

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

4. The Collection of the Numerical Discourses -
Commentaries (4. Aṅguttara Nikāya - Aṭṭhakathā)

07. Commentary on the Book of the Sevens (07. Sattakanipāta-
aṭṭhakathā)

1. The Collection of Fifty (1. Paṇṇāsakaṃ)



PaliVerse

4. The Collection of the Numerical Discourses - Commentaries

07. Commentary on the Book of the Sevens

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

In the Collection of the Numerical Discourses

Commentary on the Book of the Sevens

The Fifty

1. The Chapter on Wealth

1-5. Commentary on the First Discourse on the Dear and So On

1-5. In the first of the Book of Sevens, "desirous of not being despised" means desirous of the state of being well-known. In the third, "wisely investigates the Teaching" means he investigates by means the Teaching of the four truths. "He sees with insight the meaning through wisdom" means he sees with insight the Teaching of the truths with path wisdom together with insight. "As of a lamp" means as of a light. "There is deliverance of the mind" means for him who is possessed of these powers, one who has eliminated the mental corruptions, like the extinguishing of a lamp, there is deliverance of the final consciousness from the sense-base and object; the place where it has gone is not discerned. In the fourth, "he has faith" and so on have been explained in the Book of Fives. In the fifth, "treasures" means treasures in the sense of making one not destitute.

7. Commentary on the Ugga Discourse

7. In the seventh, "Ugga, the prime minister" means the great minister of Pasenadi of Kosala. "Approached" means having eaten his morning meal, he approached. "Wealthy" means wealthy through wealth deposited as a hidden treasure. "Migāra of Rohaṇa" - he said this with reference to the millionaire Migāra, the grandson of the millionaire of Rohaṇa. "Of great riches" means of great riches through trading wealth. "Of great possessions" means of great possessions due to the greatness of articles for enjoyment and use. "Of gold" means of gold itself. For of gold itself his was to the number of ten million. "Of silver" means as for the rest - the articles for use such as trays, drinking vessels, bed-sheets, cloaks and so on - there is simply no talk of measuring and reckoning.

8. Commentary on the Mental Fetter Discourse

8. In the eighth, "the mental fetter of friendliness" means the mental fetter of sensual lust. All of these should be understood as mental fetters in the sense of binding. In this discourse only the round of rebirths has been spoken of. The remainder is of manifest meaning everywhere.

2. The Chapter on Underlying Tendencies

3. Commentary on the Family Sutta

13. "Nāla" in the third of the second means not proper, not befitting. "Not with an agreeable manner" means they rise up from the seat where they are sitting not with a manner that engages the mind, they show only disrespect. "They conceal what they have" means they hide and conceal from him even the gift that exists. "They give inattentively, not attentively" means whether it be coarse or superior, they give not with their own hand, without respect, not with respect.

4. Commentary on the Puggala Discourse

14. In the fourth, "liberated in both ways" means liberated in two ways: liberated from the material body by the immaterial attainment, and liberated from the mental body by the path. He is fivefold by way of the four who, having emerged from each one of the four immaterial attainments, having contemplated activities, attained arahantship, and the non-returner who, having emerged from cessation, attained arahantship. But the canonical text here has come thus: "And which person is liberated in both ways? Here a certain person touches with the body and dwells in the eight deliverances, and having seen with wisdom, his mental corruptions are utterly eliminated" - thus by way of one who has obtained the eight deliverances.

"Liberated by wisdom" means one liberated by wisdom. He is fivefold by way of these: a dry insight practitioner, and the four who, having emerged from the four meditative absorptions, attained arahantship. But the canonical text here has come only by way of rejecting the eight deliverances. As he said - "He does not indeed touch with the body and dwell in the eight deliverances, yet having seen with wisdom, his mental corruptions are utterly eliminated. This is called a person liberated by wisdom."

"One who has realised what has been touched within" means a body-witness. He first touches the contact of meditative absorption, afterwards he realises cessation, Nibbāna. He is sixfold, beginning with one standing in the fruition of stream-entry up to one standing in the path of arahantship. Therefore he said - "Here a certain person touches with the body and dwells in the eight deliverances, and having seen with wisdom, some of his mental corruptions are utterly eliminated. This is called a person who is a body-witness."

"One who has attained what has been seen" means one attained to right view. Here this is the characteristic in brief - "Activities are suffering, cessation is happiness" - this is known, seen, understood, realised, touched by wisdom - thus one attained to right view. But in detail, he too, like the body-witness, is sixfold. Therefore he said - "Here a certain person understands as it really is: 'This is suffering', etc. understands as it really is: 'This is the practice leading to the cessation of suffering,' and the teachings proclaimed by the Truth-finder are well seen by him with wisdom, well practised with wisdom, etc. This is called a person attained to right view."

"Liberated by faith" means one liberated by faith. He too is sixfold by the method already stated. Therefore he said - "Here a certain person understands as it really is: 'This is suffering', etc. understands as it really is: 'This is the practice leading to the cessation of suffering,' and the teachings proclaimed by the Truth-finder are well seen by him with wisdom, well practised with wisdom, etc. but not as one attained to right view. This is called a person liberated by faith." For this one liberated by faith, at the preliminary-portion path-moment, the elimination of mental defilements occurs as if for one who is believing, as if for one who is placing confidence, as if for one who is resolving. For the one attained to right view, at the preliminary-portion path-moment, the knowledge that cuts through mental defilements proceeds being not slow, sharp, and courageous. Therefore, just as when one cutting a plantain with a not very sharp sword, the cut place is not smooth, the sword does not move swiftly, a sound is heard, and greater effort has to be made - of such a kind is the preliminary-portion path development of the one liberated by faith. But just as when one cutting a plantain with a well-sharpened sword, the cut place is smooth, the sword moves swiftly, no sound is heard, and there is no need for strong effort - of such a kind should be understood the preliminary-portion path development of the one liberated by wisdom.

"Follows the Teaching" - thus a follower of the Teaching. "Teaching" means wisdom; the meaning is that one develops the path preceded by wisdom. In the case of the faith-follower too, the same method applies. Both these are standing on the path of stream-entry only. And this too was said - "Whatever person practising for the realisation of the fruition of stream-entry whose wisdom faculty is exceeding, develops the noble path preceded by wisdom, conveyed by wisdom. This is called a person who is a follower of the Teaching. Whatever person practising for the realisation of the fruition of stream-entry whose faith faculty is exceeding, develops the noble path preceded by faith, conveyed by faith. This person is called a faith-follower." This is the summary here; but in detail, this discussion beginning with one liberated in both ways is stated in the Visuddhimagga in the section on the development of wisdom. Therefore it should be understood by the method stated there.

5. Commentary on the Water Simile Discourse

15. In the fifth, "like water" means compared with water, having taken the manner of submerging and so on. "Once submerged" means submerged only once. "Exclusively dark" is said with reference to wrong view with fixed bad rebirth. "Emerges" means rises up. "Good" means beautiful, excellent. "It only diminishes" means it just declines, like water poured on a filtering stand. "Having emerged, sees with insight and looks around" means having risen up, he sees with insight and looks around at the direction to be travelled to. "Crosses over" means he crosses facing the direction to be travelled to. "Has gained a foothold" means having risen up, having looked around, having crossed over, he has arrived at an established position in one place; he stands and does not come back again. "Has crossed over, gone beyond, stands on dry ground" means having crossed the flood of all mental defilements, having gone to the far shore, he is established on the dry ground of Nibbāna. In this discourse, the round of rebirths and the end of the round of rebirths have been spoken of.

6. Commentary on the Observing Impermanence Discourse

16. In the sixth, "impermanent" - one who observes by pervading thus with wisdom is "observing impermanence." "Impermanent" - one who has perception thus is "perceiving impermanence." "Impermanent" - one who has experienced thus with knowledge is "experiencing impermanence." "Constantly" means at all times. "Continuously" means just as the subsequent consciousness is continuous with, approached, and struck by the preceding consciousness, thus. "Uninterruptedly" means without interval, unmixed with any other mental state. "Resolving with the mind" means determining with consciousness. "Penetrating with wisdom" means entering into with insight knowledge.

"Simultaneously" means neither before nor after, at one single moment only. Here one who attains arahantship simultaneously is spoken of. He is fourfold: one who attains arahantship simultaneously with illness, one who attains arahantship simultaneously with feeling, one who attains arahantship simultaneously with the posture, and one who attains arahantship simultaneously with life. Therein, for whoever, being mindful, touched by a certain illness, the appeasement of the illness and the elimination of mental corruptions occur all at once, this is called one who attains arahantship simultaneously with illness. But for whoever, while feeling a certain feeling, the appeasement of feeling and the elimination of mental corruptions occur all at once, this is called one who attains arahantship simultaneously with feeling. But for whoever, possessing one or another among the postures of standing and so on, seeing with insight, the end of the posture and the elimination of mental corruptions occur all at once, this is called one who attains arahantship simultaneously with the posture. But for whoever, either through external attack or of one's own accord, the exhaustion of life and the elimination of mental corruptions occur all at once, this is called one who attains arahantship simultaneously with life. This is what is intended here. Therein, although the exhaustion of mental corruptions occurs by the path consciousness and the exhaustion of life occurs by the death consciousness, there is no coming into being of both at one single moment. But because for him, as soon as the mental corruptions are eliminated, immediately after the turn of reviewing, the exhaustion of life takes place, and no interval is evident, therefore it was stated thus.

"An attainer of final nibbāna in the interval" means whoever, having arisen somewhere in the five Pure Abodes, attains arahantship either at the moment of rebirth, or having passed a little beyond, or while standing in the middle - this is his name. "An attainer of final nibbāna after the interval" means whoever, right there, having passed beyond the middle of the life span, attains arahantship. "An attainer of final nibbāna without exertion" means whoever, among those very persons, exhausts the mental defilements without exertion, without effort. "An attainer of final nibbāna through exertion" means whoever exhausts the mental defilements through exertion, with effort. "An upstream-goer heading toward the Akaniṭṭha realm" means whoever, having been reborn somewhere in the four Pure Abodes below, having passed away from there, gradually having arisen in the Akaniṭṭha realm, attains arahantship.

7-9. Commentary on the Observing Suffering Discourse and So On

17-19. In the seventh, "observing suffering" means observing the manner of oppression as suffering. In the eighth, "observing non-self" means observing the manner of not being subject to control as non-self. In the ninth, "observing happiness" means observing thus with knowledge as happiness.

10. Commentary on the Discourse on the Basis for Illustration

20. In the tenth, "cases for being without ten years" means cases for being without ten years and so on - "a monk beyond ten years, beyond twenty years, beyond thirty years, beyond forty years, beyond fifty years" - thus are the reasons for the expressions. It is said that this question arose in the time of the sectarians. For the sectarians call a Jain who has died at the time of ten years seniority "beyond ten years." It is said that he is not again one of ten years seniority. And not only one of ten years seniority, even one of nine years seniority or one of one year seniority is not. By this very method, they call a Jain who has died at the time of twenty years seniority and so on "beyond twenty years, beyond thirty years, beyond forty years, beyond fifty years." The Venerable Ānanda, while wandering in the village, having heard that talk, having gone to the monastery, reported it to the Blessed One. The Blessed One said - "This, Ānanda, is not a designation for the sectarians; in my Dispensation this is a designation for one who has eliminated the mental corruptions. For one who has eliminated the mental corruptions, having attained final Nibbāna at the time of ten years seniority, is not again one of ten years seniority. And not only one of ten years seniority, even one of nine years seniority, etc. even one of one year seniority. And not only one of one year seniority, even one of eleven months, etc. even one of one month or one of a single moment does not exist either." Why? Because of the absence of renewed conception. For beyond twenty years and so on too, the same method applies. Thus the Blessed One, having said "In my Dispensation this is a designation for one who has eliminated the mental corruptions," began this teaching in order to show the reasons by which one is beyond ten years.

