

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)

03. Commentary on the Book of the Threes (03. Tikanipāta-
aṭṭhakathā)

1. The First Fifty (1. Paṭhamapaṇṇāsakaṃ)



PaliVerse

4. The Collection of the Numerical Discourses - Commentaries

03. Commentary on the Book of the Threes

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 Threes

1. The First Fifty

1. The Chapter on Fools

1. Explanation of the Discourse on Fear

1. In the first discourse of the Book of Threes, in the passage beginning with "fears" and so on, "fear" means terror of the mind. "Misfortune" means a state of non-one-pointedness. "Danger" means a state of being afflicted, a state of clinging here and there.

Their diversity should be understood thus -Thieves based in uneven mountain terrain send word to the country-dwellers - "On such and such a day we shall attack your village." From the time of hearing that news, they experience fear and terror.This is called terror of the mind. Thinking "Lest those angry thieves might bring us harm," having taken their most valuable possessions, together with bipeds and quadrupeds, having entered the forest, they lie down on the ground here and there; being bitten by gadflies, mosquitoes and so on, entering the interiors of bushes, they tread upon stumps and thorns. The state of distraction of those thus wandering about is called the state of non-one-pointedness. Then, when the thieves do not come on the aforesaid day, thinking "It will have been a hollow message; we shall enter the village," they enter the village with their belongings. Then, having known that they had entered, having surrounded the village, having set fire at the doors, having killed the people, the thieves, having plundered all the wealth, depart. Among those, the survivors of the slaughter, having extinguished the fire, having clung here and there in the shade of porches, in the shade of walls and so on, sit down bewailing what was lost. This is called the state of being afflicted, the state of clinging.

"Reed huts" means houses covered and thatched with reeds.But the remaining materials here are made of wood. In the case of grass huts too, the same method applies. "Pinnacled buildings" means houses fitted with pinnacles. "Plastered inside and out" means plastered both inside and outside. "Sheltered from the wind" means with the entrance of wind prevented. "With bolts fastened" means door panels well fitted to the door frame, because they were made by skilful carpenters. "With shutters

closed" means with shutters fastened. By this pair of terms, the permanent closure of door panels and shutters is not spoken of, but rather their state at the time is spoken of. But at whatever moment desired, they are closed and opened.

"Arise from the fool" means they arise in dependence on the fool alone. For the fool, an unwise person, aspiring to kingship or viceroyalty or else some other great position, having taken a few sons of widows and great rogues similar to himself, saying "Come, I shall make you lords," in dependence on mountain thickets and so on, attacking the outermost villages, having made known his state of banditry, gradually attacks even market towns and even provinces. People, having abandoned their houses, depart desiring a place of safety. Monks and nuns too, dwelling in dependence on them, having abandoned their own respective dwelling places, depart. At whatever place they go, both almsfood and lodging are difficult to obtain. Thus fear has indeed come upon the four assemblies. Even among those gone forth, two foolish monks, having started a contention with one another, begin accusations. Thus a great dispute arises as for the dwellers of Kosambī. Fear has indeed come upon the four assemblies - thus whatever fears arise, all of them arise from the fool - thus he concluded the teaching according to the connection.

2. Explanation of the Discourse on the Marks of a Great Man

2. In the second, "characterised by action" means that action occurring through the body-door and so on is the characteristic, the cause for recognising him. "Wisdom is adorned by conduct" means whatever wisdom shines through conduct; the meaning is that both the foolish and the wise become well-known through their own respective conduct. For the path gone by the fool is like the path gone by lightning which goes burning trees, shrubs, villages, market towns and so on; only the burnt places appear, strewn with embers, soot and ashes. The path gone by the wise person is like the path gone by a cloud covering the four continents, which, having filled small pools and so on, brings the accomplishment of various crops. Just as along the path gone by that cloud, pools of water and various kinds of fruit of crops and other fruits appear in those various places, so along the path gone by the wise person, only successes appear, not failures. The remainder here is clear in meaning.

3. Explanation of the Discourse on Thinking

3. In the third, "characteristics of a fool" means characteristics of a fool because by these he is marked and known as "this one is a fool." Those very things being the causes for recognising him are the signs of a fool. "Manifestations of a fool" means the fool's manifestations. "One who thinks badly thought thoughts" means when thinking, he thinks only what is badly thought by way of covetousness, anger, and wrong view. "One who speaks badly spoken speech" means even when speaking, he speaks only what is badly spoken, of the type of lying and so on. "One who does badly done deeds" means even when doing, he does only badly done deeds by way of killing living beings and so on. "Characteristics of a wise person" and so on should be understood in accordance with what was stated. "One who thinks well-thought thoughts" and so on here should be connected by way of good mental conduct and so on.

4. Commentary on the Accaya Sutta

4. In the fourth, "does not see a transgression as a transgression" means he does not see his own offence as an offence. "Having seen it as a transgression, does not make amends according to the rule" means even though he knows "it was failed by me," he does not do what is the rule; he does not bring the imposing of a punishment, does not confess the transgression, and does not ask forgiveness. "Does not accept according to the rule when another is confessing a transgression" means he does not pardon another who, having known "it was failed by me," brings the imposing of a punishment and asks forgiveness. The bright side should be understood from the opposite of what was stated.

5. Explanation of the Discourse on Unwise Attention

5. In the fifth, "he is one who asks a question unwisely" means when it was said "How many states of recollection are there, Udāyī?" having thought "past life will be a state of recollection," like the Elder Lāḷudāyī, through unwise reflection, he is one who asks what is not a question as a question. "He is one who answers a question unwisely" means even when answering a question thus unwisely thought out, "Here, venerable sir, a monk recollects manifold past lives. As follows: even one birth" - by this method, like that very same elder monk, he is one who answers unwisely, he speaks what is not a question as a question. "With coherent phrases" means herein, the term itself is the phrase because it expresses the meaning. When that is made complete in syllables and stated without omitting the tenfold understanding of phrasing, it is called coherent; the meaning is with phrases of such a kind. "Smooth" means smooth by the smoothness of the terms. "Reaching the point" means reaching the meaning and the reason. "Does not rejoice" means even when another's question has been answered thus wisely, accomplished with all reasons, he does not approve, does not delight in it, like the Elder Lāḷudāyī with the Elder Sāriputta's question. As he said -

"This is impossible, friend Sāriputta, there is no chance that he, having passed beyond the company of gods who feed on edible food, reborn in a certain mind-made body, might attain the cessation of perception and feeling and might emerge from it - there is not this possibility."

In "he is one who asks a question wisely" and so on, like the Elder Ānanda, having wisely considered the question, he is one who answers wisely. For the elder monk, when asked "How many states of recollection are there, Ānanda?" having wisely considered "this will be the question," answering wisely, said - "Here, venerable sir, a monk, quite secluded from sensual pleasures, etc. having attained the fourth meditative absorption, dwells. This, venerable sir, is a state of recollection that, when thus developed and thus cultivated, leads to pleasant abiding in the present life." "He rejoices" means he rejoices wisely like the Truth-finder. For the Truth-finder, when the question was answered by the Elder Ānanda, said "Good, good, Ānanda, if so, Ānanda, remember this sixth state of recollection as well. Here, Ānanda, a monk goes forward mindfully, steps back mindfully" - thus he said beginning with this. The sixth and so on are of manifest meaning only.

9. Explanation of the Discourse on the Dug Up

9. In the ninth, the bright side is in the preliminary stage defined by the ten wholesome courses of action, and above it is obtained up to the path of arahantship. "And generates much merit" - here, merit mixed of mundane and supramundane is

spoken of.

10. Explanation of the Discourse on Stains

10. In the tenth, the state of being immoral is immorality; immorality itself as a stain is the stain of immorality. In what sense is it a stain? In the sense of burning, in the sense of bad smell, and in the sense of making soiled. For that burns one in the realms of misery beginning with hell - thus it is a stain in the sense of burning too. A person possessed of that is loathsome even in the presence of one's mother and father, even among the community of monks, and even at the places of Bodhi tree shrines; and in all directions the odour of disrepute wafts about him thus: "It is said that such an evil deed was done by him" - thus it is a stain in the sense of bad smell too. And a person possessed of that receives vexation at whatever place he goes, and his bodily actions and so on are impure and without radiance - thus it is a stain in the sense of making soiled too. Furthermore, it causes the success of gods and humans and the success of Nibbāna to wither - thus it should be understood as a stain in the sense of withering too. In the case of the stain of envy and the stain of stinginess too, the same method applies.

The Chapter on Fools is first.

2. The Chapter on the Cart Maker

1. Explanation of the Discourse on the Known

11. In the first of the second, "well-known" means recognised, renowned. "Not becoming" means it is not in conformity with the Dispensation, thus "not becoming"; in that not becoming. "In bodily action" means in bodily misconduct beginning with killing living beings. Or this is gross; he is not able to instigate in such matters. "It is proper to venerate the directions, it is proper to make spirit-offerings" - he instigates, causes to be taken up in such matters. In verbal action too, lies and so on are gross; by one who does not wish to give his own property to another, saying "There is not" - this is called deceitful lying, "it is proper to say" - he instigates in such matters. In mental action too, covetousness and so on are gross; but one who speaks having distorted the meditation subject instigates in not becoming teachings, like the elder monk dwelling at the Dakkhiṇa Monastery. It is said that one attendant, a minister's son, having approached that elder monk, asked: "When practising friendliness, towards what kind of person should one first extend friendliness?" The elder monk, without explaining the distinction between those of the same and different gender, said: "Towards a dear person." And his wife was dear to him and agreeable; he, extending friendliness with reference to her, reached madness. But how is he practising for the harm of many people? For of one of such nature, indeed, his co-resident pupils and so on and attendants and so on, and beginning with their guardian deities, the remaining deities who are friends of each of those, up to the Brahmā world, thinking "This monk would not do it without knowing," do just what is done by him; thus he is practising for the harm of many people.

