means inferior qualities; by way of misconduct, the threefold misconduct qualities; by way of arising of consciousness, the twelve unwholesome arisings of consciousness; by way of courses of action, the ten unwholesome courses of action; by way of the classification of occurrence, all unwholesome qualities divided into many classifications - this is the meaning. "Those who always walk mindful" means those who, through having attained the expansion of mindfulness, at all times, by way of constant abiding regarding the six objects beginning with matter, being mindful, having become possessed of mindfulness, walk in the four postures. And here it should be understood that by the mention of mindfulness alone, full awareness too is included. "With mental fetters eliminated" means those whose mental fetters are utterly eliminated because of the eradication of the tenfold mental fetter by the four noble paths. "Enlightened" means enlightened through the enlightenment of the four truths. And they are threefold: enlightened as noble disciples, Individually Enlightened Ones, and Perfectly Enlightened Ones; among these, here enlightened as noble disciples are intended. "They indeed are

brahmins in the world" means they, born with a noble birth in the quality reckoned as brahmin in the sense of foremost, or as legitimate sons of the Blessed One who is himself a brahmin - in this world of beings they are indeed called brahmins in the ultimate sense, not merely by birth and clan, nor merely by wearing matted hair and so on - this is the meaning. Thus in these two discourses the qualities that make one a brahmin have been spoken of having brought one to arahantship; but the diversity of teaching should be understood through the diversity of expression by the beauty of instruction due to the diversity of dispositions of beings.

The commentary on the Fifth Discourse is completed.

6. Commentary on the Mahākassapa Discourse

6. In the sixth, "at Rājagaha" means in the city so named. For because it was occupied by Mahāmandhātu, Mahāgovinda and others, it is called "Rājagaha." Others here explain it in another way, beginning with "Because of being difficult to overcome by hostile kings, it is a stronghold - thus Rājagaha." But what of these? This is the name of that city. But this becomes a city during the time of a Buddha and during the time of a universal monarch; at other times it is empty, occupied by demons, and remains as their dwelling place. "In the Bamboo Grove, the Squirrels' Feeding Ground" - "Bamboo Grove" is the name of that monastery. That, it is said, was fenced with a wall eighteen cubits in height, adorned with a great perfumed chamber befitting the dwelling of the Buddha, the Blessed One, and with other mansions, huts, rock cells, pavilions, walking paths, gateways and so on, fenced outside with bamboos, with a dark-blue lustre, delightful; on account of that it is called "Bamboo Grove." And here they gave fodder for the squirrels; therefore it is called "the Squirrels' Feeding Ground." Formerly, it is said, a certain king, having entered that park for the purpose of amusement, intoxicated by the tipsiness of liquor, having gone to take a midday rest, slept; and his retinue, thinking "the king is asleep," being enticed by flowers, fruits and so on, departed here and there. Then, attracted by the smell of liquor, a venomous black snake, having come out from a certain hollow tree, was coming towards the king. Having seen that, a tree deity, thinking "I shall give the king his life," having gone in the guise of a squirrel, made a sound at the base of his ear. The king woke up; the venomous black snake turned back. He, having seen that, thinking "By this squirrel my life has been given," established fodder for the squirrels there, and had a proclamation of safety proclaimed. Therefore, from that time onwards, that came to be reckoned as "the Squirrels' Feeding Ground." For "squirrels" is the name for those black ones; in that Bamboo Grove, the Squirrels' Feeding Ground.

"Mahākassapa" - because of being endowed with great aggregates of morality and so on, he is great Kassapa, thus Mahākassapa; moreover, with reference to the Elder Kumārakassapa, this great elder is called "Mahākassapa." "In the Pippali Cave" - near the door of that cave, it is said, there was one long pepper tree; on account of that, it became known as "the Pippali Cave." In that Pippali Cave. "Sick" - illness exists for him, thus he is sick (ābādhika); the meaning is diseased (byādhika). "Afflicted" - suffering based upon the body has arisen for him, thus he is afflicted (dukkhita); the meaning is one who has reached suffering. "Severely ill" means excessively sick; but that sickness he endured being mindful and fully aware. Then the Blessed One,

having known that occurrence, having gone there, spoke the protective discourse on the factors of enlightenment; by that very means, that illness of the elder was appeased. For this was said in the Bojjhaṅga Saṃyutta -

"Now at that time the Venerable Mahākassapa was dwelling in the Pippali Cave, sick, afflicted, severely ill. Then the Blessed One, in the evening, having emerged from seclusion, approached the Venerable Mahākassapa; having approached, he sat down on the prepared seat. Having sat down, the Blessed One etc. said this - 'Is it bearable for you, Kassapa, is it endurable? Are unpleasant feelings receding, not advancing; is their receding evident, not their advancing?' 'It is not bearable for me, venerable sir, not endurable; excessive unpleasant feelings are advancing for me, venerable sir, not receding; their advancing is evident, not their receding.'

"These seven factors of enlightenment, Kassapa, have been rightly proclaimed by me, developed and cultivated; they lead to direct knowledge, to highest enlightenment, to Nibbāna. Which seven? The enlightenment factor of mindfulness, Kassapa, has been rightly proclaimed by me, developed and cultivated; it leads to direct knowledge, to enlightenment, to Nibbāna. Etc. The enlightenment factor of equanimity, Kassapa, has been rightly proclaimed by me, developed and cultivated; it leads to direct knowledge, to enlightenment, to Nibbāna. These seven factors of enlightenment, Kassapa, have been rightly proclaimed by me, developed and cultivated; they lead to direct knowledge, to highest enlightenment, to Nibbāna."

"Truly, Blessed One, they are factors of enlightenment; truly, Fortunate One, they are factors of enlightenment."

This is what the Blessed One said. Delighted, the Venerable Mahākassapa rejoiced in what the Blessed One had said. And the Venerable Mahākassapa recovered from that illness, and that illness of the Venerable Mahākassapa was thus abandoned.

Therefore it was said - "Then at a later time the Venerable Mahākassapa emerged from that illness."

"This occurred to him" means previously, during the days of sickness, having eaten the almsfood brought by co-resident pupils, he had been staying right in the monastery. Then, for him who had emerged from that illness, this reflection arose: "What if I were to enter Rājagaha for almsfood." "About five hundred deities" means five hundred nymphs called Kakuṭapādinī, attendants of Sakka the king of gods. "Had become zealously engaged" means having prepared five hundred portions of almsfood thinking "We shall give almsfood to the Elder," having taken them in golden vessels, having stood on the road, saying "Venerable sir, accept this almsfood, show kindness to us," they were engaged and occupied in the giving of almsfood. Therefore it was said "for obtaining almsfood for the Venerable Mahākassapa."

It is said that Sakka, the king of gods, having known the course of the Elder's consciousness, dispatched those nymphs saying "Go, having given almsfood to the noble Elder Mahākassapa, establish a support for yourselves." For thus it occurred to him: "When all of these have gone, perhaps the Elder might accept almsfood from the hand of even one of them; that will be for her welfare and happiness for a long time." The Elder rejected them. To those saying "Venerable sir, accept our almsfood, accept our almsfood," having said "Go, you who have made merit and are of great wealth; I shall show kindness to the destitute," to those saying "Venerable sir, do not destroy

us, show kindness to us," having rejected them again, to those unwilling to depart and entreating yet again, having said "You do not know your own measure; depart!" he snapped his fingers. They, having heard the sound of the Elder's finger-snap, frightened, unable to stand, having fled, went to the heavenly world itself. Therefore it was said - "Having rejected about five hundred deities."

"In the earlier period of the day" means one time in the forenoon, at one particular time. "Having dressed" means having firmly put on the inner robe by way of changing from the monastery robe. "Taking his bowl and robe" means having put on the robe and having taken the bowl with his hand. "Entered for almsfood" means he entered for the purpose of almsfood. "The street of the poor" means the dwelling place of destitute people. "The street of the destitute" means the dwelling of wretched people who have reached the loss of wealth. "The street of the weavers" means the dwelling of weavers. "The Blessed One saw" - how did he see? Reflecting "My son Kassapa who has emerged from illness - what indeed is he doing?" the Blessed One, while seated right in the Bamboo Grove, saw with the divine eye.

"Having understood this matter" means that which was stated as the practice of assisting the destitute people by the Venerable Mahākassapa, having rejected the celestial almsfood of various curries and various vegetables offered by the five hundred nymphs - having known this matter. "This inspired utterance" means he uttered this inspired utterance that illuminates the power of the imperturbable state of one who has eliminated the mental corruptions, by way of displaying supreme fewness of wishes.

Therein, "one who supports no other" means one who supports another is "aññāposī"; not "aññāposī" is "anaññāposī"; without a companion, due to the absence of another to be supported by oneself; the meaning is solitary. By this he shows the elder monk's quality of being easily supported. For the elder monk, nourishing only himself with a robe for tending the body and almsfood for tending the belly, dwells being supremely of few wishes; he does not nourish anyone among relatives, friends, and so on, due to the state of being unattached anywhere. Or alternatively, one who supports no other, due to the absence of needing to be supported by another, by some particular person. For one whose four requisites are bound to just one single donor of requisites is not called "one who supports no other," because his livelihood is dependent on one person. But the elder monk, according to the method stated in the verse "Just as a bee with a flower," depending on the strength of his legs, walking for almsfood, being always new among families, sustains himself with mixed food. For thus the Blessed One praised him with the practice comparable to the moon. "Well-known" means recognised; one whose fame has spread through qualities conforming with the truth; or alternatively, known by that very state of supporting no other, through fewness of wishes and contentment. Or alternatively, "well-known" means not known, by way of not causing oneself to be known for the purpose of obtaining material gain, honour, and praise, due to the state of having entirely abandoned craving. For one who is not free from craving, having evil desires, causes himself to be known through deceitfulness, with the intention of gaining esteem. "Tamed" means tamed by the highest taming of the faculties by way of six-factored equanimity. "Established in the core" means established in the core of liberation; or established in the core of morality and so on, such as the aggregate of morality and

so on of one beyond training. "One who has eliminated the mental corruptions, who has vomited out hate" means one who has eliminated the mental corruptions because of having abandoned without remainder the four mental corruptions beginning with the mental corruption of sensuality. Precisely because of that, one who has vomited out hate, because of having altogether vomited out the faults of lust and so on. "Him I call a brahmin" means I call that one endowed with the aforesaid qualities, a brahmin in the ultimate sense, a brahmin. Here too, the diversity of teaching should be understood by the very method stated above.