Therein, "here" means in this Dispensation. "Has acute desire for undertaking the training" means he has strong desire for the fulfilment of the threefold training. "And in the future has non-disappearance of devotion for undertaking the training" means he is endowed with non-disappearance of devotion for the fulfilment of the training on the following day and so on in the future as well. "For discernment of the Teaching" means for the examination of the Teaching. This is a designation for insight. "Removal of desire" means in the removal of craving. "Seclusion" means in the state of being alone. "Arousal of energy" means in the fulfilment of bodily and mental energy. "Mindfulness and discretion" means in both mindfulness and the state of discretion. "Penetration of view" means in the seeing of the path. The remainder is clear everywhere.

The Underlying Tendencies Chapter is the second.

3. The Chapter on the Vajji Seven

1. Commentary on the Sārandada Discourse

21. In the first of the third, "in the Sārandada shrine" means in the monastery so named. When the Truth-finder had not yet arisen, it is said, there was a shrine there that was the dwelling place of the demon Sārandada; then here they had a monastery built for the Blessed One. It came to be reckoned as "the Sārandada shrine" itself. "As long as" means for however long a time. "Assemble frequently" means whether assembling three times a day or assembling now and then, it is indeed assembling frequently. "Have frequent assemblies" means those who have frequent assemblies by not coming to a stop thinking "We assembled yesterday too, the day before too; for what purpose should we assemble again today?" "Only growth is to be expected for the Vajjis, Licchavis, not decline" means for those who do not assemble frequently do not hear messages that have come from the various directions, and therefore they do not know "such and such a village boundary or market town boundary is in turmoil, at such and such a place thieves have arisen." And the thieves too, having known "the kings are heedless," striking at villages, market towns, and so on, destroy the country. Thus there is decline for the kings. But those who assemble frequently hear that news, and thereupon, having sent forces, they crush the enemies. And the thieves too, having broken apart, flee, thinking "The kings are diligent; it is not possible for us to roam about in bands." Thus there is growth for the kings. Therefore it was said - "Only growth is to be expected for the Vajjis, Licchavis, not decline."

In the passage beginning with "in unity," when the assembly drum has been sounded, those who make excuses saying "Today I have a task, I have a ceremony" do not assemble in unity. But those who, just upon hearing the sound of the drum, even while eating, even while adorning themselves, even while putting on garments, whether half-eaten, half-adorned, still putting on a garment, come to assemble - they assemble in unity. But those who, having assembled, having deliberated, having consulted, having done what had to be done, do not rise together as one - they do not rise in unity. For when they rise thus, those who leave first think thus - "We heard only the external discussion; now the discussion for judgment will take place." But those who rise together as one rise in unity. Furthermore, having heard "At such and such a place the village boundary or market town boundary is in turmoil, or thieves have arisen," when it is said "Who will go and carry out the crushing of the enemies?" those who go saying "I first, I first" also rise in unity. But when one's enterprise is sinking, the rest, sending their sons and brothers and supporting his enterprise, and without saying to a visiting king "Let him go to so-and-so's house, let him go to so-and-so's house" but all treating him kindly together, and when for one a ceremony or an illness or any other such happiness or suffering has arisen, all going there in the spirit of friendship - they perform their Vajji duties in unity.

In the passage beginning with "what has not been established," those who cause to be collected a toll or a tax or a fine not previously made are those who establish what has not been established. But those who do not cause to be collected what has come down by ancient tradition are those who abolish what has been established. Those who, having seized one shown as "a thief," without investigating, instruct with cutting and breaking punishments, do not proceed having undertaken the ancient Vajji principles. When they establish what has not been established, people oppressed by new tolls and the like, having entered the borderland thinking "We are exceedingly troubled; who will dwell in their realm?" and having become thieves or allies of thieves, strike at the country. When they abolish what has been established, not

collecting the tolls and the like that have come down by tradition, the treasury declines. Thereupon the elephants, horses, army, harem, and the rest, not receiving their regular allowance, decline in strength and power. They are neither capable of war nor capable of service. When they do not proceed having undertaken the ancient Vajji principles, the people in their realm, having become angry thinking "They made our son, father, and brother, who was not a thief at all, into a thief, and cut and broke him," having entered the borderland and having become thieves or allies of thieves, strike at the country. Thus there is decline for the kings. But when they do not establish what has not been established, people, glad and delighted thinking "The kings are doing only what has come down by tradition," accomplish their activities such as farming and trading. When they do not abolish what has been established, collecting the tolls and the like that have come down by tradition, the treasury grows. Thereupon the elephants, horses, army, harem, and the rest, receiving their regular allowance, accomplished in strength and power, are both capable of war and capable of service. For those who proceed having undertaken the ancient Vajji principles, people do not grumble. "The kings act according to the ancient tradition, having had it examined by the judges, the general, and the viceroy, and having themselves also examined it, having had the book of tradition read out, they administer only a befitting punishment; there is no fault in them, the fault is ours alone" - being diligent, they carry out their activities. Thus there is growth for the kings.

"Will honour" means whatever honour they show to them, they will do it well indeed. "Will respect" means they will act having established an attitude of respect. "Will revere" means they will hold them dear with their minds. "Will venerate" means they will venerate through the veneration of requisites. "Will think them worth listening to" means going to attend upon them two or three times a day, they will think their words worth hearing and worth believing. Therein, those who do not show honour and so on to the elder kings, or do not go to attend upon them for the purpose of exhortation, they, abandoned by them, not being admonished, devoted to amusement, decline from the kingship. But those who proceed in that way, to them the elder kings explain the ancient tradition: "This should be done, this should not be done." Even when battle is reached, they show the strategy: "Thus one should advance, thus one should withdraw." They, being admonished by them, proceeding according to the exhortation, are able to maintain the royal tradition. Therefore it was said - "Only growth is to be expected for the Vajjis, Licchavis."

"Women of good families": housewives of good families. "Girls of good families": their unmarried daughters. Whether "okassā" or "pasayhā," this is indeed a name for the manner of using force. Some also read "okāsā." Therein, "okassā" means having dragged away, having pulled. "Pasayhā" means having overpowered, having overwhelmed - this is the meaning of the word. For when they act thus, people in the realm - "Even the brothers of our sons in our homes, even the daughters raised by wiping away spittle and mucus and so on from their mouths - these ones take them by force and make them dwell in their own houses" - thus angered, entering the borderlands, becoming thieves or allies of thieves, they attack the country. But when they do not act thus, people in the realm, living at ease, carrying out their own activities, increase the royal treasury. Thus here the conditions for growth and decline should be understood.

"The Vajji shrines of the Vajjis" means the demon shrines that received the name "shrines" in the sense of being respected in the Vajji country of the Vajji kings. "Inner" means situated within the city. "Outer" means situated outside the city. "Formerly given and formerly made" means given and made before. "Will not neglect" means they will carry on without neglecting, just as it has been going on. For when they neglect the righteous offerings, the deities do not arrange protection well; even though unable to produce unarisen suffering, they increase arisen diseases such as consumption, headaches, and so on; and when battle is reached, they are not allies. But for those who do not neglect, they arrange protection well; even though unable to produce unarisen happiness, they remove arisen diseases such as consumption, headaches, and so on; and at the head of the battlefield they are allies. Thus here the conditions for growth and decline should be understood.

"Righteous protection, shelter, and guard" - here, protection itself is shelter in the sense of obstruction, so that what is undesired does not come about. Guard is in the sense of safeguarding, so that what is desired does not perish. Therein, surrounding those gone forth with an army and guarding them is not called righteous protection, shelter, and guard. But when they do not cut trees in the grove near the monastery, hunters do not carry out hunting, and they do not catch fish in the ponds - such conduct is called righteous protection, shelter, and guard. "How might" means for what reason indeed.

Therein, those who do not wish for the coming of Worthy Ones who have not come are faithless and without confidence. When those gone forth have arrived, they do not go out to meet them, having gone they do not visit them, they do not offer friendly welcome, they do not ask questions, they do not listen to the Teaching, they do not give gifts, they do not listen to the thanksgiving, and they do not arrange a dwelling place. Then disrepute arises about them: "Such and such a king is faithless, without confidence; when those gone forth have arrived, he does not go out to meet them, etc. he does not arrange a dwelling place." Having heard that, those gone forth, even if going by the gate of his city, do not enter the city. Thus there is indeed non-coming of Worthy Ones who have not come. But for those who have come, when there is no comfortable dwelling, even those who came not knowing - they depart and go away, saying: "We came having thought 'We shall dwell here,' but with this manner of these kings, who would dwell here?" Thus, when those who have not come do not come, and those who have come dwell in discomfort, that fault becomes a non-residence for those gone forth. From that there is no protection by deities; when there is no protection by deities, non-human spirits gain opportunity; non-human spirits, being abundant, produce unarisen disease. And there is no coming of merit based on seeing, asking questions of, and so on, the virtuous ones. But conversely, there is the arising of the bright side, which is the opposite of the aforesaid dark side. Thus here growth and decline should be understood.

2. Commentary on the Discourse on Vassakāra

22. In the second, "wished to march against" means wishing to go for the purpose of vanquishing. "The Vajjis" means the Vajji kings. "So mighty" means endowed with such great royal power. By this he speaks of their state of unity. "So powerful" means endowed with such great royal majesty. By this he speaks of their accomplished training in elephant craft and other skills, with reference to which it was said - "These

Licchavi youths are indeed trained, these Licchavi youths are indeed well-trained, inasmuch as they will shoot an arrow through a fine keyhole, shaft after shaft, without missing." "I shall cut off" means I shall destroy. "I shall destroy" means I shall lead to disappearance. "Calamity and disaster" means decline and destruction of kinsmen. "I shall bring upon" means I shall cause to reach.

Thus, it is said, he speaks only this talk of war while standing, sitting, and so on, and commands the army: "Be prepared to march." Why? It is said that in dependence on a certain port village on the Ganges, for half a yojana was Ajātasattu's realm, and for half a yojana was the Licchavis'. There, from the foot of the mountain, very costly goods come down. Having heard that, while Ajātasattu was still making arrangements saying "I shall go today, I shall go tomorrow," the Licchavis, united and joyful, having come ahead first, take everything. Ajātasattu, having come afterwards, having known that occurrence, goes away angered. They do the same thing the following year too. Then he, having become strongly resentful, at that time did thus.

Then he thought - "War with a group is indeed weighty; there is not even a single wasted blow. But one who acts having consulted with a single wise person is without fault; and there is no wise person equal to the Teacher; and the Teacher dwells in a neighbouring monastery not far away; come, let me send someone and ask. If there will be any benefit in my going, the Teacher will remain silent. But if there is no benefit, he will say 'What is the purpose of the king going there?'" He sent Vassakāra the brahmin. The brahmin, having gone, reported that matter to the Blessed One. Therefore it was said - "Then the king, etc. I shall bring upon the Vajjis."

"Fanning the Blessed One" means the Elder, standing at the head of the duty, fans the Blessed One; but for the Blessed One there is neither cold nor heat. The Blessed One, having heard the brahmin's words, without having consulted with him, wishing to consult with the Elder, spoke beginning with "What have you heard, Ānanda." The meaning of that has already been stated.