In the bright side, bodily action and verbal action should be understood by way of abstention from killing living beings and so on. But one who speaks without having distorted the meditation subject instigates in suitable teachings, like the Elder

Catunikāyikatissa dwelling at the Koḷita Monastery. It is said that his elder brother, the elder monk named Nandābhaya, dwelling at the Potaliya Monastery, when a certain illness had arisen, having summoned his younger brother, said - "Friend, having made it light for me, tell me one meditation subject." "What need, venerable sir, of another meditation subject? Is it proper to examine edible food?" "What is the purpose of that, friend?" "Venerable sir, edible food is derivative materiality, and when one derivative materiality is seen, twenty-three derivative materialities become obvious." He, saying "That much will suffice, friend," having dismissed him, having examined edible food, having observed derivative materiality, having turned back, attained arahantship. Then, having summoned that elder monk who had not even departed from outside the monastery, he reported to the younger elder monk the quality attained by himself, saying "Friend, you have been a great support to me." "For the welfare of many people" - for of this one too, indeed, his co-resident pupils and so on, thinking "This one would not do it without knowing," do just what is done by him - thus he is called one practising for the welfare of many people.

2. Explanation of the Discourse on What Should Be Remembered

12. In the second, "of the warrior" means of the warrior by birth. "Anointed on the head" means one who has been sprinkled on the head with the royal consecration. "Are fit to be remembered" means they are to be recollected, not to be forgotten. "Born" means arisen. "Fit to be remembered for the length of one's life" means in childhood it is not even possible to know, but in the subsequent stage, having heard when told by relatives such as mother and father and so on, or by servants and so on, "You were born in such and such a province, in such and such a city, on such and such a day, under such and such a constellation," from that time onwards, for the length of one's life, one remembers and does not forget. Therefore it was said - "It is fit to be remembered for the length of one's life."

"This, monks, is the second" means the place of consecration is indeed a cause of great joy for the king; therefore that is fit to be remembered by him for the length of one's life. In the case of the place of victory in battle too, the same method applies. Here, however, "battle" means war. "Having conquered" means having vanquished, having crushed the enemies. "That very battlefield" means that very place of battle. "Dwells" means having overcome, he resides.

Now, because for the Perfectly Enlightened One, the king, there is no duty to be done with the place of birth and so on, but in this Dispensation this reason was brought to show three persons corresponding to those, therefore, showing them, he said beginning with "Just so indeed, monks." Therein, in "went forth into homelessness," here it should be understood that even the fourfold purification of morality is dependent upon the going forth. "Fit to be remembered" means "I went forth in such and such a country, in such and such a province, in such and such a monastery, in such and such a pavilion, in such and such a day-resting place, on such and such a walking path, at the root of such and such a tree" - thus it is indeed to be remembered for the length of one's life, not to be forgotten.

"This is suffering" means this much is suffering; there is no suffering beyond this. "This is the origin of suffering" means this much is the origin of suffering; there is no origin of suffering beyond this. The same method applies to the remaining two terms

as well. Thus here, the path of stream-entry is spoken of by means of the four truths. But the kasiṇa preliminary work and insight knowledges are dependent upon the path itself. "Fit to be remembered" means "I, in such and such a country, etc. at the root of such and such a tree, became a stream-enterer" - it is fit to be remembered for the length of one's life, not to be forgotten.

"With the elimination of the mental corruptions" means by means of the elimination of the mental corruptions. "Liberation of mind" means fruition concentration.

"Liberation by wisdom" means fruition wisdom. "Having realised by direct knowledge himself" means having made it evident through one's own most excellent wisdom.

"Having attained, dwells" means having obtained, dwells. "Fit to be remembered" means "By me, in such and such a country, etc. at the root of such and such a tree, arahantship was attained" - one's own place of attainment of arahantship is indeed fit to be remembered for the length of one's life, not to be forgotten - thus he concluded the teaching according to the very same connection.

3. Explanation of the Discourse on Hope

13. In the third, "existing" means there is, they are found. "Found" is a synonym for that very thing. "In the world" means in the world of beings. "Desireless" means without desire, without longing. "Hopeful" means hoping, desiring. "Free from desire" means one whose desire has departed. "Outcast family" means in a family of outcasts. "Basket-maker's family" means in a family of bamboo-strip workers. "Hunter's family" means in a family of deer-hunters. "Chariot-maker's family" means in a family of leather-workers. "Refuse-scavenger's family" means in a family of flower-refuse removers.

Having shown thus far the failure of family, now because even one born in a low family may be wealthy, of great riches, but this one is not like that, therefore to show his failure of wealth, he said beginning with "poor." Therein, "poor" means endowed with poverty. "With little food and drink" means with scanty food and drink. "With a difficult livelihood" means with a miserable living, where they accomplish their livelihood by effort and exertion; the meaning is of such a kind. "Where food and clothing are obtained with difficulty" means in which family gruel and meal-food and merely a loin-cloth as clothing are obtained with difficulty.

Now because a certain one, even though born in a low family, is endowed with a fine physique, established in the prosperity of his individual existence, and this one is not like that, therefore to show his failure of body as well, he said beginning with "and he is ugly." Therein, "ugly" means having the colour of a charred stump, like a dust-sprite. "Unsightly" means disagreeable to look at even for a mother who has given birth. "Dwarfish" means a dwarf. "Blind" means blind in one eye or blind in both eyes. "Crippled" means crippled in one hand or crippled in both hands. "Lame" means lame in one foot or lame in both feet. "Paralysed" means one whose side of the body is destroyed, one who crawls on a chair. "Of lighting" means of the requisites for a lamp such as a wick, oil, saucer and so on. "He does not think thus": Why does he not think thus? Because of being born in a low family.

"Eldest" - when there is another who is eldest, the youngest does not make a desire; therefore he said "eldest." "Fit for consecration" - even the eldest, if not worthy of consecration, does not make a desire; therefore he said "fit for consecration."

"Unconsecrated" - even one worthy of consecration, free from defects such as blindness and crookedness, once consecrated, does not make a desire for consecration again; therefore he said "unconsecrated." "Having attained stability" - even the eldest, fit for consecration, unconsecrated, if dull and an infant lying on his back, he too does not make a desire for consecration. But one who is sixteen years of age, with a discernible growth of beard, is called one who has attained stability, capable of administering even a great kingdom; therefore he said "having attained stability." "He thinks thus" - why does he think thus? Because of being of high birth.

"Immoral" means devoid of morality. "Of bad character" means of inferior character. "Impure" means possessed of impure bodily action and so on. "Of suspicious conduct" means one whose conduct is to be remembered with suspicion; having seen any unsuitable thing, one whose conduct is to be suspected by others thus: "This must have been done by this one"; or alternatively, one whose conduct is to be remembered with suspicion by oneself. The meaning is one of suspicious conduct. For having assembled at the day-resting places and so on, having seen monks discussing something, he is of suspicious conduct thus: "These, having come together, are discussing; are they perhaps discussing having known the deed done by me?" "Of concealed actions" means possessed of evil action that is fit to be concealed. "Not a recluse though claiming to be a recluse" means while being not a recluse, through the counterfeit appearance of a recluse, he is one who claims thus: "I am a recluse." "Not a practitioner of the holy life though claiming to be a practitioner of the holy life" means having seen other practitioners of the holy life, well-dressed in lower robes, well-covered in upper robes, bearing clay bowls, walking for almsfood in villages, market towns, and royal cities, earning their livelihood, since he himself proceeds in such a manner likewise, he is as if giving the acknowledgment "I am a practitioner of the holy life." But having said "I am a monk" and entering the Observance hall and so on, he is indeed one claiming to be a practitioner of the holy life; likewise when taking material gain belonging to the monastic community. "Rotten inside" means one who has entered within through putrid action. "Filled with desire" means soaked with lust and so on. "Rubbish-born" means one in whom the rubbish of lust and so on has arisen. "He does not think thus": Why does he not think thus? Because of the absence of decisive support for supramundane states. "He thinks thus": Why does he think thus? Because of the completion of the greater morality.

4. Explanation of the Discourse on the Universal Monarch

14. In the fourth, he who delights the people by the four ways of supporting others is a king. He turns the wheel - thus a universal monarch. Or, the wheel was turned by him - thus a universal monarch. "Righteousness exists in him" thus he is righteous. Having become a king by the tenfold duty of a universal monarch through the Teaching alone - thus a king of righteousness. "He too does not without a ruler" means he too, without obtaining another king as support, is unable to turn the wheel - this is the meaning. Thus the Teacher, having begun the teaching, without bringing it to its conclusion according to the connection, remained silent. Why? Those skilled in making connections, having risen up, will ask about the connection; for there are many monks of such a kind in this place; then, being asked by them, I shall extend

the teaching. Then one monk skilled in making connections, asking the Blessed One, said beginning with "But who, venerable sir." The Blessed One too, answering him, said beginning with "The Teaching, monk."

Therein, "the Teaching" means the teaching of the ten wholesome courses of action. "The Teaching" means that very Teaching of the aforesaid manner. "Relying on" means with a mind having that as its determination, having made that very thing the support. "Honouring the Teaching" means doing it in such a way that the Teaching, when practised, is well practised. "Respecting the Teaching" means respecting it through the arising of respect towards it. "Paying homage to the Teaching" means conducting oneself humbly towards that very Teaching through making salutations with joined palms and so on. "Having the Teaching as one's banner, having the Teaching as one's standard" means the meaning is having put that Teaching in front like a banner and having raised it up like a standard, in practice having become one with the Teaching as one's banner and the Teaching as one's standard. "Having the Teaching as authority" means having become one who has the Teaching as authority, by the state of having come to have the Teaching as predominant, and by performing all actions by the power of the Teaching alone. "Arranges righteous protection, shelter and safeguarding" means "righteous" is one who possesses the Teaching; protection and shelter and safeguarding is protection-shelter-safeguarding. Therein, from the statement "protecting others, one protects oneself," patience and so on are the protection. For this was said: "And how, monks, does one protecting others protect oneself? By patience, by non-violence, by a mind of friendliness, by sympathy." Inner robes, outer robes, houses and so on are the shelter. Safeguarding is the guarding for the purpose of warding off dangers from thieves and so on. He arranges all that well, sets it in operation, establishes it - this is the meaning.