The commentary on the Sixth Discourse is completed.

7. Commentary on the Ajakalāpaka Discourse

7. In the seventh, "at Pāvā" means in the city so named of the Malla kings. "In the Ajakalāpaka shrine" means in a place venerated by human beings which received the name "Ajakalāpaka" because it was occupied by a demon named Ajakalāpaka. That demon, it is said, accepts offerings only when goats are made into bundles and bound together with a portion of goat-meat, and not otherwise; therefore he became known as "Ajakalāpaka." Some, however, say - He makes beings cry out like goats - thus he is Ajakalāpaka. It is said that when beings, having brought offerings to him, make the sound of goats while presenting the offerings, then he is pleased; therefore he is called "Ajakalāpaka." That demon, however, was endowed with power, hard, harsh, and was present there; therefore human beings venerate that place and from time to time present offerings. Therefore it was said "in the Ajakalāpaka shrine." "In the abode of the demon Ajakalāpaka" means in the mansion of that demon.

At that time, it is said, the Teacher, wishing to tame that demon, in the evening time, alone, without a companion, taking his bowl and robe, having gone to the door of the abode of the demon Ajakalāpaka, requested his doorkeeper for the purpose of entering the dwelling. He said "The demon Ajakalāpaka is hard, venerable sir; he shows no respect whether for an ascetic or a brahmin; therefore you yourself should know; but it is not proper for me not to announce to him" - and instantly went with the speed of the wind to the presence of Ajakalāpaka who had gone to the assembly of demons. The Teacher, having entered the inner dwelling, sat down on the prepared seat in the sitting pavilion of Ajakalāpaka. The demon's harem-ladies, having approached the Teacher, having paid homage, stood to one side. The Teacher spoke to them a talk on the Teaching appropriate to the occasion. Therefore it was said - "He was dwelling at Pāvā in the Ajakalāpaka shrine, in the abode of the demon Ajakalāpaka."

At that time, Sātāgira and Hemavata, while going over the top of Ajakalāpaka's abode to the assembly of demons, when their journey was not succeeding, reflecting "What indeed is the reason?" having seen the Teacher seated in Ajakalāpaka's abode, having gone there, having paid homage to the Blessed One, having asked permission saying "We, venerable sir, shall go to the assembly of demons," having circumambulated and departed, having seen Ajakalāpaka at the assembly of demons, expressed their joy: "It is a gain for you, friend Ajakalāpaka, in whose abode the Blessed One, the foremost person in the world together with its gods, is seated. Having approached, attend upon the Blessed One and listen to the Teaching." He, having heard their talk, having become overcome by wrath thinking "These are

speaking of that shaveling, that petty ascetic, being seated in my dwelling," having thought "Today there will be a battle between me and that ascetic," having risen from the assembly of demons, having raised his right foot, he trod upon a mountain peak measuring sixty yojanas; that split and became twofold. The remainder here that should be said should be understood according to the method that has come in the commentary on the Āḷavaka Sutta.

For the encounter with Ajakalāpaka is similar to the encounter with Āḷavaka, except for the asking of questions, the answering, and the going out from the dwelling three times and entering. For Ajakalāpaka, even while coming, thinking "By these very means I shall put that ascetic to flight," having raised nine storms beginning with whirlwinds and so on, being unable to cause even the slightest movement of the Blessed One by those, having created groups of spirits exceedingly frightful in appearance with various weapons in their hands, having approached the Blessed One together with them, prowling about from end to end, even though he made various kinds of disturbances the whole night, he was unable to cause even so much as a hair-tip of movement of the Blessed One from his seated place. However, he merely blazed up through the power of anger thinking "This ascetic, without asking my permission, has entered my dwelling and sits down." Then the Blessed One, having known the course of his consciousness, thinking "Just as if one were to break bile into the nose of a fierce dog, thus he would become exceedingly more fierce; just so this demon corrupts his mind while I am seated here; what if I were to go outside" - by himself went out from the dwelling and sat in the open air. Therefore it was said - "Now at that time the Blessed One was seated in the open air in the darkness of the night."

Therein, "in the darkness of the night" means in the blinding darkness of the night; the meaning is in thick darkness devoid of the arising of eye-consciousness. It is said that at that time darkness possessed of four factors prevailed. "The rain god" means the cloud drops each single drop of water. Then the demon, thinking "Having frightened this ascetic with this sound, I shall put him to flight," having gone near the Blessed One, made that frightening display beginning with "akkula" and so on. Therefore it was said "Then Ajakalāpaka" and so on. Therein, "fear" means mental terror; "trepidation" means the state of trembling of a body with thighs stiffened. "Terror" means the state of the body hair standing erect; by all three terms he shows only the arising of fear. "He approached" - but why did he approach with such an intention? Did he not previously make the disturbance that was to be done by himself? He did indeed make it; but he approached thinking "He was unable to do anything to one standing on firm ground in a secure place inside the dwelling; now it is possible to frighten one standing outside in this way and put him to flight." For this demon imagines his own dwelling to be "firm ground," and "because of standing there, this ascetic is not afraid."

"He made a frightening sound three times 'akkula pakkula'" means on three occasions he made such a sound "akkula pakkula" out of desire to frighten. For this is an onomatopoeic sound. For then that demon, as if lifting up Sineru, as if overturning the great earth, with great endeavour, like the clash of a hundred thunderbolts gathered together in one place and bursting forth - the trumpeting of the elephants of the quarters, the lion's roar of maned lions, the menacing sound of demons, the

terrible laughter of spirits, the clapping sound of titans, the crashing sound of the thunderbolt-strike of Indra the king of gods - and as if deriding and as if overcoming all remaining sounds by its own depth, expansiveness, and fearfulness, the resounding of the great whirlwind at the arising of a cosmic cycle, a great terrifying sound as if splitting the hearts of worldlings, with inarticulate syllables, he roared thrice his own demon's roar, thinking "By this, having frightened this ascetic, I shall put him to flight." With each emanation, the mountains shed their outer bark, beginning with the foremost forest trees, in all the trees, creepers, and bushes the leaves, fruits, and flowers fell down, even the king of mountains Himavanta, three thousand yojanas in extent, trembled, quaked, and shook violently; beginning with the terrestrial deities, for the most part even among the deities there was indeed fear, trepidation, and terror, how much more so for human beings. And for the other footless, bipeds, and quadrupeds, there was great terror as if it were the time of the great earth being convulsed, and a great commotion arose throughout the entire surface of Jambudīpa. But the Blessed One, not regarding that sound as anything, sat motionless, and determined "Let there be no obstacle to anyone from this."

But since that sound reached the path of hearing of beings in this manner as "akkula pakkula," therefore by way of imitation of it "akkulo pakkulo," and considering that in the demon's production of that resounding sound there was the making of an akkula-pakkula sound, they placed it into the classification as "he made a frightening sound." Some, however, say "This sound is stated as 'akkulo bakkulo' by way of a synonymous designation for the pair of words 'ākulabyākula' (confused and bewildered)," just as "one" and "single." Because born once, by way of the very first arising, the initial meaning and mode is "ākula" (confused), and to that the insertion of the letter 'k' was made and it was shortened. But born on two occasions is "bakkulo," and here the word "kula" is a synonym for birth, as in "family-to-family goer" and so on. And the usage of words follows the stated intention - by the first term, womb-born beings such as lions, tigers, and so on are meant, by the second, egg-born beings such as venomous snakes, black serpents, and so on are meant; therefore, like a lion and so on, like a venomous snake and so on, the demon shows this meaning "I am the taker of your life" by the pair of terms - thus others say. Yet others, however, stating the Pāḷi text as "akkhulo bhakkhulo," say "One who proceeds to cast, throw, and destroy is 'akkhulo'; one who proceeds to devour and eat is 'bhakkhulo.' But who is this? A certain one among demons, ogres, goblins, lions, tigers, and so on, whoever brings harm to human beings" - thus they explain its meaning. Here too the connection of the intention should be understood in the very manner previously stated.

"This is a goblin for you, ascetic" means "Hey, ascetic, a goblin whose seat is flesh has appeared for you" - having created a great frightful form and standing before the Blessed One, the demon speaks with reference to himself.

"Having understood this matter" means this disturbance being carried out by that demon through body and speech. And having understood in every respect the freedom from impurity regarding worldly adversities, which is the cause of his being unconquerable by that. "At that time" means at that time of making the disturbance.

"This inspired utterance" means not counting that disturbance, he uttered this inspired utterance that illuminates the power of the Teaching, which is the cause of his not counting it.

Therein, "when in his own qualities" means at whatever time, in the five aggregates of clinging, which are reckoned as one's own individual existence. "Gone beyond" means gone beyond by way of the fulfilment of the full realisation of full understanding; and from that very point, gone beyond by way of the fulfilment of the full realisation of abandoning, realisation, and development regarding the origin which is the cause of those, regarding cessation which has the characteristic of their non-occurrence, and regarding the practice leading to cessation. "Is a brahmin" means thus, because of having warded off evil in every respect, he is called a brahmin; even in the complete awakening to one's own individual existence in every respect, there is the full realisation of the four truths. And this was said - "It is in this very fathom-long body with its perception and mind that I declare the world and the origin of the world" and so on. Or alternatively, "in his own qualities" means in one's own qualities; one's own qualities means the qualities beginning with morality of a person who wishes for welfare. For the cleansing qualities such as morality, concentration, wisdom, liberation, and so on are called one's own qualities of a person because they exclusively bring about welfare and happiness, not alien qualities like the defiling qualities that bring harm. "Gone beyond" means gone to the far shore, the limit, of the fulfilment of those beginning with morality.