"Ekamidāhan" - the Blessed One said this for the purpose of making known the fact that he had previously taught this group of seven for the Vajjis. "Cannot be overcome" means cannot be done, cannot be taken - this is the meaning. "Yadidaṃ" is merely a particle. "Yuddhassa" is the genitive case used in the instrumental sense; the meaning is that they cannot be taken by face-to-face war. "Except by persuasion" means setting aside persuasion. Persuasion means sending elephants, horses, chariots, gold, silver, and so on, saying "Enough of contention, let us now be united," and thereby winning them over; for thus, having won them over, it is possible to take them solely through trust - this is the meaning. "Except by breaking their alliance" means setting aside the breaking of their alliance. By this he shows that "by creating mutual dissension too it is possible to take them." This the brahmin said having obtained a method from the Blessed One's talk. But did the Blessed One know that the brahmin would obtain a method from this talk? Yes, he knew. Knowing, why did he speak? Out of compassion. For thus it occurred to him - "Even without my speaking, having gone within a few days he will take them all; but having spoken, while breaking their unity, he will take them in three years. Even that much life is better. For while living that long they will make merit that serves as their support." "Having delighted in" means having delighted in with the mind. "Having given thanks" means having given thanks by speech, saying "How well spoken is this by the

venerable Gotama." "Departed" means he went to the presence of the king. The king too, having sent that very one, having divided them all, having gone, brought them to calamity and disaster.

3. Commentary on the First Discourse on the Group of Seven

23. In the third, "assemble frequently" - this is exactly the same as what was said regarding the seven conditions for the Vajjis. And here too, those who do not assemble frequently do not hear messages that have come from the various directions, and therefore they do not know such things as "the monastery boundary at such and such a place is in confusion, the Observance and invitation ceremonies have come to a standstill, at such and such a place monks are engaging in medical practice, messenger work, and so on, they are much given to asking and earn their livelihood by giving fruit, flowers, and so on." Evil monks too, having known "the monastic community is heedless," having gathered in groups, cause the Dispensation to decline. But those who assemble frequently hear that news; thereupon, having sent the community of monks, they straighten out the boundary, they cause the Observance and invitation ceremonies to proceed, having sent those practising the noble lineage to the place where those of wrong livelihood are abundant, they cause the noble lineage to be taught, they cause refutation of evil monks to be carried out by experts in monastic discipline. Evil monks too, having broken apart, flee, thinking "The monastic community is diligent; it is not possible for us to roam about in bands." Thus here the conditions for growth and decline should be understood.

In the passage beginning with "in unity," for the purpose of tending a shrine, or for the purpose of roofing the Bodhi tree house or the Observance hall, or out of the wish to establish an agreement, when the drum or the bell has been struck saying "Let the monastic community assemble," those who make excuses saying "I have robe-making work, my bowl needs to be fired, I have new construction work" do not assemble in unity. But having set aside all that work, those who assemble all at once saying "I earlier, I earlier" assemble in unity. But those who, having assembled, having deliberated, having consulted, having done what had to be done, do not rise together as one - they do not rise in unity. For when they rise thus, those who leave first think thus - "We heard only the external discussion; now the discussion for judgement will take place." Those who rise all at once rise in unity. Furthermore, having heard "At such and such a place the monastery boundary is in confusion, the Observance and invitation ceremonies have come to a standstill, at such and such a place evil monks who engage in medical practice and so on are abundant," when it is said "Who will go and carry out their refutation?" those who go saying "I first, I first" also rise in unity.

But having seen a visiting monk, without saying "Go to this residential cell, go to that residential cell, who is this one?" all performing the duty, and having seen one with worn-out bowl and robes, seeking a bowl and robes for him by way of the duty of going for alms, and seeking medicine for the sick for one who is ill, and for a helpless sick person, without saying "Go to such and such a residential cell," tending him in their own residential cells, and when there is one text that is declining, having supported a wise monk and having him raise up that text - they perform the Community duties in unity.

In the passage beginning with "what has not been established," those who take up a new unlawful agreement or training rule establish what has not been established, like the monks at Sāvatthī in the case of the old rug. Those who explain the Dispensation contrary to the Teaching and contrary to the monastic discipline abolish what has been established, like the Vesālian Vajjiputtakas when the Blessed One had attained final Nibbāna a hundred years earlier. But those who deliberately transgress the lesser and minor offences do not proceed having accepted the training rules as they were established, like Assaji and Punabbasuka. But those who do not act thus do not establish what has not been established, do not abolish what has been established, and proceed having accepted the training rules as they were established, like the Venerable Upasena, like the Venerable Yasa Kākaṇḍakaputta, and like the Venerable Mahākassapa. "Only growth" means only growth in virtues such as morality and so on, not decline.

"Elders" means those who have attained firmness, endowed with the virtues that make one an elder. "They know many nights" - thus "of long standing." "Long is the going forth of these" - thus "long gone forth." "Standing in the place of a father to the Community" - thus "fathers of the Community." "Leaders of the Community" means because of standing in the place of a father, they guide the Community, being forerunners, keeping them engaged in the three trainings.

Those who do not show honour and so on to them, who do not go to attend upon them two or three times for the purpose of exhortation, they too do not give them exhortation, do not speak the traditional talk, do not have them trained in the essential exposition of the Teaching. They, abandoned by them, decline from virtues such as morality and so on, the aggregates of the Teaching, the seven noble treasures, and such qualities. But those who show honour and so on to them, who go to attend upon them, they give them exhortation beginning with "Thus you should step forward," they speak the traditional talk, they have them trained in the essential exposition of the Teaching, they instruct with the thirteen ascetic practices and the ten subjects of talk. They, standing firm in their exhortation, growing in virtues such as morality and so on, reach the goal of asceticism. Thus here decline and growth should be seen.

"Rebirth is its nature" - thus "leading to rebirth" (ponobbhavikā); the meaning is "giving rebirth" (punabbhavadāyikā); "of that which leads to rebirth" (tassā ponobbhavikāya). "Will not come under the control" - here, those who, for the sake of the four requisites, follow step by step after their supporters, wandering from village to village, they are said to come under its control. The others do not come under its control. Therein the decline and growth are obvious indeed.

"In forest lodgings" means beyond five hundred bow-lengths. "With longing" means with attachment. For in lodgings near a village, even having attained meditative absorption, as soon as one has emerged from it, one hears the sounds of women, men, boys, girls, and so on, by which even the distinction one has attained simply declines. In a forest lodging, even having slept and just upon awakening, one hears the sounds of lions, tigers, peacocks, and so on, by which, having obtained rapture in the forest, meditating on that very thing, one becomes established in the highest fruition. Thus the Blessed One praises one who merely sleeps in the forest over a monk who sits having attained meditative absorption in a lodging near a village.

Therefore, dependent on that very reason, he said "they will have longing for forest lodgings."

"Will individually establish mindfulness" means by oneself one will establish mindfulness within oneself. "Well-behaved" means of amiable nature. Here too, residents who do not wish for the coming of fellow monks in the holy life are faithless, without confidence; they do not perform going out to meet monks who have arrived at the monastery, receiving their bowls and robes, preparing seats, taking up fans, and so on. Then disrepute arises about them: "The monks dwelling in such-and-such a monastery are faithless, without confidence, they do not perform even duties and counter-duties for those who have entered the monastery." Having heard that, those gone forth, even when going by the monastery gate, do not enter the monastery. Thus for those who have not come, there is indeed non-coming. But for those who have come, when there is no comfortable dwelling, even those who came not knowing, they depart and go away, saying: "We came having thought 'We shall dwell here,' but with this manner of these residents, who would dwell here?" Thus that monastery becomes as if a non-residence for other monks. Then the residents, not obtaining the sight of virtuous ones, do not obtain the removal of uncertainty, or a teacher of proper conduct, or the sweet hearing of the Teaching. For them there is neither the grasping of the Teaching not yet grasped, nor the rehearsing of what has been grasped. Thus for them there is only decline, not growth.

But those who wish for the coming of fellow monks in the holy life are faithful and devoted; having performed going out to meet and so on for the fellow monks in the holy life who have come, they prepare and give lodging, they take them on the alms round, they dispel uncertainty, and they obtain the sweet hearing of the Teaching. Then their reputation arises: "The monks of such-and-such a monastery are thus faithful, devoted, dutiful, and hospitable." Having heard that, monks come even from afar. The residents perform their duties for them, having come near, they pay homage to a visiting monk who is more senior and sit down, and near one who is more junior they take a seat and having sat down, they ask: "Will you stay in this monastery or will you go?" When they say "We shall go," having said "The lodging is suitable, almsfood is easily obtained" and so on, they do not let them go. If he is an expert in monastic discipline, in his presence they recite the monastic discipline. If he is an expert in discourses and so on, in his presence they recite this and that teaching. They, standing firm in the exhortation of the visiting elders, attain arahantship together with the analytical knowledges. The visitors are those who say: "We came thinking we would stay for one or two days, but because of the pleasant communal life with these monks, we have stayed for ten or twelve years." Thus here decline and growth should be understood.

4. Commentary on the Second Discourse on the Group of Seven

24. In the fourth, "not delighting in activity" means this is a rejection with reference to those who spend the day just doing robe-making, waistband-making, water strainer-making, filter waterpot-making, broom-making, footstand-making, and so on. But whoever does these things at the time for doing them, takes up recitation at the time for recitation, recites at the time for recitation, performs the duty of the shrine courtyard at the time for the shrine courtyard duty, and gives attention at the time for attention, he is not called one who delights in activity.

Whoever spends night and day just engaging in conversation and chat by way of the beauty of women, the beauty of men, and so on, and does not make an end of such talk, this one is called one who delights in useless talk. But whoever expounds the Teaching night and day, and answers questions, this one is of little talk indeed, one who makes an end of talk indeed. Why? Because it was said: "When you have gathered together, monks, there are two things to be done - either a talk on the Teaching or noble silence."

Whoever, whether standing, walking, or sitting, overcome by sloth and torpor, just sleeps, this one is called one who delights in sleep. But one whose consciousness descends into the life-continuum due to illness of the material body, this one is not one who delights in sleep. Therefore he said - "I directly know, Aggivessana, that in the last month of summer, after the meal, having returned from the alms round, having prepared the double robe folded in four, I enter sleep on my right side, mindful and fully aware."

Whoever dwells in company thus: "a second to one, a third to two, a fourth to three," and does not find gratification alone, this one delights in company. But whoever finds gratification alone in the four postures, this one is not one who delights in company.

Those who are immoral, endowed with the desire for esteem for qualities they do not possess, are called those having evil desires. Those whose evil friends, because of going together in the four postures, are evil companions, and those who, because of being slanting towards, sloping towards, and inclining towards those, are inclined towards evil - they are called evil friends, evil companions, inclined towards evil.

"Trifling" means inferior, small, insignificant. "Midway" means in between here, without having attained arahantship. "Stopping" means the state of having completed, drawing back thinking "this much is enough." This is what is meant - As long as they will not come to a stop with merely some one among the purity of morality, meditative absorption, insight, the state of a stream-enterer, and so on, so long only growth is to be expected for the monks, not decline.

7. Commentary on the Discourse on Perception

27. In the seventh, the perception of impermanence and so on are perceptions accompanied by the observation of impermanence and so on.

8. Commentary on the First Discourse on Decline

28. In the eighth, "bearing the burden" means those who bear the burden by carrying out the Community duties that have arisen. "They will become known by that" means those elder monks will become known by that duty befitting their status as elders. "He himself commits to exertion in them" means he commits to undertaking, he himself begins to do those duties.

9. Commentary on the Second Discourse on Decline

29. In the ninth, "neglects seeing monks" means he neglects going for the purpose of seeing the community of monks. "In higher morality" means in the highest morality reckoned as the five precepts and the ten precepts. "Outside of here" means outside

of this Dispensation. "Seeks one worthy of offerings" means he searches for recipients of gifts. "And there he gives priority" means having given to those outside sectarians, he gives to the monks afterwards. The remainder is clear everywhere.

