

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)

02. Commentary on the Book of the Twos (02. Dukanipāta-
aṭṭhakathā)

1. The First Fifty (1. Paṭhamapaṇṇāsakaṃ)



PaliVerse

4. The Collection of the Numerical Discourses - Commentaries

02. Commentary on the Book of the Twos

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 Twos

1. The First Fifty

1. The Chapter on Bodily Punishment

1. Explanation of the Discourse on Fault

1. In the first discourse of the Book of Twos, "faults" means offences, crimes. "Pertaining to the present life" means the result arisen in this very life, in this very individual existence. "Pertaining to the future life" means the result arisen in the future individual existence. "Criminal" means an evil-doer, a doer of offences. "Kings, having seized, inflict various bodily punishments" means having seized the thief, the king's men perform various bodily punishments; the kings, however, are said to cause them to be inflicted. This one sees that thief being thus subjected to bodily punishments. Therefore it was said - "He sees kings, having seized a thief, a criminal, inflicting various bodily punishments." "With half-clubs" means with mallets, or with sticks taken after cutting a four-cubit stick in two for the purpose of facilitating striking. "The gruel pot torture" means the gruel-pot bodily punishment. Those performing it, having cut open the skull, having taken a red-hot iron ball with pincers, throw it in there; by that the brain boils and rises up. "The shell-tonsure torture" means the shell-tonsure bodily punishment. Those performing it, having cut the skin along the boundary of the upper lip, both knots of hair above the ears, and the throat enclosure, having tied all the hair together in one knot, having twisted it with a stick, they tear it off; the skin comes up together with the hair. Then, having rubbed the skull with coarse gravel and washing it, they make it the colour of a conch shell. "Rāhu's mouth torture" means the Rāhu's mouth bodily punishment. Those performing it, having forced open the mouth with a stake, they light a lamp inside the mouth; or, beginning from the knots of hair above the ears, they dig out the mouth with a chisel; blood, having flowed forth, fills the mouth.

"The fire garland torture" means they wrap the entire body with oil-soaked rags and set it alight. "The hand torch torture" means they wrap the hands with oil-soaked rags and light them like lamps. "The grass-strip torture" means the grass-strip bodily punishment. Those performing it, beginning from below the neck, having cut the hide-strips, they place them at the ankles; then, having bound him with ropes, they drag him. He, stepping on his own hide-strips again and again, falls down. "The bark-dress

torture" means the bark-dress bodily punishment. Those performing it, in the same way, having cut the hide-strips, place them at the waist; having cut from the waist downwards, they place them at the ankles; with the upper strips, the lower body appears as if clothed in a bark-strip garment. "The antelope torture" means the antelope bodily punishment. Those performing it, having placed iron rings on both elbows and both knees, they drive in iron stakes. He stands on the ground by means of four iron stakes. Then, having surrounded him, they make a fire. Even in the passage where "the antelope, surrounded by fire, as" occurs, this very same thing is stated. From time to time, having removed the stakes, they make him stand on just the four bone-tips. There is no such bodily punishment.

"The flesh-hook torture" means having struck with double-pointed hooks, they tear off skin, flesh, and sinews. "The coin-cutting torture" means they cut the entire body with sharp adzes, beginning from the base, slicing off coin-sized piece after coin-sized piece. "The lye-pickling torture" means having struck the body here and there with weapons, they rub alkali in with brushes; the skin, flesh, and sinews flow forth; only a skeleton remains. "The pivot-turning torture" means having made him lie down on one side, having driven an iron stake through the ear-hole, they make him fastened as one with the earth. Then, having seized him by the feet, they whirl him around. "The straw-chair torture" means a skilled torturer, having cut away the outer skin and hide, having crushed the bones with grinding-stone tops, having seized him by the hair, lifts him up; he becomes just a heap of flesh. Then, having wrapped him up by the hair itself, they seize him; having made him like a straw roll, they wrap him again. "By dogs also" means having not given food for several days, they have him eaten by starving dogs. They, in a moment, reduce him to just a skeleton. "Impaling on a stake" means putting him up on a stake.

"Does not go about plundering others' property" means having seen others' own goods carried away behind their backs, even a bag containing a thousand pieces of gold coins fallen in the middle of the street, he does not go about plundering them thinking "I shall live by this"; thinking "What use is this?" he kicks it away with the back of his foot and goes on.

"Evil" means inferior. "Painful" means undesirable. "What reason would there be" means what indeed would that reason be. "When I" means "by which I." "Bodily misconduct" means the threefold unwholesome bodily action beginning with killing living beings. "Bodily good conduct" means the threefold wholesome action that is its opposite. "Verbal misconduct" means the fourfold unwholesome verbal action beginning with lying. "Good verbal conduct" means the fourfold wholesome action that is its opposite. "Mental misconduct" means the threefold unwholesome action beginning with covetousness. "Good mental conduct" means the threefold wholesome action that is its opposite. "He maintains himself pure" - here purity is twofold: figurative and non-figurative. For by going for refuge, one figuratively maintains oneself pure. Likewise with the five moral precepts, with the ten moral precepts - with the morality of fourfold purity, with the first meditative absorption, etc. with the plane of neither-perception-nor-non-perception, with the path of stream-entry, with the fruition of stream-entry, etc. with the path of arahantship, one figuratively maintains oneself pure. But one who has eliminated the mental corruptions, established in the fruition of arahantship, whether bathing, eating,

feeding, sitting, or lying down the five aggregates whose roots have been cut, should be understood as non-figuratively maintaining and looking after oneself pure and without stain.

"Therefore" means because these two are indeed faults, not non-faults, therefore. "Those who fear faults" means those who are fearful of faults. "Those who see the danger in faults" means those who habitually see faults as danger. "This is to be expected" means this is to be desired; the meaning is that this will inevitably come to be. "That" is merely a particle, or a word expressing reason, by whatever reason one will be freed from all faults. But by what reason will one be freed? By the fourth path and by the fourth fruition. For by the path one is being freed; having attained the fruition, one is freed. But does the unwholesome not ripen for one who has eliminated the mental corruptions? It ripens, but that was done before the state of one who has eliminated the mental corruptions. And that indeed in this very individual existence; but in the future state, there is no fruit of action for him. The first.

2. Commentary on the Padhāna Sutta

2. In the second, "strivings" means energies. For energy is called "striving" because it should be striven or because it produces the state of striving. "Difficult to endure" means hard to bear, hard to fulfil; the meaning is difficult to do. "Dwelling in a house" means for those living in a house. "The striving for the purpose of providing the requisites of robes, almsfood, lodging and medicine for the sick" shows that the striving for the purpose of providing these four requisites beginning with robes is indeed difficult to endure. For even to say "Give to others a rag of four cubits, or a meal of a mere handful of rice, or a leaf-hut of four cubits, or even a trifling amount of medicine from among oil, ghee, butter and so on," and to bring it out and give it, is difficult to do, like entering a battle massed on both sides. Therefore the Blessed One said -

"Giving and battle, they say, are the same;
Even few, being good, conquer many;
If one with faith gives even a little,
By that very deed he becomes happy in the hereafter."

"Those gone forth from home into homelessness" means of those who, having departed from the house, have entered upon homelessness, the going forth devoid of farming, cow-keeping and so on which are beneficial to the house, to the household life. "The striving for the purpose of relinquishing all clinging" means the energy conascent with insight and with the path, for the purpose of Nibbāna, which is reckoned as the relinquishment of all clingings, reckoned as the clinging of aggregates, the clinging of defilements, and the clinging of volitional activities. "Therefore" means because these two strivings are difficult to endure, therefore. The second.

3. Explanation of the Discourse on Causing Remorse

3. In the third, "causing remorse" means they torment both here and in the future state - thus they are "causing remorse." "Is tormented" means he is tormented by mental sorrow, he bewails, having done bodily misconduct, like the demon Nanda, like the young man Nanda, like Nanda the cattle-butcher, like Devadatta, and like the

two brothers. It is said that they, having killed a cow, made the meat into two portions. Then the younger said to the elder - "I have many children, give me these entrails." Then he, saying "All the meat has been divided in two; what more are you seeking?" - having struck him, brought him to the destruction of life. And turning back and looking at him, having seen him dead, he produced the thought "A weighty deed was done by me." Then powerful grief arose in him. Whether standing or sitting, he reflected on that very action, and did not find mental delight. Even what was eaten, drunk, chewed, and tasted did not pervade his body with nutriment; he became nothing but skin and bones. Then a certain elder, having seen him - "Lay follower, you have abundant food and drink, yet nothing but skin and bones remains of you; is there indeed some action causing remorse?" He said "Yes, venerable sir" and reported everything. Then the elder said to him "A weighty deed has been done by you, lay follower; you have transgressed against one who was in a place of no offence." He, having died by that very action, was reborn in hell. Through verbal misconduct, one is tormented like Suppabuddha the Sakyan, Kokālika, Cīñcamāṇavikā, and others. The remainder here and in the fourth is of clear meaning. The third.

5. Explanation of the Discourse on the Known

5. In the fifth, "dvinnāhaṃ" means "of two, I." "Upaṇṇāsiṃ" means having approached, I understood the quality, I knew, I penetrated - this is the meaning. Now, showing those qualities, he said beginning with "non-contentment" and so on. For in dependence on this pair of qualities the Teacher attained omniscience; therefore, showing its power, he said thus. Therein, "non-contentment in regard to wholesome mental states" - by this he explains this: "I, being not content with merely meditative absorption or merely the sign of light, gave rise to the path of arahantship itself. As long as it did not arise, I was not content. And being without longing in striving, standing firm in strenuousness, he performed the act of striving" - showing this meaning, he said beginning with "and unremittingness" and so on. Therein, "unremittingness" means not turning back, strenuousness. "Unremitting indeed, monks, I strived" - here "sudaṃ" is merely a particle. "I, monks, standing firm in strenuousness, aspiring to omniscience during the time of the Bodhisatta, performed the striving" - this is the meaning here.

Now, showing how that striving was performed by him, he said beginning with "let only skin and" and so on. Therein, "to be attained" - by this he shows the collection of virtues to be attained. By "by manly strength" and so on, a person's strength of knowledge, energy of knowledge, and effort of knowledge are spoken of. "Cessation" means placing down, non-occurrence, drawing back; the meaning is revocation. To that extent, by him what is called the determination of energy endowed with four factors has been spoken of. For here "let only skin and" is one factor, "and sinews" is one, "and bones" is one, "flesh and blood" is one - these are four factors. "By manly strength" and so on are designations for exceeding energy. Thus, having been endowed with the former four factors, energy thus determined should be understood as what is called the determination of energy endowed with four factors. To that extent, by him, on the seat of enlightenment, his own practice that should be approached has been spoken of.

Now, in order to speak of the quality attained through that practice, he said beginning

with "for me, monks" and so on. Therein, "attained through diligence" means attained through diligence, which is called the continuous presence of mindfulness, not obtained by one asleep and heedless. "Highest enlightenment" means both the knowledge of the four paths and the knowledge of omniscience. For it is not possible to attain this by one asleep and heedless. Therefore he said - "Highest enlightenment was attained through diligence." "Unsurpassed freedom from bondage" means not only enlightenment itself, but also the unsurpassed freedom from bondage, reckoned as the fruition of arahantship and Nibbāna, was also attained through diligence.

Now, instigating the community of monks regarding the qualities attained by himself, he said beginning with "if you too, monks" and so on. Therein, "for the sake of which" means for the purpose of which; the meaning is having wished to attain and dwell. "That unsurpassed" means that which is unsurpassed. "The final goal of the holy life" means the noble fruition, which is the final goal of the holy life of the path. "Having realised by direct knowledge" means having made evident through direct knowledge, through the highest wisdom. "Having attained, you will dwell" means having obtained, having reached, you will dwell. "Therefore" means because this unremitting striving is indeed very helpful and accomplishes the highest good, therefore. The fifth.

6. Explanation of the Mental Fetter Discourse

6. In the sixth, "in phenomena subject to mental fetters" means in the phenomena of the three planes that are the conditions for the ten mental fetters. "Observing gratification" means the state of observing, having observed as gratification; the meaning is the state of observing. "Observing disenchantment" means the state of observing by way of disenchantment, by way of dissatisfaction. "From birth" means from the arising of the aggregates. "From ageing" means from the maturing of the aggregates. "With death" means from the breaking up of the aggregates. "With sorrows" means with sorrows having the characteristic of inward brooding. "With lamentations" means with lamentations having the characteristic of wailing dependent upon that. "With sufferings" means with sufferings of bodily oppression. "With displeasures" means with displeasures of mental vexation. "With anguishes" means with anguishes having the characteristic of extreme distress. "From suffering" means from the entire suffering of the round of rebirths. "Abandons" means abandons by the path. "Having abandoned" - here, however, the fruition moment is spoken of. In this discourse, the round of rebirths and the end of the round of rebirths have been spoken of. The sixth.