Therein, morality is first of all twofold by way of mundane and supramundane. Among those, the mundane is the preliminary morality. That, in brief, is fourfold by way of Pātimokkha restraint and so on, but in detail it has many divisions. The supramundane is twofold by way of path and fruition; in meaning, it is right speech, right action, and right livelihood. And just as morality, so too concentration and wisdom are twofold by way of mundane and supramundane. Therein, mundane concentration is the eight attainments together with access; supramundane concentration is included in the path. Wisdom too, the mundane, is that gained through learning, that gained through reflection, and that gained through meditative development, with mental corruptions; but the supramundane is that associated with the path and that associated with fruition. Liberation means fruition-liberation and Nibbāna; therefore it is supramundane only. Knowledge and vision of liberation is mundane only; that is nineteenfold because of being reviewing knowledge. Thus, having gone to the far shore, the limit, of the fulfilment completely produced without remainder in one's own continuity through the achievement of the fruition of arahantship, of these qualities beginning with morality - this is "gone beyond in his own qualities."

Or alternatively, by the achievement of the fruition of stream-entry, he has gone beyond in morality. For he is said to be "one who fulfils the moral precepts," and by the inclusion of the stream-enterer here, the once-returner too is included. By the achievement of the fruition of non-returning, he has gone beyond in concentration. For he is said to be "one who fulfils concentration." By the achievement of the fruition of arahantship, he has gone beyond in the other three. For the Worthy One, through the attainment of the expansion of wisdom, through having attained the unshakeable liberation of mind which is the highest, and because of the reviewing knowledge

reaching its final goal, is called one who has gone beyond in wisdom, liberation, and knowledge and vision of liberation. Thus in every way, through the accomplishment of the sixteen-fold function beginning with full understanding by means of the four paths in the four noble truths, he has gone beyond in his own qualities at each and every time as stated.

"He is a brahmin" means then he is a brahmin in the ultimate sense by virtue of having discarded evil. "Then he overcomes both this goblin and the frightening sound" means therefore, after the aforesaid going beyond, then afterwards, O Ajakālāpaka, he overcomes, surpasses, conquers this goblin shown by you, which came for the purpose of eating flesh, and the frightening sound raised for the purpose of generating fear; the meaning is he does not fear it.

This verse too was spoken having extolled arahantship itself. Then Ajakālāpaka, having seen that quality of steadfastness of the Blessed One who was unshakeable even by such a terrifying and dreadful display made by himself, with a gladdened mind thinking "Oh, what a marvellous human being indeed!" making clear the state of faith established in himself through worldling's faith, declared his state as a lay follower in the presence of the Teacher.

The commentary on the Seventh Discourse is completed.

8. Commentary on the Saṅgāmaji Discourse

8. In the eighth, "Saṅgāmaji" is thus named. For this venerable one was the son of a certain millionaire of great wealth in Sāvattihī, who at the time of coming of age, having been united by his mother and father with a suitable wife, having had the property handed over, was bound by the bond of the household. One day, having seen the lay followers dwelling in Sāvattihī who, having given a gift in the earlier period of the day and having taken upon themselves morality, in the afternoon period of the day, in clean clothes, with clean upper robes, with scents, garlands and so on in their hands, were going towards Jeta's Grove for the purpose of hearing the Teaching, having asked "Where are you going?" when it was said "For the purpose of hearing the Teaching at Jeta's Grove, to the Teacher's presence," saying "If so, I too shall go," he went together with them to Jeta's Grove. Now at that time the Blessed One, like a maned lion roaring a lion's roar in a golden cave, having sat down on the excellent Buddha-seat prepared in the pavilion of the Good Teaching, was expounding the Teaching in the midst of the fourfold assembly.

Then those lay followers, having paid homage to the Blessed One, sat down to one side, and the son of good family Saṅgāmaji too sat down at the edge of that assembly, listening to the Teaching. The Blessed One, having given a progressive discourse, made known the four truths; at the conclusion of the truths there was the full realisation of the teaching by many thousands of living beings. The son of good family Saṅgāmaji too, having attained the fruition of stream-entry, when the assembly had risen, having approached the Blessed One and having paid homage, requested the going forth: "May the Blessed One give me the going forth." "But have you been permitted by your mother and father for the going forth?" "I have not, venerable sir, been permitted." "Indeed, Saṅgāmaji, Truth-finders do not give the going forth to a son not permitted by his mother and father." "I will, venerable sir, act in such a way

that my mother and father will permit me to go forth." He, having paid homage to the Blessed One and having circumambulated, having approached his mother and father, said "Mother and father, permit me to go forth." What follows should be understood according to the method that has come in the Raṭṭhapāla Sutta.

Then he, having given the acknowledgment "Having gone forth, I shall show myself," permitted by his mother and father, having approached the Blessed One, requested the going forth. He indeed received the going forth and full ordination in the presence of the Blessed One, and not long after being fully ordained, striving and endeavouring for the purpose of the higher path, having dwelt for the rains retreat at a certain forest residence, having become a possessor of the six higher knowledges, having finished keeping the rains retreat, he went to Sāvattihī for seeing the Blessed One and for the purpose of releasing his promise to his mother and father. Therefore it was said - "Now at that time the Venerable Saṅgāmaji had arrived at Sāvattihī."

For that venerable one, having walked for almsfood in a neighbouring village, after the meal, having returned from his alms round, having entered Jeta's Grove, having approached the Blessed One, having exchanged friendly greetings with the Blessed One, having declared the final liberating knowledge, again having paid homage to the Blessed One, having circumambulated, having departed, sat down for the day's abiding at the foot of a certain tree. Then his mother and father and relatives and friends, having heard of his arrival - "Saṅgāmaji, it is said, has come here" - glad and delighted, very quickly having gone to the monastery, searching for him, having seen him seated there, having approached, having exchanged friendly greetings, requested: "Lest the kings should take the heirless property, or disagreeable heirs should seize it; the going forth is not fitting; come, dear son, leave the monastic community." Having heard that, the elder, thinking "These do not know my state of having no need for sensual pleasures; like one who carries excrement, they wish me to cling to a lump of excrement, to sensual pleasures alone; these cannot be convinced by a talk on the Teaching," sat down as if not hearing. They, having entreated in various ways, having seen him not accepting their words, having entered the house, dispatched his wife together with his son and her retinue: "We, even though entreating him in various ways, not having obtained his consent, have come back. Go you, my dear, having entreated your husband by showing him his son, convince him." It is said that this venerable one went forth while she was pregnant. She, having received it saying "Very well," taking the child, went to Jeta's Grove with a great retinue. With reference to that it was said - "The Venerable Saṅgāmaji's former wife heard" and so on.

Therein, "former wife" means a companion by way of attending to his feet during the former time as a householder; the meaning is wife. "Ayyo" - where "ayyaputta" should be said, she speaks with a conventional expression befitting those gone forth. "Kira" is an indeclinable particle in the sense of oral tradition; the connection should be understood as "has arrived, it is said." "I have a small child, ascetic, support me" means he went forth having abandoned me who was pregnant; I am now with a small child; your practising the ascetic's duties having abandoned me who is in such a condition is inappropriate; therefore, ascetic, support me who has a son as

companion with food, clothing and so on. But the Venerable Saṅgāmaji, having raised up his faculties, neither looked at her nor spoke to her. Therefore it was said - "When this was said, the Venerable Saṅgāmaji remained silent."

She, having said the same thing three times and seeing him remaining completely silent, thinking "Men, even though indifferent towards their wives, are concerned about their sons; affection for a son remains having reached the father's bone marrow; therefore, through love for the son too, he would come under my control," placed the son on the elder's lap, withdrew to one side, and having said "This is your son, ascetic, support him," went a little distance. It is said that she was unable to stand in the presence of the ascetic's spiritual power. The elder neither looked at the boy nor spoke to him. Then that woman, having stood not far away, having turned her face and looking back, having known the elder's disposition, having turned back, took the boy and departed, thinking "This ascetic has no need even of his son." Therefore it was said - "Then the Venerable Saṅgāmaji's former wife" and so on.

Therein, "even of his son" means the intention is: this ascetic has no need even of his own legitimate son, how much less of others. "With the divine" means here it is divine because of being similar to the divine. For deities have a divine sensitivity-eye, produced by good conduct and action, unhindered by bile, phlegm, blood and so on, capable of receiving objects even from afar. This too, being the eye of direct knowledge produced by the concentration of the fourth meditative absorption, is such, thus it is divine as if divine; or it is divine because of being obtained through dependence on divine abiding; or it is divine because of having great radiance and great range; with that divine eye. "Which is pure" means thoroughly purified through the departure of defilements such as the mental hindrances and so on. "Surpassing the human" means surpassing the domain of human beings. "Such conduct" means this conduct of such a kind, the unseemly action as aforesaid, reckoned as the placing of a son on the lap, which is improper towards those gone forth.

"This matter" means having understood in every respect this matter reckoned as the state of indifference everywhere towards sons, wife and so on of the Venerable Saṅgāmaji. "This inspired utterance" means he uttered this inspired utterance that illuminates his state of being such regarding the desirable, undesirable and so on.

Therein, "coming" means the one who was coming; the intention is the former wife. "Does not delight" means he does not rejoice, does not feel pleased, thinking "She has come to see me." "Departing" means the one who was going, thinking "She, this one, goes without having been welcomed by me." "Does not grieve" means he does not undergo mental distress. But to show the reason by which the elder thus does not delight and does not grieve, "Saṅgāmaji, freed from attachment" was said. Therein, "from attachment" means the attachment of lust, the attachment of hate, delusion, conceit and views - the monk Saṅgāmaji liberated from even these fivefold attachments through the liberations of eradication and tranquillity. "Him I call a brahmin" means I call that one who has attained the state of being such, who has eliminated the mental corruptions, a brahmin because of having warded off evil in every respect.