The Vajjian Sevens Chapter is the third.

4. The Chapter on Deities

5. Commentary on the First Discourse on a Friend

36. "Hard to give" means goods that are hard to relinquish and very precious. "Does what is hard to do" means he does a deed that is not easy to do. "Endures what is hard to endure" means he endures what is hard to bear for the sake of his friend. "Reveals his secrets to him" means he reveals his own secrets to him. "Conceals his secrets" means he does not tell his secrets to others. "Does not despise him when he is ruined" means when his wealth is eliminated, he does not despise him on account of that destruction; he does not harbour inferiority complex towards him nor arrogance towards himself.

6. Commentary on the Second Discourse on a Friend

37. In the sixth, "a speaker" means skilled in speech. "Willing to do what others bid" means he is patient with what is said, he carries out the exhortation given. "Profound" means secret, mysterious, based upon meditative absorption, based upon insight, path, fruition and Nibbāna.

7. Commentary on the First Discourse on Analytical Knowledge

38. In the seventh, "this is my mental sluggishness" means when mental sluggishness has arisen, he knows "this is my mental sluggishness" according to its intrinsic nature. "Internally contracted" means accompanied by sloth and torpor. "Externally distracted" means distracted among the five types of sensual pleasure. "Feelings" and so on are taken by way of the roots of obsession. For feeling is the root of craving, since craving arises by means of happiness; perception is the root of wrong view, since wrong view arises regarding an obscure object; applied thought is the root of conceit, since conceit as "I am" arises by means of applied thought. "Suitable and unsuitable" means helpful and unhelpful. "Sign" means reason. The remainder is of manifest meaning everywhere.

The Deities Chapter is the fourth.

5. The Chapter on the Great Sacrifice

1-2. Commentary on the Discourse on the Seven Stations of Consciousness and So On

44-45. "Stations of consciousness" means the states of rebirth-consciousness. "Just as" (seyyathāpi) is an indeclinable particle in the sense of illustration; the meaning is "as for instance human beings." For in immeasurable world-systems, not even two among immeasurable human beings are alike by way of colour, shape, and so on. For even those who somewhere are twin brothers alike in colour or in shape, even for

them there is indeed a distinction by way of looking, glancing, speaking, laughing, walking, standing, and so on. Therefore they are said to be "different in body." But their reconnection perceptions are with three roots, with two roots, or without roots. Therefore they are said to be "different in perception." "Some gods" means the six sensual-sphere gods. For among them, the body of some is blue, and of some is of yellow and other colours. But their perception is with two roots or with three roots; there are none without roots. "Some beings in states of misfortune" means those freed from the four realms of misery, such as the demoness Uttaramātā, Piyaṅkaramātā, Phussamittā, Dhammaguttā, and other mansion-dwelling ghosts. For their bodies are diverse by way of yellow, white, black, dark yellow, clear-skinned, dark-complexioned colour and so on, and by way of thin, fat, short, and tall; and their perception too, like that of human beings, by way of with two roots, with three roots, and without roots. But they are not influential like gods; they are of little influence like destitute human beings, with food and clothing hard to obtain, dwelling oppressed by suffering. Some are afflicted during the dark fortnight and happy during the bright fortnight. Therefore, because of having fallen from the accumulation of happiness, they are said to be "beings in states of misfortune." But those among them who are with three roots, for them there is even full realisation of the Teaching, as in the case of Piyaṅkaramātā and others.

"Of Brahmā's retinue" means the Brahmā's ministers, Brahmā's chaplains, and the Great Brahmās. "First reborn" means all of them are reborn by means of the first meditative absorption. The Brahmā's ministers are reborn by means of the limited, and their life-span is a third part of a cosmic cycle. The Brahmā's chaplains by means of the middling, and their life-span is half a cosmic cycle, and their body is more extensive. The Great Brahmās by means of the superior, and their life-span is a cosmic cycle, and their body is exceedingly extensive. Thus, because of the diversity of their body and the unity of their perception by means of the first meditative absorption, they should be understood as different in body and identical in perception.

And just as those, so too are beings in the four realms of misery. For in the hells, the individual existence of some is a league, of some half a yojana, of some a yojana, but Devadatta's was born a hundred yojanas in size. Among animals too, some are small, some are great. In the sphere of ghosts too, some are sixty cubits, some eighty cubits; some are beautiful, some are ugly. Likewise the Kālakañcikā titans. And furthermore, here there are ghosts called "long-backed" who are even sixty yojanas in size. But the perception of all of them is only unwholesome-resultant and rootless. Thus even beings in the realms of misery are reckoned as different in body and identical in perception.

"Radiant" means that, like the flame of a torch, the radiance from their bodies, breaking off again and again, as if falling, flows and spreads forth - thus they are "radiant." Among them, according to the fivefold method, those who have developed the pair of the second and third meditative absorptions as limited and are reborn are called "of limited radiance," and their life-span is two cosmic cycles. Those who have developed the middling and are reborn are called "of immeasurable radiance," and their life-span is four cosmic cycles. Those who have developed the superior and are reborn are called "radiant," and their life-span is eight cosmic cycles. But here, by

way of the superior delimitation, all of them are included. For the body of all of them is of one single extent, but their perception is diverse, being either without applied but sustained thought only, or without applied and sustained thought.

"Of streaming radiance" means covered with and scattered with beauty; the meaning is compact with the beautiful radiance and colour of the body. For in their case, the radiance does not go breaking off again and again as in the case of the radiant gods. But according to the fivefold method, by means of the limited, middling, and superior fourth meditative absorption, they arise having become those called "of limited glory," "of immeasurable glory," and "of streaming radiance," with life-spans of sixteen, thirty-six, and sixty-four cosmic cycles respectively. Thus all of them should be understood as identical in body and also identical in perception by means of the perception of the fourth meditative absorption. The gods of great fruit also belong to the fourth station of consciousness. The non-percipient beings, because of the absence of consciousness, do not come under the classification here, but they come under the abodes of beings.

The Pure Abode beings, established on the side of the end of the round of rebirths, are not perpetual; even for a hundred thousand cosmic cycles or even for an incalculable period, in a world devoid of a Buddha, they do not arise. They arise only when Buddhas have arisen within sixteen thousand cosmic cycles. They are similar to the staging posts of the Blessed One who set in motion the wheel of the Teaching. Therefore they belong to neither a station of consciousness nor an abode of beings. But the Elder Mahāsīva says, "By this discourse, 'But, Sāriputta, there is no residence easy to obtain that has not been previously dwelt in by me during this long period of time, except for the gods of the Pure Abodes,' the Pure Abodes too belong to the fourth station of consciousness and the fourth abode of beings"; because it has not been refuted, it is permitted by the discourse.

The plane of neither-perception-nor-non-perception, just as with perception, so too because of the subtlety of consciousness, it is neither consciousness nor non-consciousness. Therefore it was not stated among the stations of consciousness. In the second, "accessories of concentration" means the requisites of path concentration.

3. Commentary on the First Discourse on Fire

46. In the third, all those beginning with lust are fires in the sense of burning. Regarding "the fire worthy of offerings" and so on, here "āhuna" means honour; "they deserve honour" thus they are "worthy of offerings." For mother and father deserve honour because of their great helpfulness to their children; children who act wrongly towards them are reborn in hell and so on. Therefore, although mother and father do not themselves burn, they are conditions for burning. Thus, in the sense of burning, they are called "the fire worthy of offerings." "Householder" means the master of a house; he is very helpful to a woman by providing bedding, clothing, ornaments, and so on. A woman who commits adultery against him is reborn in hell and so on. Therefore he too is called the householder's fire in the sense of burning, by the former method. "The fire worthy of gifts" - here, "offering" means the four requisites; the Community of monks is worthy of gifts. For he is very helpful by urging laypeople towards wholesome qualities such as the three refuges, the five precepts, the ten

precepts, attendance upon mother and father, and attendance upon righteous ascetics and brahmins, and so on. Laypeople who have wrongly practised, having reviled and abused the Community of monks, are reborn in hell and so on. Therefore he too is called the fire worthy of gifts in the sense of burning, by the former method. The fire arisen from wood, being just a natural fire, is called the wood fire.

4. Commentary on the Second Discourse on Fire

47. In the fourth, "of Uggatasarīra" means he was, it is said, a wealthy brahmin who was lofty both in his individual existence and in his possessions, having attained the core; therefore he became known as Uggatasarīra. "Set aside" means prepared. "Brought to the sacrificial post" means brought to the post designated as a sacrificial stake. "For the purpose of sacrifice" means for the purpose of sacrificing after slaughtering. "Approached" means he, it is said, having prepared all those sacrificial materials, thought - "The ascetic Gotama, it is said, is of great wisdom; will he speak praise or blame of my sacrifice? Having asked, I shall find out" - for this reason he approached the Blessed One. "The taking up of fire" means the taking up of a new auspicious fire for the purpose of performing the sacrifice. "In every respect" shows that all that was heard agrees with, concurs with, all that was heard, being uniform. "Knives" means knives in the sense of being like knives in the sense of violence. "Himself first undertakes" means he himself begins first of all. "To slaughter" means to kill.

"To be abandoned" means to be maintained. "From them" means from them, that is, from mother and father, this one. "Has come forth" means has come. "Has arisen" means has been born. "This is called, brahmin, the householder's fire" means this group of sons, wives, and so on, because, like a householder, like a master of a house, it goes about and moves around, therefore it is called the householder's fire. "Themselves" means the mind. "They tame" means they tame by the taming of the faculties. "They calm" means they calm by the calming of lust and so on. They bring to final quenching by the final quenching of those very same. "Should be put aside" means should be placed so that it does not perish. "Let blow upon" means let it blow upon. And having said thus, the brahmin, having given life to all those living beings, having demolished the sacrificial hall, became a well-spring in the Teacher's Dispensation.

5-6. Commentary on the Two Discourses on Perception

48-49. In the fifth, "grounded upon the Deathless" means having Nibbāna as support. "Having the Deathless as their final goal" means having Nibbāna as their end. In the sixth, "attainment of sexual intercourse" means by reason of being endowed with sexual intercourse. "Sinew-sponge" means a piece of sinew or a sinew-scraping. "Flows along" means proceeds. "There is no distinction in me from before to after" means there is no distinction for me between the earlier time when it was not developed and the later time when it is developed. "In the world's manifold attractions" means in the world's manifold attractions, which are termed the dwelling-places of the world of three elements. "In sloth" means in the state of laziness. "In laxity" means in the state of laxity. "In non-pursuit" means in the non-pursuit of exertion. "Free from I-making, mine-making, and conceit" means departed from the wrong view of I-making, from the craving of mine-making, and from the ninefold

conceit. "Having transcended discrimination" means having gone beyond the three discriminations. "Peaceful" means peaceful from the opposing mental defilements. "Well liberated" means well liberated by the five liberations.