7. Explanation of the Discourse on the Dark

7. In the seventh, "dark" does not mean dark because of black colour, but because they lead to darkness - they are dark because of the resultant blackness. Or alternatively, by their very nature, all unwholesome mental states are indeed dark. For by their arising, consciousness does not become luminous. "Shamelessness" means the state of being shameless. "Moral fearlessness" means the state of having no moral fear. The seventh.

8. Explanation of the Discourse on the Bright

8. In the eighth, "bright" does not mean bright because of the brightness of colour, but because they lead to brightness - they are bright because of the brightness of accomplishment. Or alternatively, by their very nature, all wholesome mental states are indeed bright. For by their arising, consciousness becomes luminous. "Shame and moral fear" - here, shame has the characteristic of disgust towards evil; moral fear has the characteristic of dread. Whatever, however, should be said here in detail, that has already been stated in the Visuddhimagga. The eighth.

9. Explanation of the Discourse on Conduct

9. In the ninth, "protect the world" means they support, establish, and guard the world. "There would be no recognition here of 'mother'" means in this world, the mother who gave birth would not be recognised by way of respect and consideration as "this is my mother." The same method applies to the remaining terms as well. "Confusion" means mixing up, or the breaking of boundaries. Regarding "like goats and sheep" and so on, for these beings do not know by way of respect and consideration "this is my mother" or "this is my mother's sister." They err regarding the very object in dependence on which they were born. Therefore, in bringing a simile, he said beginning with "like goats and sheep." The ninth.

10. Explanation of the Discourse on Entering the Rains Retreat

10. The tenth is stated in the arising of the occasion. In which arising of the occasion? In the grumbling of the people. For by the Blessed One, during the first twenty years after enlightenment, the entering of the rains retreat had not been laid down. The monks, without a fixed abode, wandered comfortably even in the rainy season and even in the winter rains. Having seen them, the people said: "How indeed could the ascetics, disciples of the Sakyan, wander on a journey in winter, in summer, and in the rainy season, trampling down green grass, harming a living being with one faculty, bringing destruction to many small living beings. Even these heterodox followers of badly proclaimed teachings will cling to the rains residence and keep still; even these birds, having made nests in the treetops, will cling to the rains residence and keep still" - having said these and other such things, they grumbled. The monks reported that matter to the Blessed One. The Blessed One, making that the occasion, teaching this discourse, at first said only this much: "I allow, monks, to enter the rains retreat." Then, having heard the arisen thought of the monks, "When indeed should the rains retreat be entered?" he said: "I allow, monks, to enter the rains retreat in the rainy season." Then this occurred to the monks - "How many are the periods for entering the rains retreat?" They reported this matter to the Blessed One. Having heard that, teaching this discourse in its entirety, he said beginning with "There are these two, monks" and so on. Therein, "entering the rains retreat" means the undertakings of the rains retreat. "The first period" means the first three-month period that should be entered on the day after the full moon of Āsāḥī, ending with the full moon of the first Kattikā. "The latter period" means the latter three-month period that should be entered a month after the full moon of Āsāḥī, ending with the latter Kattikā. The tenth.

The Chapter on Bodily Punishment is the first.

2. Explanation of the Chapter on Legal Cases

11. "Powers" in the first of the second - in what sense are they powers? They are called powers in the sense of being unshakeable, likewise in the sense of being difficult to overcome and in the sense of not being crushed. "Power of reflection" means the power of reviewing. "Power of meditative development" means the power of development, the power of increase. "Himself pure" - this should be understood by the method already stated above. "Therein" means among those two powers. "Yamidaṃ" means "which this." "This is the power of learners" means this is the power of knowledge of the seven learners. "For, monks, based on that power of learners" means beginning with, with reference to, dependent on the power of knowledge of the seven learners. "Abandons" means abandons by the path. "Having abandoned" - by this, however, the fruition is spoken of. "Whatever is evil" means whatever is evil, inferior. But because by having developed both these two one attains arahantship, therefore it should be understood that here the foremost has not been reached.

12. In the second, in "develops the enlightenment factor of mindfulness" and so on, this is the explanation of meaning below by way of the future terms - "Based upon seclusion" means dependent on seclusion. "Seclusion" means the state of being secluded. This is fivefold: seclusion by substitution, seclusion by suppression, seclusion by eradication, seclusion by subsiding, and seclusion by escape. Regarding this fivefold seclusion. "Based upon seclusion" means one should understand this meaning: one develops the enlightenment factor of mindfulness based upon seclusion by substitution, based upon seclusion by eradication, and based upon seclusion by escape. For thus the meditator engaged in the development of the enlightenment factor of mindfulness develops the enlightenment factor of mindfulness based upon seclusion by substitution by function at the moment of insight, based upon seclusion by escape by disposition, but at the time of the path, based upon seclusion by eradication by function, and based upon seclusion by escape by way of object. Some say "based upon fivefold seclusion." For they extract the factors of enlightenment not only at the moments of strong insight, path, and fruition, but also in the kasiṇa meditative absorptions, breathing meditative absorptions, foulness meditative absorptions, and divine abiding meditative absorptions that serve as the basis for insight; and this was not rejected by the commentary teachers. Therefore, according to their view, at the moment of occurrence of those meditative absorptions, it is based upon seclusion by suppression by function alone. And just as it was said "at the moment of insight, based upon seclusion by escape by disposition," so too it is proper to say "one also develops based upon seclusion by subsiding." This same method applies also to "based upon dispassion" and so on. For dispassion and so on are indeed of the same meaning as seclusion.

Only here, release is twofold: release by relinquishment and release by springing forward. Therein, "release by relinquishment" means the abandoning of mental defilements by way of substitution at the moment of insight, and by way of eradication at the moment of the path. "Release by springing forward" means the springing forward towards Nibbāna by the state of inclining towards it at the moment of insight, but by making it the object at the moment of the path. Both of those are

applicable in this method of explanation of meaning that is a mixture of mundane and supramundane. For thus this enlightenment factor of mindfulness relinquishes mental defilements in the aforesaid manner, and springs forward towards Nibbāna. "Maturing in release" - but by this complete expression, it means: maturing towards the purpose of release, and matured; ripening, and fully ripened. For this monk engaged in the development of enlightenment factors develops it in such a way that the enlightenment factor of mindfulness ripens towards the purpose of release by relinquishment of mental defilements and the purpose of release by springing forward towards Nibbāna, and in such a way that it becomes fully ripened. This same method applies to the remaining enlightenment factors.

But here, Nibbāna itself is called seclusion because of being secluded from all that is conditioned, dispassion because of being the state of dispassion for all, and cessation because of being the state of cessation. And the path alone is maturing in release; therefore one develops the enlightenment factor of mindfulness, having made seclusion the object, based upon seclusion by its occurrence, likewise based upon dispassion, based upon cessation. And this very meaning should be seen: that it is matured and fully ripened through the eradication of mental defilements by the arising of the moment of the noble path, by way of relinquishment and by way of springing forward towards Nibbāna. This same method applies to the remaining enlightenment factors. Thus these seven factors of enlightenment are spoken of as a mixture of mundane and supramundane. Regarding these two powers also, the state of being the foremost should be understood by the method already stated.

13. In the third, the meaning of the Pāḷi and the method of meditative development of the four meditative absorptions beginning with "quite secluded from sensual pleasures," all in every way, have been expanded in the Visuddhimagga. But these four meditative absorptions one monk develops for the purpose of unified focus of mind, one for the purpose of the foundation for insight, one for the purpose of the foundation for direct knowledge, one for the purpose of the foundation for cessation, and one for the purpose of distinction of existence. But here, those too are intended as the foundation for insight. For this monk, having attained these meditative absorptions, having emerged from the attainment, having contemplated activities, having made the discernment of cause and condition, having defined mentality-materiality with its conditions, having brought together the faculties, powers, and factors of enlightenment, attains arahantship. Thus these meditative absorptions are spoken of as a mixture of mundane and supramundane. Regarding this pair of powers also, the state of being the foremost should be understood by the method already stated.

14. In the fourth, "in brief and in detail" shows that there are just two teachings of the Teaching: the concise proclamation of the Teaching and the detailed proclamation of the Teaching. Therein, a teaching spoken having recited the matrix is called the concise teaching. That very same matrix, having been classified in detail and spoken, is called the teaching in detail. Or, having set down or not set down the matrix, having classified in detail and spoken, is called the teaching in detail. Among those, the concise teaching is spoken by way of a person of great wisdom, the teaching in detail by way of one of dull wisdom. For to one of great wisdom, the teaching in detail is like excessive prolixity. For one of dull wisdom, the teaching in brief is like the

jumping of a hare; he is able to reach neither the end nor the limit. And the teaching in brief is spoken by way of one who understands quickly, the teaching in detail by way of the other three. For even the entire three Canons is reckoned here just as the teaching in brief and the teaching in detail.

15. In the fifth, "in whatever legal case, monks" means in whatever legal case among these four legal cases: legal case arising from contention, legal case arising from censure, legal case arising from offences, and legal case arising from obligations. "The monk who has committed an offence" means and the monk who has committed an offence. "Tasmetam" means "in that, this." "To length" means for the purpose of persisting for a long duration. "To roughness" means for the purpose of the occurrence of rough speech such as "slave, crooked one, outcast, basket-maker." "To fierceness" means for the purpose of harshness by way of striking with hands, clods of earth, sticks and so on. "And the monks will not dwell in comfort" means when the community of monks has engaged in contention with one another, even those who wish to take up recitation or interrogation or who wish to engage in striving, they will not dwell in comfort. For when the community of monks is occupied with the Observance and invitation ceremonies, those desirous of recitation and so on are unable to take up recitation and so on; the arising of consciousness of those with insight does not become fully focused; from that they are unable to produce a distinction. Thus the monks will not dwell in comfort. In "not to length" and so on, the meaning should be understood by the method opposite to what was stated.

"Here" means in this Dispensation. "Considers thus" means he reviews in this way. "Has committed an unwholesome act" - here "unwholesome" means an offence is intended; the meaning is "has committed an offence." "A certain point" means not every offence, but a certain point of the offence, a certain offence - this is the meaning. "By body" means by the body born of action. "Displeased" means with an unsatisfied mind. "Words of displeasure" means unsatisfied speech. "Me alone" means me only. "In this matter" means in that legal case. "The transgression overcame" means the offence went beyond, having surpassed and trampled; I alone am the offender herein. "Like goods evading the toll collector" means just as when goods are carried past avoiding the customs house, the offence overcomes the toll collector, and he is the offender there, not the kings nor the king's men - this is the meaning.

This is what is meant - For whoever carries goods past the customs house established by the king, they bring him together with the cart of goods and show him to the king. There the fault is indeed not of the customs house, nor of the king, nor of the king's men, but the fault is only of the one who avoided and went past. Just so, regarding the offence that monk has committed, there the fault is indeed not of the offence, nor of the accuser. But by three reasons the fault is of that very monk. For his fault is by the state of having committed the offence, his fault is also by the displeasure towards the accuser, and his fault is also by reporting to others while being displeased. But for the accuser, in that he saw him committing that offence, there is no fault. But the fault is in the accusation made with displeasure. Not attending even to that, this monk, reviewing the fault in himself alone, considers thus: "Thus the transgression overcame me alone in this matter, like goods evading the toll collector" - this is the meaning. In the second section, the accuser's displeasure and the state of having

been accused with displeasure - these are two faults; by way of those, the explanation should be made here at "the transgression overcame." The remainder here is clear in itself.

16. In the sixth, "a certain one" means one brahmin whose name was unknown. "He approached the Blessed One" (yena bhagavā tenupasaṅkami): "yena" is an instrumental expression used in the locative sense. Therefore the meaning here should be understood thus: where the Blessed One was, there he approached. Or by whatever reason the Blessed One should be approached by gods and humans, by that reason he approached - thus the meaning here should be understood. And for what reason should the Blessed One be approached? With the intention of attaining various kinds of distinguished qualities, like a great tree that is always bearing fruit approached by flocks of birds with the intention of enjoying its sweet fruit. "Approached" (upasaṅkami) means he went - this is what is said. "Having approached" (upasaṅkamitvā) is an indication of the completion of the approaching. Or alternatively, having thus gone, having gone from there to a nearer place reckoned as the proximity of the Blessed One - this too is what is said.

"Exchanged friendly greetings with the Blessed One" (bhagavatā saddhiṃ sammodi): just as the Blessed One, asking him about his health and so on, had equally arisen joy with him, so too he had equally arisen joy with the Blessed One - like cool water mixed with hot water, they came to oneness. And by whatever talk beginning with "Is it bearable, Master Gotama? Is it endurable? Are Master Gotama and his disciples free from illness, free from affliction, light in rising, strong, dwelling in comfort?" he exchanged friendly greetings - that is pleasant because it produces friendliness reckoned as joy and gladness, and because it is fitting to exchange friendly greetings; and it is memorable because of the sweetness of meaning and phrasing, because it is worthy of being continued without interruption for a long time, and because it is fit to be remembered. Or it is pleasant because of the happiness when being heard, and memorable because of the happiness when being recollected; likewise, it is pleasant because of the purity of phrasing, and memorable because of the purity of meaning - thus, having concluded, completed, and finished the pleasant and memorable talk in many ways, wishing to ask about the purpose for which he had come, he sat down to one side.