The commentary on the Eighth Discourse is completed.

9. Commentary on the Matted-Hair Ascetic Discourse

9. In the ninth, "at Gayā" - here "Gayā" is said to be both a village and a ford. Indeed, when the Blessed One is dwelling not far from the village of Gayā, he is said to be "dwelling at Gayā"; likewise with the ford of Gayā. "The ford of Gayā" means indeed not far from the village of Gayā there is both a pond and a river; the mundane public refers to both of those as "the ford for washing away evil." "At Gayāsīsa" means there is one mountain there named Gayāsīsa with a peak resembling an elephant's head, where a flat rock resembling the frontal globe of an elephant is sufficient space for a thousand monks; there the Blessed One dwells. Therefore it was said - "He dwells at Gayā, at Gayāsīsa."

"Matted-hair ascetics" means hermits. Indeed, they are called "matted-hair ascetics" here because of their wearing of matted hair. "During the coldest eight days of the winter, at the time of snowfall" means at the time of the falling of snow during the eight-day period - four days at the end of the month of Māgha and four at the beginning of the month of Phagguṇa - which falls within the winter season. "At Gayā were emerging" means some, having first submerged their entire bodies in that water considered to be a sacred ford, then emerge, rise up, and float up. "Diving" means they sink into the water up to the head. "Doing emerging and diving" means they do emerging and diving again and again.

For therein some, holding the view that "by a single emergence there is purification from evil," having merely emerged, go away. But since emergence does not exist without diving, because of their inseparability, they indeed also do the diving. Those too who hold the view that "by a single diving there is purification from evil," they too, having dived just once, by the method stated, because of inseparability, having also emerged, depart. But those who hold the view that "by diving at that ford there is purification from evil," they, having dived there, having suppressed their breathing, like those who have fallen from a precipice in the desert, reach the destruction of life right there. Others, holding the view that "by bathing having done emerging and diving again and again there is purification from evil," they do emerging and diving from time to time. With reference to all of them it was said - "They emerge and they dive and they do emerging and diving." And here, although emergence is preceded by diving, those who do only diving are few, while those who do emergence and both are many; therefore, for the purpose of showing their majority, emergence was stated first. Likewise, "many matted-hair ascetics" was said because of the majority of matted-hair ascetics; but shaven-headed brahmins with topknots who believe in water purification also do likewise there at that time.

"Pouring water over themselves" means some, having taken water from Gayā with the hand, pour it over their own heads and bodies; others, having taken water with pots, standing on the bank, do likewise. "Making offerings to the fire" means some, having prepared an altar on the bank of Gayā, having brought requisites such as smoke, dabbha grass, offerings and so on, make fire offerings and tend the fire offering. "By this there is purification" means the meaning is: having become those holding the view that by this - by emerging and so on at Gayā and by tending the fire - there is purification from the stain of evil, a washing away of evil, or indeed purification from saṃsāra.

And here it should be seen that emergence and so on are stated merely as examples. For among them, some dwell in the water, some offer salutations with joined palms to the water, some standing in that water revolve around following the moon and sun, some recite the Sāvittī and other hymns many thousands of times, some invoke incantations by calling out "Come, Indra" and so on, some perform great worship; and while doing thus, some descend, some come out, some having come out perform purificatory rinsing, some standing within the water play stringed instruments, play the lute - thus they display various kinds of activities. Or because those performing such altered activities also do so preceded by diving and emerging in that water, therefore, having included all that within diving and emerging, "they emerge" and so on was said. Thus, while that confusion and commotion was going on there, the Blessed One standing on the upper mountain, having heard that uproar of theirs, looking down thinking "What is this indeed?" saw that altered activity; with reference to that it was said - "The Blessed One saw etc. 'By this there is purification'" - that is just the meaning already stated.

"Having understood this matter" means having understood this matter in every respect - their adherence to the path of purification through descending into water and so on, which is not a path of purification, and one's own undistorted understanding of the paths of purification beginning with truth and so on. "This inspired utterance" means he uttered this inspired utterance that illuminates the state of water-purification as not being a path of purification, and that illuminates the state of phenomena beginning with truth and so on as being the path of purification as they really are.

Therein, in "not by water is one pure," here "by water" means by emerging from water and so on. For "emerging from water and so on" is here stated as "water" by the elision of the further term, just as fine-material existence is stated as "matter." Or alternatively, "by water" means by water which is the instrument for the activity of emerging and so on, there is no such thing as purity, the purification of a being; there is not - this is the meaning. Or alternatively, "pure" means by that aforesaid water, a being is not one who is called pure, purified from the stain of evil. Why? Though many people bathe here. For if there were such a thing as purification from evil by the aforesaid descending into water and so on, many people bathe here in the water - those who commit evil deeds such as matricide and others such as those who harm cattle, at least including fish and turtles - there would be purification from evil for all of them too; but this is not so. Why? Because bathing is not the opponent of the causes of evil. For whatever destroys whatever, that is its opponent, just as light is of darkness, and true knowledge is of ignorance; but bathing is not thus of evil. Therefore the conclusion should be reached here: "not by water is one pure."

But to show that by which one is pure, he said beginning with "in whom there is truth and." Therein, "in whom" means in whatever person. "Truth" means both verbal truth and abstinence-truth. Or alternatively, "truth" means both knowledge-truth and ultimate truth. "The Teaching" means the noble path state and the fruition state; that noble person in whom all of this is found, "he is pure, he is a brahmin" means that noble person, in particular one who has eliminated the mental corruptions, is pure by absolute purity and is a brahmin. But why here is truth taken separately from the Teaching? Because of the great helpfulness of truth. For thus, in many discourse

passages, the virtues of truth have been made known by such statements as "Truth indeed is deathless speech, truth indeed is sweeter among flavours, the good have said they are established in truth, in meaning, and in the Teaching, ascetics and brahmins established in truth" and so on. And the opposite of truth has been made known by such statements as "For a being who has transgressed one principle, who is a liar, a speaker of untruth goes to hell" and so on.

The commentary on the Ninth Discourse is completed.

10. Commentary on the Bāhiya Discourse

10. In the tenth, "Bāhiya" is his name. "Of the Bark-cloth" means one whose bark-dress is made of wood. "At Suppāraka" means he lives at the port so named. But who is this Bāhiya, and how did he become one of the Bark-cloth, and how does he dwell at the port of Suppāraka?

Herein this is the progressive discourse - It is said that a hundred thousand cosmic cycles from now, in the time of the Perfectly Enlightened One Padumuttara, a certain son of good family in the city of Hamsavatī, while hearing the proclamation of the Teaching by the One of Ten Powers, having seen the Teacher establishing a certain monk in the foremost position among those of quick direct knowledge, having aspired to that position of rank thinking "Great indeed is this monk, who is thus established by the Teacher in the foremost position. Oh, may I too in the future, having gone forth in the Dispensation of such a Perfectly Enlightened One, be established by the Teacher in such a place in the foremost position, just as this monk," having performed the preparatory action conforming with that, having made merit for as long as life lasted, having become one destined for heaven, wandering in the round of rebirths among gods and humans, having gone forth in the Dispensation of Kassapa, the One of Ten Powers, being of complete morality, while performing the duties of an ascetic, having reached the destruction of life, he was reborn in the heavenly world. He, having dwelt in the heavenly world for one interval between Buddhas, in this arising of a Buddha, took conception in a family home in the Bāhiya country; because of being born in the Bāhiya country, they recognised him as "Bāhiya." He, having come of age, living the household life, for the purpose of trade, having filled a boat with many goods, having entered the ocean, travelling here and there, on seven occasions returned to his own city together with his company.

But on the eighth occasion, thinking "I shall go to Suvāṇṇabhūmi," with goods loaded, he boarded the boat. The boat, having plunged into the great ocean, without reaching the desired destination, was wrecked in the middle of the ocean. The great multitude became food for fish and turtles. But Bāhiya, having seized one plank of the boat, while crossing, being tossed very gently by the force of the waves, having descended and fallen into the ocean, lay on the ocean shore just as he was born. Having dispelled his exhaustion, having obtained just enough to breathe, having risen, out of shame having entered into the midst of a thicket, not seeing any other covering whatsoever, having cut stalks of swallow-wort, having wrapped them with strips of bark, having made an inner robe and an outer robe, he covered himself. Some, however, say "Having pierced wooden planks, having strung them together with bark

strips, having made an inner and outer robe, he covered himself." Thus in every way, because of wearing a bark-dress made of wood, he became known as "one of the Bark-cloth" and by the former conventional expression as "Bāhiya."

Having taken one bowl, people, having seen him walking for almsfood at the port of Suppāraka in the manner stated, thought "If in the world there are those named Worthy Ones, they must be of such a kind. Would this noble one accept a cloth being given, or would he not accept it out of fewness of wishes?" - testing thus, they brought cloths from various directions. He thought - "If I had not come in this manner, these would not be thus pleased with me. What if I were to refuse these and dwell in just this very way, thus material gain and honour will arise for me." He, having thought thus, standing in hypocrisy, did not accept the cloths. People, with exceedingly gladdened minds thinking "Oh, how easily satisfied indeed is this noble one," made great honour and respect.

He too, having done the meal duty, went to a temple at a place not far away. The great multitude, having gone together with him, having attended to that temple, gave it to him. He, thinking "These, having been pleased by the mere wearing of bark-cloth, make such honour and respect; it is fitting for me to be one of superior conduct for them," having light requisites, being one of few wishes, dwelt. But being esteemed by them as "a Worthy One," he imagined himself to be "a Worthy One," and his honour and respect increased more and more, and he became an obtainer of lofty requisites. Therefore it was said - "Now at that time Bāhiya of the Bark-cloth was living at Suppāraka on the ocean shore, honoured, respected" and so on.