Now, showing where that should be arranged, he said beginning with "for the people within." Therein this is the meaning in brief - Establishing the children and wife, reckoned as the people within, in moral restraint, and giving them cloth, perfume, garlands and so on, and warding off all dangers from them, is called arranging righteous protection, shelter and safeguarding. In the case of the warrior nobles and so on too, the same method applies. But this is the distinction - The anointed warrior nobles should be assisted also by providing excellent thoroughbred horses and other precious things; the dependent warrior nobles should be gratified also by providing them with suitable vehicles and conveyances; the army should be supported also by providing food and wages without exceeding the proper time; the brahmins with gifts of food, drink, cloth and so on; the householders by providing food, seed, ploughs, draught oxen and so on; likewise those dwelling in market towns are townspeople, and those dwelling in the countryside are country folk. The ascetics and brahmins, however, who have calmed evil and warded off evil, should be honoured by providing ascetic requisites; the beasts and birds should be comforted by the gift of fearlessness.

"Turns the wheel by the Teaching alone" means he sets in motion the wheel by the Teaching of the ten wholesome courses of action alone. "That wheel cannot be turned back" means that wheel of command thus set in motion by him cannot be turned back. "By any human being" means deities do whatever they themselves wish; therefore, setting them aside, "by a human being" was said. "By an adversary"

(paccatthikena) means by an opponent; the meaning is by an enemy. "Righteous" means the wheel-turning monarch is righteous by way of the ten wholesome courses of action, but the Truth-finder by way of the nine supramundane states. "King of righteousness" means he delights the great multitude by the nine supramundane states - thus "king of righteousness." "The Teaching alone" means relying on the nine supramundane states alone, honouring that very Teaching, respecting it, paying homage to it. That Teaching of his is a banner in the sense of being raised up - thus "having the Teaching as his banner." That is his standard - thus "having the Teaching as his standard." He dwells having made that very Teaching the authority and foremost - thus "having the Teaching as authority." "Righteous protection, shelter and safeguarding" means protection and shelter and safeguarding that bestow mundane and supramundane states. "Arranges" means establishes and makes known. "Such" means the threefold bodily misconduct should not be cultivated, good conduct should be cultivated - thus the meaning should be understood everywhere. "Having arranged" means having established and having spoken. "Sets in motion the unsurpassed wheel of the Teaching by the Teaching alone" means he sets in motion the incomparable wheel of the Teaching by the nine supramundane states alone. "That wheel cannot be turned back" means that wheel of the Teaching thus set in motion cannot be turned back or obstructed by even one among those ascetics and others. The remainder is clear everywhere.

5. Explanation of the Discourse on the Conscious

15. In the fifth, "Isipatana" means at the falling place - that is, the place of assembly - of the sages reckoned as Buddhas and Individually Enlightened Ones, having come for the purpose of setting in motion the wheel of the Teaching and for the purpose of performing the Observance ceremony. "Padane" is also a reading; the meaning is the same. "Deer park" means given for the purpose of safety for deer. "In six months less six days" - he, it is said, on the very day commanded by the king, having prepared all the provisions, together with his pupils, having entered the forest, having avoided trees standing at village entrances, village centres, shrines, family estates, cemeteries and so on, as well as charred, fallen and dry trees, having taken trees standing in accomplished regions, free from all faults, suitable for the hub, spokes and rim, he made that wheel. For him, searching for and taking trees, and making it, this much time had passed. Therefore it was said - "In six months less six days." "Difference" means diversity. "Nesaṃ" means "not of them." "Atthesaṃ" means "there is of them." "The momentum of the effort" means the going of the undertaking. "Having spun around" means having whirled about. "As if fixed on its axle, methinks" means as if having been inserted on the axle and placed there.

"With faults" means with lumps, endowed with raised and sunken places. "With corruption" means endowed with rotten core and sapwood. "Bodily crookedness" and so on are names for bodily misconduct and so on. "Thus have fallen" means thus fallen through the falling away of virtues. "Thus are established" means thus established through virtues. Therein, the mundane multitude are called "fallen," stream-enterers and so on are called "established." Among those too, the former three are called "fallen" at the moment of the arising of mental defilements, but those who have eliminated the mental corruptions are called "established" absolutely. "Therefore" means because those whose bodily crookedness and so on have not been

abandoned fall, and those whose bodily crookedness and so on have been abandoned are established, therefore. But the abandoning of bodily crookedness and so on should be understood thus - Killing living beings, taking what is not given, sexual misconduct, lying, divisive speech, and wrong view - these six, to begin with, are abandoned by the path of stream-entry; harsh speech and anger - these two by the path of non-returning; covetousness and idle chatter - these two by the path of arahantship.

6. Commentary on the Apaṇṇaka Sutta

16. In the sixth, "the unmistakable practice" means he is practising the unerring practice, the definite practice, the practice leading to liberation, the practice with cause, the practice with substance, the practice with the best part, the non-opposing practice, the conforming practice, the practice in accordance with the Teaching, not by the grasp of reasoning or by the grasp of method. For one practising having thus grasped, whether monk or nun or male lay follower or female lay follower, diminishes and declines from the achievements of human existence, divine existence, and Nibbāna; but one practising the unmistakable practice does not decline from those achievements. In the past, when two caravan leaders had set out on a highway through a wilderness, the foolish caravan leader, having taken the word of a demon, together with the caravan came to calamity and disaster; like the wise caravan leader who, not having taken the word of the demon, having convinced the caravan members "We shall throw away the water at the place where water is seen," set out on the road. With reference to which it was said -

"Some say the unmistakable state, rationalists say the second;
Having understood this, the wise one should take what is unmistakable."

"And the source has been initiated for him" - here "source" (yonī) is a name for a portion of aggregates, and also for a cause, and also for the urinary passage. In such passages as "Sāriputta, there are these four modes of generation," indeed a portion of aggregates is called mode of generation. In such passages as "For this is a wise way, Bhūmija, for the achievement of the fruit," it means cause. And in "And I do not call one a brahmin who is womb-born, arisen from a mother," and in "The kamma-born winds, having turned back, having turned it feet upward and head downward, deliver it at the opening of the mother's womb," and in such passages, it means the urinary passage. But here, cause is what is intended. "Initiated" means upheld, completed.

"For the elimination of mental corruptions" - here, "they flow" thus they are mental corruptions (āsavā); from the eye too, etc. from the mind too they stream and proceed - this is what is said. Or, mental corruptions because they flow from phenomena as far as change-of-lineage, from location as far as the highest existence - the meaning is that they proceed having made these phenomena and this location their interior. For this prefix (ā) has the meaning of making interior. In the sense of having long been dwelling, liquor and so on are mental corruptions (āsavā); also mental corruptions because they are like mental corruptions (āsavā). For even in the world, liquor and so on that have long been dwelling are called mental corruptions (āsavā); and if mental corruptions in the sense of having long been dwelling, these very ones deserve to be so. For this was said: "A first point, monks, is not discerned of

ignorance: 'Before this, ignorance did not exist'" and so on. Or, mental corruptions also because they flow and produce the extended suffering of the round of rebirths (saṃsāra). And here the former etymologies are applicable where mental defilements come as mental corruptions; the last applies to action as well. And not only action and mental defilements alone are mental corruptions, but also misfortunes of many kinds. For in the discourses, in the passage "I do not expound the Teaching, Cunda, only for the restraint of mental corruptions pertaining to the present life," here mental defilements that are the root of contention have come as mental corruptions.

"By which there would be rebirth among gods, or a gandhabba, a sky-farer;
By which I might go to the condition of a demon, and attain human existence;
Those mental corruptions of mine are eliminated, demolished, rendered
useless."

Here, action pertaining to the three planes and the remaining unwholesome mental states. In the passage "for the restraint of mental corruptions pertaining to the present life, for the warding off of mental corruptions pertaining to the future life," here are censure by others, remorse, murder, imprisonment, and so on, as well as misfortunes of many kinds that constitute the suffering of the realms of misery.

But those mental corruptions should be understood in each case according to where and how they have come. For these, first in the monastic discipline, have come in two ways as "for the restraint of mental corruptions pertaining to the present life, for the warding off of mental corruptions pertaining to the future life." In the six sense bases, they have come in three ways as "there are these three mental corruptions, friends: the mental corruption of sensuality, the mental corruption of existence, the mental corruption of ignorance." And in other discourses and in the Abhidhamma, those very same together with the mental corruption of wrong view have come in four ways. By the penetrative exposition, "there are, monks, mental corruptions leading to hell, there are mental corruptions leading to the animal realm, there are mental corruptions leading to the sphere of ghosts, there are mental corruptions leading to the human world, there are mental corruptions leading to the world of gods" - they have come in five ways. And here, action alone is stated as mental corruptions. In the Book of Sixes, "there are, monks, mental corruptions to be abandoned by restraint" and so on - by this method they have come in six ways. In the Sabbāsava exposition, those very same together with those to be abandoned by seeing have come in seven ways. But here it should be understood that four mental corruptions are intended according to the Abhidhamma method.

"For the elimination" - here, however, the breaking up of the mental corruptions' own nature, the state of being eliminated, and the path, fruition, and Nibbāna too are called "the elimination of mental corruptions." In "whatever elimination, fall, breaking up, disintegration, impermanence, disappearance of mental corruptions," here indeed the breaking up of the mental corruptions' own nature is stated as "the elimination of mental corruptions." In "I say, monks, the elimination of mental corruptions is for one who knows, for one who sees," here the abandoning of mental corruptions, the absolute elimination of mental corruptions, the non-arising, the state of being eliminated, the state of non-existence is stated as "the elimination of mental corruptions."

"For a trainee who is training, following the straight path;
First is knowledge in destruction, then final knowledge immediately after."

Here the path is stated as "the elimination of mental corruptions." In "through the elimination of mental corruptions one is an ascetic," here it is fruition.

"For one who observes the faults of others, constantly intending on finding fault;
His mental corruptions grow, he is far from the elimination of mental corruptions."

Here it is Nibbāna. But in this discourse, with reference to fruition, he said "for the elimination of mental corruptions"; the meaning is "for the purpose of the fruition of arahantship."