"To one side" (ekamantaṃ) is a neuter expression denoting a state, as in such passages as "the moon and sun revolve unevenly." Therefore, the meaning here should be understood thus: just as one who is seated is seated to one side, so he sat down. Or this is an accusative expression used in the locative sense. "Sat down" (nisīdi) means he took a seat. For wise persons, having approached one who holds the place of a teacher, sit down to one side through skilfulness in seating. And this one was one of them, therefore he sat down to one side.

But how is one who is seated, seated to one side? By avoiding the six faults of sitting. That is: too far, too near, upwind, on a raised place, too directly in front, and too far behind. For one seated too far away, if he wishes to speak, he has to speak in a loud voice. One seated too near causes physical contact. One seated upwind afflicts with bodily odour. One seated on a raised place displays disrespect. One seated too directly in front, if he wishes to look, has to look eye to eye. One seated too far behind, if he wishes to look, has to look by stretching out his neck. Therefore this one

too, having avoided these six faults of sitting, sat down. Therefore it was said "he sat down to one side."

"He said this" means for questions are twofold: householder questions and homeless-one questions. Therein, by the method "What, venerable sir, is wholesome, what is unwholesome?" the householder question has come. By the method "These, venerable sir, are the five aggregates of clinging," the homeless-one question. But this one, asking a householder question suitable for himself, spoke this statement beginning with "What now, Master Gotama, is the cause, what is the condition?" Therein, "cause" and "condition" - both of these are merely synonyms for reason. "Because of unrighteous conduct and uneven conduct" means because of uneven conduct reckoned as unrighteous conduct; for that reason, on that account - this is the meaning. Herein this is the meaning of the terms -The conduct of what is unrighteous is unrighteous conduct; the meaning is the doing of what is unrighteous. Uneven conduct, or the conduct of uneven action, is uneven conduct. It is unrighteous conduct and that is uneven conduct, thus it is unrighteous conduct and uneven conduct. By this method the meaning on the bright side too should be understood. But here, in terms of meaning, unrighteous conduct and uneven conduct means the ten unwholesome courses of action, and righteous conduct and even conduct means the ten wholesome courses of action - this should be understood.

"Excellent, Master Gotama": here this word "abhikkanta" is seen in the senses of passing away, beautiful, handsome, and appreciation. For in such passages as "The night has passed, venerable sir, the first watch has gone, the Community of monks has been seated for a long time," it is seen in the sense of passing away. In such passages as "This one of these four persons is more brilliant and more sublime," in the sense of beautiful.

"Who pays respect to my feet, blazing with supernormal power and fame;
With surpassing beauty, illuminating all directions?"

In such passages and so on, in the sense of handsome. In such passages as "Excellent, venerable sir," in the sense of appreciation. Here too it is just in the sense of appreciation. And because it is in the sense of appreciation, therefore it should be understood that "Good, good, Master Gotama" is what is meant.

"In fear, in wrath, in praise, in haste, in curiosity and wonder;
In laughter, in sorrow, and in confidence, a wise person makes repetition."

And by this characteristic, it should be understood that here it is said twice on account of confidence and on account of praise. Or alternatively, "excellent" means extremely desirable, extremely agreeable, extremely beautiful - this is what is meant.

Therein, with one word "excellent" he extols the teaching, and with the other his own confidence. For this is the intention here: "Excellent, Master Gotama, that is to say, Master Gotama's proclamation of the Teaching; excellent, that is to say, my confidence having come to Master Gotama's proclamation of the Teaching." Or alternatively, he extols the word of the Blessed One itself with reference to two meanings each time: The word of Master Gotama is excellent because of the removal of faults, excellent because of the achievement of virtues; likewise, because of

generating faith, because of generating wisdom, because of being meaningful, because of being well-phrased, because of having clear terms, because of having profound meaning, because of being pleasant to the ear, because of reaching the heart, because of not exalting oneself, because of not disparaging others, because of being cool with compassion, because of being bright with wisdom, because of being delightful at first encounter, because of being able to withstand scrutiny, because of being pleasant when heard, because of being beneficial when investigated - it should be connected with such qualities as these and so on.

Furthermore, he extols the teaching itself with four similes. Therein, "overturned" means placed face down, or naturally turned face down. "Would set upright" means would make the face upward. "Concealed" means covered with grass, leaves, and so on. "Would reveal" means would uncover. "Of one who was lost" means of one who has lost his bearings. "Would point out the path" means having taken him by the hand, would say "this is the path." "In the darkness" means in the fourfold darkness of the fourteenth day of the dark fortnight, midnight, dense forest thicket, and cloud cover. This is the meaning of the non-obvious terms for now.

But this is the connection of the intention: Just as someone might set upright what had been overturned, so by raising me up from what is not the Good Teaching - me who was turned away from the Good Teaching and had fallen into what is not the Good Teaching; just as one might reveal what had been concealed, so by revealing the Dispensation that had been concealed by the thicket of wrong views ever since the disappearance of the Dispensation of the Blessed One Kassapa; just as one might point out the path to one who was lost, so by making manifest to me the path to heaven and liberation - to me who had entered upon wrong paths and false paths; just as one might hold up an oil lamp in the darkness, so by the holding up of the lamp of the teaching that destroys the darkness of delusion concealing the forms of the jewels beginning with the Buddha - for me who was submerged in the darkness of delusion and not seeing them; because it was made clear to me by Master Gotama through these methods, the Teaching has been made clear in many ways.

Having thus praised the Teaching, with a mind of confidence in the Triple Gem through this Teaching, showing the sign of his confidence, he said beginning with "I." Therein, "I" means "this I." "I go for refuge to Master Gotama" means Master Gotama is my refuge, my ultimate goal, the protector from misery, and the provider of welfare - with this intention, I go to Master Gotama, I associate with, I attend upon, I wait upon; or thus, I know, I fully understand. For those elements whose meaning is "going," "understanding" is also their meaning. Therefore, for this word "I go," the meaning "I know, I fully understand" is stated. As for "and the Teaching and the Community of monks," here, that which sustains those who have attained the path, who have realised cessation, who are practising in accordance with the advice, and who are not falling into the four realms of misery - that is the Teaching. That, in meaning, is the noble path and Nibbāna. For this was said: "As far as there are conditioned phenomena, monks, the noble eightfold path is declared the foremost among them" - in detail. And not only the noble path and Nibbāna, but also the Teaching of the scriptures together with the noble fruits. For this was said in the Chattamāṇavaka Mansion -

"Dispassion from lust, without longing, without sorrow, the teaching

unconditioned, not repulsive;

Sweet is this, well-practised, well-divided, go to this Teaching for the purpose of refuge."

Here, "dispassion from lust" refers to the path. "Without longing, without sorrow" refers to the fruition. "The Teaching unconditioned" refers to Nibbāna. "Not repulsive, sweet is this, well-practised, well-divided" refers to all the aggregates of the Teaching classified by the three Canons. United by the combination of view and morality, thus it is the Community. That, in meaning, is the assembly of the eight noble persons. For this was said in that very Mansion -

"And where a gift is said to be of great fruit, in the four pure pairs of persons; And the eight individuals who see the Teaching, go to this Community for the purpose of refuge."

The community of monks is the community of monks. By this much, the brahmin announced the three goings for refuge.

Now, for the purpose of proficiency in those goings for refuge, refuge, going for refuge, who goes for refuge, the classification of going for refuge, the fruit of going for refuge, defilement, and breaking - this method should be understood.

That is: First, as regards the meaning of the term, "it destroys" thus it is refuge; the meaning is that it strikes down and destroys fear, terror, suffering, and the affliction of unfortunate realms for those who have gone for refuge, by that very going for refuge; this is a designation for the Triple Gem itself. Or alternatively, by promoting what is beneficial and by turning back from what is harmful, the Buddha destroys the fear of beings; the Teaching, by crossing over from the wilderness of existence and by giving reassurance to the world; the Community, by causing the attainment of abundant fruit even from small offerings. Therefore, by this method too, the Triple Gem is the refuge. The arising of consciousness whose defilements have been removed by confidence in that and by reverence for that, and which occurs in the mode of having that as its ultimate goal, is the going for refuge. A being endowed with that goes for refuge; the meaning is that by the arising of consciousness of the aforesaid kind, one approaches thus: "These three jewels of mine are my refuge, these are my ultimate goal." Thus, for now, refuge, going for refuge, and who goes for refuge - this triad should be understood.

Regarding the classification of going for refuge, the going for refuge is twofold: supramundane and mundane. Therein, the supramundane, for those who have seen the truths, at the moment of the path, by the eradication of the impurities of going for refuge, having become with Nibbāna as object by way of object, succeeds by way of function in the entire Triple Gem. The mundane, for worldlings, by the suppression of the impurities of going for refuge, having become with the qualities of the Buddha and so on as object by way of object, succeeds. That, in meaning, is the acquisition of faith in the cases of the Buddha and so on, and right view rooted in faith; among the ten ways of making merit, it is called the action of straightening one's view.

This operates in four ways: by handing over of oneself, by having that as one's ultimate goal, by undertaking the state of pupilship, and by prostration. Therein, handing over of oneself means "From today onwards I hand myself over to the Buddha, to the Teaching, to the Community" - thus the giving up of oneself to the Buddha and so on. Having that as one's ultimate goal means "From today onwards I have the Buddha as my ultimate goal, the Teaching as my ultimate goal, the Community as my ultimate goal - remember me thus" - thus the state of having that as one's ultimate goal. Undertaking the state of pupilship means "From today onwards I am a pupil of the Buddha, of the Teaching, of the Community - remember me thus" - thus the undertaking of the state of pupilship. Prostration means "From today onwards I perform paying respect, rising up in respect, salutation with joined palms, and doing the proper duties only to the three cases of the Buddha and so on - remember me thus" - thus the supreme act of deference towards the Buddha and so on. For by one who performs even one of these four modes, the going for refuge is indeed taken.

Furthermore, "I give up myself to the Blessed One, to the Teaching, to the Community I give up myself, I give up my life, my self is indeed given up, my life is indeed given up, I go for refuge to the Buddha for as long as life lasts, the Buddha is my refuge, my shelter, my protection" - in this way too, the handing over of oneself should be understood. "If I were to see a Teacher, I would see the Blessed One himself; if I were to see a Fortunate One, I would see the Blessed One himself; if I were to see a Perfectly Enlightened One, I would see the Blessed One himself" - in this way too, the undertaking of the state of pupilship should be seen, like the going for refuge of Mahākassapa.

"I shall wander from village to village, from town to town;
Paying homage to the Enlightened by himself and to the good nature of the Teaching."

In this way too, having that as one's ultimate goal should be understood, like the going for refuge of Āḷavaka and others. Then the brahmin Brahmāyu, having risen from his seat, having arranged his upper robe on one shoulder, having fallen at the Blessed One's feet with his head, kissed the Blessed One's feet with his mouth and massaged them with his hands, and announced his name - "I am Brahmāyu, Master Gotama, a brahmin; I am Brahmāyu, Master Gotama, a brahmin" - in this way too, prostration should be understood.

And this is fourfold by way of kinship, fear, teachership, and worthiness of offerings. Therein, by prostration due to worthiness of offerings, there is going for refuge, not by the others. For one takes refuge on the basis of supremacy, and it is broken on the basis of supremacy. Therefore, whoever is a Sakyan or a Koliyan who pays homage thinking "The Buddha is our relative," the refuge is indeed not taken. Or whoever pays homage out of fear thinking "The ascetic Gotama is honoured by kings, of great might; if not paid homage to, he might even cause harm," the refuge is indeed not taken. Or whoever, remembering something learnt in the presence of the Blessed One during the time of the Bodhisatta, or during the time of the Buddha -

"With one part he should enjoy wealth, with two he should engage in work;
And the fourth he should store away, it will be there in times of misfortune."

Having learnt such an instruction, he pays homage thinking "he is my teacher," the refuge is indeed not taken. But whoever pays homage thinking "this one is the foremost in the world worthy of offerings," by that very act the refuge is taken.

And for a lay follower or a female lay follower who has thus taken refuge, even for one who pays homage to a relative who has gone forth among those of other sects, thinking "this one is my relative," the going for refuge is not broken, how much more so for one not gone forth. Likewise for one who pays homage to a king through the influence of fear. For he, being venerated by the country, if not paid homage to, might even cause harm. Likewise, even for one who pays homage to a sectarian who teaches whatever craft, thinking "this one is my teacher," it is not broken. Thus the classification of going for refuge should be understood.