7. Commentary on the Discourse on Sexual Intercourse

50. In the seventh, "approached" means having eaten his morning meal, surrounded by slaves and labourers, he approached. "Does Master also" means "does Master indeed." "Claims to be one leading the holy life" means he asks whether he claims the dwelling of the holy life thus: "I am one leading the holy life." For thus it occurred to him - "In the brahmin tradition, those learning the Vedas practise the holy life for forty-eight years. But the ascetic Gotama, while dwelling in a house, delighted in three mansions with the enjoyment of threefold dancers; now what indeed will he say?" - with reference to this meaning, he asks thus. Then the Blessed One, like one seizing a black snake with a spell, like one treading upon the neck of an enemy with his foot, with reference to the fact that during his own time of defilement, throughout the six years of striving practice, not even a mere thought had arisen concerning the happiness of kingship or the success of dancers in the mansions, roaring a lion's roar, said beginning with "Whatever, brahmin." Therein, "sexual intercourse" means the state of being engaged in by two and two. "From suffering" means from the entire suffering of the round of rebirths. "Jokes" means he speaks talk mixed with laughter. "Plays" means he engages in sport. "Sports" means he laughs a great laugh. "With his own eye, her eye" means having penetrated her eye with his own eye, he gazes upon her. "Through a wall or through a rampart" means beyond another's wall or beyond another's rampart. "A god" means one king of gods. "An inferior deity" means a certain young god. "The unsurpassed perfect enlightenment" means both arahantship and the knowledge of omniscience.

8. Commentary on the Discourse on Bondage

51. In the eighth, "union and separation" means accomplishing union and separation. "Exposition of the Teaching" means a cause of the Teaching. "Internally the femininity faculty" means the state of being a woman in one's own internal self. "Feminine behaviour" means feminine action. "Feminine deportment" means feminine deportment of wearing the inner robe, the outer robe, and so on. "Feminine manner" means a woman's manner of conceit. "Feminine desire" means a woman's desire of disposition. "Feminine voice" means a woman's sound. "Feminine adornment" means a woman's ornamental goods. In the case of the masculinity faculty and so on too, the same method applies. "External union" means meeting together with a man. "Goes beyond" means "not delighting" means having attained the noble path through powerful insight stated thus, one goes beyond. In this discourse, the round of rebirths and the end of the round of rebirths have been spoken of.

9. Commentary on the Discourse on Giving Rich in Result

52. In the ninth, "with expectation" means with craving. "With mind bound to the result" means with mind bound to the result. "Expecting storage" means having been one looking for a deposit. "After death" means having gone to the world beyond. "Having exhausted that action" means having exhausted that result of action. "Supernormal power" means resultant supernormal power. "Fame" means the accomplishment of a retinue. "Sovereignty" means the cause of the state of being

foremost. "One who comes back to this state of being" means one who comes back again to this state, these five aggregates; he is not one who is reborn there nor one who is reborn above, but is one who returns below only - this is the meaning. "Giving is good" means this giving is indeed good, auspicious, beautiful. "Those great sacrifices" means those great gifts that reached completion with ghee, butter, curds, honey, molasses and so on. "As an ornament and accessory for the mind" means that which has become an ornament and that which has become an accessory for the mind of serenity and insight meditation. "In the company of the gods of Brahmā's company" means it is not possible to be reborn there by giving alone. But because that has become an ornament for the mind of serenity and insight meditation, therefore with that mind adorned by giving, having produced both meditative absorption and the noble path, one is reborn there through meditative absorption. "Becomes a non-returner" means one becomes what is called a non-returner by meditative absorption. "One who does not come back to this state of being" means one who does not come back again to this state, having become either one who is reborn above or one who is reborn there, attains final Nibbāna right there. Thus among these gifts, the first is called the gift surpassing craving, the second the gift of respect, the third the gift of moral shame and moral fear, the fourth the gift without remainder, the fifth the gift worthy of offerings, the sixth the gift of exploration of pleasure, and the seventh the gift of ornament and accessory.

10. Commentary on the Discourse on Nanda's Mother

53. The tenth was taught by way of the arising of the occasion. It is said that the Teacher, having finished keeping the rains retreat, having celebrated the pavāraṇā, leaving behind the two chief disciples, departed saying "I shall go on a journey to the Southern Hills." King Pasenadi of Kosala, the householder Anāthapiṇḍika, the great female lay follower Visākhā, and other many people were not able to make the One of Ten Powers turn back. The householder Anāthapiṇḍika sat pondering in a secret place, thinking "I was not able to make the Teacher turn back." Then a slave woman named Puṇṇā, having seen him, asked "Why indeed, master, are your faculties not very clear as before?" Yes, Puṇṇā, the Teacher has departed on a journey, and I was not able to make him turn back. But it is not possible to know whether he would come back quickly again or not; therefore I am sitting pondering. If I were to make the One of Ten Powers turn back, what would you do for me? I will make you a free woman. She, having gone and having paid homage to the Teacher, said "Please turn back, venerable sir." On account of my turning back, what will you do? You, venerable sir, know my state of dependence on others; I am not able to do anything else, but having become established in the refuges, I shall observe the five precepts. "Good, good, Puṇṇā" - the Teacher, out of respect for the Teaching, turned back at just that one statement. For this was said: "The Truth-finder, monks, respects the Teaching, has respect for the Teaching."

The Teacher, having turned back, entered the great monastery of Jeta's Grove. The great multitude gave thousands of acclamations to Puṇṇā. The Teacher expounded the Teaching at that assembly; eighty-four thousand living beings drank the deathless drink. Puṇṇā too, having been permitted by the millionaire, having gone to the nuns' dwelling, went forth. The Perfectly Enlightened One, having addressed Sāriputta and Moggallāna, said "I shall not go to the direction to which I had departed on a journey.

You, together with your following, go on a journey in that direction" - having said this, he dismissed them. In this arising of the occasion, the passage beginning with "On one occasion the Venerable Sāriputta" and so on was spoken.

Therein, "of Veḷukaṇḍaka" means a woman dwelling in the town of Veḷukaṇḍaka. It is said that for the purpose of protecting that city with a wall, bamboos were planted along the perimeter of the wall; therefore the name Veḷukaṇḍaka itself came to be. "Pārāyana" means the Teaching that has acquired the conventional expression "Pārāyana" because of going towards the far shore, which is reckoned as Nibbāna. "Recites with her voice" means seated in a well-arranged guarded place on the uppermost storey of a seven-storeyed mansion, having spent the night-time by the power of meditative attainment, having emerged from the attainment, having thought "With what delight shall I spend this remainder of the night?" having made the decision "With delight in the Teaching," a female noble disciple who had attained the three fruits recites the Pārāyana Sutta, measuring two hundred and fifty verses, with sweet melodic chanting. "He heard" means having steered past the sky-dwelling mansions, travelling along the path that went above that mansion, having ascended a man-borne vehicle, while going, he heard. "He stood waiting for the end of the talk" means having asked "What is that sound, my good men?" when it was said "It is the sound of melodic chanting of the female lay follower Nandamātā," having descended, looking for the end of the teaching saying "he said this," he stood in the sky at a place not far away.

"Good, sister, good, sister" means having said "Well taken by you, sister, is the proclamation of the Teaching, well spoken. Having sat down at the Stone Shrine, between the day when the Perfectly Enlightened One spoke to the sixteen Pārāyanika brahmins and today, I see no difference whatsoever; like gold split in the middle, what was spoken by you is exactly similar to what was spoken by the Teacher" - thus giving applause, he said this. "But who is this, dear one?" means in this well-arranged guarded place, with such a loud voice, who is this named one, dear one, fortunate one - is it a serpent, a supaṇṇa, a god, Māra, or a Brahmā? - having opened the window of golden slab colour, free from timidity, a female noble disciple who had attained the three fruits, conversing with Vessavaṇa, said thus. "I am your brother, sister" means being himself a stream-enterer, regarding the non-returner female noble disciple as senior, having said "sister," then again regarding her as his junior because of her standing in the first stage of life, but regarding himself as older because of having a life span of ninety hundred thousand years, he said "brother." "Good, dear one" means dear one, good, beautiful; your coming is a welcome coming; the meaning is you have come to a place that is fitting to come to. "Let this be a gift of hospitality for you" means let this very recitation of the Teaching be a guest-gift for you; the intention is: for I do not see anything else more superior than this that should be given to you. "This indeed will be a gift of hospitality for me" means having thus requested the transference of merit to himself, saying "This is your honour to the speaker of the Teaching," having filled one thousand two hundred and fifty storerooms with red rice, having determined "As long as this female lay follower lives, may these not come to exhaustion," he departed. As long as the female lay follower stood, they were not able to see the bottom of the storerooms. From then on, the conventional expression arose: "Like the storehouses of Nandamātā."

"Who had not yet had their morning meal" means who had not eaten their morning meal. "Merit" means the prior volition and the volition at the moment of giving. "Great merit" means the subsequent volition. "May it be for happiness" means may it be for the purpose of happiness, for the purpose of welfare. Thus she gave the merit of her own gift to Vessavaṇa.

"Pretext" means reason. "Forcibly abduct" means having dragged away, having overpowered. "Realm of demons" means the state of an earth deity. "He revealed himself in that very former individual existence" means having created a body similar to his former body, decorated and prepared, he shows himself on the floor of the royal bedchamber. "Acknowledged as a female lay follower" means I declared my state as a female lay follower thus: "I am a female lay follower." "Yāvade" means just "yāvadeva." The remainder is clear everywhere.

The Great Sacrifice Chapter is the fifth.

The fifty is finished.

6. The Chapter on the Undeclared

1. Commentary on the Discourse on the Undeclared

54. In the first discourse of the sixth chapter, "regarding undeclared matters" means regarding matters not spoken of in a definitive manner and so on. "Truth-finder" means a being. "This is a wrong view" means this is merely a wrong view; there is no being as such grasped by that view. "Practice" means the noble path. "Does not tremble" means does not waver through the influence of views. The same method applies to the remaining terms as well. "Pertains to craving" means craving for views. In the case of "pertains to perception" and so on too, the same method applies. Here, perception of view itself is what "pertains to perception" means; conceit based upon view itself, or imagining through view itself, is what "imagining" means; obsession with view itself is what "obsessed" means; clinging to views itself is what "clinging" means; and the state of resorting to what is deformed by view itself should be understood as what is called "regret." And here, by the inclusion of view, the sixty-two wrong views are included; by the inclusion of the practice leading to the cessation of view, the path of stream-entry is included.

2. Commentary on the Discourse on a Person's Destination

55. In the second, "destinations of a person" means a person's knowledge-destinations. "Final nibbāna without clinging" means nibbāna without conditions. "It would not be" means if the action producing individual existence in the past had not been. "And it would not be mine" means this individual existence of mine at present would not be. "It will not be" means at present the action producing future individual existence will not be for me. "It will not be mine" means in the future my individual existence will not be. "Whatever there is, what has come to be" means whatever there is, whatever has come to be - the present five aggregates. "That I abandon - thus he obtains equanimity" means "I abandon that therein through the abandoning of desire and lust" - thus he obtains insight-equanimity. "He does not find pleasure in existence" means he does not find pleasure through craving and wrong view in the

five aggregates of the past. "He does not find pleasure in origination" means in the future too he likewise does not find pleasure. "The peaceful state that is beyond" means there is beyond a peaceful state called the Nibbāna-state. "Sees with right wisdom" means he rightly sees that with path wisdom together with insight. "Not in every way" means not all in every aspect, because of certain mental defilements not being eliminated, because of the darkness that conceals the truths not being completely destroyed. "Being struck" means being held with pincers and beaten with a hammer. "An attainer of final nibbāna in the interval" means beginning from immediately after rebirth, without passing beyond the middle of the life span, in between here he has attained final Nibbāna through the final extinguishment of the mental defilements. "Without reaching the ground" means without reaching, without passing beyond the surface of space, without arriving at the ground, it would be extinguished just in the air. By these three similes, three attainers of final nibbāna in the interval are shown.