"With guarded doors in the sense faculties" means one with closed doors in the faculties with mind as the sixth. "Knowing moderation in food" means one who knows the measure in food; the meaning is that he knows and understands the measure of accepting, using, and reviewing. "Devoted to wakefulness" means having divided the night and day into six portions, devoted to the state of wakefulness in five portions; the meaning is properly engaged in wakefulness itself.

Having thus set down the matrix, now classifying that very same in the established order, he said beginning with "And how, monks, does a monk." Therein, the meaning of "having seen a form with the eye" and so on has been expanded in the Visuddhimagga, likewise of "having reflected wisely, takes food - not for amusement" and so on. "Of obstructive mental states" means of the five mental hindrances. For the mental hindrances stand having obstructed consciousness; therefore they are called obstructive mental states. "Lies down in the lion's posture" means he prepares his sleeping place like a lion. "Overlapping foot upon foot" means placing the left foot over upon the right foot. For when the feet are placed evenly, knee is joined with knee and ankle with ankle; from that, feelings arise. Therefore, for the purpose of avoiding that fault, having gone slightly beyond, he places the foot. Therefore it was said - "overlapping foot upon foot."

"Mindful and fully aware" means endowed with mindfulness and full awareness. But how is this one, while sleeping, called mindful and fully aware? By means of the prior occurrence. For this one, while walking up and down on the walking path, having known the state of falling into sleep, having set aside the meditation subject that was occurring, having lain down on a bed or a board, having entered into sleep, again upon awakening, he awakens right while taking up the meditation subject at the place where it had stood. Therefore even while sleeping he is called mindful and fully aware. This, to begin with, is the method regarding the root meditation subject. But also by means of the discernment meditation subject, this one is called mindful and fully aware. How? For this one, while walking up and down, having known the state of falling into sleep, having lain down on a stone-slab or a bed on the right side, reviews - "The senseless body is established on the senseless bed, the senseless bed on the senseless earth, the senseless earth on the senseless water, the senseless water on the senseless wind, the senseless wind is established on the senseless space. Therein, even space does not know 'I stand having raised up the wind,' nor does the

wind know 'I am established in space.' Likewise the wind does not know. 'I stand having raised up the water,' etc. The bed does not know 'I stand having raised up the body,' the body does not know 'I am established on the bed.' For there is no reflective attention or attentiveness or attention or volition or aspiration of theirs towards one another." As he thus reviews, that reviewing consciousness descends into the life-continuum. Thus even while sleeping he is called mindful and fully aware.

"Having attended to the perception of rising" means having attended to the perception that delimits the time of rising, thus: "When the moon or a star has gone to such and such a position, I shall rise" - having placed it in the mind - this is the meaning. For one who has lain down having done thus rises at just the determined time.

7. Explanation of the Discourse on Self-Affliction

17. In the seventh, "for affliction of oneself" means for suffering of oneself. "For affliction of others" means for suffering of others. "Bodily good conduct" and so on have come in the preliminary stage by way of the ten wholesome courses of action, but above they are unrestricted up to arahantship.

8. Explanation of the Discourse on the World of Gods

18. In the eighth, "you would be troubled" means you would be afflicted, oppressed. "You would be ashamed" means you would feel shame. "You would be disgusted" means you would become filled with disgust towards that utterance as if towards excrement. "Thus indeed" - here "thus" is for the smoothness of word-connection and phrasing; "indeed" is an indeclinable particle in the sense of oral tradition. "You are troubled indeed with divine life span" - thus the connection here should be understood. "How much more then" means first of all indeed.

9. Explanation of the First Discourse on the Shopkeeper

19. In the ninth, "shopkeeper" means a tradesman, a designation for a merchant who sells goods having opened a shop. "Unable" means one who is an unworthy vessel. "Does not carefully determine his work" means he does not determine it by making it self-witnessed himself, in such a way that what is determined is well determined. Therein, not rising at the break of dawn at the sound of footsteps, not lighting a lamp, not spreading out the goods, and not sitting down - this is called not carefully determining his work in the earlier period of the day. For this one, whatever thieves, having stolen goods at night, go to the shop thinking "We shall dispose of these from our hands" and give them for a small price, and whatever people with many enemies, having stayed in the city at night, go right early to the shop and take goods, or whatever people wishing to go to the countryside go right early to the shop and buy goods - he is without ownership of the gain on account of that.

But when others come to eat at mealtime, having put away the goods right early, having gone home, having eaten, having slept, and coming back to the shop again in the evening - this is called not carefully determining his work in the noon period of the day. For whatever thieves were unable to dispose of right early, but during the daytime, at a moment when others are not moving about, go to the shop and give at a low price, and whatever meritorious lords at mealtime, having sent someone saying "It is proper to obtain this and that from the shop," cause to be brought - he is without

ownership of the gain on account of that.

But not having a lamp lit inside the shop until the sounding of the watch-drum and not sitting down - this is called not carefully determining his work in the afternoon period of the day. For whatever thieves were unable to dispose of either in the morning or during the day, but go to the shop in the evening and give at a low price - he is without ownership of the gain on account of that.

"Does not carefully determine the sign of concentration" means he does not attain concentration with careful application. And here, having performed the duty in the shrine courtyard and the Bodhi-tree courtyard right early, having entered the lodging, not entering an attainment and not sitting down until the time for the alms round - this is called not carefully determining the sign of concentration in the earlier period of the day. But after the meal, having returned from the alms round, having entered the night quarters and day quarters, not entering an attainment and not sitting down until the afternoon period - this is called not carefully determining the sign of concentration in the noon period of the day. But in the evening, having paid homage to the shrine, having performed attendance upon the elders, having entered the lodging, not attaining an attainment in the first watch and not sitting down - this is called not carefully determining the sign of concentration in the afternoon period of the day. The bright side should be understood by the method of the opposite of what has been stated. But here, in the passage stated as "having entered an attainment," in the absence of attainment, insight too is proper; and "sign of concentration" is proper as the object of concentration as well. And this too was said - "Concentration too is the sign of concentration, and the object of concentration too is the sign of concentration."

10. Explanation of the Second Discourse on the Shopkeeper

20. In the tenth, "endowed with eyes" means one is endowed with eyes through the eye of wisdom. "One who bears responsibility" means endowed with a distinguished responsibility, the highest responsibility, endowed with energy associated with knowledge. "Accomplished in support" means accomplished in backing, accomplished in foundation. "Merchandise" means goods for sale. "Will have this much capital, this much profit" means regarding the merchandise stated as "thus bought, thus being sold," by whatever purchase it was bought, that capital reckoned as the purchase will be this much. And whatever sale there is when it is being sold, in that sale there will be this much profit - the meaning is this much increase.

"Is skilled in buying and selling merchandise" means having gone to a place where it is easily obtainable and buying, and having gone to a place where it is difficult to obtain and selling, one is here called skilled; one obtains gain even tenfold or twentyfold.

"Wealthy" means lords endowed with much deposited wealth. "Of great riches" means of great riches by way of expendable wealth. "Of great possessions" means of great possessions by way of articles for use and enjoyment. "Competent" means able through being endowed with both bodily strength and the power of knowledge. "And

to give to us from time to time" means and to give from time to time the interest based on the capital of the wealth taken. "They approach" means they invite. "Nipātentī" is also a reading; the meaning is the same.

"For the acquisition of wholesome mental states" means for the purpose of accomplishing, for the purpose of attaining wholesome mental states. "Steadfast" means endowed with the strength of knowledge. "Of firm effort" means endowed with steady endeavour of knowledge. "Not shirking the responsibility" means one whose responsibility has been established thus: "Without attaining the highest path, I shall not lay down this responsibility of energy."

"Very learned" means those who have heard much of the Buddha's teaching by way of one collection and so on - thus they are very learned. "Who have learnt the collections" means one collection is called one scriptural collection, two collections are called two scriptural collections, five collections are called five scriptural collections; among these scriptural collections, those for whom even one scriptural collection has been learnt, is well-practised, is set going - they are called those who have learnt the collections. "Bearers of the Teaching" means bearers of the Suttanta Canon. "Bearers of the monastic discipline" means bearers of the Vinaya Canon. "Bearers of the matrices" means bearers of the two matrices. "Questions" means he asks about benefit and harm, what has a reason and what has no reason. "Inquires" means he considers, weighs, and examines thus: "I shall ask about this very thing." The remainder here is clear in meaning.

But in this discourse, wisdom has come first, and afterwards energy and association with good friends. Therein, the meaning should not be seen thus: "First having attained arahantship, afterwards having exerted energy, good friends should be cultivated"; for in a teaching, the delimitation is either by the lower end, or by the upper end, or by both ends. But here the delimitation should be understood by the upper end. Therefore, when explaining, one should first show the decisive support of good friends, in the middle show energy, and afterwards speak of arahantship.

The Chapter on the Chariot-maker is second.

3. The Chapter on Persons

1. Explanation of the Samiddha Discourse

21. One first touches the contact of meditative absorption, afterwards one realises cessation, Nibbāna - this is a body-witness. "One who has attained what has been seen" means one attained to right view. "Believing, liberated" means liberated-by-faith. "Is agreeable" means finds delight in. "More brilliant" means exceedingly more beautiful. "More sublime" means exceedingly more sublime. "The faith faculty is exceeding" means it is said that for the Elder Samiddha, at the moment of the path of arahantship, the faith faculty was the leading one, and the remaining four conascent faculties were its retinue. Thus the elder monk, speaking of the path penetrated by himself, spoke thus. But for the Elder Mahākoṭṭhika, at the moment of the path of arahantship, the concentration faculty was the leading one, and the remaining four faculties were its retinue. Therefore he too, speaking of the concentration faculty as exceeding, spoke of the very path penetrated by himself. But for the Elder Sāriputta,

at the moment of the path of arahantship, the wisdom faculty was the leading one. The remaining four faculties were its retinue. Therefore he too, speaking of the wisdom faculty as exceeding, spoke of the very path penetrated by himself.