And here, for the supramundane going for refuge, the four fruits of asceticism are the resultant fruit, and the elimination of all suffering is the benefit fruit. For this was said:

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

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

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

Furthermore, the benefit fruit for one who has departed should be understood by way of not approaching as permanent and so on. For this was said:

"This is impossible, monks, there is no chance, that a person accomplished in right view should approach any activity as permanent, should approach as happiness, should approach any phenomenon as self, should deprive his mother of life, his father, should deprive a Worthy One of life, with a corrupted mind should shed the Truth-finder's blood, should break the Community, should point to another teacher - this possibility does not exist."

But for the mundane going for refuge, both accomplishment in existence and accomplishment in wealth are indeed its fruit. For this was said:

"Whoever have gone for refuge to the Buddha,
They will not go to the plane of misery;
Having abandoned the human body,
They will fill up the group of gods."

Furthermore it was said -

"Then Sakka, the lord of the gods, together with eighty thousand deities, approached the Venerable Mahāmoggallāna, etc. To Sakka, the lord of the gods, standing to one side, the Venerable Mahāmoggallāna said this - "Good indeed, lord of the gods, is going for refuge to the Buddha. Because of going for refuge to the Buddha, lord of the gods, some beings here, upon the body's collapse at death, are reborn in a fortunate

realm, in a heavenly world. They surpass the other gods in ten respects - in divine life span, in divine beauty, in happiness, in fame, in authority, in divine forms, in sounds, in odours, in flavours, in tangible objects."

The same method applies to the Teaching and the Community. Furthermore, the special fruit of going for refuge should be understood by means of the Velāma Sutta and so on. Thus the fruit of going for refuge should be understood.

Therein, mundane going for refuge becomes defiled in the three objects by not knowing, doubt, wrong knowledge, and so on; it is not of great brightness, not of great pervasion. For the supramundane there is no defilement. And the breaking of mundane going for refuge is twofold - blameable and faultless. Therein, the blameable occurs through self-surrender and so on to other teachers and so on, and that has an undesirable result. The faultless occurs through death; that, being without resultant, is fruitless. But for the supramundane there is indeed no breaking. For even in another existence a noble disciple does not point to another teacher. Thus the defilement and breaking of going for refuge should be understood.

"May Master Gotama remember me as a lay follower" means: may Master Gotama remember, may he know me thus: "this one is a lay follower." This is the meaning. Now, for the purpose of proficiency in the method regarding lay followers, this miscellaneous matter should be understood: who is a lay follower, why is one called a lay follower, what is his morality, what is his livelihood, what is his failure, what is his success.

Therein, "who is a lay follower?" - any householder who has gone for refuge. For this was said:

"Since, Mahānāma, a lay follower has gone for refuge to the Buddha, has gone for refuge to the Teaching, has gone for refuge to the Community. To this extent, Mahānāma, is one a lay follower."

Why is one called a lay follower? Because of attending upon the Triple Gem. For he attends upon the Buddha, thus he is a lay follower. He attends upon the Teaching and the Community, thus he is a lay follower.

What is his morality? The five abstentions. As he said -

"Since, Mahānāma, a lay follower abstains from killing living beings, from taking what is not given, from sexual misconduct, from lying, abstains from spirits, liquor and intoxicants that cause negligence. To this extent, Mahānāma, is a lay follower moral."

"What is his livelihood?" Having abandoned the five wrong trades, the making of a living righteously and impartially. For this was said:

"There are these five trades, monks, that should not be done by a lay follower. Which five? Trade in weapons, trade in beings, trade in meat, trade in intoxicants, trade in poison. These, monks, are the five trades that should not be done by a lay follower."

"What is his failure?" Whatever failure there is of that very morality and livelihood, this is his failure. Furthermore, that by which he becomes an outcast and a stain and one who is scorned, that too should be understood as his failure. And those, in meaning, are the five qualities beginning with faithlessness. As he said -

"Monks, a lay follower possessed of five qualities is a lay follower outcast and a lay follower stain and a lay follower scorned. Which five? He is faithless, he is immoral, he is superstitious about omens, he looks to blessings not to action, and he seeks one worthy of offerings outside of here, and there he gives priority."

"What is his success?" Whatever is his accomplishment in morality and accomplishment in livelihood, that is his success. And whatever five qualities beginning with faith that produce the state of being a jewel and so on. As he said -

"Monks, a lay follower possessed of five qualities is a lay follower jewel and a lay follower lotus and a lay follower white lotus. Which five? He has faith, he is moral, he is not superstitious about omens, he looks to action not to blessings, he does not seek one worthy of offerings outside of here, and here he gives priority."

"From this day forth" (ajjatagge): here this word "agga" is seen in the senses of beginning, point, portion, and foremost. For in such passages as "From this day forth, my dear doorkeeper, I close the door to the Jains and female Jains" and so on, it is seen in the sense of beginning. "One might touch that fingertip by that very fingertip. The top of sugarcane, the tip of bamboo" and so on, in the sense of point. In such passages as "The sour portion or the sweet portion or the bitter portion, I allow, monks, let him distribute by the dwelling allocation or by the residential cell allocation" and so on, in the sense of portion. "As far as there are beings, monks, whether footless or etc. The Truth-finder is declared the foremost among them" and so on, in the sense of foremost. But here it should be seen in the sense of beginning. Therefore "from this day forth" (ajjatagge) means "having made today the beginning" - thus the meaning here should be understood. "Ajjata" means the state of today. Or the reading is "ajjadagge"; the letter "da" serves as a word-connector; the meaning is "having made today the foremost."

"For life" (pāṇupeta) means endowed with life; as long as my life continues, so long endowed - having no other teacher, gone for refuge by the three goings for refuge, may Master Gotama remember and know me as a lay follower, a caretaker of legally allowable things. For even if someone were to cut off my head with a sharp sword, I would never say of the Buddha "he is not the Buddha," or of the Teaching "it is not the Teaching," or of the Community "it is not the Community." Having thus gone for refuge by the handing over of himself, and having invited with the four requisites, rising from his seat, having paid respect to the Blessed One, having circumambulated him three times keeping him on his right, he departed.

17. In the seventh, "Jāṇussoṇi" means Jāṇussoṇi is indeed the name of a certain rank; the family by which it was obtained is called the Jāṇussoṇi family. This one is called Jāṇussoṇi because of being born in that family and because of having received the Jāṇussoṇi honour in the presence of the king. "He approached" means having heard "The ascetic Gotama, it is said, is wise, experienced, and very learned," thinking "If he knows the distinctions of gender, inflection, syntax, and so on, he will know only what is known by us; what unknown thing will he know? He will speak only what is known; what unknown thing will he speak?" Having thought thus, having raised up the banner of conceit, having lifted up his horn, surrounded by a great retinue, he approached the Blessed One. "Because of what has been done and what has not been done, brahmin" - the Teacher, having heard his words, thought "This brahmin,

coming here, has not come wishing to know, but has come as a seeker of meaning; however, he has come having raised up conceit and having lifted up his horn. Will there be progress for him if it is spoken in the way he understands the meaning of the question, or in the way he does not understand?" Having thought thus, having known "There will be progress for him if it is spoken in the way he does not understand," he said "Because of what has been done and what has not been done, brahmin."

The brahmin, having heard that, thought "The ascetic Gotama speaks of rebirth in hell both because of what has been done and because of what has not been done; this, because of being spoken of as rebirth in one place by both reasons, is difficult to know, a great darkness; there is no support for me here. But if I were to remain silent with just this much, even at the time of discussion in the midst of brahmins, they would say thus to me - 'You went to the presence of the ascetic Gotama having raised up conceit and having lifted up your horn, and having become silent at just one statement, you were not able to say anything; why do you speak in this place?' Therefore, even though defeated, becoming like one undefeated, I shall ask again a question about going to heaven" - having thought thus, he began this second question: "What now, Master Gotama?"

He also had this thought - "By the upper question I shall understand the lower question, and by the lower question the upper question." For this reason too he asked this question. The Teacher, having thought in the same manner as before, speaking in the way he does not understand, said again also "Because of what has been done and what has not been done, brahmin." The brahmin, being unable to find a footing even in that, having made the conclusion "Enough, sir; it is not proper, having come to the presence of such a person, to go away without understanding; having abandoned my own doctrine, having complied with the ascetic Gotama, I shall seek my welfare, I shall purify the path to the world beyond," requesting the Teacher, said beginning with "I do not indeed." Then, having known his state of humbled conceit, the Teacher, extending the teaching further, said beginning with "If so, brahmin." Therein, "if so" (*tena hi*) is a description of the reason. Because you, not understanding the meaning of what was spoken in brief, request a detailed teaching, therefore - this is the meaning. The remainder here is clear in meaning.

18. In the eighth, "venerable": this is a term of endearment. "Ānanda" is that elder's name. "Absolutely" means categorically. "Having investigated" means having entered into. "The wise" means wise persons. "Censure" means blame, dispraise. The remainder here and in the ninth is all of clear meaning.

20. In the tenth, "wrongly placed phrasing" - for the Pāḷi term taken out of order is called "phrasing" because it is the phrasing of the meaning. Both of these are indeed names for the Pāḷi itself. "And wrongly applied meaning" - this is the commentary taken by reversing out of order. "For wrongly placed phrasing, monks, the meaning too is wrongly inferred" - the commentary on the Pāḷi taken by reversing out of order is indeed wrongly inferred, wrongly derived, and badly spoken. In the eleventh, the meaning should be understood by the method opposite to what was stated.

The Chapter on Legal Cases is the second.

3. Explanation of the Chapter on Fools

22. In the first of the third, "does not see a transgression as a transgression" means he does not see his own offence, thinking "I have offended, it was failed by me"; the meaning is that having said "it was failed by me," he does not bring the imposing of a punishment and ask forgiveness. "When another is confessing a transgression" means of one who, having said thus, brings the imposing of a punishment and asks forgiveness. "Does not accept according to the rule" means when being told "I shall not do thus again, forgive me," he does not accept this transgression according to the rule, according to its inherent nature. He does not say "From this time onwards do not do such a thing again, I forgive you." The bright side should be understood by the method of the opposite of what has been stated.

23. In the second, "misrepresent" means they declare overcoming the truth, they speak with what is untrue. "With hate within" means one in whom hate has fallen within. For such a person, saying "There is no super-human achievement for the ascetic Gotama" and so on, misrepresents the Truth-finder like Sunakkhatta. "Or one with faith through misapprehension" means whoever, through faith devoid of knowledge, is excessively faithful and foolishly devoted, he too, having taken up misapprehension by the method "The Buddha is entirely supramundane, all his thirty-two bodily parts beginning with head hairs are entirely supramundane" and so on, misrepresents the Truth-finder. The third is of manifest meaning only.

25. In the fourth, "a discourse whose meaning needs to be inferred" means a discourse whose meaning needs to be drawn out - that discourse whose meaning needs to be drawn out. "He explains it as 'a discourse whose meaning has been drawn out'" means he says "this is a discourse whose meaning has been stated." Therein, a discourse of such form as "One person, monks; these two, monks, are persons; these three, monks, are persons; these four, monks, are persons" is called one whose meaning needs to be inferred. For here, although the Perfectly Enlightened One said "One person, monks" and so on, yet in the ultimate sense there is no such thing as a person - thus its meaning indeed needs to be drawn out. But this one, through his own foolishness, explains it as "this is a discourse whose meaning has been drawn out." For in the ultimate sense, if there were no person, the Truth-finder would not say "One person, monks" and so on. But since he said that, therefore, taking it as "in the ultimate sense there is a person," he explains that discourse whose meaning needs to be inferred as "a discourse whose meaning has been drawn out." "Whose meaning has been drawn out" means whose meaning has been stated thus: "impermanent, suffering, non-self." For here the meaning is: it is simply impermanent, simply suffering, simply non-self. But this one, through his own foolishness, taking it as "this is a discourse whose meaning needs to be inferred, I shall bring out its meaning" and grasping thus: "there is such a thing as permanence, there is such a thing as happiness, there is such a thing as self," explains a discourse whose meaning has been drawn out as "a discourse whose meaning needs to be inferred." The fifth is of manifest meaning.

27. In the sixth, "for one whose actions are concealed" means for one of evil action. For they do evil having concealed it. Even if they do not do it having concealed it, the evil deed is said to be concealed only. "Hell" means the aggregates together with

their space. In the animal realm, only the aggregates are obtained. The seventh and eighth are of manifest meaning only.

30. In the ninth, "receptacles" means recipients; the meaning is that two states receive the immoral person.

31. In the tenth, "reasons" means causes. "Remote forest and woodland lodgings" means forests and deep forests. Therein, although in the Abhidhamma without qualification it is said "having gone out beyond the gate, all this is forest," nevertheless, what is stated as "the last five hundred bow-lengths" - the lodging that produces the forest-dweller's practice - that alone should be understood as intended here. "Deep forest" means having gone beyond the village boundary, a place not frequented by people, where there is no ploughing, no sowing. "Secluded" means at the border, very distant. "Pleasant abiding in the present life" means mundane and supramundane comfortable abiding. "And having compassion for future generations" means having compassion for my future disciples.