Therein, "honoured" means honoured by way of attendance carefully with regard. "Respected" means respected by way of making weighty, like a stone umbrella, with the intention that he is endowed with a distinction of virtue. "Revered" means revered by way of esteeming with the mind. "Venerated" means venerated by way of veneration with flowers, scents and so on. "Esteemed" means esteemed by those with deeply confident minds by way of giving way, offering gifts, offering seats, and so on. "An obtainer of robes" etc. "Of requisites" means an obtainer by way of receiving the four requisites beginning with robes, each more and more superior, being brought again and again.

Another method - "Honoured" means one who has attained honour. "Respected" means one who has attained respect. "Revered" means much esteemed and held dear with the mind. "Venerated" means venerated by the veneration of the four requisites. "Esteemed" means one who has attained reverence. For to whomever they give the four requisites, having honoured them, well prepared and of the finest quality, he is honoured. To whom they give having established an attitude of respect, he is respected. Whom they hold dear with the mind and esteem highly, he is revered. For whomever they do all this by way of veneration, he is venerated. For whomever they perform the supreme act of humble respect by way of paying respect, rising up in respect, salutation with joined palms, and so on, he is esteemed. But for Bāhiya they did all this. Therefore it was said - "Bāhiya of the Bark-cloth was living at Suppāraka, honoured" and so on. And here, even though he did not accept the robe, by way of offering it saying "Come, venerable sir, accept this cloth," he was called "an obtainer" even of the robe.

"Had gone to a private place" means having gone to a secret place. "In seclusion" means for him who had become alone, who was being called "a Worthy One" by many people, a reflection arose in his mind in the manner now being stated; a wrong thought arose in his consciousness. How? "Those who in the world are Worthy Ones or have attained the path of arahantship - I am one of them." Its meaning is - Those who in this world of beings are Worthy Ones by virtue of having destroyed the enemies that are mental defilements and by virtue of being worthy of veneration, honour, and so on; those who have attained the path of arahantship by the destruction of the enemies that are mental defilements - among them I am one.

"A former blood-relation" means a deity who was a blood-relation in a former existence, like a kinsman, who had practised the ascetic duty together. Some, however, say "a former blood-relation means a single deity who was a blood-relation in another existence in a former time, who had been a mother." That has been rejected in the commentary, and the former meaning alone has been accepted.

Formerly, it is said, when the Dispensation of Kassapa, the One of Ten Powers, was declining, seven monks, having seen the alteration of novices and others, overcome with religious emotion, thinking "Before the Dispensation disappears, we shall establish ourselves," having paid homage at the golden shrine, having entered the forest, having seen a certain mountain, having said "Let those with attachment to life turn back; let those free from attachment ascend this mountain," having tied a ladder, all of them, having climbed that mountain, having thrown down the ladder, practised the ascetic duty. Among them, the senior monk of the Community attained arahantship with the passing of just one night. He, having brought almsfood from Uttarakuru, said to those monks: "Friends, consume this almsfood from here." They, saying "You, venerable sir, did thus by your own power; if we too, like you, produce a distinction, we shall bring it ourselves and eat," did not wish to eat. Then on the second day, the second elder attained the fruition of non-returning; he too, in the same way, having taken almsfood, having gone there, invited the others; they too rejected it in the same way. Among them, the one who had attained arahantship attained final Nibbāna; the non-returner was reborn in the plane of the Pure Abodes. But the other five persons, though striving and endeavouring, were not able to produce a distinction. They, being unable, having withered away right there, were reborn in the heavenly world. Having wandered in the round of rebirths among the gods alone for one interval between Buddhas, at this arising of a Buddha, having passed away from the heavenly world, they were reborn in various family houses here and there. Among them, one became King Pakkusāti, one Kumārakassapa, one Dabba the Mallian, one the wandering ascetic Sabhiya, one Bāhiya of the Bark-cloth. Therein, with reference to that non-returner who was reborn in the Brahma world, this was said: "a deity who was a former blood-relation." For even a young god, just like a goddess, being a god itself, is called a deity by making him a deity, as in such passages as "then a certain deity" and so on. But here, a Brahmā is intended as the deity.

For that Brahmā, immediately after being reborn there, having surveyed his own Brahmā success, when he was reflecting upon the place from which he had come, there presented itself to him the practising of the ascetic duty by the seven persons having ascended the mountain, the attaining of final Nibbāna by one of them there,

and his own state of being reborn here having attained the fruition of non-returning. He, reflecting "Where indeed are the other five persons?", having known their state of being reborn in the sensual-sphere heavenly world, afterwards from time to time, kept looking at their activities, thinking "What indeed are they doing?" But at this time, reflecting "Where indeed?", having seen Bāhiya dwelling near the port of Suppāraka, wearing bark-cloth, making his livelihood through hypocrisy, he thought "This one, together with me formerly, having tied a ladder, having ascended the mountain, practising the ascetic duty, through exceedingly austere living, without concern for life, not having eaten even the almsfood brought by the Worthy One, now with the intention of being honoured, though not a Worthy One, having claimed arahantship, wanders about desiring material gain, honour and fame, and does not know of the arising of the One of Ten Powers. Come, having stirred him with religious emotion, I shall make him know of the arising of a Buddha." At that very moment, having descended from the Brahma world, in the night-time at the port of Suppāraka, he appeared before Bāhiya of the Bark-cloth face to face. Bāhiya, having seen a magnificent light at his own dwelling place, having gone outside thinking "What is this indeed?", looking about, having seen the Great Brahmā standing in the sky, having raised his joined palms, asked "Who are you?" Then that Brahmā said to him "I am your former companion. At that time, having attained the fruition of non-returning, I was reborn in the Brahma world. But you, being unable to produce any distinction, at that time having made a worldling's death, wandering in the round of rebirths, now wearing the guise of a sectarian, though not a Worthy One, having taken up this view 'I am a Worthy One,' you wander about - having known this, I have come. You are indeed not a Worthy One, Bāhiya. Give up this evil wrong view. Let it not be for your harm and suffering for a long time. A Perfectly Enlightened One has arisen in the world. For that Blessed One is a Worthy One. Go and attend upon him." Therefore it was said - "Then a deity who was a former blood-relation of Bāhiya of the Bark-cloth" and so on.

Therein, "compassionate" means of a helpful disposition, abounding in compassion. "Desiring his welfare" means desiring his benefit, abounding in friendliness. By the first term here, it shows that deity's wish to remove Bāhiya's suffering; by the latter, the bringing about of welfare. "With the mind" means with one's own consciousness. It should be understood that here, by the heading "mind," the knowledge of others' mental states is included. "The reflection in the mind" means the course of his consciousness. "Having understood" means having known. "Approached him" means just as a strong man might extend his bent arm or bend his extended arm, even so, having vanished from the Brahma world, he approached by way of appearing before Bāhiya. "Said this" means the Brahmā spoke this utterance now being stated, beginning with "You are indeed not a Worthy One, Bāhiya," as if seizing a thief together with the stolen goods - seizing Bāhiya who had the wrong reflection occurring, beginning with "Those who in the world are Worthy Ones or" and so on. "You are indeed not a Worthy One, Bāhiya" - by this he rejects Bāhiya's state of being one beyond training at that time; "nor have you attained the path of arahantship" - by this, his state of being a trainee; by both he indicates only his state of being a non-noble one. "You do not even have the practice by which you would be a Worthy One or would have attained the path of arahantship" - by this, however, he rejects even

his state of being a good worldling. Therein, "practice" means the six purifications beginning with purification of morality. "Practice" means that by which one proceeds to the noble path. "Would be" means you would become.

And in dependence on what did this overestimation of arahantship arise in him? "Through fewness of wishes, through contentment, through detachment, through having made an aspiration for a long time, through the destruction of mental defilements by way of abandoning by substitution of opposites, the overestimation of arahantship arose" - thus some say. Others, however, say "Bāhiya was an obtainer of the four meditative absorptions beginning with the first; therefore, through the non-occurrence of mental defilements by suppression-abandoning, the overestimation of arahantship arises for him." Both of those are merely their own opinion, since in the commentary it has come as "with the intention of being honoured, desiring material gain, honour and fame." Therefore the meaning here should be understood according to the method already stated.

Then Bāhiya, having looked up at the Great Brahmā speaking while standing in the sky, thought - "Alas, a weighty deed indeed, that I thought 'I am a Worthy One,' and this one says 'You do not even have the practice leading to arahantship.' Is there indeed anyone in the world who is a Worthy One?" Then he asked him. Therefore it was said - "Then who now, O deity, in the world are Worthy Ones or have attained the path of arahantship?"

Therein, "then" is an indeclinable particle at the beginning of a question. "Who now" means who at present. "In the world" means in the spatial world. For this is the intention here: In the entire surface of Jambudīpa, which constitutes the receptacle world, in which place are Worthy Ones or those who have attained the path of arahantship dwelling at present, where we, having approached them and standing firm in their exhortation, shall be freed from the suffering of the round of rebirths. "In the northern" is said with reference to the north-eastern direction from the port of Suppāraka.

"Worthy One" means a Worthy One because of being far from. For he stands very far away from all mental defilements, because of having destroyed the defilements together with their latent tendencies by the path. Or a Worthy One because of having destroyed the enemies. For by the Blessed One the enemies that are mental defilements have been destroyed without remainder by the noble path, eradicated. Or a Worthy One because of having destroyed the spokes. And that wheel of the round of rebirths whose hub is made of ignorance and craving for existence, whose spokes are the volitional activities beginning with merit, whose rim is ageing and death, which has been pierced through with the axle made of the origin of mental corruptions, which has been yoked to the chariot of the three existences, and which has been revolving since beginningless time. By him, at the seat of enlightenment, having established himself on the ground of morality with the feet of energy, having taken with the hand of faith the axe of knowledge that brings about the destruction of action, all the spokes too have been destroyed, demolished, and annihilated. Or a Worthy One because "he deserves." For the Blessed One, being the foremost worthy of offerings in the world together with its gods, deserves lofty requisites such as robes and so on, and special veneration. Or a Worthy One because of the absence of secrecy. For the Truth-finder, because of having altogether eradicated the

defilements beginning with lust, and because of the impossibility even of evil defilements, is called a Worthy One also because of the absence of secrecy in evil-doing.