"Not here indeed" means not indeed here. "Definitively to answer" means certainly to declare. "Practising for arahantship" indicates one who is a possessor of the path of arahantship. Thus in this discourse, by all three elder monks the very path penetrated by themselves was spoken of, but the Perfectly Enlightened One spoke by means of different stages.

2. Explanation of the Sick Person Discourse

22. In the second, "suitable" means beneficial and conducive to growth. "Proper" means befitting. "Does not recover from that illness" - by this, a terminally ill person possessed of an incurable disease such as wind-disease, epilepsy, and so on is spoken of. "Recovers from that illness" - by this, a minor illness of the type distinguished as vomiting, scab, grass-flower fever, and so on is spoken of. "Only obtaining suitable foods and not without obtaining them" - by this, however, all those illnesses for which there is relief through caring are spoken of. And here, a proper attendant should be understood as one who is wise, skilled, and not lazy, endowed with the qualities of an attendant of the sick. "Attendant of the sick has been allowed" means allowed as one to be assigned by the community of monks. For when that sick person is unable to sustain himself by his own nature, one monk and one novice should be assigned by the community of monks, having announced "Look after this one." And as long as they look after him, whatever is needed by the sick person and by those two, all is indeed the burden of the community of monks.

"Other sick persons too should be attended to" means the other two sick persons too should be caused to be attended to. Why? For even the terminally ill person, when not being attended to, having produced ill-will thinking "If they were to look after me, it would be comfortable for me. But they do not look after me" - might be reborn in a realm of misery. But for one being looked after, it occurs thus: "what had to be done by the community of monks, that has been done. But my result of action is such." He, having established friendliness towards the community of monks, will be reborn in heaven. But whoever is possessed of a trifling illness and recovers whether obtaining or not obtaining, for him, even without medicine, the illness that subsides is appeased more quickly when medicine is applied. He will then be able to learn the word of the Buddha or to practise the ascetic duty. For this reason it was said "other sick persons too should be attended to."

"Does not enter" means does not enter into. "The fixed course, the right path, in wholesome mental states" means the right path reckoned as the fixed course of the path in wholesome mental states. By this, the person for whom the word is the maximum is spoken of. By the second instance, one who understands quickly is included, one similar to the Elder Nālaka in the Dispensation, and also one who, during an interval between Buddhas, having received exhortation once in the presence of Individually Enlightened Ones, penetrated the knowledge of individual enlightenment. By the third instance, the person who understands through elaboration is spoken of, but the one who needs to be guided is dependent on that very one.

"The proclamation of the Teaching has been allowed" means the talk on the Teaching has been allowed on eight occasions of the month. "The Teaching should be expounded to others too" means the Teaching should be spoken to the others too. Why? For even for the person for whom the word is the maximum, though unable to penetrate the Teaching in this individual existence, it will become a condition in the future. But whoever, whether obtaining or not obtaining the seeing of the form of the Truth-finder, and whether obtaining or not obtaining the hearing of the Teaching and discipline, fully realises the Teaching - he, even not obtaining, fully realises. But obtaining, he will fully realise quickly - for this reason the Teaching should be taught to them. But for the third, it should be taught again and again.

3. Explanation of the Discourse on Activities

23. In the third, "afflictive" means with suffering. "Bodily activity" means the heap of volition at the body door. "Generates" means strives, makes a heap, makes a mass. The same method applies in the case of the verbal and mental doors too. "An afflictive world" means a world with suffering. "Afflictive contacts touch" means resultant contacts with suffering touch. "Feels afflictive feeling" means feels resultant feeling with suffering; the meaning is with affliction and without gratification. "Just as beings in hell" means just as beings arisen in hell feel exclusively painful feeling, so he feels; this is the meaning. But is there no neutral feeling there? There is, but due to the powerful state of unpleasant feeling, it stands in a negligible position. Thus hell itself has been brought as a comparison for hell. This therein is called a counterpart comparison.

"Just as the gods of streaming radiance" - here too the heavenly world itself has been brought as a comparison for the heavenly world. But since in the lower Brahmā worlds the result of meditative absorption with rapture occurs, and in the gods of streaming radiance there is exclusively happiness without rapture, therefore, setting those aside, only the gods of streaming radiance were spoken of. Thus this too should be understood as a counterpart comparison therein.

"Mingled pleasure and pain" means mixed pleasure and pain. "Just as human beings" means for human beings indeed at times there is happiness, at times suffering. "Some gods" means sensual-sphere gods. For them too at times there is happiness, at times suffering. For those of lower rank, having seen deities of greater influence, they must rise from their seats, they must step aside from the path, they must remove the cloth they are wearing, they must make salutation with joined palms - all that is called suffering. "Some beings in states of misfortune" means mansion-dwelling ghosts. For they at times experience success, at times action - thus they are with mingled pleasure and pain. Thus in this discourse, it should be understood that the three kinds of good conduct have been spoken of as a mixture of mundane and supramundane.

4. Explanation of the Discourse on Being of Great Service

24. In the fourth, "There are these three persons, monks" means three teacher persons. "Of great service to a person" means very helpful to a pupil person. "The Buddha" means the omniscient Buddha. "Has gone for refuge" means has gone for support. "The Teaching" means the Teaching together with its texts and the nine supramundane states. "The Community" means the assembly of eight noble persons.

And this going for refuge is said by way of one who has not previously taken refuge and who has not formed a resolution. Thus in this discourse, the giver of refuge, the one who brings to the attainment of the path of stream-entry, and the one who brings to the attainment of the path of arahantship - these three teachers have come as of great service; the giver of the going forth, the giver of the word of the Buddha, the teacher of the formal act, the one who brings to the attainment of the path of once-returning, and the one who brings to the attainment of the path of non-returning - these teachers have not come; are these then not of great service? No, they are not of great service. But this teaching is defined in a twofold manner. Therefore all these are of great service. Among those, only with regard to the going for refuge is one who has not formed a resolution applicable; but the fourfold purification of morality, the circular meditation object preliminary work, and insight knowledges are based upon the first path; and the two higher paths and fruits should be understood as based upon the path of arahantship.

"By this person" means by this pupil person. "I say there is no easy repayment" means I say that to make repayment is not easy to do. In paying respect and so on, even many hundreds of times, even many thousands of times, indeed, falling down with the fivefold prostration and paying homage, rising from one's seat and going out to meet, raising joined palms at every moment of seeing, doing the proper befitting duties, day by day giving a hundred robes, a thousand robes, a hundred portions of almsfood, a thousand portions of almsfood, building a residence made of all jewels extending to the limit of the world-circle, continuously providing medicine of many kinds such as ghee and butter - one is indeed not able to make what is called repayment for what was done by the teacher. Thus should the meaning be understood.

5. Explanation of the Discourse on the Simile of the Diamond

25. In the fifth, "with a mind like a sore" means one whose mind is similar to an old wound. "With a mind like lightning" means one whose mind is similar to lightning by the shining of a brief period of light. "With a mind like a diamond" means one whose mind is similar to a diamond by the ability to make the root-destruction of mental defilements. "Becomes attached" means sticks. "Becomes angry" means becomes angry by way of irritation. "Is repelled" means abandons the natural state; becomes putrid. "Becomes obstinate" means reaches a state of sloth, a state of rigidity. "Irritation" means feeble wrath. "Hate" means that which is stronger than that by way of being hostile. "Displeasure" means displeasure in the manner of dissatisfaction. "A festering sore" means an old wound. "By a stick" means by the tip of a rod. "By a potsherd" means by a bowl fragment. "Discharges" means flows again and again. For an old wound, by its very own nature, flows these three things - pus, blood, and juice; but when struck, it flows those even more exceedingly.

"Just so" - here this is the correlation of the simile: For the person prone to wrath is like a festering sore; just as its flowing by its own nature, so is the conduct of one prone to wrath, swollen as it were by his own nature of being angered; just as the striking by a stick or a potsherd, so is a small word; just as the flowing even more exceedingly, so should be seen the state of swelling up even more exceedingly, thinking "This one speaks thus to one such as me."

"In the darkness of the night" means in the densest gloom that causes a state of blindness at night by preventing the arising of eye-consciousness. "By a flash of lightning" means at the moment of the occurrence of lightning. Here too this is the correlation of the simile: For one who practises meditation should be seen as like the man with eyes; the mental defilements to be destroyed by the path of stream-entry are like the darkness; the time of the arising of the knowledge of the path of stream-entry is like the flashing of lightning; the seeing of Nibbāna at the moment of the path of stream-entry is like the seeing of forms all around by the man with eyes by a flash of lightning; the mental defilements to be destroyed by the path of once-returning are like the covering over of darkness again; the arising of the knowledge of the path of once-returning is like the flashing of lightning again; the seeing of Nibbāna at the moment of the path of once-returning is like the seeing of forms all around by the man with eyes by a flash of lightning; the mental defilements to be destroyed by the path of non-returning are like the covering over of darkness again; the arising of the knowledge of the path of non-returning is like the flashing of lightning again; the seeing of Nibbāna at the moment of the path of non-returning should be understood as like the seeing of forms all around by the man with eyes by a flash of lightning.

For the state of having a mind like a diamond too, this is the correlation of the simile: For the knowledge of the path of arahantship should be seen as like a diamond; the mental defilements to be destroyed by the path of arahantship are like a knot of gem or a knot of stone; just as the non-existence of the diamond's inability to go through, having pierced through either a knot of gem or a knot of stone, so is the state of non-existence of indestructible mental defilements through the knowledge of the path of arahantship; just as the non-filling up again of a hole pierced by a diamond, so should be seen the non-arising again of mental defilements cut off by the path of arahantship.

6. Explanation of the Discourse on What Should Be Practised

26. In the sixth, "should be associated with" means should be approached. "Should be kept company with" means should be clung to. "Should be attended upon" means should be waited upon again and again by way of sitting near. "Having honoured and respected" means having performed both honour and respect. In "is inferior in morality" and so on, the inferiority should be understood with reference to each successive level. Therein, whoever observes the five precepts, he should not be associated with by one who observes the ten precepts. Whoever observes the ten precepts, he should not be associated with by one who observes the fourfold purification morality. "Except out of sympathy, except out of compassion" means setting aside sympathy and compassion. For such a person should not be associated with for one's own benefit indeed, but by way of sympathy and compassion it is proper to approach him.