32. In the eleventh, "conducive to true knowledge" means belonging to the category of true knowledge. "Serenity" means unified focus of mind. "Insight" means the knowledge that discerns activities. "What purpose does it serve" means what purpose does it attain, accomplish, fulfil. "The mind is developed" means the consciousness of the path is developed, increased, grown. "Whatever lust there is, that is abandoned" means whatever lust there is by way of defilement, that is abandoned. For lust is the adversary of the consciousness of the path, and the consciousness of the path is the adversary of lust. At the moment of lust there is no consciousness of the path; at the moment of the consciousness of the path there is no lust. But when lust arises, it prevents the arising of the consciousness of the path, it cuts off its foothold. But when the consciousness of the path arises, it arises having torn out lust including its root and utterly uprooting it. Therefore it was said - "Lust is abandoned."

"Insight, monks, when developed" means insight knowledge is increased, grown.

"Wisdom is developed" means path wisdom is developed, increased, grown.

"Whatever ignorance there is, that is abandoned" means the great ignorance that is the root of the round of rebirths in the eight states is abandoned. For ignorance is the adversary of path wisdom, and path wisdom is the adversary of ignorance. At the moment of ignorance there is no path wisdom; at the moment of path wisdom there is no ignorance. But when ignorance arises, it prevents the arising of path wisdom, it cuts off its foothold. When path wisdom arises, it arises having torn out ignorance including its root and utterly uprooting it. Therefore it was said - "Ignorance is abandoned." Thus both the consciousness of the path and path wisdom are spoken of as conascent mental states.

"A mind defiled by lust, monks, is not liberated" shows that because of being defiled by lust, the consciousness of the path is not liberated. "Or wisdom defiled by ignorance is not developed" shows that because of being defiled by ignorance, path wisdom is not developed. "Thus indeed, monks" means thus indeed, monks. "Through the fading away of lust there is liberation of mind" means through the fading away that is the elimination of lust, there is what is called liberation of mind. This is the name for the concentration of fruition. "Through the fading away of ignorance there is

liberation by wisdom" means through the fading away that is the elimination of ignorance, there is what is called liberation by wisdom. In this discourse, concentration and insight as asynchronous have been spoken of.

The Chapter on the Fool is the third.

4. Explanation of the Chapter on Same-Minded

33. In the first discourse of the fourth, "plane of the bad person" means the place of establishment of bad persons. The same method applies to "plane of the good person" as well. "Ungrateful" means one does not know what has been done. "Unthankful" means one does not know by having made known what has been done. "Known" means described, praised, commended. "That is to say" means that which is this. "Ingratitude and unthankfulness" means both not knowing the help done by another and not knowing by having made it known. "Entire" means whole. The meaning on the bright side too should be understood by the very method already stated.

34. In the second, "mother and father" means the mother who begot and the father who begot. "One were to carry one's mother on one shoulder" means having placed her on one shoulder, one should look after one's mother. "One were to carry one's father on the other shoulder" means having placed him on one shoulder, one should look after one's father. "With a lifespan of a hundred years, living for a hundred years" means born in a time when the lifespan is a hundred years, living the whole hundred years. This is what is meant - If a son, thinking "I shall make amends to mother and father," having risen up, having exerted himself, having placed his mother on the right shoulder and his father on the left, with a lifespan of a hundred years, living even the whole hundred years, were to carry them about. "And attending to them with rubbing, massaging, bathing, and shampooing" means that son should attend to those mother and father while they are standing right there on his shoulders, with rubbing by applying fragrance for the purpose of removing bad odour, with hand-massaging for the purpose of dispelling fatigue, with bathing in hot water and cold water in cold and hot weather, and with shampooing consisting of pulling and stretching of hands, feet, and so on. "And they right there" means and those mother and father, while seated right there on his shoulders, would release urine and faeces. "Even so, monks" means monks, even thus what has been done for mother and father would not be repaid.

"In sovereign lordship" - he said this with reference to the sovereignty of a wheel-turning monarch. "Nurturers" means those who rear and protect. For children are both reared and protected by mother and father. "Nourishers" means those who nourish by growing their hands and feet and giving them the blood of their hearts to drink. For children are fed, supported, and looked after with food, drink, and so on by mother and father. "Those who show them this world" means for if mother and father, on the very day of birth, were to seize the child by the feet and throw it into the forest, or into a river, or over a precipice, it would not see desirable and undesirable objects in this world. By not doing thus, because of having nurtured and because of having nourished, this one sees desirable and undesirable objects in this world in dependence on mother and father - thus they are called those who show them this

world. "Encourages" means he causes them to take up. In this discourse, faith, morality, generosity, and wisdom are spoken of as a mixture of mundane and supramundane. It should be understood that only a monk like the Elder Sāriputta, the General of the Teaching, establishes them in those.

35. In the third, "he approached" means that brahmin, thinking "The ascetic Gotama, it is said, answers whatever is asked; there is no such thing as his failing in a question. I shall construct a question that will make him fail," having eaten sumptuous food, having closed the door of the inner room, seated, he began to think. Then this occurred to him - "In this place loud noise and great noise prevails, the mind does not become fully focused; I shall have an underground chamber built." Having had an underground chamber built and having entered there - "Asked thus he will speak thus, asked thus he will speak thus," taking up one and answering one, he was unable to find anything the whole day. Four months passed for him in just this manner. He, after the elapse of four months, found what is called a two-horned question. For thus it occurred to him - "I shall approach the ascetic Gotama and ask 'What does Master Gotama assert?' If he says 'I am one who teaches the efficacy of action,' I shall rebuke him thus: 'So you teach the doing of all unwholesome states.' If he says 'I am one who teaches the inefficacy of action,' I shall rebuke him thus: 'So you teach the non-doing of wholesome mental states.' For when asked this two-horned question, he will be able neither to spit it out nor to swallow it down. Thus there will be victory for me and defeat for the ascetic Gotama." Having risen up, having clapped his hands, having come out from the underground chamber, thinking "It is not fitting for one asking such a question to go alone," having had a proclamation made in the city, surrounded by all the townspeople, he approached the Blessed One. "What does he assert" means what is his belief. "What does he proclaim" means he asked what practice he proclaims to his disciples. Then the Blessed One, having known that he had come having constructed a question over four months, having raised up conceit thinking "I have found a question that will defeat the ascetic Gotama," and knowing the fact of his coming, breaking that question with just a single term, said beginning with "I am one who teaches the efficacy of action, brahmin." Then the brahmin, having set aside his own conceit, requesting the Blessed One, said beginning with "In what way, then." The remainder here is clear in meaning.

36. In the fourth, "worthy of offerings" - offering is called a gift; he asks how many persons are fit to receive it. "Trainee" - by this he shows the seven trainees. And here, even a virtuous worldling is included under the stream-enterer. "Are worthy of offerings for those who sacrifice" means they are worthy of oblation for those who give gifts, they are indeed recipients of gifts. This is the meaning. "Field" means the foundation and support, the place for the growth of merit. This is the meaning.

37. In the fifth, "in the Eastern Park" means in the park in the eastern direction from Sāvattthī. "In Migāramātā's mansion" means in the mansion of the female lay follower Visākhā. For she is called Migāramātā because she was placed in the position of mother by the millionaire Migāra, and also because of having the same name as the grandfather millionaire of her eldest son. The mansion with a thousand chambers

built by her is called Migāramātā's mansion. The elder dwells there. "There the Venerable Sāriputta" means the Elder Sāriputta, the General of the Teaching, dwelling in that mansion.

"He addressed the monks" - at what time did he address them? For some discourses were spoken before the meal, some after the meal, some in the first watch, some in the middle watch, some in the last watch. But this Samacittapaṭipadā Sutta was spoken after the meal. Therefore he addressed them in the evening time.

And this was not spoken by the elder alone; it was spoken by the Truth-finder as well. Having sat down where? Having sat down in Visākhā's jewel mansion. For the Truth-finder, during the first twenty years after enlightenment, was without a fixed residence, and having gone wherever it was convenient, he dwelt right there. The first rains retreat, having set in motion the wheel of the Teaching at Isipatana, having given the deathless drink to eighteen crores of great brahmās, he dwelt in dependence on Bārāṇasī at Isipatana. The second rains retreat in dependence on Rājagaha at the Bamboo Grove; the third and fourth likewise there; the fifth rains retreat in dependence on Vesālī in the Pinnacled Hall in the Great Wood; the sixth rains retreat on Mount Makula; the seventh in the Tāvatiṃsa realm; the eighth among the Bhaggas in dependence on Suṃsumāragira in the Bhesakaḷā Grove; the ninth at Kosambī; the tenth at Pālileyyaka in the jungle thicket; the eleventh at Nālā, a brahmin village; the twelfth at Verañjā; the thirteenth on Mount Cāliya; the fourteenth at Jeta's Grove; the fifteenth at Kapilavatthu; the sixteenth, having tamed Āḷavaka, having given the deathless drink to eighty-four thousand living beings, at Āḷavī; the seventeenth at Rājagaha itself; the eighteenth on Mount Cāliya itself; likewise the nineteenth; but the twentieth rains retreat he dwelt in dependence on Rājagaha itself. Thus for twenty years, being without a fixed residence, wherever it was convenient, he dwelt right there.

From that point onwards, however, he made two lodgings his permanent use. Which two? Jeta's Grove and the Eastern Park. Why? Because of the greatness of the virtues of the two families. For the Teacher, with reference to the virtues of Anāthapiṇḍika and Visākhā, dependent on their virtues, used those lodgings as his permanent use. For even after wandering on a journey during the seasons, during the rains retreat he dwells in just those two lodgings. While dwelling thus, having dwelt at Jeta's Grove at night, on the following day, surrounded by the community of monks, having entered Sāvattthī for almsfood through the southern gate, having gone out through the eastern gate, he takes the day residence at the Eastern Park. Having dwelt at the Eastern Park at night, on the following day, having entered Sāvattthī for almsfood through the eastern gate, having gone out through the southern gate, he takes the day residence at Jeta's Grove. But on that day the Perfectly Enlightened One dwelt at Jeta's Grove itself. And wherever he dwells, his fivefold function is indeed not abandoned. That has been explained in detail below already. Among those functions, at the time of the last watch function, the Blessed One, surveying the world, saw the state of full realisation of immeasurable beings among the residents of Sāvattthī and in the surrounding area within a league, half a yojana, and a yojana from Sāvattthī.

Then, looking to see "At what time indeed will the full realisation occur?" having seen "In the afternoon period," he saw "Will the full realisation occur when I am teaching, or when a disciple is teaching?" - "It will occur when the Elder Sāriputta is teaching."

Then, looking to see "Having sat down where will it occur when he is teaching?" having seen "Having sat down in Visākhā's jewel mansion," "Buddhas have three assemblies of disciples, and the chief disciples have one. Among those, today there will be an assembly of disciples of the Elder Sāriputta, the General of the Teaching" - thus he saw. Having seen this, right early, having attended to his toilet, having dressed in his inner robe, having put on the Sugata-measure robe, having taken the stone bowl, surrounded by the community of monks, having entered the city through the southern gate, walking for almsfood, having made almsfood easily obtainable for the community of monks, having turned back like a boat struck by the wind, having gone out through the southern gate, he stood at the outer gate. Then the eighty great disciples, the assembly of nuns, the assembly of male lay followers, and the assembly of female lay followers - these four assemblies surrounded the Teacher.

The Teacher addressed the Elder Sāriputta - "Sāriputta, it is proper for you to go to the Eastern Park; take your following and go." "Good, venerable sir," the elder, surrounded by his own retinue of five hundred monks, went to the Eastern Park. By this very same procedure, having sent the eighty great disciples to the Eastern Park, he himself went to Jeta's Grove together with the Elder Ānanda alone. The Elder Ānanda too, having performed his duty to the Teacher at the monastery, having paid homage, said "I am going to the Eastern Park, venerable sir." "Do thus, Ānanda." Having paid homage to the Teacher, he went to that very place. The Teacher was left behind alone at Jeta's Grove.

For on that day the four assemblies wished to hear the talk on the Teaching of the elder himself. The great king of Kosala too, surrounded by his army, went to the Eastern Park. Likewise Anāthapiṇḍika with a retinue of five hundred lay followers. But Visākhā, the great female lay follower, surrounded by two thousand attendants, went. In the city of Sāvattihī, the dwelling place of fifty-seven hundred thousand families, having left behind the children to guard the houses, the remaining people, having taken scented powder, garlands and so on, went to the Eastern Park. In the four gate-villages, in places at the utmost distance of a league, half a yojana, and a yojana, all the people, with scented powder, garlands and so on in their hands, went to the Eastern Park. The entire monastery was as if strewn with mixed flowers.