The Perfectly Enlightened One, because of having perfectly and by himself awakened to all phenomena. For the Blessed One fully awakened to the phenomena to be directly known as what should be directly known, to the phenomena to be fully understood as what should be fully understood, to the phenomena to be abandoned as what should be abandoned, to the phenomena to be realised as what should be realised, to the phenomena to be developed as what should be developed. For this was said:

"What should be directly known has been directly known, what should be developed has been developed;
What should be abandoned has been abandoned by me, therefore I am the Buddha, brahmins."

Furthermore, this meaning should be guided by way of all triads, dyads and so on, such as wholesome mental states as having blameless and pleasant results, unwholesome mental states as having blameworthy and painful results, and so on. Thus, because of having fully awakened to all phenomena in every respect, without distortion, by self-born knowledge, he is the Perfectly Enlightened One - this is the summary here. The detail, however, should be understood according to the method that has come in the Visuddhimagga. "For arahantship" means for the attainment of the highest fruition. "Expounds the Teaching" means he points out and speaks the Teaching of the practice beginning with morality and so on, endowed with the special quality of being beautiful in the beginning and so on, or the Teaching of serenity and insight meditation alone, in accordance with the disposition of those to be guided.

"Stirred" means brought to a sense of urgency thus: "Alas, shame on the state of being a worldling, by which I, being not a Worthy One, imagined myself to be a Worthy One, and did not know the Perfectly Enlightened One having arisen in the world and expounding the Teaching. Difficult to know indeed is life, difficult to know is death." The meaning is one whose mind was agitated in the manner as stated by the deity's words. "At that very moment" means at that very moment. "Departed from Suppāraka" means with his heart being urged on by the rapture having the Buddha as its object, arisen through hearing even just the name "Buddha," and by a sense of urgency, he departed from the port of Suppāraka heading towards Sāvattthī. "Staying only one night everywhere" means he went along the entire road staying only one night. For Sāvattthī is two thousand yojanas from the port of Suppāraka, and he went this much distance staying only one night. When he departed from Suppāraka, on that very day he arrived at Sāvattthī.

But how did he travel thus? By the power of the deity; some say "by the power of the Buddha." But since it was said "staying only one night everywhere," and because the road was two thousand yojanas long, wherever he stayed at night in villages, market towns, and royal cities along the way, there he caused the second dawn to arise, and staying only one night everywhere he approached Sāvattthī - this meaning has been explained. This should not be seen thus. Because the intended meaning is: by staying

one night on the entire road of two thousand yojanas. He stayed only one night on that entire road and arrived at Sāvattthī in the earlier period of the day on the last day.

The Blessed One too, having known of Bāhiya's coming, thinking "His faculties have not yet reached maturity, but in a short while they will reach maturity," waiting for the maturity of his faculties, surrounded by the great community of monks, at that moment entered Sāvattthī for almsfood. And he, having entered Jeta's Grove, having seen several monks walking up and down in the open air for the purpose of releasing bodily laziness after the morning meal had been eaten, asked "Where is the Blessed One at present?" The monks, having said "The Blessed One has entered Sāvattthī for almsfood," asked "But where have you come from?" "I have come from the port of Suppāraka." "You have come from afar; sit down, having washed your feet and anointed them, rest a little; when he has come, you will see the Teacher." "I, venerable sir, do not know the obstacle to my own life; in just one night, without standing or sitting down anywhere, I have come the road of two thousand yojanas; only after seeing the Teacher shall I rest" - having said this, being in a hurry, having entered Sāvattthī, he saw the Blessed One shining with incomparable Buddha's glory. Therefore it was said "Now at that time several monks were walking up and down in the open air. Then Bāhiya of the Bark-cloth approached those monks" and so on.

Therein, "kahaṃ" means "where." "Nu" is in the sense of doubt; "kho" is an expletive particle; the meaning is "in which place indeed." "Dassanakāmaṃhā" means "we who wish to see." This shows that: "For we wish to see and approach that Blessed One, just as a blind man wishes for sight, a deaf man for hearing, a mute for pleasant speech, one with crippled hands and feet for hands and feet, a poor man for the accomplishment of wealth, one who has set out on a wilderness journey for a place of security, one overcome by disease for health, one whose ship has broken up in the great ocean for a great raft." "Taramānarūpo" means having the appearance of one in a hurry.

"Inspiring" means bringing about confidence from every aspect for a person engaged in seeing the material body, through the achievement of the beauty of his own body which is all-round inspiring, adorned with the thirty-two marks of a great man, the eighty minor features, the fathom-wide radiance, and the garland of light.

"Confidence-inspiring" means inspiring confidence for a discerning person, fitting to be placed confidence in, or worthy of confidence, through the achievement of the body of the Teaching endowed with an immeasurable collection of qualities beginning with 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. "With peaceful faculties" means with the five faculties calmed by the departure of the restless state of the five faculties beginning with the eye. "With peaceful mind" means with a calmed mind through the sixth, the mind faculty, having reached the state of non-indulgence. "Having attained the highest taming and serenity" means one who stands having reached and attained the highest taming and serenity, which are reckoned as supramundane liberation by wisdom and liberation of mind. "Tamed" means tamed in body through the thoroughly pure bodily conduct and through the absence of fidgeting of hands and feet and through the absence of jesting and so on. "Guarded" means guarded in speech through the thoroughly pure verbal conduct and

through the absence of useless speech and through the absence of jesting and so on. "With restrained faculties" means with restrained faculties by way of the mind faculty, through the thoroughly pure mental conduct and through the state of uninvolved, unreflective equanimity by means of the noble supernormal power. "An elephant" - because of not going by way of desire and so on, because of the non-returning of abandoned mental defilements beginning with lust, because of the non-performance of any offence whatsoever in every way, and because of not going to renewed existence - for these reasons, "an elephant." And here, "inspiring" by this explains the Blessed One's being a standard of measure through the material body; "confidence-inspiring" by this through the body of the Teaching; by "with peaceful faculties" and so on, through the remaining qualities, it explains his being a standard of measure. By that, it should be understood that the Blessed One's being a standard of measure for beings without remainder in the world community of four measures has been made manifest.

Having seen the Blessed One of such nature going along the middle of the street, thinking "At long last indeed the Perfectly Enlightened One has been seen by me," full of mirth, his body continuously pervaded with fivefold rapture, his eyes wide open, motionless, spread apart by rapture, from the place where he saw him onwards with body bent, having plunged into the middle of the radiance of the Blessed One's body, plunging therein, having approached near the Blessed One, having paid homage with the fivefold prostration, massaging and kissing the Blessed One's feet, he said "Let the Blessed One expound to me the Teaching, venerable sir." Therefore it was said - "Having fallen at the Blessed One's feet with his head, he said this to the Blessed One - 'Let the Blessed One expound to me the Teaching, venerable sir, let the Fortunate One expound the Teaching, which would be for my welfare and happiness for a long time.'"

Therein, "the Fortunate One" means the Fortunate One because of beautiful conduct, because of having gone to a beautiful state, because of having gone rightly, and because of having spoken rightly. For conduct too is called "going," and that of the Blessed One is beautiful, pure, and faultless. But what is that? The noble path. For by that conduct he has gone to the secure direction without clinging, and he leads others too - thus because of beautiful conduct he is the Fortunate One. And this one has gone to a beautiful state, the Deathless, Nibbāna - thus because of having gone to a beautiful state he is the Fortunate One. And because of having gone rightly he is the Fortunate One, since he does not return again to the mental defilements abandoned by each respective path. For this was said:

"Whatever mental defilements have been abandoned by the path of stream-entry, he does not come again to those mental defilements, does not fall back, does not return - thus he is the Fortunate One. Once-returner, etc. By the path of arahantship, etc. Does not return - thus he is the Fortunate One."

Or alternatively, "because of having gone rightly" means because of having gone by right practice in all three stages; the meaning is because of being well practised. For beginning from the feet of Dīpaṅkara up to the great seat of enlightenment, by right practice fulfilled with the thirty perfections, having reached the culmination of conduct for the welfare of relatives, conduct for the welfare of the world, and conduct for the welfare of Buddhahood, fostering only the welfare and happiness of the whole

world, by the unsurpassed middle practice reckoned as the development of the factors of enlightenment, which does not approach these extremes - eternalism, annihilationism, sensual happiness, and self-mortification - having thereafter attained sovereignty over the Teaching regarding the noble truths, and having gone and practised by right practice that is beyond the domain of all beings - thus too because of having gone rightly he is the Fortunate One. And this one speaks rightly, he speaks only fitting speech in the fitting place - thus he is the Fortunate One. And this too was said -

"He speaks at the right time, speaks what is factual, speaks what is beneficial, speaks on the Teaching, speaks on the discipline; he speaks words worth treasuring, timely, reasonable, well-defined, connected with the goal."

Furthermore it was said -

"Whatever speech is not factual, untrue, not connected with benefit, and which is unpleasant and disagreeable to others, the Truth-finder does not speak that speech" and so on.

Thus because of having spoken rightly too he is the Fortunate One.