"An attainer of final nibbāna after the interval" means having passed beyond the middle of the life span, without reaching the final limit, he has attained final Nibbāna. "Having reached the ground" means while blazing, having gone, having passed beyond the surface of space, having struck the surface of the earth, it would be extinguished just upon having fallen on the earth. "Without exertion, without effort, having exhausted the mental defilements, he attains final nibbāna" - this is an attainer of final nibbāna without exertion. "Through exertion, with effort, having exhausted the mental defilements, he attains final nibbāna" - this is an attainer of final nibbāna through exertion. "Shrubs" means unprotected forest. "Grove" means a protected forest given for the purpose of safety. The remainder here is clear in meaning. In this discourse only noble persons have been spoken of.

3. Commentary on the Discourse on Tissa the Brahmā

56. In the third, "nuns" means the five hundred nuns in the retinue of Mahāpajāpati. "Liberated" means liberated by the five liberations. "Without residue of clinging" means, setting aside the residue of clinging, liberated by the five liberations without remainder as well. "One with residue of clinging is with residue of clinging" means regarding a person with residue of clinging, "this one is with residue of clinging." In the case of the other too, the same method applies. "Tissa" means the Brahmā who was the elder's co-resident pupil. "Suitable" means conforming to practice, secluded, remote and at the furthest limit. "Faculties" means the insight faculties beginning with faith. "Balancing" means establishing in attentiveness. "But not you" - why did he begin this? For the purpose of showing the seventh person. For the seventh person, the faith-follower, was not shown. Then the Blessed One, showing that by way of one with powerful insight, said thus. Therein, "of all signs" means of all signs such as the sign of permanence and so on. "Signless" means the concentration of powerful insight.

4. Commentary on the Sīha the General Discourse

57. In the fourth, "stingy" means one possessed of the fivefold stinginess. "Miserly" means obstinately stingy; he prevents even what is being given to others. "Delighting in continuous giving" means he delights in giving gifts again and again. "Having

compassion" means having compassion with the thought thus: "Who should be helped by us today? From whom should we accept a gift, or to whom should we expound the Teaching?"

5. Commentary on the Discourse on What Need Not Be Guarded

58. In the fifth, "sign" means both the sign of the teaching and the sign of a person. For he, not seeing even a single term in the teaching proclaimed by himself as badly preached or not leading to liberation, does not see the sign of the teaching; and not seeing even a single person who, having risen up, would retort saying "The teaching is badly preached by you, not well proclaimed," he does not see the sign of a person. In the remaining two as well, the same method applies. The sixth and seventh are of manifest meaning only.

8. Commentary on the Discourse on Nodding Off

61. In the eighth, "nodding off" means dwelling in dependence on that village, in a certain jungle thicket, practising the ascetic duty, because of being kindled by the energy of walking meditation for seven days, with a wearied body, he was sitting nodding off at the end of the walking path. "Are you nodding off" means are you sleeping. "Having rubbed" means having rubbed all over. "Perception of light" means the perception of light for dispelling torpor. "Perception of day" means the perception that it is day. "As by day so by night" means just as the perception of light was determined by day, so you should determine it at night too. "As by night so by day" means just as the perception of light was determined by you at night, so you should determine it by day too. "Of luminosity" means with radiance, for the purpose of the knowledge of the divine eye. "Perceiving what is behind and before" means one who possesses perception through the perception of bringing to mind what is in front and behind. "With faculties turned inward" means with the five faculties not scattered outward but as if entered within. "The pleasure of torpor" means the pleasure of sleep. By this much of a passage, the Blessed One spoke to the elder the meditation subject for dispelling torpor. "Pride" means the pride of conceit. "Duties and tasks to be done" - here, what must necessarily be done are "duties" (kicca); the others are "what is to be done" (karaṇīya). "Dejection" means powerlessness and displeasure. By this much of a passage, the duty of going for alms was spoken to the elder by the Teacher.

Now, in order to encourage him to make an end of talk, he said beginning with "therefore." Therein, "quarrelsome speech" means quarrelsome speech proceeding in the manner beginning with "You do not understand this Teaching and discipline." "I, Moggallāna" and so on was said for the purpose of avoiding association with evil friends. "In what respect indeed" means to what extent indeed. "Is liberated by the elimination of craving" means in what respect is one called in brief liberated by the elimination of craving, by the state of having a liberated mind, having made as object the extinction of craving, which is Nibbāna. He asks: "By whatever practice one becomes liberated by the elimination of craving, teach in brief that very preliminary practice of a monk who has eliminated the mental corruptions." "Of absolute goal" - "absolute" means having gone beyond the end termed elimination and passing away; "the goal would be absolute for him" - thus "of absolute goal"; the meaning is of exclusive goal, of constant goal. "Of absolute security from bondage" means

absolutely secure from bondage; the meaning is of permanent security from bondage. "Of absolute holy life" means absolutely leading the holy life; the meaning is of permanent holy life. "The final end would be absolute for him" - by the former method itself, of absolute final end. "Foremost among gods and humans" means foremost and highest among gods and humans. He requests: "In what respect does a monk of such kind exist? Tell his practice in brief only."

"All phenomena are not fit for adherence" - here "all phenomena" means the five aggregates, the twelve sense bases, and the eighteen elements; all of them too are not fit for adherence by way of craving and wrong view - not adequate, not complete, not proper. Why? Because they do not remain in the manner in which they are grasped. For even though grasped as permanent, pleasant, and self, they turn out to be only impermanent, suffering, and non-self. Therefore they are not fit for adherence. "He directly knows" means he directly knows by way of full understanding as the known, as impermanent, suffering, and non-self. "He fully understands" means in the same way he fully understands by way of full understanding as judgement. "Whatever feeling" means he experiences whatever feeling, even the slightest, even that associated with the five sense consciousnesses. By this, the Blessed One showed the discernment of the immaterial to the elder, having turned by way of feeling.

"Observing impermanence" means observing as impermanent. "Observing dispassion" - here there are two kinds of dispassion: dispassion as elimination and absolute dispassion. Therein, the seeing of the elimination of activities as elimination is insight too, and the path-knowledge of seeing Nibbāna, which is absolute dispassion, as dispassion is also observation of dispassion. A person endowed with both of those is called an observer of dispassion. With reference to that it was said - "Observing dispassion" - the meaning is: observing as dispassion. In the case of observing cessation too, the same method applies. For cessation too is just twofold: cessation as elimination and absolute cessation. "Observing relinquishment" - here relinquishment is called release. And that is twofold: release by relinquishment and release by springing forward. Therein, "release by relinquishment" is insight. For it relinquishes mental defilements and aggregates by way of substitution of opposites. "Release by springing forward" is the path. For it springs forward towards Nibbāna by way of object. Or by both reasons it is just release: because of relinquishing aggregates and mental defilements by way of eradication, and because of springing forward towards Nibbāna. Therefore, "it relinquishes mental defilements and aggregates" is release by relinquishment. "Consciousness springs forward to cessation, to the element of Nibbāna" is release by springing forward - both of these come together in the path. A person endowed with both of those, because of being endowed with this observation of relinquishment, is called an observer of relinquishment. With reference to that, this was said. "He does not cling to anything in the world" means he does not cling to, does not grasp, does not adhere to anything, even a single thing pertaining to activities, by way of craving. "Not clinging, he is not agitated" means not grasping, he is not agitated by the agitation of craving. "He personally attains final nibbāna" means by himself he attains final nibbāna through the final extinguishment of the mental defilements. But by the passage beginning with "Birth is eliminated," his reviewing was shown. Thus the Blessed One, when asked about the preliminary-part practice of one who has eliminated the mental

corruptions in brief, spoke in brief itself. But this discourse was both an exhortation and insight for the elder. He, having developed insight in this very discourse, attained arahantship.

9. Explanation of the Discourse on Friendliness

62. In the ninth, "do not, monks, be afraid of merits" means do not be afraid of them while performing merits. "Developed a mind of friendliness" shows that he developed the mind, having made it sublime, associated with friendliness belonging to the third and fourth meditative absorptions. "Saṃvaṭṭamāne sudāhaṃ" means "when contracting, indeed I." "Contracting" means burning, perishing. "Righteous" means endowed with the ten wholesome qualities. "King of righteousness" is a synonym for that very thing. Or, a king of righteousness because of having obtained the kingdom by righteousness. "Ruler of the four quarters" means lord of the earth bounded by four quarters, by way of the four oceans beginning with the eastern ocean. "Victorious" means victorious in battle. "Who had established the security of his realm" means the country has attained firmness, a state of stability, under that one. "More than a thousand" (parosahassaṃ) means exceeding a thousand. "Brave" means fearless. "Heroic in form": the quality of heroes is heroism; this is a name for energy. "Those whose form is heroism" means heroic in form. What is meant is that they were of the nature of energy, of the intrinsic nature of energy, as if made of energy, untiring, even fighting for a whole day they did not become weary. "Bounded by the ocean" (sāgarapariyantaṃ) means bounded by the ocean that stands having the encircling world-mountain as its boundary. "Without rod" means without even the punishment of fines or the punishment of the sword through instruction by cutting and breaking. "Without sword" means without even a weapon for harassing others such as a single-edged sword and so on. "Having conquered by righteousness" means "Come, great king" - thus, with his coming received by rival kings, having conquered the earth of the aforesaid kind by the very righteousness beginning with "a living being should not be killed."

"Seekers of happiness" means he addresses beings who are seekers of happiness. "One who reached an empty Brahma realm" means one who reached an empty Brahma-mansion. "This earth" means this great earth bounded by the ocean. "Without violence" means not by violent action. "Righteously I governed it" means I governed by righteous action. "By them this was well taught" means by those benefactors, those greatly compassionate Buddhas, this much was well taught, well spoken. "Of the earth" means the owner of the earth.

10. Commentary on the Discourse on Wives

63. In the tenth, "like fishermen, methinks, at a fish haul" means at the place where fishermen had lowered their fish baskets, or when the net had merely been lifted from the water, there is a great sound among the fish catchers - with reference to that, this was said. "Sujātā" means the younger sister of Visākhā. "She does not heed her mother-in-law" means there is a duty to be done for the mother-in-law; she does not do that, and does not even reckon her as mother-in-law. "Does not heed her father-in-law" means she does not heed his word. Thus, both through disrespect and through not heeding, she does not heed indeed. The same method applies in the remaining ones too. Thus Anāthapiṇḍika, having taken up the conduct of his

daughter-in-law, sat down in front of the Teacher. That Sujātā too, thinking "Will this millionaire speak of my virtues or my faults in the presence of the One of Ten Powers?" having gone, stood nearby listening to the sound. Then the Teacher addressed her: "Come, Sujātā."

"Not compassionate for his welfare" means not compassionate for his welfare. "Towards others" means towards other men. "Despises" means she looks down upon, she despises through the influence of conceit. "Of him who was bought with wealth" means she would be one bought with wealth. "Eager for murder" means having undertaken zeal to kill. "Whatever wealth the husband gains for the woman" means whatever wealth the woman's husband obtains. "She wishes to take away even a little of his" means she wishes to take away even from a little of his; she strives to take away even a little from the rice grains that should be put into the pot placed on the fireplace. "Lazy" means she merely remains seated where she is seated and standing where she is standing. "Harsh" means rough. "Speaking ill words" means one who speaks badly spoken words; she speaks only hard and malicious talk. "She dominates over the industrious one" - here "the industrious one" is said in the plural form referring to the husband who is accomplished in energetic industriousness; she dominates by overpowering and subduing his accomplishment of industriousness. "Rejoices" means she is rejoiced and delighted. "Of good family" means accomplished in family. "Devoted to her husband" means one who regards her husband as a deity. "Threatened with beating and punishment" means threatened with murder, having taken a stick, told "I shall kill you." "Like a slave" means having said "May the Blessed One remember me as a slave who fulfils her duty to her husband," she became established in the refuges.