The Elder Sāriputta, the General of the Teaching, too, having gone to the monastery, stood in the open courtyard of the monastery precinct. The monks prepared a seat for the elder. The elder, having sat down there, when the duty had been performed by the attendant elder, having given an exhortation to the community of monks, having entered the perfumed chamber, having attained a meditative attainment, sat down. He, having emerged from the attainment at the determined time, having gone to the Aciravatī, having washed off the dust and dirt, with his disturbance allayed, having come out at the very ford where he had gone down, having dressed in his inner robe, having put on the double robe, stood. The community of monks too, having gone down at each successive place face to face, having washed off the dust and dirt from their bodies, having come back out, surrounded the elder. Inside the monastery too, they prepared a Teaching seat for the elder. The four assemblies too, having known their own respective places, leaving the pathway clear, sat down. The Elder Sāriputta too, with a retinue of five hundred monks, having come to the Teaching hall, having taken a decorated fan, sat down facing east on a jewelled divan with a raised white

parasol established upon a lion-head support. Having sat down, having looked at the assembly - "Great indeed is this assembly; for this assembly a small and insignificant proclamation of the Teaching is not suitable; which proclamation of the Teaching indeed will be suitable?" - reflecting upon the three Canons, he saw this proclamation of the Teaching by way of the exposition on fetters.

Having thus considered the teaching, wishing to teach it, he addressed the monks: "Friends, monks!" Indeed, without saying "friends," the word "monks" is called a Buddha's address. But this venerable one, out of respect for the Teacher, thinking "I will not use the same address as the One of Ten Powers," making a disciple's address, said "Friends, monks!" "Said this" means he spoke this passage of the proclamation of the Teaching: "I will teach you, friends, the person with internal fetters and the person with external fetters."

Now in that jewel mansion there dwells a certain stream-enterer young god, who knows just from the very beginning of a teaching by Buddhas or by disciples - "This teaching will be plain, this one profound. This one will be based upon meditative absorption, this one based upon insight. This one is based upon the path, this one based upon fruition, this one based upon Nibbāna." He too, on that very day, when the teaching had just been begun by the elder, understood thus - "By the manner in which the teaching has been begun by my noble lord, the General of the Teaching, the Elder Sāriputta, this teaching will be steeped in insight; he will speak on insight through six approaches. At the conclusion of the teaching, a hundred thousand koṭis of deities will attain arahantship, but there will be no limit to the gods and humans who become stream-enterers and so on. Having made it befitting for the teaching, I shall give applause to my noble lord" - and having made a great sound by divine power - he said "Good, good, noble sirs!"

When the applause had been given by the king of gods, the deities dwelling in the thousand surrounding mansions all gave applause. By the sound of their applause, all the deities dwelling in the Eastern Park; by their sound, the deities within a league; then at half a yojana, at a yojana - by this method, in one world-circle, in two world-circles, in three world-circles - thus in the ten-thousand world-circles the deities gave applause. By the sound of their applause, the earth-dwelling nāgas and the sky-dwelling deities too. Then the cloud rain cloud deities, the hot rain cloud deities, the cold rain cloud deities, the rain rain cloud deities, the gods ruled by the four great kings, the four great kings, the Tāvatiṃsa deities, Sakka the king of gods, the Yāma deities, Suyāma the king of gods, the Tusita deities, Santusita the king of gods, the Nimmānaratī deities, Sunimmita the king of gods, the Vasavattī deities, the Vasavattī king of gods, the Brahmapārisajja, the Brahmapurohita, the Great Brahmās, the gods of Limited Radiance, the gods of Immeasurable Radiance, the Radiant gods, the gods of Limited Beauty, the gods of Immeasurable Beauty, the gods of Streaming Radiance, the Vehapphala, the Aviha, the Atappa, the Sudassā, the Sudassī, the Akaniṭṭha deities - except for the unconscious beings and the immaterial-sphere beings, all deities in every place where the ear sense base operates gave applause.

Then the Great Brahmās who had eliminated the mental corruptions - reflecting "This is indeed a great sound of applause, having come from the surface of the earth up to the Akaniṭṭha world; for what purpose indeed is it?" - having thought "The Elder Sāriputta, the General of the Teaching, having sat down in the Eastern Park, in

Visākhā's jewel mansion, has begun the proclamation of the Teaching by way of the exposition on fetters; it is fitting for us too to be bodily witnesses there" - they went there. The Eastern Park was filled with deities; all around the Eastern Park, a league, half a yojana, a yojana - thus the entire world-circle, below by the surface of the earth, across to the limit of the world-circle, was uninterruptedly filled with deities gathered together from ten thousand world-circles; in a space the size of the pricking of a needle-point, at the uppermost tip, sixty deities, having created subtle individual existences, stood.

Then the Venerable Sāriputta, reflecting "This is indeed a great commotion; what indeed is it?" saw that the deities standing in the ten-thousand world-circles had gathered together in a single world-circle. Now, because for Buddhas there is no function of determination - they see and make heard the sound just according to the extent of the assembly. But for disciples, determination is fitting. Therefore the elder, having entered upon a meditative attainment, having emerged from the attainment, determined with an exalted mind - "Let the entire assembly up to the limit of the world-circle see me, and let them hear the sound of me expounding the Teaching." From the time of the determination onwards, whether seated beside his right knee or at the rim of the world-circle, there was no reason to say "What is the Elder Sāriputta, the General of the Teaching, like - tall, short, dark, or fair?" He appeared face to face to all those seated in all directions; he was like the moon standing in the middle of the sky. Even as he was expounding the Teaching, all those seated beside his right knee and at the rim of the world-circle heard the sound absolutely without exception.

Having thus determined, the elder began this proclamation of the Teaching: "The person with internal fetters, friends." Therein, "internal" means sensual existence. "External" means fine-material and immaterial existence. Although indeed beings dwell in sensual existence for a short time - only the fourth portion of a cosmic cycle, and in the other three portions sensual existence is empty and hollow - and they dwell in fine-material existence for a long time, nevertheless, because for them deaths and conceptions are many in sensual existence, and few in fine-material and immaterial existences. And where deaths and conceptions are many, there attachment, longing, and desire too are great. Where they are few, there they are few. Therefore sensual existence has become what is called "internal," and fine-material and immaterial existences are called "external." Thus desire and lust in sensual existence, which is called "internal," is called the internal mental fetter; desire and lust in fine-material and immaterial existences, which are called "external," is called the external mental fetter. Or the five lower mental fetters are called the internal mental fetter; the five higher are called the external mental fetter. Herein this is the meaning of the word - "Near" is called the sensual element; because they produce rebirth there, they belong to that near side - thus they are "lower." "Above" is called the fine-material and immaterial element; because they produce rebirth there, they belong to that above - thus they are "higher."

A person connected with internal fetters by the classification thus stated is one with internal fetters; a person connected with external fetters is one with external fetters. And both of these are not the name for the mundane great public dependent on the round of rebirths. But for those whose existence is delimited in two ways - for those noble disciples who are stream-enterers, once-returners, and non-returners - this is

the name. Just as in a great forest, acacia groves, sāla groves, and so on do not obtain the name "pillar" or "rafter-joint," but obtain only the name "acacia grove" or "sāla grove." But when trees from there are cut with a sharp axe and hewn into the shape of pillars and so on, then they obtain the name "pillar" or "rafter-joint." Just so, a worldling whose existence is unlimited and whose mental defilements are thick does not obtain this name; only stream-enterers and so on, who stand having delimited existence and made the mental defilements thin, obtain it.

And for the elucidation of this meaning, this simile of the calf-shed should be understood. For having made a calf-shed, having driven stakes inside, having tied the calves with ropes, they tether them to those; when the ropes are insufficient, having seized them even by the ears, they bring the calves in there; when there is insufficient space inside the shed, having driven stakes outside as well, they do exactly the same. There a certain calf bound inside lies down outside, a certain one bound outside lies down inside, a certain one bound inside lies down just inside, a certain one bound outside lies down just outside. A certain one, even inside, roams about unfettered, and outside too unfettered. There, for the one bound inside and lying down outside, the tether is long. For he, oppressed by heat and so on, having gone out, lies down outside among the calves. The same method applies to the one bound outside and lying down inside too. But whoever is bound inside and lies down inside, his tether is short. The same method applies to the one bound outside and lying down outside too. For both of them, even for the whole day, having gone around the stake, lie down right there. But whoever is unfettered inside, he roams about right there among the calves. This well-behaved calf, having been seized by the ears and released among the calves, even for the whole day, without going elsewhere, roams about right there. The same method applies to the one unfettered outside and roaming about right there too.

There, the three existences should be understood as like the calf-shed. The stake of ignorance is like the stakes in the calf-shed. The ten mental fetters are like the rope for binding the calves. Beings arisen in the three existences are like the calves. Stream-enterers and once-returners in fine-material and immaterial existences are like the calf bound inside and lying down outside. For although they dwell right there, their mental fetter is bound only to the sensual-sphere of existence. In what sense? In the sense of not being abandoned. Even a worldling in fine-material and immaterial existences is included by these very same. For he too, although he dwells there, his mental fetter is bound only to the sensual-sphere of existence. A non-returner in the sensual-sphere of existence is like the calf bound outside and lying down inside. For although he dwells in the sensual-sphere of existence, his mental fetter is bound only to fine-material and immaterial existence. Stream-enterers and once-returners in the sensual-sphere of existence are like the one bound inside and lying down inside. For they themselves dwell in the sensual-sphere of existence, and their mental fetter too is bound only to the sensual-sphere of existence. A non-returner in fine-material and immaterial existences is like the one bound outside and lying down outside. For he himself dwells there, and his mental fetter too is bound only to fine-material and immaterial existence. One who has eliminated the mental corruptions in the sensual-sphere of existence is like the calf unfettered inside and roaming about inside. One who has eliminated the mental corruptions in fine-material and immaterial existence is like the calf unfettered outside and roaming about outside. But among the mental

fetters, these three - identity view, sceptical doubt, and adherence to moral rules and austerities - prevent one who is going and bring back one who has gone. But these two mental fetters - sensual desire and anger - without being suppressed by meditative attainment or without being utterly cut off by the path, one is not able to be reborn in fine-material and immaterial existence.

"And what, friends" - this the Elder, just as a man, having placed two jewel chests to the side, having filled both hands, would distribute and give sevenfold jewels to the assembly that had arrived, thus having given from the first jewel chest, would give from the second one likewise. Just so, having set down these two terms - "I will teach you, friends, the person with internal fetters and the person with external fetters" - by way of the matrix, he now began the detailed exposition in order to analyse and show to the eightfold assembly.

Therein, "here" means in this Dispensation. "Is virtuous" means he is accomplished in morality through the fourfold purification morality. Thus the Elder Summa, the dweller of the Island Monastery, said: to this extent, it is said, the Elder, having recited the fourfold purification morality, showed the chief morality therein in detail by this - "restrained by the restraint of the Pātimokkha." But his pupil, the Elder Cūḷanāga, master of the three Canons, said - "In both places only the Pātimokkha restraint was stated. For the Pātimokkha restraint alone is morality; but is there indeed a place where the other three are called morality?" - not approving, he further said - Sense restraint is merely the guarding of the six doors; purification of livelihood is merely the arising of requisites righteously and impartially; that which is dependent on requisites is merely the consuming after reviewing requisites that have been obtained, thinking "this is the purpose." But without qualification, the Pātimokkha restraint alone is morality. For one whose that is broken, it should not be said that this person, like a man whose head is cut off, will protect his hands, feet, and the rest. But for one whose that is healthy, this person, like a man whose head is not cut off, is able to protect his life and the rest by restoring them again to their natural state. Therefore, by "virtuous," having indicated the Pātimokkha restraint, and expanding upon it, he said beginning with "restrained by the restraint of the Pātimokkha" and so on.

Therein, "restrained by the restraint of the Pātimokkha" means endowed with the restraint of the Pātimokkha. "Accomplished in good conduct and lawful resort" means accomplished in good conduct and in lawful resort. "In the slightest" means in the most trifling. "In faults" means in unwholesome mental states. "Realising the danger" means one who sees danger. "Having accepted" means having rightly taken up. "He trains in the training rules" means having taken upon himself each and every training rule, he trains. Furthermore, "having accepted, he trains in the training rules" means whatever is to be trained in among the training rules, in the divisions of training, whether bodily or verbal, having rightly taken up all of that, he trains. This is the summary here; but in detail, all these terms beginning with the Pātimokkha restraint are stated in the Visuddhimagga, and the fourfold purification morality has been divided and shown in every way. "A certain order of gods" means a certain group of gods among the six groups of gods of the sensual sphere of existence. "Is one who returns" means he is one who returns below. "One who comes back to this state of being" means one who comes back to this very state of being as the human five

aggregates. He is not one who is reborn there nor one who is reborn above, but is shown to be one who returns below only. By this factor, the lower two paths and two fruits are spoken of for the dry insight practitioner monk who practises the element meditation subject.