"For us who have attained similarity in morality" means for those who are good and who have attained the state of equality in morality. "There will be talk about morality for us" means thus for us who are equal in morality, there will be talk concerning morality itself. "And that will flow on for us" means and that talk of ours will proceed even for a whole day of speaking and will not be obstructed. "And that will be comfortable for us" means and that talk about morality proceeding even for a whole day will be a dwelling in comfort, a pleasant abiding for us. The same method applies

also in the case of talk about concentration and wisdom.

"Aggregate of morality" means the heap of morality. "I shall support with wisdom here and there" means herein, having avoided the unsuitable and unhelpful factors for morality, and practising the suitable and helpful factors, in each and every instance one supports the aggregate of morality with wisdom. The same method applies also in the case of the aggregates of concentration and wisdom. "Declines" means one associating with a person inferior to oneself, like water poured on a lye-strainer, constantly and continuously diminishes and declines. "One associating with an equal" means one associating with someone similar to oneself. "Approaching the excellent" means bowing down to an excellent person. "Rises quickly" means grows quickly indeed. "Therefore one should associate with those superior to oneself" means because one approaching an excellent person rises quickly, therefore one should associate with those more superior and more distinguished than oneself.

7. Explanation of the Discourse on What Should Be Shunned

27. In the seventh, "should be shunned" means he should be shunned like excrement. "Then him" means then of him. "Reputation" means the sound of talk. "Just so" - here immorality should be seen as like a pit of excrement. An immoral person is like a rat-snake standing having fallen into a pit of excrement. Just as the state of not being bitten even though the snake, being pulled out from the pit of excrement, has climbed upon the man's body, so is the state of non-performance of that action even though one is associating with an immoral person. Just as the time when the snake has gone, having smeared the body with excrement, so should be understood the time of the arising of an evil reputation for one associating with an immoral person.

"Firebrand of tinduka" means a firebrand of a tinduka tree. "Hisses even more exceedingly" means for that, while burning, even by its own nature, releasing outer bark, it hisses, making the sound "chit-chit"; but when struck, it does so excessively - this is the meaning. "Just so" means just so one prone to wrath, even by his own nature, being agitated and angered, behaves thus; but at the time of hearing even a trifling word, thinking "He speaks thus, he speaks thus to one such as me," being excessively more agitated and angered, he behaves thus. "Pit of excrement" means a pit full of excrement, or just a heap of excrement. But here the comparison of the simile should be understood by the former method. "Therefore such a person should be looked upon with indifference, should not be associated with" means because one prone to wrath, even when excessively associated with, even when excessively approached, becomes angry indeed; even when one steps back thinking "What is the use of this one?" he becomes angry indeed. Therefore, like a straw fire, he should be looked upon with indifference, should not be associated with, should not be kept company with. What is meant? For whoever, having approached a straw fire too closely, warms himself, his body burns. Whoever, having stepped back too far, warms himself, his cold is not appeased. But for one warming himself with impartiality, neither approaching nor stepping back, the cold is appeased; therefore, like a straw fire, a person prone to wrath should be looked upon with indifference through impartiality, should not be associated with, should not be kept company with, should not be attended upon.

"Good friend" means a pure friend. "Good companion" means a pure companion. Companions means those who go together, those who walk together. "Good associates" means one who is inclined towards good, pure persons; the meaning is one whose mind is slanting towards them, sloping towards them, inclining towards them.

8. Explanation of the Discourse on the Foul Speaker

28. In the eighth, "of foul speech" means one who speaks talk that is foul-smelling like excrement. "Of flower-like speech" means one who speaks talk that is fragrant like flowers. "Of honey-like speech" means one who speaks talk that is sweet like honey. "Having gone to an assembly" means standing in an assembly hall. "Having gone to a company" means standing in a village company. "Having gone among relatives" means standing in the midst of relatives. "Having gone among a guild" means standing in the midst of guilds. "Having gone among the royal court" means standing in the midst of the royal family, at the great hall of judgment. "Being brought forward" means brought for the purpose of questioning. "Questioned as a witness" means questioned having been made a witness. "Come, good man" - this is a form of address. "For his own sake or for another's sake" means for the sake of one's own or another's hands, feet, and so on, or for the sake of wealth. "For the sake of some trifling material gain" - here, "material gain" means a bribe is intended. "A trifle" means whatever this or that small amount; the meaning is: for the sake of a bribe even as small as a partridge, a quail, a lump of ghee, or a lump of butter and so on. "He becomes a conscious speaker of falsehood" means he, already knowing, becomes a doer of lying.

"Nelā": "ela" is called fault; "there is no ela in it" thus "nelā"; the meaning is faultless. As the morality stated here in "Faultless, with white covering." "Pleasing to the ear": pleasant to the ears through the sweetness of phrasing; it does not produce pain in the ear like the piercing of a needle. Through the sweetness of meaning, without generating irritation in the whole body, it generates affection - thus "affectionate." It goes to the heart; without being repelled, it enters the mind with ease - thus "going to the heart." Through the completeness of qualities, it exists formerly - thus "urbane." Also "urbane" as delicate like a woman brought up in a city. Also "urbane" as "this belongs to the city." "This belongs to the city" means the talk of city-dwellers. For city-dwellers are indeed proper in their talk; they call one who is merely a father "father," they call one who is merely a mother "mother," they call one who is merely a brother "brother." Such talk is pleasant to many people - thus "pleasing to many people." By its very pleasant nature, it is agreeable to many people and promotes growth of mind - thus "agreeable to many people."

9. Explanation of the Blind Discourse

29. In the ninth, "does not have an eye" means does not have the eye of wisdom. "Make prosper" means would make prosperous and increased. "Blameworthy and blameless" means with fault and faultless. "Inferior and superior" means ignoble and highest. "Having dark and bright counterparts" means the dark and bright themselves, because they mutually oppose each other, are called "having counterparts" by way of being opposites. Here, however, this is the summary - he would know wholesome mental states as "wholesome mental states," he would know

unwholesome mental states as "unwholesome mental states." In the case of blameworthy and so on too, the same method applies. But regarding those having dark and bright counterparts, he would know dark mental states as "having bright counterparts," he would know bright mental states as "having dark counterparts" - by which eye of wisdom he would know, he does not have such an eye. By this method, the meaning in the remaining sections too should be understood.

"Neither does he have such wealth" means wealth of such a kind does not exist for him either. "Nor does he make merit" means and he does not make merit. By this much, the absence of both the eye for producing wealth and the eye for making merit is stated. "A losing throw in both respects" means in this world and in the world beyond - in both, a failed throw, a defeated throw is the meaning. Or alternatively, "a losing throw in both respects" means a losing throw, a defeated throw regarding both benefits pertaining to the present life and the future life is the meaning. "By rule and not by rule" means both by the rule of the ten wholesome courses of action and by the unrule of the ten unwholesome courses of action. "Fraudulent" means deceitful. "Seeks wealth" means searches for wealth. "By theft and by fraudulent action, and by lying, by both" means among theft and so on, he seeks by both is the meaning. How? He seeks by theft and by fraudulent action, he seeks by theft and by lying, he seeks by fraudulent action and by lying. "To accumulate" means to gather together. "With righteously acquired" means with what is obtained without violating the rule of the ten wholesome courses of action. "Obtained through effort" means acquired through energy. "Of undistracted mind" means of a mind free from doubt. "A fortunate state" means an excellent celestial state. "Does not grieve" means in which state he does not grieve with inner sorrow.

10. Explanation of the Face Downward Discourse

30. In the tenth, "of overturned wisdom" means of face-downward wisdom. "Of lap-like wisdom" means of wisdom similar to a lap. "Of broad wisdom" means of widespread wisdom. In "good in the beginning" and so on, "beginning" means the preliminary introduction. "Middle" means the centre of the talk. "End" means the conclusion. Thus, those teaching him the Teaching speak making it good, auspicious, and blameless only even in the preliminary introduction, in the middle too, and in the end too. And here there are a beginning, middle, and end of the teaching, and there are of the Dispensation. Therein, as for the teaching, to begin with, in a verse of four lines, the first line is the beginning, the two lines are the middle, and the final line is the end. For a discourse with a single connection, the introduction is the beginning, the connection is the middle, and the absorption as "he said this" is the end. For one with multiple connections, the first connection is the beginning, beyond that one or many are the middle, and the last is the end. This, to begin with, is the method regarding the teaching. But for the Dispensation, morality is the beginning, concentration is the middle, and insight is the end. Or concentration is the beginning, insight is the middle, and the path is the end. Or insight is the beginning, the path is the middle, and fruition is the end. Or the path is the beginning, fruition is the middle, and Nibbāna is the end. Or when taken in pairs, morality and concentration are the beginning, insight and the path are the middle, and fruition and Nibbāna are the end.

"With meaning" means they teach making it meaningful. "With phrasing" means they teach making it complete in syllables. "Complete in its entirety" means they teach

making it wholly complete and not deficient. "Pure" means they teach making it pure, disentangled, and unknotted. "They reveal the holy life" means thus teaching, they reveal the noble eightfold path, which has become the supreme conduct, included in the threefold training. "Does not attend to the beginning" means does not attend to the preliminary introduction.

"Water-pot" means a pot. "Turned upside down" means placed face downward. "Just so" - here the person of overturned wisdom should be seen as like a water-pot turned upside down; the time of obtaining the proclamation of the Teaching should be seen as like the time of pouring water; the time of being unable to learn while seated on that seat should be seen as like the time of the water running off; and the time of not discerning after having risen should be understood as like the time of the water not remaining.

"Scattered" means put in. "Through forgetfulness of mindfulness might scatter" means through unmindfulness would scatter. "Just so" - here the person of lap-like wisdom should be seen as like a lap; the Buddha's teaching of many kinds should be seen as like the various edibles; the time of learning while seated on that seat should be seen as like the time of sitting while eating the various edibles on the lap; and the time of not discerning for one who, having risen from that seat, goes away should be understood as like the time of scattering through forgetfulness of mindfulness for one rising up.