"Which would be for my welfare and happiness for a long time" means which pointing out of the Teaching would be for a long time for my welfare consisting of meditative absorptions, deliverances, and so on, and for the happiness to be attained thereby. "It is not the right time yet, Bāhiya" means it is not yet the time for expounding to you the Teaching; this is the meaning. But is there indeed an inappropriate time for the Blessed One's practice for the welfare of beings, since the Blessed One speaks at the right time? It is said - "Time" here means the time of the maturation of the faculties of those amenable to instruction is intended. But since at that time the state of maturity or immaturity of Bāhiya's own faculties was difficult to know, therefore the Blessed One, without saying that, citing as the reason his own state of standing in the middle of the street, said "We have entered the inhabited area." "Difficult to know" means difficult to comprehend. "Obstacles to life" - wishing to say the occurrence or non-occurrence of phenomena that create obstacles to life, due to agitation he said "obstacles to life." For indeed life is dependent on many conditions for its continuance, and the obstacles to it are of many kinds. For it is said -

"Today itself the effort should be made, who knows death tomorrow;
For there is no bargaining with that one, Death with his great army."

But why does he put forward the obstacle to life first?"Through knowledge of signs or through skill in the unseen," say some. Others say "because of having heard about the obstacle to life in the presence of the deity." But being one in his final existence, being urged by the achievement of decisive support, he spoke thus. For there is no elimination of life for those who have not attained arahantship. But for what reason did the Blessed One, though desirous of teaching him the Teaching, reject him twice? For thus it occurred to him: "From the time this one saw me, his entire body is continuously pervaded with joy, the force of joy is exceedingly powerful; even having heard the Teaching, he will not yet be able to penetrate it. But until neutral equanimity becomes established, let him wait; because of having come the road of two thousand yojanas, the disturbance in his body too would be powerful; let that too

first be allayed." Therefore he rejected him twice. Some, however, say "the Blessed One did thus for the purpose of generating regard for hearing the Teaching." But when entreated for the third time, having seen the neutral equanimity, the subsiding of disturbance, and the obstacle to his life that had become present, having thought "Now is the time for expounding the Teaching," he began the proclamation of the Teaching with "therefore" and so on.

Therein, "therefore" means because you, having become zealous, entreat me exceedingly, or because you speak of the difficulty of knowing the obstacles to life, and your faculties have reached maturity - therefore. "Tiha" is merely a particle. "Te" means "by you" - thus he states the manner of what is now to be said.

"Should be trained" means training should be done by way of all three trainings beginning with the training in higher morality. But showing how one should train, he said beginning with "in the seen there will be merely the seen."

Therein, "in the seen, merely the seen" means merely the seen by eye-consciousness in the visible form sense base. For just as eye-consciousness sees in visible form only visible form itself, not the intrinsic nature of impermanence and so on, so too with the remainder. The meaning is: it should be trained thus - "by consciousness belonging to the eye-door, there will be for me merely the seen." Or alternatively, "the seen" in "in the seen" means the cognising of visible form by eye-consciousness - this is the meaning. "Matta" means measure. "That which has the seen as its measure" is "merely the seen"; the meaning is: consciousness will be merely eye-consciousness itself. This is what is meant - Just as eye-consciousness does not find pleasure in, does not become corrupted by, does not become deluded by a visible form that has come into range, so, through the absence of lust and so on, my impulsion will be merely eye-consciousness itself; I shall keep the impulsion to the measure of eye-consciousness alone.

Or alternatively, "the seen" means the visible form seen by eye-consciousness; "merely the seen" means the triad of consciousnesses that has arisen right there, reckoned as receiving, investigating, and determining. Just as that does not find pleasure, does not become corrupted, does not become deluded, so when a visible form has come into range, I shall produce the impulsion to the measure of that very receiving and so on; I shall not allow it to arise by way of defilement and so on, having exceeded that measure - thus the meaning here should be understood. The same method applies to the heard and the sensed. "Sensed" should be understood as the odour, flavour, and tangible object sense bases together with the consciousnesses that take them as object. "In the cognised, merely the cognised" - here, however, "the cognised" means the object cognised by mind-door advertent. "Merely the cognised in that cognised" means to the measure of advertent. Just as advertent does not find pleasure, does not become corrupted, does not become deluded, so, without allowing it to arise by way of defilement and so on, I shall keep the consciousness to the measure of advertent alone - this is the meaning here. "Thus indeed, Bāhiya, should you train" means thus, by this practice, by you, Bāhiya, it should be trained by way of following the three trainings.

Thus the Blessed One, in accordance with Bāhiya's preference for the concise, having classified the domain of insight - differentiated by the division of the six objects together with the six classes of consciousness - into four portions by means of the seen and so on, shows him therein the full understanding by the known and by judgement. How? For here the visible form sense base is called "the seen" in the sense of what is to be seen, while eye-consciousness together with the consciousnesses belonging to that door is so called in the sense of seeing; both of these, occurring according to their conditions, are merely phenomena alone - here there is no doer or causer whatsoever; since that is impermanent in the sense of non-existence after having been, suffering in the sense of oppression by rise and fall, and non-self in the sense of being beyond control - whence then is there opportunity for a wise person for defilement and so on? This is the intention here in the heard and so on as well.

Now, in order to show the full understanding by abandoning together with the path and fruition, above and beyond one who is established in the full understandings by the known and by judgement, the passage beginning with "When, Bāhiya" was begun. Therein, "when" means whenever, or because. "Te" means of you. "Thence" means then, or therefore. "By that" means by that seen and so on, or by lust and so on bound to the seen and so on. This is what is meant - Bāhiya, at whatever time or for whatever reason, for you who are practising the method stated by me regarding the seen and so on, there will be merely the seen and so on through the understanding of the undistorted intrinsic nature, at that time or for that reason you will not exist together with lust and so on bound to the seen and so on; you will not be lustful or hateful or deluded; because of having abandoned lust and so on, you will not be bound together with that seen and so on. "Then you, Bāhiya, will not be therein" means when or because you will not be lustful through that lust, or hateful through hate, or deluded through delusion, then or therefore you will not be in that seen and so on; you will not be clinging to or established in that seen or heard-sensed-cognised through craving, conceit, and wrong view as "this is mine, this I am, this is my self." To this extent, having brought the full understanding by abandoning to its summit, the plane of one who has eliminated the mental corruptions has been shown.

"Then you, Bāhiya, will be neither here nor beyond nor in between the two" means when you, Bāhiya, will not be bound by that lust and so on to that seen and so on, then you will be neither in this world nor in the world beyond nor in both. "This itself is the end of suffering" means of the suffering of mental defilements and of the suffering of the round of rebirths, this indeed is the end, this is the state of non-continuation - for this indeed is the meaning here. But those who, having taken the term "in between the two," wish for an intermediate existence, that is wrong for them. For the existence of an intermediate existence is indeed rejected in the Abhidhamma. But the word "in between" is an explanation of another alternative; therefore the meaning here is - "Indeed not here, not beyond, and another alternative is not in both."

Or alternatively, the word "in between" is an explanation of the non-existence of another alternative. Its meaning is - "Indeed not here, not beyond, and in between the two there is no other state." And those too who, having unwisely taken the meaning of these discourse passages "an attainer of final nibbāna in the interval" and "one

seeking birth," say "there is indeed an intermediate existence" - they too, because in the Aviha and other realms, in each of those places, without passing beyond the middle of the life span, one attains final nibbāna in the interval through the achievement of the highest path and through the final extinguishment of the mental defilements without remainder - thus "an attainer of final nibbāna in the interval," not "one who has come to be in an intermediate existence" - this is the meaning of the first discourse passage. And as for the latter, those who have indeed come to be and will not come to be again, those who have eliminated the mental corruptions, are spoken of as "those that have come to be" in the first term. Because of being the opposite of that, "those seeking coming into being" are those seeking birth - because the fetter of becoming has not been abandoned, they are trainees and worldlings. Or, among the four modes of generation, beings born in eggs and born in wombs, as long as they do not break through the eggshell and the sheath of the womb, are called those seeking birth; having emerged outside from the eggshell and the sheath of the womb, they are called beings that have come to be. Those born in moisture and the spontaneously born, at the first moment of consciousness, are called those seeking birth; from the second moment of consciousness onwards, they are called beings that have come to be. Or, in whatever posture they are born, as long as they do not attain another from that, they are those seeking birth; after that, they are beings that have come to be - this is the meaning. Therefore "there is not" should be rejected. For when there is a straight meaning in accordance with the Pāḷi, what is the use of an intermediate existence that is conjectured and whose capability has not been established?

But those who state the argument: "The manifestation of phenomena proceeding by way of continuity without interruption in different places has been seen, just as in the continuity of non-conscious things such as paddy and so on, so too in the continuity of conscious things there should be manifestation in different places without interruption. And this method is fitting only when there is an intermediate existence, not otherwise." If so, then the fitness should be stated regarding the approach here from the Brahma world in a moment, or the going from here to the Brahma world, by one possessing supernormal power, who has attained mastery of mind, who determines the body to follow the mind. If the occurrence of phenomena in an uninterrupted place is desired everywhere, then even the domain of supernormal power of those possessing supernormal power would be incomprehensible. That being the same here too, from the statement "the result of action is incomprehensible." Therefore that is merely their opinion. For phenomena of intrinsic nature are of incomprehensible intrinsic nature; they sometimes manifest in an interrupted place by the power of conditions, sometimes in an uninterrupted place. For thus it is seen that by conditions such as the sound of the voice and so on, in another place such as a mirror, a mountain region and so on, reflections, echoes and so on, conditionally arisen, are being produced; therefore not everything should be applied everywhere - this is the summary here. But the detail, the discussion on intermediate existence including the establishment of the reflection as an example and so on, should be taken from the sub-commentary on the Kathāvatthu treatise.