"A certain peaceful liberation of mind" means a certain attainment of the fourth meditative absorption among the eight attainments. For it is peaceful through the peacefulness of the opposing mental defilements, and it is called "liberation of mind" because of the mind being liberated from those very mental defilements. "A certain order of gods" means a certain one among the five orders of gods of the Pure Abodes. "One who does not come back to this state of being" means one who does not come back again to this state of the five aggregates; he is not one who is reborn below, but either is one who is reborn above or attains final Nibbāna right there - this it shows. By this factor, the three paths and three fruits are spoken of for the monk whose work is concentration.

"For disenchantment with sensual pleasures only" means for the purpose of becoming disenchanted with, for the purpose of dissatisfaction with, both twofold sensual pleasures. "For dispassion" means for the purpose of becoming dispassionate. "For cessation" means for the purpose of bringing about non-continuance. "Is practising" means he has entered upon the practice. To that extent, the insight of the path of non-returning for the purpose of the elimination of lust connected with the five strands of sensual pleasure of the stream-enterer and the once-returner has been spoken of. "Towards existences only" means of the three existences. By this, the insight of the path of arahantship for the purpose of the elimination of lust for existence of the non-returner has been spoken of. "Is practising for the elimination of craving" - by this too, the insight of the path of non-returning for the purpose of bringing about the elimination of craving connected with the five strands of sensual pleasure of the stream-enterers and once-returners only has been spoken of. "He, for the elimination of greed" - by this too, only the insight of the path of arahantship for the purpose of the elimination of greed for existence of the non-returner has been spoken of. "A certain order of gods" means a certain order of gods in the Pure Abodes only. "One who does not come back to this state of being" means one who does not come back to this state of the five aggregates; he is not one who is reborn below, but either is one who is reborn above, or attains final Nibbāna right there.

Thus, by the first factor, the two lower path-fruitions of the dry insight practitioner monk who practises the element meditation subject have been spoken of; by the second, the three path-fruitions of the one whose work is concentration; by "he, of sensual pleasures," the insight of the path of non-returning above for the elimination of lust connected with the five strands of sensual pleasure of stream-enterers and once-returners; by "he, towards existences only," the insight of the path of arahantship above of the non-returner; by "he, for the elimination of craving," the insight of the path of non-returning above for the elimination of craving connected with the five strands of sensual pleasure of stream-enterers and once-returners; by "he, for the elimination of greed," the insight of the path of arahantship above for the elimination of greed for existence of the non-returner has been spoken of - thus, having spoken of insight by six approaches, he brought the teaching to its conclusion according to the sequence of connection. At the conclusion of the teaching, a hundred

thousand koṭis of deities attained arahantship; there was no limit even of stream-enterers and so on. And just as at this assembly, so too in the Great Assembly Discourse, the Blessing Discourse, and the Shorter Discourse of Exhortation to Rāhula, a hundred thousand koṭis of deities attained arahantship; there was no limit of gods and humans who were stream-enterers and so on.

"Deities of equal mind" means of equal mind due to the equality of the subtle nature of consciousness. For all of them created their individual existences as subtle, resembling consciousness. On account of that, they became known as "of equal mind." By yet another reason too they were of equal mind - "The attainment has been spoken of so far by the elder, but the strength of the attainment has not been spoken of. We, having summoned the One of Ten Powers, will have the strength of the attainment spoken of" - all being of one mind, they were also of equal mind. There is yet another reason - "Both the attainment and the strength of the attainment have been spoken of by the elder by one method of exposition; who indeed has arrived at this assembly, who has not arrived?" - looking thus, having seen the state of the Truth-finder's not having arrived, "We, having summoned the Truth-finder, will make the assembly complete" - all being of one mind, they were also of equal mind. There is yet another reason - In the future, some monk or nun or god or human being might show disrespect, saying "This teaching was spoken by a disciple"; having summoned the Perfectly Enlightened One, we will make this teaching one spoken by the Omniscient One. Thus in the future it will be respected and esteemed - all being of one mind, they were also of equal mind. There is yet another reason - For all of them were either obtainers of the same attainment or obtainers of the same object - thus too they were of equal mind.

"Delighted" means satisfied, elated, rejoicing, greatly rejoicing. "Good!" is an indeclinable particle in the sense of a request. "Out of compassion" means not dependent on compassion, pity, and sympathy towards the elder, nor is there in this situation any duty of showing compassion towards the elder. For on the day when the elder, standing at the entrance of the Boar's Cave, fanning the Teacher having taken a fan, while the feeling meditation subject was being taught to his nephew, the wandering ascetic Dīghanakha, like one who dispels hunger by eating food prepared by another, like one who puts on his head an ornament prepared by another, reached the summit of the knowledge of the perfections of a disciple without leaving a portion aside - on that very day he was shown compassion by the Blessed One. But out of compassion for the remaining gods and humans who had arrived at that place, they requested the Blessed One, saying "May the Blessed One go."

"A strong man" means for a weak person is not able to quickly perform bending and stretching, but only a strong one is able. Therefore this was said. "Appeared before" means he became manifest right in front, in the place face to face. "The Blessed One said this" means he spoke this, the reason for his own coming, by the method beginning with "Here, Sāriputta." For thus it occurred to him - "If any foolish, ungrateful monk or nun or male lay follower or female lay follower were to think thus - 'The Elder Sāriputta obtained a great assembly; the Perfectly Enlightened One, being unable to endure this much, has come out of jealousy to disperse the

assembly.' He, having produced this ill-will towards me, might be reborn in a realm of misery." Then, speaking of the reason for his own coming, he spoke this statement beginning with "Here, Sāriputta."

Having thus spoken of the reason for his own coming, now, in order to speak of the power of the attainment, he said beginning with "Now those deities, Sāriputta, being ten." Therein, it is proper to bring the meaning either by way of fame or by way of attainment. By way of fame, first, the influential deities stood ten by ten in one place; those less influential than them stood twenty by twenty in one place; those less influential than them, etc. stood sixty by sixty in one place. By way of attainment, however, those by whom a sublime attainment was developed stood sixty by sixty in one place. Those by whom a more inferior one than that, fifty by fifty, etc. those by whom a more inferior attainment was developed, etc. they stood ten by ten in one place. Or those by whom an inferior one was developed, they stood ten by ten in one place. Those by whom a more sublime one than that was developed, they twenty by twenty. Those by whom a more sublime one than that, etc. they stood sixty by sixty in one place.

"The size of the pricking of a needle-point" means in a space the size of the falling of a needle-point. "And they do not harm one another" means even though standing in such a confined place, they do not harm one another, do not strike against one another; they were without oppression, without confinement. There was no cause for saying "Your hand afflicts me, your foot afflicts me, you are standing crushing me." "There surely" means surely in that existence. "The mind was developed in such a way" means the mind was developed in that manner. "By which those deities" means by which mind thus developed, those deities, being ten, etc. stand, and do not harm one another. "Right here indeed" is a locative referring to either the Dispensation or the human world; the meaning is in this very Dispensation, in this very human world. For the mind of those deities was developed in this very human world and in this very Dispensation, by which they were reborn in the peaceful fine-material existence, and having come from there, having created such subtle individual existences, they stood. Therein, although there are also deities reborn in the Brahma world having produced three path-fruitions in the Dispensation of Kassapa, the One of Ten Powers, yet, taking it that the instruction of all Buddhas is one, the Dispensation is one, he said "Right here indeed, Sāriputta," making the Dispensation of other Buddhas also this very Dispensation. To this extent, the power of the attainment was spoken of by the Truth-finder.

Now, speaking the instruction referring to the Elder Sāriputta according to the authoritative texts, he said "Therefore, Sāriputta." Therein, "therefore" means because those deities, having produced the peaceful attainment right here, were reborn in a peaceful existence - therefore. "With peaceful faculties" means with peaceful faculties by virtue of the peacefulness, quenchedness, and sublimity of the five faculties. "With peaceful mind" means with peaceful mind by virtue of the peacefulness, quenchedness, and sublimity of the mind. "We will offer only a peaceful offering" means we will offer only a peaceful, quenched, and sublime offering of body and mind. "Towards fellow practitioners in the holy life" means towards companions in the Teaching who practise the same supreme life beginning with common recitation. "Thus indeed, Sāriputta, should you train" - by this much of a turn of

phrase the Blessed One made the teaching one spoken by the Omniscient One. "Lost" means perished, destroyed. "Who did not hear this exposition of the Teaching" means those who, relying on their own evil, hollow, and pointless view, did not obtain the opportunity to hear such a proclamation of the Teaching - thus he concluded the teaching according to the sequence of connection.

38. In the sixth, "was dwelling at Varāṇā" means Varāṇā is a certain city; he dwells in dependence on that. "Because of adherence to sensual lust, shackle, greed, prepossession, and holding" means because of adherence to sensual lust, because of the shackle of sensual lust, because of the greed of sensual lust, because of the prepossession of sensual lust, because of the holding of sensual lust - this is the meaning. This is what is meant - Whatever sensual lust arises in dependence on the five types of sensual pleasure, because of adherence to that and so on. Because of being attached through sensual lust, because of being fettered, and because of being greedy regarding that very sensual lust as if in a great mire, because of having entered into it, and because of being beset by that very sensual lust, because of being seized, and because of being clung to by that very sensual lust, because of being seized by swallowing and bringing to completion. The same method applies to the terms beginning with "lust for views" as well. "Lust for views" here should be understood as the lust that arises productive in dependence on the sixty-two wrong views. "In the eastern districts" means the Sāvattthī district is in the eastern direction from the elder's dwelling place, and the elder, even while sitting, was seated facing that direction; therefore he spoke thus. "Uttered an inspired utterance" means he made an utterance. For just as whatever oil a measure is not able to hold, having overflowed, flows away - that is called "the remainder." And whatever water a lake is not able to hold, having submerged it, flows away - that is called "a flood"; just so, whatever word born of joy the heart is not able to hold, having become excessive, not remaining within, comes forth outside - that is called "an inspired utterance." The meaning is that he sent forth such a word born of joy.

39. In the seventh, "in the Gundā Grove" means in the grove so named. "Approached" means having heard "The Elder Mahākaccāna, it is said, having seen even one as close as his own father or grandfather, neither pays respect nor rises up nor invites with a seat," thinking "It is not possible to come to a conclusion by this much alone; having approached him, I shall investigate him," having eaten his morning meal, he approached the Venerable Mahākaccāna. "Old" means feeble and decrepit with age. "Aged" means advanced in age. "Elderly" means elderly by birth. "Who have traversed the span of life" means those who have passed a long stretch of time. "Who have reached advanced years" means those who have reached the final stage of life. "Is this true, dear Kaccāna" means dear Kaccāna, what we had only heard, that agrees with what is now seen. Therefore that is just so, not otherwise. "For indeed the Venerable Kaccāna does not pay respect to brahmins" - this he says with reference to himself. This, it is said, was his intention - having seen us who are so elderly, the Venerable Kaccāna has not even so much as paying respect, not even so much as rising up in respect, not even so much as inviting with a seat. "Not proper" means not fitting, not befitting.

The Elder, having heard the brahmin's words, thinking "This brahmin knows neither the senior nor the junior; I shall explain to him the senior and the junior," extending the teaching, said beginning with "There is, brahmin." Therein, "who knows" means by one knowing all that is to be understood. "Who sees" means by one seeing as if an emblic myrobalan placed on the palm of the hand. "The ground of the senior" means the reason by which one is called a senior, that reason. "The ground of the junior" means the reason by which one is called a junior, that reason. "Eighty years old" means one whose age is eighty years. "Ninety years old" means one whose age is ninety years. "Consumes sensual pleasures" means he consumes both kinds of sensual pleasures - objective sensual pleasures and defilement sensual pleasures - by the force of desire. "Dwells in the midst of sensual pleasures" means in both kinds of sensual pleasures he dwells and abides like a householder in his house. "Zealous in the quest for sensual pleasures" means engaged in zeal for the purpose of seeking both kinds of sensual pleasures. "Being foolish, goes by the term 'not an elder'" means he goes into the reckoning as not an elder, as foolish and dull. For this was said -

"One is not an elder by that, by which one's head is grey;
His age is fully ripe, he is called 'one grown old in vain.'"

"Young" means of tender age. "Youthful" means endowed with youth. "With jet-black hair" means with very black hair. "Endowed with the blessing of youth" - he shows that the youth with which he was endowed as a young man, that youth was auspicious and charming. "In the first stage of life" - the first stage of life is thirty-three years; the meaning is endowed with that. "Being wise, goes by the term 'an elder'" means such a person goes into the reckoning as both wise and an elder. And this too was said -

"In whom there is truth and the Teaching, non-violence, self-control, taming;
He indeed, the wise one who has vomited stain, is called 'an elder'."