"Set upright" means placed face upwards. "Remains" means becomes established. "Just so" - here the person of broad wisdom should be seen as like a water-pot placed face upwards, the time of pouring water is like the time of receiving the teaching, the time of the water remaining is like the time of learning while seated there, and the time of not running off is to be understood as the time of discerning while having risen and gone away.

"Imprudent" means devoid of wisdom. "Undiscerning" means devoid of the wisdom of arrangement. "One who goes" means one whose habit is to go. "Is said to be better than that one" means is said to be more superior than that person. "Practising in accordance with the Teaching" means one who has entered upon the preliminary practice together with morality, which is the practice in conformity with the ninefold supramundane Teaching. "Of suffering" means of the suffering of the round of rebirths. "May be one who makes an end" means one who may make a limit, make a boundary, make a conclusion.

The Chapter on Persons is third.

4. The Chapter on Divine Messengers

1. Explanation of the Discourse on Including the Brahma World

31. In the first discourse of the fourth, "at home" means in one's own house. "Are venerated" means they are looked after and protected with whatever there is in the house. Thus, having made known that families that venerate mother and father are "with Brahmā," now making known their state of being with the first teachers and so on, he said beginning with "with the first teachers." Therein, "Brahmā" and so on

were stated for the purpose of establishing their state of being Brahmā and so on. "Of great service" means very helpful to their children. "Nurturers" means nurturers of life. For the life of little children has been nurtured, protected, striven for, and kept going by continuous effort 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. "Those who show them this world" means the seeing of desirable and undesirable objects in this world by children is dependent on being born through mother and father; thus they are called those who show them this world.

"Mother and father are called Brahmā" is a designation for the foremost. Just as four meditative developments are not abandoned by Brahmā - friendliness, compassion, altruistic joy, and equanimity - so too four meditative developments towards their little children are not abandoned by mother and father. These should be understood at each and every time - For when the child is in the womb, a mind of friendliness arises in the mother and father, thinking "When indeed shall we see our little son healthy, with complete major and minor limbs?" But when this dull infant lying on its back, bitten by lice or by insects such as bugs, or oppressed by an uncomfortable sleeping place, cries out and wails, then having heard its sound, compassion arises in the mother and father; but at the time of playing, having run here and there, or at the time of standing in the charming age, having looked at the child, the minds of the mother and father become soft, delighted, and overjoyed, like a layer of cotton carded a hundred times placed in clarified butter; then altruistic joy is found in them. But when this son, having established the maintenance of a wife, dwells in a separate house, then a state of neutrality arises in the mother and father, thinking "Our little son is now able to sustain himself by his own nature"; at that time equanimity is found. For this reason it was said "Mother and father are called Brahmā."

"Are called first teachers" means for mother and father, from the time of birth onwards, make them grasp and train them thus: "Sit like this, stand like this, walk like this, lie down like this, eat like this, enjoy like this, this one is to be called 'father,' this one 'brother,' this one 'sister,' this is proper to do, this is not proper to do, it is proper to approach such and such a person, it is not proper to approach such and such a person." Then at a later stage, other teachers train them in elephant-craft, horse-craft, chariot-craft, archery, swordsmanship, finger-reckoning, and so on. Another gives the refuges, another establishes in the precepts, another gives the going forth, another teaches the word of the Buddha, another gives full ordination, another causes to attain the path of stream-entry and so on. Thus all of them are called later teachers, but mother and father are the very first; therefore he said - "Are called first teachers." Therein, "vuccare" means "are said," "are spoken of." "And worthy of offerings from their children" means they deserve the offering, the gift, the prepared food and drink and so on from their children; they are suitable to accept it. Therefore it was said "and worthy of offerings from their children." "Compassionate towards their offspring" means even by cutting the life of others, they look after and protect their own offspring. Therefore it was said "compassionate towards their offspring."

"Should venerate" means one should pay homage. "Should honour" means one should honour them with honour. Now, showing that honour, he said beginning with "with food" and so on. Therein, "with food" means with rice gruel, boiled rice, and solid food. "With drink" means with the eightfold beverage. "With cloth" means with

cloth for the inner and outer robes. "With bedding" means with the provision of beds and chairs. "With anointing" means with anointing that makes fragrant after having dispelled bad odour. "With bathing" means with bathing by sprinkling the limbs with hot water in the cold season and with cool water in the hot season. "With washing of their feet" means with washing the feet with hot and cool water and also with anointing with oil. "After death" means having gone to the world beyond. "Rejoices in heaven" means here, to begin with, having seen the service to mother and father, wise people praise him right here on account of that service; but having gone to the world beyond, that attendant upon mother and father, established in heaven, rejoices and delights in the divine achievements.

2. Commentary on the Ānanda Sutta

32. In the second, "such" (tathārūpo) means of such a nature. "Attainment of concentration" (samādhipaṭilābho) means the attainment of unified focus of mind. "In this conscious" (imasmim ca saviññāṇake) - here, combining the body of both oneself and another together in the sense of being conscious, "in this" is said. "The underlying tendencies to I-making, mine-making, and conceit" (ahaṅkāramamaṅkāramānānusayā) means the wrong view of I-making and the craving of mine-making and the underlying tendency to conceit - these are the mental defilements of oneself and of another. "Would not be" (nāssu) means would not exist. "And externally in all signs" (bahiddhā ca sabbanimittesu) means the sign of matter, the sign of sound, the sign of odour, the sign of flavour, the sign of tangible object, the sign of eternality and so on, the sign of person, the sign of mental phenomena - in all such signs externally. "Liberation of mind, liberation by wisdom" (cetovimuttiṃ paññāvimuttiṃ) means fruition concentration and fruition knowledge. "Would be" (siyā) means might be (bhaveyya).

"Here, Ānanda, for a monk" (idhānanda, bhikkhuno) means Ānanda, for a monk in this Dispensation. "This is peaceful, this is sublime" (etaṃ santaṃ etaṃ paṇītaṃ) - he said this showing Nibbāna. Nibbāna is indeed called peaceful because of the stilling of mental defilements; also peaceful because for one who has entered the attainment "Nibbāna is peaceful" and sits even for a day, the arising of consciousness proceeds as just peaceful. "Sublime" (paṇītaṃ) means for one who has entered the attainment and sits, the arising of consciousness proceeds as just sublime - thus Nibbāna is called sublime. "The stilling of all activities" and so on are also synonyms for that very same thing. "The stilling of all activities" - for one who has entered the attainment and sits, even for a part of the day, the arising of consciousness proceeds as just the stilling of all activities. Etc. Likewise, in that which has received the name Nibbāna because of the absence of craving, which is reckoned as weaving, in the three existences, for one who has entered the attainment and sits, the arising of consciousness proceeds as just Nibbāna, Nibbāna - thus it obtains the names "the stilling of all activities" and so on. But in this eightfold reflective attentiveness, in this instance, even one is found, even two, and even all are indeed found.

"Having understood" (saṅkhāya) means having known with knowledge. "The far and near" (paroparāṇi) means the far and the near. For what is meant is that other individual existences and one's own individual existence are the far and the near. "For whom" means for whichever Worthy One. "Perturbation" (iñjitaṃ) means perturbation by lust, perturbation by hate, delusion, conceit, views, mental defilements, and

misconduct - these are the seven perturbations, agitations, and tremblings. "Does not exist anywhere" (natthi kuhiñci) means does not exist anywhere, not even with regard to a single object. "Peaceful" (santo) means peaceful through the stilling of the opposing mental defilements. "Smokeless" (vidhūmo) means devoid of the smoke of bodily misconduct and so on. "Free from trouble" (anīgho) means devoid of the trouble of lust and so on. "Desireless" means free from craving. "Has crossed over" (atāri) means one who has crossed over, gone beyond, transcended. "He" (so) means that Worthy One who has eliminated the mental corruptions. "Birth and ageing" (jātijarā) - here it should be understood that by the mention of birth and ageing, illness and death too are already included. Thus in both the discourse and the verse, only the fruition attainment of arahantship is spoken of.

3. Commentary on the Sāriputta Sutta

33. In the third, "in brief" means by setting up the matrix. "In detail" means by the classification of the established matrix. "Both in brief and in detail" means at times in brief, at times in detail. "But those who understand are rare" means but persons who penetrate are rare. This the Blessed One said with the intention "I shall test the knowledge of the Elder Sāriputta." Having heard that, the elder, although he does not say "I, venerable sir, shall understand," yet with the intention "Be confident, venerable sir, teach; I shall penetrate the Teaching taught by you by a hundred methods, by a thousand methods; let this be my burden" - thus encouraging the Teacher to teach, he said beginning with "This is the time, Blessed One."

Then the Teacher began the teaching with "Therefore." Therein, "in this conscious body" and so on is the same method as already stated. "He has cut off craving" means he cut craving with the knife of path knowledge. "Turned back the mental fetters" means having uprooted the tenfold mental fetter including its root, he cast it away. "Through the complete full realisation of conceit he has made an end of suffering" means through the right means, through the right practice, through the full realisation of abandoning of the ninefold conceit, he made an end of the suffering of the round of rebirths. "And this was said by me, Sāriputta, with reference to this" means Sāriputta, this was said by me in the Pārāyana, in Udaya's Question, with reference to this very fruition attainment.

Now, showing that which was spoken by the Blessed One, he began with "the abandoning of perceptions of sensuality" and so on. And in Udaya's Question this term has come as "the abandoning of sensual desire," but here by the reciters of the Aṅguttara it has been rendered as "of perceptions of sensuality." Therein, only the phrasing is different, but the meaning is one and the same. "Of perceptions of sensuality" means of perceptions arisen with reference to sensual pleasures, or of perceptions conascent with the eight types of consciousness accompanied by greed. "And of displeasure, both" means the abandoning of both these perceptions of sensuality and mental displeasure - the meaning is: I declare the deliverance through final knowledge, which is the fruition of arahantship reckoned as abandoning by cessation. But in the analytic explanation it is said "the abandoning of both sensual desire and displeasure, the appeasement, the relinquishment, the cessation, the Deathless, Nibbāna" - that was said by way of extracting the meaning. For "abandoning" is also called appeasement reckoned as the state of being eliminated, and the path which relinquishes the mental defilements, and the fruition reckoned as

the cessation of mental defilements, and that Deathless Nibbāna depending on which the mental defilements are abandoned. Therefore those terms have come there. But from the statement "I declare the deliverance through final knowledge," the fruition of arahantship alone is intended. "And the dispelling of sloth" also - because it has arisen when sloth has been dispelled, the fruition of arahantship alone is intended. "The warding off of remorse" - because it has arisen immediately after the path that wards off remorse, fruition alone is intended.