11. Commentary on the Discourse on the Prone to Wrath

64. In the eleventh, "pleasing to foes" means pleasant, dear to foes, to enemies, wished for and desired by them. "Making foes" means making the benefit of foes, of enemies. "Afflicted by wrath" means followed by wrath. "Having much benefit" means for the sake of much benefit, for the sake of much welfare. "Even what is harmful" means even what is not growth. "Benefit has been taken by me" means growth has been taken by me.

"And then, having grasped benefit" means and then, having grasped growth. "He incurs harm" means he considers "harm has been taken by me." "Having committed murder" means having done the action of killing living beings. "Intoxicated by the intoxication of wrath" means intoxicated by the intoxication of wrath, the meaning is seized, grasped, and adhered to. "Disgrace" means the state of ill repute; the meaning is that ill repute becomes disgrace. "Born from within" means arisen internally. "Does not know benefit" means does not know the benefit of growth. "Does not see the Teaching" means does not see the teachings of serenity and insight meditation. "Deep darkness" means darkness that produces a state of blindness, thick darkness. "Overcomes" means overpowers.

"Dejection" means the state of being downcast, powerlessness, ugliness of face. "When it arises" means when it is produced. "No respect for speech" means there is no state of venerability even for speech. "There is no refuge whatsoever" means there is no support whatsoever. "Causing remorse" means producing torment. "From

the teachings" means from the teachings of serenity and insight meditation. "Far" means distant. "A brahmin" means a brahmin who has eliminated the mental corruptions. "By which mother nurtured" means nourished and supported by which mother. "The peaceful one who gives life" means being one who gives life. "An angry one kills many selves" means an angry person kills oneself by various different reasons. "Infatuated with various forms" means having become infatuated with various objects. "Having bound with a rope they die" means having bound with a rope, they die. "Even in mountain caves" means having fallen even in mountain caves, they die.

"Actions that destroy growth" means those that have destroyed growth. "Thus this" means thus this. "One should cut that off by self-control" means one should cut off that wrath by self-control. By which self-control? "By wisdom, energy and view" means by insight wisdom, by bodily and mental energy associated with insight, and by path right view. "So too one should train in the teachings" means just as one should utterly destroy the unwholesome, so too one should train in the teachings of serenity and insight meditation. "May there be no dejection for us" means desiring this meaning: may there be no state of dejection for us. "Free from distress" means without anguish. "Without zeal" means not having fallen into zeal anywhere. The remainder is clear everywhere.

The Undeclared Chapter is the sixth.

7. The Great Chapter

1. Commentary on the Discourse on Shame and Moral Fear

65. In the first of the seventh, "with its proximate cause destroyed" means with its proximate cause destroyed, with its condition cut off. "Knowledge and vision of things as they really are" means tender insight. "Disenchantment and dispassion" means strong insight as well as the path. "Knowledge and vision of liberation" means the liberation of arahantship and reviewing.

2. Commentary on the Seven Suns Discourse

66. In the second, because this teaching on the seven suns proceeded by way of showing the universe-contraction by fire, therefore the three universe-contractions, the three boundaries of universe-contraction, the three roots of universe-contraction, and the three tumults - this, to begin with, should be understood as the preliminary discussion of this discourse from the very beginning. That has been explained in detail in the Visuddhimagga in the description of the recollection of past lives. "He said this" means he spoke this discourse on the simile of the seven suns beginning with "Impermanent, monks, are activities" for the purpose of showing the failure of clung-to and not clung-to activities, in accordance with the disposition of five hundred monks whose meditation subject was impermanence. Therein, "impermanent" means impermanent in the sense of non-existence after having been. "Activities" means phenomena subject to activities, both clung-to and not clung-to. "Unstable" means thus not stable in the sense of not lasting long. "Without comfort" means devoid of comfort due to the nature of being non-eternal. "It is fitting" means it is proper.

"Plunged into" means entered into the water. "Risen above" means risen from the surface of the water. "The rain god does not rain" means first, the provisioning cloud, having become a single cloud over a hundred thousand million world-systems, rains; at that time, the seed that has gone out does not enter the house again. From then on, the water becomes as if stopped in a bellows; the rain god does not rain even a single drop again - only the discourse on the simile is the measure. But when the world is being destroyed, first beginning from Avīci it becomes hollow; then, having risen up from there, beings are reborn in the human world and among animals. Even those reborn among animals, having received friendliness towards their sons and brothers, having died, are reborn among gods and humans. Deities, moving through the sky, announce - "This state is not eternal, not permanent; develop friendliness, develop compassion, altruistic joy, and equanimity." They, having developed friendliness and so on, having passed away from there, are reborn in the Brahma world.

"Seed-plants" - here, seed-plants means the five species of seed. Growing plants means whatever green vegetation with sprouted roots and leaves. "Medicinal herbs, grasses, and forest trees" - here, "medicinal herbs" means medicinal trees. "Grasses" means those with heartwood outside, such as palmyra palms, coconut palms, and so on. "Forest trees" means trees that are the chief of the forest. "Rivulets" means setting aside the five great rivers, the remaining streams flowing downward. "Small pools" means setting aside the seven great lakes, the remaining ponds and so on. In "a second sun" and so on, at the time of the second sun, one rises and one sets. At the time of the third, one rises, one sets, and one is in the middle. At the time of the fourth, they are like four alms-gathering monks standing in order at the doors in a village of four families. At the time of the fifth and so on too, the same method applies. "Crumble" means they break off again and again and fall. "Neither ashes appear nor soot" means when these many places have been burnt - the great earth of the world-system, Sineru the king of mountains, the Himalayas, the world-encircling mountain, the six sensual heavens, and the Brahma world of the first meditative absorption - not even so much as could be taken in a snap of the fingers of ashes or embers appears. "Who would believe, who would have faith" means who is capable of bringing about faith in that, or who would have faith in that. "Except for those who have seen the truth" means except for the stream-enterer noble disciples who have seen the truth, who else would believe - this is the meaning.

"Free from lust" means without lust by way of suppression. "Understood the teaching" means they knew the admonition, they entered upon the path to companionship with the Brahma world. "Having the same destination" means one having the same destination in every way in the second existence, one having a single destination. "Were to develop friendliness further" means beyond the first meditative absorption, further up to the third and fourth meditative absorptions, having made it sublime, I should develop friendliness. "The one with vision" means one with vision through five eyes. "Attained final Nibbāna" means attained final Nibbāna through the final extinguishment of the mental defilements while still on the seat of enlightenment. Thus, having explained the characteristic of impermanence, when the Teacher was concluding the teaching, all five hundred of those monks practising the meditation subject of impermanence, having sent forth knowledge in accordance with the teaching, attained arahantship while seated in their very seats.

3. Commentary on the City Simile Discourse

67. In the third, "when" means whenever. "Border" means established at the border of the country, at the end of the country. But for a city of the Middle Country there is no need for protection; therefore that was not taken up. "Well equipped with city requisites" means adorned with city ornaments. "Not to be done" means not to be overcome, unconquerable. "With deep foundations" means with deep pits. "Well planted" means well settled in place. Now this pillar post they make either with bricks, or with stones, or with heartwood trees such as acacia and so on. Those making it for the purpose of guarding the city make it outside the city; those making it for the purpose of decoration make it inside the city. Those making it of bricks, having made a large pit, having piled up a wall, having made it octagonal on top, plaster it with lime. When struck by an elephant with its tusks it does not move, then it is called well plastered. Stone pillars and so on too are octagonal. If they are eight cubits, four cubits' measure enters the pit, and four cubits' measure is above. In the case of sixteen cubits and twenty cubits too, the same method applies. For of all of them, half is below and half is above. They are curved like cow's urine; therefore, having made boards between them, it is possible to do work; and they, with paintings done and banners raised, are as if with raised flags.

"Moat" means a water channel standing having encircled. "Circumferential path" means the great road that goes inside the rampart along with the rampart, where those standing fight together with those standing on the outer rampart. "Arrows" means projectile weapons such as arrows, lances, and so on. "Swords" means the remaining weapons such as single-edged swords and so on.

"Elephant riders" means all such as elephant trainers, elephant physicians, elephant keepers, and so on. "Horse riders" means all such as horse trainers, horse physicians, horse keepers, and so on. "Charioteers" means all such as chariot trainers, chariot warriors, chariot guards, and so on. "Archers" means marksmen. "Standard-bearers" means those who, having taken the victory banner in battle, go in front. "Camp marshals" means those who arrange the army formation thus: "Here let the king's position be, here such and such a minister's." "Food distributors" means violent great warriors. They, it is said, having entered the enemy army, cutting and cutting as if into lumps, reap them, flying up and coming out - this is the meaning. Or those who, in the midst of battle, having taken food and drink for the warriors, enter - this too is their name. "Fierce warrior princes" means exceedingly fierce princes who frequent the battlefield. "Charging warriors" means those who, having said "Whose head or weapon shall we bring?" and being told "Such and such a one's," having charged into battle, bring that very thing - these charge forward, thus they are charging warriors. "Great warriors" means great warriors like great elephants; even when elephants and so on come face to face, this is a designation for warriors who do not turn back. "Heroes" means solitary heroes, those who are able to cross the ocean even with a net-coat or with an armour-coat. "Leather-clad warriors" means those who fight having put on a leather jacket or having taken a leather shield for protection against arrows. "Sons of slave women" means household slave warriors of strong affection. "Doorkeeper" means a gate-keeper. "Accomplished with covering and plastering" means accomplished with covering that conceals all openings and with lime plastering. Or accomplished with the covering reckoned as a stake-rampart on the

outside and with dense, smooth lime plastering, displaying a row of full pitchers, with paintings done and banners raised. "Grass, wood, and water" means grass brought and stored in many places for the purpose of fodder for elephants, horses, and so on, and for the purpose of roofing houses; and wood brought and stored for the purpose of building houses, cooking, and so on; and water channelled in by machines and stored in ponds. "Is accumulated" means it is well stored beforehand in many places. "For the delight of those within" means for the purpose of delight of those dwelling within the city. "For freedom from agitation" means for the purpose of not incurring fear. "Rice and barley" means various kinds of rice and barley. "Sesame, green peas, beans, and other grains" means sesame, green peas, and beans, and the remaining other grains.

Now, since the Truth-finder has no work in a city, but having shown the noble disciple as similar to a city, the seven qualities as similar to city requisites, and the four meditative absorptions as similar to the four kinds of food, and having included arahantship in eleven places, "I shall conclude the teaching" - this simile was brought. Therefore, to make known that teaching, this beginning with "just so indeed" was begun. Therein, "with good qualities" means with good qualities. "Faithful" means endowed with both faith of conviction and faith of direct experience. Therein, faith in the making of merit such as giving and so on, having believed in the fruit of giving, morality and so on, is called faith of conviction. Faith that has come through the path is called faith of direct experience. "Confidence-faith" is also this very same. Its classification by characteristic and so on should be known.

Because of the statement "Faith has the characteristic of leaping forward, great king, and faith has the characteristic of placidity," this is called the characteristic of faith. "Monks, a faithful and devoted person should be known by three states. With which three? He wishes to see those who are moral" - what is stated by this method and so on is called the sign of faith. "And what is the nutriment of faith? It should be said: the hearing of the Good Teaching" - this is called its nutriment. "For a monk who has gone forth out of faith, monks, this is in conformity with the Teaching - that he should dwell full of disenchantment with matter" - this is called what is in conformity with the Teaching for it. "Faith binds provisions, glory is the dwelling place of wealth." "Faith is a person's companion." "By faith one crosses the flood." "Faith is the seed, austere asceticism is the rain." "The great elephant with faith as his trunk, with equanimity as his white tusks" - but in these and other discourses, its manifold nature was made known by the Blessed One through comparison with a parcel of food and so on. But in this Simile of the City Discourse, it was shown as similar to a strong post by virtue of its immovable and firmly established nature.