40. In the eighth, "thieves are powerful" means they are accomplished in faction, accomplished in retinue, accomplished in wealth, accomplished in dwelling place, and accomplished in vehicles. "Kings at that time are weak" means at that time kings are weak due to the absence of those achievements. "To go in" means having wandered on a journey through the country outside, to enter the inner city at whatever moment one wishes. "To go forth" means thinking "thieves are plundering and trampling the country, we shall prevent them," it is not comfortable to go out in the first watch or the middle watch or the last watch. Thereupon, having risen up, the thieves, having beaten and robbed people, depart. "Or to make arrangements in the border regions" means it is not comfortable to make arrangements in the border regions for the purpose of establishing a village as a habitation, for the purpose of laying a bridge, for the purpose of having a pond dug, for the purpose of building halls and so on. "For brahmins and householders" means for brahmins and householders dwelling within the inner city. "Or external activities" means field work in the outer villages and parks. "Evil monks are powerful" means they are superior in faction, superior in fame, possessing merit, endowed with many male and female attendants, and dependent on kings and chief ministers. "Well-behaved monks at that time are weak" means at that time monks of amiable nature are weak due to the absence of those

achievements. "Having become silent, remain silent in the midst of the Community, keeping still" means having become noiseless, seated in the midst of the Community, being unable to raise their faces and speak even a single word, they sit as though pondering in dejection. "This" means that this is the reason. The bright side should be understood by the reversal of what has been stated.

41. In the ninth, "because of wrong practice" means the cause and reason of wrong practice, the reason for practising; this is the meaning. "The true method, the wholesome teaching" means the path together with insight. For such a person is not able to fulfil, accomplish, and complete the path together with insight. The bright side should be understood by the reversal of what has been stated. In this discourse, the path together with insight is spoken of.

42. In the tenth, "misapprehended" means taken out of order. "With phrasing that resembles the original" means resembling in phrasing, obtained through the elaborateness of letters. "Obstruct the meaning and the Teaching" means they obstruct the meaning and the canonical text of rightly apprehended discourses, and show the meaning and the canonical text of their own misapprehended discourses as being more superior. The bright side should be understood by the reversal of what has been stated. In this discourse, the growth and the decline of the Dispensation have been spoken of.

The Chapter on Even Mind is the fourth.

5. Explanation of the Chapter on Assemblies

43. In the first discourse of the fifth, "shallow" means obvious, not concealed. "Deep" means hidden, concealed. "Agitated" means possessed of restlessness. "Arrogant" means with risen reeds; what is meant is with arisen hollow conceit. "Fickle" means endowed with fickleness such as adorning bowl and robes and so on. "Garrulous" means harsh of mouth, of harsh speech. "Of loose speech" means of unrestrained speech, prattlers of useless talk even for the whole day. "Unmindful" means those whose mindfulness has been let go. "Not fully aware" means devoid of wisdom. "Unconcentrated" means those who do not obtain even a mere unified focus of mind. "With uncontrolled faculties" means endowed with faculties remaining in their natural state, laid open, unguarded. The bright side should be understood by the reversal of what has been stated.

44. In the second, "quarrelling" means quarrel is said to be the preliminary part of dispute; that has arisen in them, thus they are "quarrelling." Likewise, through the occurrence of such utterances as "we shall have you punished, we shall have you imprisoned" and so on, dispute has arisen. This is the method among householders for now. But those gone forth, speaking words of transgression of offences, are called "disputing." "Engaging in contention" means having entered upon opposed speech. "Wounding with verbal daggers" means badly spoken speech is called "verbal daggers" in the sense of cutting off virtues; wounding, piercing with those. "In unity" means united through harmony by means of these: common legal act, common recitation, and same training. "With eyes of affection" means with eyes of friendliness.

45. In the third, "with excellence" means possessing excellent persons, or endowed with the highest, the excellent practice. The opposite of that is "without excellence." "Luxurious" means practising abundance of robes and so on. "Lax" means those who take the Dispensation loosely. "Forerunners in falling away" - here "falling away" refers to the five mental hindrances in the sense of going downward; thus what is meant is forerunners in the fulfilment of the five mental hindrances. "In solitude" means in seclusion from clinging, in Nibbāna. "Having laid down the responsibility" means having put down the responsibility even in the threefold seclusion. "They do not arouse energy" means they do not exert the twofold energy. "For the attainment of the unattained" means for the purpose of attaining the previously unattained distinction of meditative absorption, insight, path, and fruition. The other pair of terms is a synonym for that very same thing. "Their later generation" means the people who are co-resident pupils and students. "Follows the example of what they have seen" means imitating what was done by their teachers and preceptors, one is said to follow the course of their conduct that has been seen. The remainder should be understood by the method opposite to what was stated.

46. In the fourth, "noble" means the assembly of noble disciples. "Ignoble" means the assembly of worldlings. "Do not understand as it really is: 'This is suffering'" means setting aside craving, the five aggregates of the three planes are called the truth of suffering; they do not understand according to its inherent nature that this much only is suffering, beyond this there is no suffering. This same method applies everywhere. In the remaining terms, however, the former craving that gave rise to that suffering is called the origin; the absolute elimination and non-arising of that very craving, or of both those truths, is called the cessation of suffering; the noble eightfold path is called the practice leading to the cessation of suffering - thus in this discourse, by means of the four truths, the four paths and the four fruits have been spoken of.

47. In the fifth, "refuse assembly" means a refuse assembly, a rubbish assembly, a chaff assembly - this is the meaning. "Cream assembly" means a clear assembly, a substance assembly - this is the meaning. "Go to bias through desire" means they go to bias through desire, doing what ought not to be done - this is the meaning. The same method applies to the remaining terms as well. But these four ways of going to bias are found in the distribution of articles and in the place of judgment. Therein, in the distribution of articles, first, when disagreeable articles have fallen to monks who are a burden to oneself, having exchanged them and giving agreeable ones, one is said to go to bias through desire. But when agreeable articles have fallen to those who are not a burden to oneself, having exchanged them and giving disagreeable ones, one is said to go to bias through hatred. Not knowing the subject matter of the distribution of articles and the regulations, one is said to go to bias through delusion. For garrulous ones or those dependent on kings and so on, out of fear thinking "If I give these ones disagreeable articles, they might even cause me harm," having exchanged them and giving agreeable ones, one is said to go to bias through fear. But whoever does not go thus, having become like a balance for all, a standard, impartial, gives to each one just what falls to him - this one is said not to go to the fourfold way of going to bias. But at the place of judgment, speaking of a heavy offence of one who is a burden to oneself as being a light offence, one is said to go to bias through desire. Speaking of a light offence of the other as being a heavy offence, one is said to go to bias through hatred. But not knowing the emergence from an

offence and the Samuccaya chapter, one is said to go to bias through delusion. For a garrulous one or one honoured by a king, thinking "This one, if I speak declaring the offence as heavy, might even cause me harm," speaking of what is indeed heavy as light, one is said to go to bias through fear. But whoever speaks to all just as it really is, this one is said not to go to the fourfold way of going to bias.

48. In the sixth, "disciplined by rote" means badly trained. "Not disciplined by counter-questioning" means not disciplined by having asked. "Deep" means deep by way of the text, similar to the Salla Sutta. "Deep in meaning" means deep by way of meaning, similar to the Mahāvedalla Sutta. "Supramundane" means illuminating supramundane meaning. "Connected with emptiness" means revealing merely phenomena alone, empty of a being, similar to the Asaṅkhata Saṃyutta. "Do not apply their minds to final knowledge" means they do not apply their minds for the purpose of cognising, or they sleep or are thinking about something else. "Worth learning and mastering" means worth learning and worth mastering. "Composed" means made by poets. The other is a synonym for that very thing. "With elaborate syllables" means with variegated syllables. The other is a synonym for that very thing. "External" means outside the Dispensation. "Spoken by disciples" means spoken by the disciples of those various ones. "They listen" means being delighted by the elaborateness of the syllables and by the excellence of the sound, they listen. "They neither question one another" means they do not ask one another about the meaning or the connection or the former and latter. "Nor do they investigate" means they do not wander on a journey for the purpose of asking. "How is this" means how should this phrase be construed, in what way should it be construed? "What is the meaning of this" means what is the meaning of this statement, what is the connection, what is the former and latter? "Not opened up" means concealed. "Do not open up" means they do not unfasten. "Not made clear" means made not obvious. "Do not make clear" means they do not make obvious. "Grounds for doubt" means in those that are causes for uncertainty. The bright side should be understood by the reversal of what has been stated.

49. In the seventh, "interested in worldly gain" means an assembly that regards the four requisites as weighty, having taken the supramundane states as inferior. "Interested in the Good Teaching" means an assembly that, having made the nine supramundane states weighty, stands having taken the four requisites as inferior. "Liberated in both ways" means liberated in two ways. "Liberated by wisdom" means liberated through wisdom, one who has eliminated the mental corruptions through dry insight. "Body-witness" means one who, having touched the contact of meditative absorption with the body, afterwards stands having realised cessation, Nibbāna. "One attained to right view" means one who has attained what has been seen. These two also are found in six states. "Liberated by faith" means liberated through believing. This one too is found in six states. "Follows the Teaching" - thus a follower of the Teaching. "Follows faith" - thus a faith-follower. These two also are possessors of the first path. "Of good character" means of beautiful character. "Immoral and of bad character" means devoid of morality and of inferior character. Why do they include this one? Because when all are alike, being born virtuous, there is no strong respect; but when some are immoral, thinking that there is strong respect towards the virtuous above them, they include it. "They obtain material gain by that" means those monks, having spoken praise of some and dispraise of some, obtain the four

requisites. "Bound" means bound by craving. "Infatuated" means infatuated through the influence of craving itself. "Immersed" means standing having clung to, swallowed, and brought to completion. "Not seeing the danger" means not seeing the danger in consuming without reviewing. "Without wisdom of escape" means devoid of the wisdom of escape for drawing away desire and lust regarding the four requisites, not knowing "this is for this purpose." "They consume" means they consume having become possessed of desire and lust.

In the bright side, regarding the passage beginning with "liberated in both ways," this is a brief elucidation of the seven noble persons - One monk, devoted to the charge of wisdom, having produced the eight meditative attainments, attains the path of stream-entry. He at that moment is called a follower of the Teaching; in the six states beginning with the fruition of stream-entry, he is called a body-witness; at the moment of the fruition of arahantship, he is called one liberated in both ways. By the meditative attainments through liberation by suppression, by the path through liberation by eradication - the meaning is liberated twice or in two ways. Another, devoted to the charge of wisdom, being unable to produce the meditative attainments, having become a dry insight practitioner only, attains the path of stream-entry. He at that moment is called a follower of the Teaching; in the six states beginning with the fruition of stream-entry, he is called one attained to right view; at the moment of the fruition of arahantship, he is called one liberated by wisdom. Another, devoted to the charge of faith, having produced the eight meditative attainments, attains the path of stream-entry. He at that moment is called a faith-follower; in the six states beginning with the fruition of stream-entry, he is called a body-witness; at the moment of the fruition of arahantship, he is called one liberated in both ways. Another, devoted to the charge of faith, being unable to produce the meditative attainments, having become a dry insight practitioner only, attains the path of stream-entry. He at that moment is called a faith-follower; in the six states beginning with the fruition of stream-entry, he is called one liberated-by-faith; at the moment of the fruition of arahantship, he is called one liberated by wisdom.

50. In the eighth, "unrighteous" means unrighteous in the meaning of having stumbling. "Righteous" means righteous in the meaning of not having stumbling. "Acts that are not legally valid" means acts that are contrary to the Teaching. "Non-disciplinary legal acts" means acts that are contrary to the monastic discipline.

51. In the ninth, "unrighteous" means devoid of the Teaching. "Righteous" means connected with the Teaching.

52. In the tenth, "legal case" means a legal case of four kinds beginning with a legal case arising from contention. "They take up" means they take. "They convince" means they make known. "Nor do they accept conviction" means they do not gather together for the purpose of convincing. "Nor do they persuade" means they do not cause to see. "Nor do they accept persuasion" means they do not gather together for the purpose of persuading each other. "Having non-conviction as their power" means non-conviction itself is the power of these - thus "having non-conviction as their power." "Being counsellors of non-relinquishment" means for those whom it is thus - "If the legal case taken up by us will be legally valid, we shall take it up. If not legally valid, we shall give it up" - they are called counsellors of relinquishment. But these do not counsel thus - therefore counsellors of non-relinquishment. "With tenacity and

adherence, having clung" means having clung with the tenacity of wrong view and with the adherence to wrong view. "Only this is the truth" means this word of ours alone is the truth. "Anything else is vain" means the word of the rest is vain, hollow. The bright side is of plain meaning only.

The Chapter on Assembly is the fifth.

The first fifty is finished.



ABOUT THIS TRANSLATION

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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. 02. Commentary on the Book of the Twos. 1. The First Fifty Retrieved from paliverse.org

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