Yet others say: "'Here' means sensual existence, 'beyond' means immaterial existence, 'in between the two' means fine-material existence has been stated." Others say: "'Here' means the internal sense bases, 'beyond' means the external

sense bases, 'in between the two' means consciousness and mental factors." Or they say: "'Here' means conditioning phenomena, 'beyond' means conditionally arisen phenomena, 'in between the two' means conceptual phenomena have been stated." All that is not found in the commentaries. Thus, for now, by the method beginning with "in the seen there will be merely the seen," the phenomena of the three planes should be comprised in four ways by way of the seen and so on. Therein, by way of avoiding the grasping of beauty, happiness, permanence, and self, the observation of foulness, suffering, impermanence, and non-self has been shown - thus insight has been spoken of only in brief together with the lower purifications. By "Then you, Bāhiya, will not be by that," because the eradication of lust and so on is intended, the path is indicated. By "Then you, Bāhiya, will not be therein," fruition is indicated. By "Neither here" and so on, it should be seen that the element of final Nibbāna without residue of clinging has been spoken of. Therefore it was said - "Then for Bāhiya etc. the mind was liberated from the mental corruptions."

By this brief teaching, "at that very moment" means at that very moment, not at a later time. "By non-clinging" means without grasping. "From the mental corruptions" means by sensual lust and so on, which have received the name "mental corruptions" because they flow up to the highest existence, up to the change-of-lineage, because of flowing and proceeding, in the sense of having long been dwelling, and because of their similarity to the fermentation of liquor and so on. "Was liberated" means was liberated and released by liberation through eradication and liberation through cessation. For he, even while listening to the Teacher's Teaching, having purified his moralities, depending on whatever concentration of mind he had obtained, having established insight, through quick direct knowledge, at that very moment, having eliminated all mental corruptions, attained arahantship together with the analytical knowledges. He, having cut through the stream of wandering in the round of rebirths, having reached the end of the round of rebirths, bearing the final body, when the nineteen reviewings had occurred, being urged by natural law, requested the going forth from the Blessed One. When asked "Is your bowl and robes complete?" he said "Not complete." Then the Teacher, having said "If so, seek for a bowl and robes," departed. Therefore it was said - "Then the Blessed One etc. departed."

He, it is said, for twenty thousand years practising the ascetic duty in the Dispensation of Kassapa, the One of Ten Powers, thinking "It is proper for a monk, having obtained requisites by oneself, making gifts accordingly, to consume them by oneself alone," did not show kindness to even one monk with a bowl or a robe; therefore there was no decisive support for him for the full ordination by the "Come, monk" formula. Some, however, say - "He, it is said, in a world devoid of a Buddha, having become a thief, having fastened a bow and quiver, committing theft in the forest, having seen a certain Individually Enlightened One, through greed for the bowl and robes, having shot him with an arrow, took the bowl and robes; therefore a bowl and robes created by supernormal power will not arise for him - the Teacher, having known that, did not give the going forth by the 'Come, monk' form." Even while he was going about in search of a bowl and robes, a certain cow, rushing upon him with speed, having struck him, brought him to the destruction of life. With reference to that it was said "Then, soon after the Blessed One had departed, a cow with a young calf, having attacked Bāhiya of the Bark-cloth, deprived him of life."

Therein, "soon after he had departed" means not long after the Blessed One had departed. "A cow with a young calf" means a certain demoness in the form of a cow with a young calf. "Having attacked" means having overpowered, having trampled. "Deprived him of life" means because of resentment obtained in a former individual existence, having aroused a hostile thought by the mere sight of him, having struck him with her horn, she deprived him of life.

The Teacher, having walked for almsfood, having finished his meal, going out from the city together with several monks, having seen Bāhiya's body fallen at the rubbish heap, commanded the monks - "Monks, having stood at one house-gate, having had a small bed brought, having carried this body out from the city, having cremated it, make a monument." The monks did so. And having done it, having gone to the monastery, having approached the Teacher, having reported the task done by them, they asked about his future life. Then the Blessed One told them of his state of having attained final Nibbāna. The monks asked "You, venerable sir, say 'Bāhiya of the Bark-cloth has attained arahantship'; when did he attain arahantship?" And when it was said "At the time of hearing my Teaching," "But when was the Teaching spoken to him by you?" "While walking for almsfood, this very day, having stood in the middle of the street." "That Teaching spoken by you, venerable sir, while standing in the middle of the street was trifling; how did he produce such a distinction by so little?" "Why, monks, do you measure my Teaching thinking 'It is little or much'? Even many thousands of verses composed of what is unbeneficial are not better; but even one verse based upon what is beneficial is better" - showing thus -

"Though a thousand verses, composed of unbeneficial terms;
One verse is better, hearing which one becomes calm."

Having spoken this verse in the Dhammapada, showing "Not merely by the attainment of final Nibbāna alone, but he is also worthy of veneration by being the foremost of my disciples who are monks of quick direct knowledge," he established that venerable one in the foremost position thus: "This is the foremost, monks, of my disciples who are monks of quick direct knowledge, that is to say, Bāhiya of the Bark-cloth." With reference to that it was said - "Then the Blessed One, having walked for almsfood in Sāvattthī, etc. Monks, Bāhiya of the Bark-cloth has attained final Nibbāna."

Therein, "after the meal" means after the meal duty. "Having returned from the alms round" means having returned from the quest for almsfood. By both terms, what is meant is one who has finished the meal duty. "Having carried out" means having led outside from the city. "Cremate" means burn. "And make a monument for him" means having taken the bodily relics of this Bāhiya, make a shrine as well. Therein he states the reason - "A fellow in the holy life of yours, monks, has died." Its meaning is - That which you practise as the supreme, in the sense of being the foremost, the practice of higher morality and so on, seen for yourselves, as a companion - he practised the same supreme holy life as you, thus he is a fellow in the holy life; he has died, having reached the time of death. Therefore, having carried him out on a small bed, cremate him, and make a monument for him.

"What is his destination" means among the five destinations, which destination is his, which rebirth, which becoming of rebirth; "destination" means accomplishment; the meaning is: what is the conclusion - whether a noble one or a worldling. "Future life"

means after death, the arising of existence or the cessation of existence. Although his state of having attained final Nibbāna had been made clear in meaning by the very command to make a monument, those monks who did not know by that much asked "What is his destination?" Or, wishing to make it more obvious, they asked the Blessed One in that way.

"Wise" means because of having attained through the wisdom of the highest path, he has gone from here by wisdom, he has proceeded - thus he is wise. "Paccapādi" means he proceeded. "Of the Teaching" means of the supramundane Teaching. "In conformity with the Teaching" means the practice-teaching beginning with purification of morality. Or, "of the Teaching" means of the Teaching of Nibbāna. "In conformity with the Teaching" means the Teaching of the noble path and fruition. "Did not vex me on account of the Teaching" means because of the proclamation of the Teaching, he did not vex me, because of having practised in accordance with the advice. For whoever, having heard the Teaching in the presence of the Teacher or having taken up a meditation subject, does not proceed in accordance with the advice, he indeed vexes the Teacher. With reference to which it was said - "Perceiving harm, I did not speak the well-practised, sublime Teaching among humans, O Brahmā." Or, "did not vex me on account of the Teaching" means nor this legal case concerning the Teaching. This is what is meant - Because of having practised well, he does not vex this Teaching of my Dispensation, which is the cause for deliverance from the suffering of the round of rebirths. For one who has practised badly, breaking the Dispensation, indeed strikes a blow at the body of the Teaching of the Teacher. But this one, having brought right practice to its summit, attained final Nibbāna through the Nibbāna element without residue of clinging. Therefore it was said - "Monks, Bāhiya of the Bark Cloth has attained final Nibbāna."

"Having understood this matter" means having understood in every respect this state of the Elder Bāhiya having attained final Nibbāna through the Nibbāna element without residue of clinging, and likewise the state of being difficult to comprehend by many people regarding the destination of those who have eliminated the mental corruptions and have thus attained final Nibbāna. "This inspired utterance" means he uttered this inspired utterance that illuminates the power of unestablished final Nibbāna.

Therein, "where" means in that Nibbāna where water does not stand fast, and earth and fire and air do not stand fast, do not find a footing. Why? Because of the unconditioned intrinsic nature of Nibbāna. For not even a trace of conditioned phenomena comes to be there. "Stars" means the dense constellation-stars that have obtained the name "bright" because of their white colour. "Do not shine" means they do not radiate. "The sun does not radiate" means even the sun, which is capable of pervading with light the three continents in one moment, does not sport by way of radiance. "There the moon does not glow" means even the moon with its pleasant, cool rays, despite its luminous nature, does not shine with its moonlight illumination in that Nibbāna, precisely because of its absence there. Addressing the apprehension that if the moon, sun and so on are not there, it would be perpetual darkness like the space between worlds, he said "Darkness is not found there." For when there is an absence of matter, there would be no such thing as darkness.

"And when he knew for himself through wisdom, the sage, the brahmin" means the

noble disciple-brahmin who obtained the name "sage" because of being endowed with bodily moral perfection and so on, and through path knowledge named "wisdom" because it knows the four truths - by that very penetrative knowledge termed wisdom, when, at whatever time, at the moment of the highest path, by himself, on his own, having abandoned oral tradition and the like, having made it self-witnessed, he knew, penetrated Nibbāna. "Avedī" is also a reading; the meaning is "he understood." "Then from the material and immaterial, from pleasure and pain, he is freed" - "then" means after that knowing of Nibbāna. "Material" means material phenomena; by that, five-aggregate constituent existence and single-aggregate constituent existence are included. "Immaterial" means immaterial phenomena; by that, immaterial existence, which is unmixed with matter, is included. That is also called "four-aggregate constituent existence." "From pleasure and pain" means from the round of rebirths with its pleasure and pain arising everywhere. Or alternatively, "material" means from conception in the fine-material world. "Immaterial" means from conception in the immaterial world. "From pleasure and pain" means from conception in the sensual-sphere of existence. For sensual existence is of mixed pleasure and pain. Thus, "he is utterly freed from this entire round of rebirths" - by both verses the Blessed One shows: "Such is the Nibbāna-destination of my son Bāhiya."

The commentary on the Tenth Discourse is completed.

And completed is the commentary on the Bodhi Chapter.



ABOUT THIS TRANSLATION

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