"With faith as his pillar" means the noble disciple, having made faith his strong post, abandons the unwholesome - by this method the explanation should be made in all terms. But here, through shame and moral fear, restraint in the three doors is accomplished, and that becomes the fourfold purification morality. Thus it should be understood that in this discourse, having included arahantship in eleven places, the pinnacle of the teaching was reached.

4. Commentary on the One Who Knows the Teaching Discourse

68. In the fourth, "knows the time" means he knows the appropriate and fitting time. "This is the time for recitation" means this is the time for learning the Buddha's teaching. "For questioning" means for questioning about benefit and harm, what has a reason and what has no reason. "For exertion" means for one who applies work to exertion. "For seclusion" means for withdrawing, for solitude. "Practising in accordance with the Teaching" means one who has entered upon the preliminary practice, which is the practice conforming to the ninefold supramundane states. "Thus, monks, a monk knows the higher and lower among individuals" means thus a monk is capable of knowing the higher and lower, the sharp and dull nature, among individuals.

5. Commentary on the Coral Tree Discourse

69. In the fifth, "fallen leaves" means leaves that have fallen. "With buds arisen" means a network of leaves and flowers has arisen. For its network of leaves and network of flowers emerge together. "With fresh buds arisen" means endowed with separately arisen, well-divided networks of leaves and networks of flowers. "With flower-buds arisen" means with buds that have arisen. "With unopened flowers arisen" means endowed with flowers that are unopened, with large bellies and split mouths. "In full bloom" means fully flowered in every way. "Four divine months" means four months by divine life span. But by human reckoning, those are twelve thousand years. "They indulge themselves" means they direct their faculties here and there; the meaning is they play and enjoy themselves.

"It is pervaded with radiance" means that much area is pervaded with light. For those flowers have radiance like the young sun, the petals are the size of leaf-parasols, and inside there is pollen the size of a great gourd. But when the coral tree is in bloom, there is no task of climbing up, or task of bending it down having taken a hook, or task of using a basket for the purpose of gathering flowers; a cutting wind, having arisen, cuts the flowers from their stalks; a receiving wind receives them; an ushering wind ushers them into the Sudhammā divine assembly hall; a sweeping wind removes the old flowers; a spreading wind, colouring the petals, pericaps, and stamens, spreads them out. In the middle place there is a Dhamma seat, a jewelled divan measuring one yojana, with a white umbrella of three yojanas being held above it; immediately next to that, the seat of Sakka, the king of gods, is spread out; then for the thirty-three sons of gods; then for other influential gods; for certain deities, the flower pericarp itself is the seat. The gods, having entered the assembly hall of the gods, sit down. Thereupon, a swirl of pollen rising up from the flowers, striking the roof-peak above and falling down, makes the bodies of the deities, measuring three leagues, appear as if adorned with lac-colouring, as if yellowish with gold powder. Some gods, having taken one flower each, even while striking one another, are simply playing. Even at the time of striking, pollen the size of a great gourd, having come out, makes the body appear as if with a coating of red arsenic arisen from scented powder endowed with luminosity. Thus that sport reaches its end in four months. "This is the power" means this is the power to pervade.

Now, since the Teacher is not concerned with the coral tree, but wishing to show seven noble disciples by comparing with it, therefore, in order to show them, he said beginning with "just so indeed." Therein, "intends to go forth" means he thinks "I shall go forth." "Of the gods" (devānaṃvā) means like the gods. "The sound rises up as far

as the Brahmā world" means from the surface of the earth up to the Brahmā world, with the sound of applause, everything becomes one single sound. "This is the power" means this is the power of pervading of a monk who has eliminated the mental corruptions. In this discourse, the fourfold purification morality is based upon going forth, the preliminary work on a circular meditation object is connected with the first meditative absorption, and together with insight, the three paths and the three fruits are connected with the path of arahantship. In a teaching, the delimitation is either from below, or from above, or from both sides; but here the delimitation is from both sides. Therefore this was said. But here it should be understood that, in brief, the round of rebirths and the end of the round of rebirths have been spoken of.

6. Commentary on the Respectfully Discourse

70. In the sixth, "and will be pure" means they will be exceedingly pure, stainless. "Having gone to the smiths" - here, the syllable "sa" is merely a particle; "having gone to the smiths" means having gone to the smiths' workshop - this is the meaning.

7. Commentary on the Meditation Discourse

71. In the seventh, "not engaged in" means of one dwelling not having been engaged and devoted. "Just as, monks, a hen's eggs" - these two similes are stated by way of the dark side and the bright side. Among those, the simile of the dark side does not accomplish the purpose, the other accomplishes it; thus the meaning should be understood by the simile of the bright side only. "Seyyathā" is an indeclinable particle in the sense of a simile. "Api" is in the sense of emphasis. By both together it shows "seyyathāpi nāma, bhikkhave." "A hen's eggs, eight or ten or twelve" - here, however, although a hen may have eggs fewer or more than the manner stated, it was said thus for the smoothness of expression. For thus in the world the expression is smooth. "Tānassū" means "tāni assu"; the meaning is "they might be." "Properly sat upon by the hen" means properly sat upon by that mother hen, having spread her wings and lying on top of them. "Properly warmed" means well heated all around by her causing them to receive temperature from time to time; it means "made warm." "Properly incubated" means well developed all around from time to time; the meaning is having caused them to absorb the hen's scent.

"Even though of that hen" means even though, that hen having exercised diligence through the performance of this threefold activity, such a wish might not arise. "Yet those are capable" means yet those chicks are capable of hatching out safely in the manner stated. For since those eggs, being tended by that hen in three ways thus, do not become rotten. Whatever moist cohesion they have, that too goes to exhaustion; the shell becomes thin; the tips of the claws and the beak become hard; they themselves undergo development. Due to the thinness of the shell, outside light becomes apparent within; therefore, thinking "For a long time indeed we have lain in confinement with limbs curled up, and this outside light is seen; here now there will be a pleasant abiding for us," wishing to come out, they strike the shell with their feet, stretch out their necks, and then that shell breaks in two. Then, shaking their wings, crying out suitably to that moment, they come out indeed. And having come out, they wander about adorning the village territory.

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

But just as the mother too breaks the egg shell having known the state of ripeness of the chicks, so the Teacher too, having known the maturity of knowledge of such a monk -

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

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

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

"In winter" means in the winter season. "Become loose" means they decline by becoming firm. "Just so" - here the Dispensation should be regarded as like the great ocean; the practitioner of meditation as like a ship; just as the ship's sailing about in

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

8. Commentary on the Mass of Fire Simile Discourse

72. The eighth was spoken on an occasion of arising. But the occasion of arising for this has been elaborated above in the commentary on the Cūḷaccharāsaṅghāta Sutta itself. "Passatha no" means "passatha nu" (do you see?). "Āliṅgitvā" means having embraced. "Upanisīdeyya" means one should sit down close by, in dependence on proximity. "Upanipajjeyya" means having approached, one should lie down. "Ārocayāmi" means I declare. "Paṭivedayāmi" means having made known, having caused to understand, I speak. "Vālarajjuyā" means with a rope twisted from horse-tail hairs and cow-tail hairs. "Paccorasmim" means in the middle of the chest. "Pheṇuddehaka" means having thrown up foam; the meaning is having caused to rise up. "Attattha" means one's own benefit pertaining to the present life, pertaining to the future life, mundane and supramundane. In the case of the benefit of others and the benefit of both too, the same method applies. The remainder here, whatever should be said, all that has been stated in the arising of the occasion of the Cūḷaccharāsaṅghāta Sutta itself. And having taught this discourse, the Teacher taught the Cūḷaccharāsaṅghāta Sutta. The ninth is of clear meaning.

10. Commentary on the Araka Discourse

74. In the tenth, "limited" means small, slight. For that is indeed limited by the limitedness of substance, by the limitedness of moment, and by the limitedness of duration. "Light" means having quickly arisen, it ceases. "This should be understood with wisdom" means it should be understood with wisdom, it should be known with

wisdom - this is the meaning. "Mountain" means originating from a mountain. "Able to carry things away" means able to carry away trees, reeds, bamboos, and so on that should be carried. The remainder is of manifest meaning everywhere.

The Great Chapter is seventh.

8. The Chapter on Monastic Discipline

1. Commentary on the First Expert in Monastic Discipline Discourse

75. In the first of the eighth, "he knows an offence" means he knows an offence just as an offence. The same method applies to the remaining terms as well.

2. Commentary on the Second Expert in Monastic Discipline Discourse

76. In the second, "well learnt" means well mastered, well practised. "Well divided" means well divided by portions. "Well recited" means well occurring in each and every place reviewed, firmly practised. "Well determined" means well decided. "By rule" means by analysis. "By feature" means by the chapters and the Supplement.

3. Commentary on the Third Expert in Monastic Discipline Discourse

77. In the third, "he is established in the monastic discipline" means he is established in the characteristic of the monastic discipline. "Unshakable" means it is not possible to make him relinquish what has been grasped in his grasp.

9. Commentary on the Teacher's Instruction Discourse

83. In the ninth, "alone" means without a companion. "Withdrawn" means withdrawn in body from the group, and in mind from mental defilements, meaning secluded, become distant. "Diligent" means established in the continuous presence of mindfulness. "Resolute" means one whose self is directed. "To disenchantment" means for the purpose of dissatisfaction with the round of rebirths. "To dispassion" means for the purpose of becoming dispassionate towards lust and so on. "For cessation" means for the purpose of bringing about non-continuance. "To peace" means by the appeasement of mental defilements, by non-continuance. "To direct knowledge" means for the purpose of directly knowing by applying the three characteristics. "To highest enlightenment" means for the sake of highest enlightenment reckoned as the path. "To Nibbāna" means for the purpose of realising Nibbāna.

10. Commentary on the Settlement of Legal Cases Discourse

84. In the tenth, legal cases are settled and appeased - thus they are settlements of legal cases. "As they arise" means of those arisen and arisen. "Of legal cases" means of these four: legal case arising from contention, legal case arising from censure, legal case arising from offences, and legal case arising from obligations. "For the settling and appeasement" means for the purpose of settling and for the purpose of appeasing. The verdict in the presence should be given, etc. covering over with grass - these seven settlements should be given. Their judgment should be taken from the

exposition of the Vinaya. Furthermore, it is just as already expanded in the commentary on the Saṅgīti Sutta of the Dīgha Nikāya, and likewise in the commentary on the Sāmagāma Sutta of the Majjhima Nikāya.

The Discipline Chapter is the eighth.

The next seven discourses are of manifest meaning only. For there is nothing here that is a method not stated below.

In the Manorathapūraṇī, the commentary on the Aṅguttara Nikāya,

the exposition of the Book of Sevens is completed.



ABOUT THIS TRANSLATION

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

PDF Creation Date: 14 September 2026

HOW TO CITE

PaliVerse (2026). Commentaries. The Canon of Discourses - Commentaries. 4. The Collection of the Numerical Discourses - Commentaries. 07. Commentary on the Book of the Sevens. 1. The Collection of Fifty Retrieved from paliverse.org

© 2026 The PaliVerse Project · All Rights Reserved
Centre for Study and Practice of Theravāda Buddhism
Civic Non-Profit Company registered in Greece
This PDF may be freely distributed for study and practice.

PaliVerse.org