"Purified by equanimity and mindfulness" means purified by equanimity and mindfulness arisen in the fruition belonging to the fourth meditative absorption.

"Preceded by reflection on the Teaching" - reflection on the Teaching is called right thought; it is from the beginning, it is in front, it is the forerunner of the deliverance through final knowledge - thus preceded by reflection on the Teaching. That which is preceded by reflection on the Teaching. "Deliverance through final knowledge" means deliverance arisen at the culmination of the faculty of final knowledge, or deliverance through final knowledge - the deliverance through final knowledge; the meaning is liberated by wisdom. "The breaking up of ignorance" - because it has arisen when ignorance has been broken up, or because it has arisen with reference to Nibbāna reckoned as the breaking up of ignorance, it is the fruition of arahantship alone that has thus received this name. Thus it should be understood that by all these terms beginning with "abandoning," the fruition of arahantship alone is made manifest.

4. Explanation of the Source Discourse

34. In the fourth, "sources" means causes. "Of actions" means of actions leading to the round of rebirths. "Greed is a source for the arising of actions" means greed, whose intrinsic nature is being greedy and enticing, is the source, the cause, the condition for the arising, for the accumulation, of actions leading to the round of rebirths - this is the meaning. "Hate" means hate whose intrinsic nature is hating and corrupting. "Delusion" means delusion whose intrinsic nature is being deluded and bewildered.

"Done through greed" means done by greed; the meaning is action done having become greedy, overpowered by greed. "Born from greed" means born of greed. "Greed is the source of this" means having greed as its source. "Greed is the origin of this" means having greed as its origin. "Origin" means condition; the meaning is having greed as its condition. "Wherever his individual existence arises" means in whatever state the individual existence of this person who possesses action born of greed arises, the aggregates become manifest. "There that action ripens" means in those aggregates that action ripens. "Either in this very life" and so on - since that action is either experienced in present life, or experienced in next life, or experienced from one life to another, therefore this was said to show that classification. In the remaining two as well, the same method applies.

"Unbroken" means not split. "Not rotten" means not having reached the state of being without seed through putridity. "Not damaged by wind and heat" means not destroyed by wind nor by heat. "With substance" means having taken up substance, having substance, not without substance. "Well stored" means comfortably laid up by way of accumulation. "In a good field" means in a cleared field. "On well-prepared ground" means on field-ground well prepared by ploughing and harrowing and by an

eight-toothed harrow. "Placed" means set down, planted. "Would send down" means would let in. Regarding "growth" and so on: growth by upward movement, increase by establishment of roots below, expansion by spreading out on all sides.

Now, as to what was said here beginning with "either in this very life," therein, for the purpose of non-confusion, the classification of action should be spoken of in this place. For by the method of the Discourses, eleven actions have been classified. That is: Experienced in present life, experienced in next life, experienced from one life to another, that which is weighty, that which is abundant, that which is near, or else action because of the doing, productive, supportive, obstructive, and destructive. Therein, in a single impulsion process, among the seven consciousnesses, the first impulsion volition, whether wholesome or unwholesome, is called kamma whose result is experienced in present life. That gives its result in this very individual existence, as wholesome like that of Kāvaliya and Puṇṇa the merchant, and as unwholesome like that of Nanda the demon, Nanda the young man, Nanda the cattle-butcher, Kokāliya, Suppabuddha, Devadatta, and Ciñcā the young woman. But when unable to do so, it is called defunct kamma; it becomes resultless. That should be established by the simile of the deer-hunter. For just as when a deer-hunter, having seen a deer, having drawn his bow, the arrow shot, if it does not miss, fells that deer right there; then the deer-hunter, having skinned it, having cut it into fragments, taking the meat, goes pleasing his children and wife. But if it misses, the deer, having fled, does not even look back in that direction again. Thus this accomplishment should be seen. For the obtaining of the turn for result of kamma whose result is experienced in present life is like the arrow's piercing the deer without missing, and its becoming resultless is like not piercing.

But the seventh impulsion volition, which accomplishes the purpose, is called kamma whose results are experienced in next life. That gives its result in the immediately following individual existence. But this should be understood on the wholesome side by means of the eight attainments, and on the unwholesome side by means of the five heinous actions. Therein, one who has obtained the eight attainments is reborn in the Brahma world by means of one attainment. Even the doer of all five heinous actions is reborn in hell by means of one action; the remaining attainments and actions merely become defunct kamma, and are resultless. This meaning too should be explained by the former simile itself.

But the five impulsion volitions in between those two are called kamma whose results are experienced from one life to another. That, in the future, whenever it obtains the opportunity, then gives its result. As long as there is continuation of the round of rebirths, there is no such thing as defunct kamma. All that should be explained by the simile of the hunter with dogs. For just as a dog released by a hunter with dogs, having seen a deer, having pursued the deer, in whatever place it catches up, right there it bites; just so this action, in whatever place it obtains an opportunity, right there it gives its result; there is no being who is free from it.

But among wholesome and unwholesome actions, among the weighty and non-weighty, whichever is weighty, that is called "that which is weighty." This should be understood as exalted action on the wholesome side, and as the five heinous actions on the unwholesome side. When that exists, the remaining wholesome or unwholesome actions are unable to ripen; that itself, being twofold, gives conception.

For just as even a mustard-seed-sized crystal or iron ball thrown into a water pool is unable to float on the surface of the water, but goes only downwards; just so, among the wholesome and unwholesome, whichever is weighty, having seized that itself, it goes.

But among wholesome and unwholesome actions, whichever is abundant, that is called "that which is abundant." That should be understood by means of habitual practice obtained over a long time. Or whichever produces pleasure among powerful wholesome actions, and produces torment among unwholesome actions, that is called "that which is abundant." This is just as when two wrestlers have descended onto the battlefield, whichever is powerful, he, having felled the other, goes; just so, having overpowered the other weak action, whichever is abundant by means of habitual practice, or powerful by means of proximity, that gives its result, like the action of King Duṭṭhagāmaṇi Abhaya.

He, it is said, defeated in the battle of Cūḷaṅgaṇiya, having mounted a mare, fled. His minor attendant, the minister named Tissa, was alone behind him. He, having entered a certain forest, seated, being oppressed by hunger - "Brother Tissa, hunger afflicts us exceedingly; what shall we do?" he said. "There is, Sire, one meal in a golden bowl brought by me, kept within my garment." "Then bring it." He, having taken it out, placed it before the king. The king, having seen it, said: "Dear son, make four portions." "We are three persons; why does the king have four portions made?" "Brother Tissa, from the time I remember myself, food has never been consumed by me without giving to my noble ones; and I shall not consume it even today without giving." He made four portions. The king said: "Announce the time for the meal." "In a deserted forest, from where shall we obtain them, noble ones, Sire?" "This is not your burden. If there is faith in me, we shall obtain noble ones; confidently announce the time for the meal," he said. He announced three times: "It is time, venerable sir, it is time, venerable sir."

Then the Elder Bodhimātu Mahātissa, having heard that sound with the divine ear element, reflecting on it thinking 'Where is this sound from?' having known "Today the Great King Duṭṭhagāmaṇi Abhaya, defeated in battle, having entered the forest and seated, having had one drinking-vessel meal divided into four portions, thinking 'I shall not eat alone,' had the mealtime announced," thinking "Today it is fitting for me to give support to the king," having come by mental travel, stood before the king. The king, having seen him, with a gladdened mind, having said "Look, brother Tissa!" having paid homage to the elder, said "Give me your bowl, venerable sir." The elder brought out his bowl. The king, having put the elder's portion together with his own portion into the bowl, having paid homage, saying "Venerable sir, may there never be danger regarding food," stood there. The minister Tissa too, thinking "I shall not be able to eat while my young master is watching," poured his own portion into the elder's very bowl. The mare too thought - "It is fitting to give my portion too to the elder himself." The king, having looked at the mare, having known "This one too expects to put her own portion into the elder's very bowl," having put that too in that very place, having paid homage to the elder, dismissed him. The elder, having taken that food and gone, from the beginning gave it to the community of monks in reduced morsels.

The king too thought - "We are exceedingly hungry; it would indeed be good if he

were to send the surplus food and rice grains." The elder, having known the king's mind, having made the surplus food just enough for their sustenance, threw the bowl into the sky; the bowl, having come, rested in the king's hand. The food was as much as desired for all three persons. Then the king, having washed the bowl, thinking "I shall not send an empty bowl," having removed his upper garment, having wiped off the water, having placed the garment in the bowl, thinking "Let the bowl go and rest in the hand of my noble master," threw it into the sky. The bowl, having gone, rested in the elder's hand.

Afterwards, while the king, having enshrined the eighth portion of the Truth-finder's bodily relics, was having the Great Shrine of one hundred and twenty cubits built, while the shrine was still unfinished, the time of death arrived. Then, as he lay on the southern side of the Great Shrine, while the community of monks was rehearsing according to the five collections, six chariots, having come from the six heavenly worlds, stood in the sky before him. The king, saying "Bring the book of merit," had the book of merit read from the beginning. Then no action satisfied him. He said "Read further." The book-reader said "Having been defeated by you, Sire, in the battle of Cūḷaṅgaṇiya, having entered the forest and seated, having had one drinking-vessel meal divided into four portions, almsfood was given to the Elder Bodhimātu Mahātissa." The king, having said "Stop," asked the community of monks, "Venerable sirs, which heavenly world is delightful?" "The Tusita abode, the dwelling place of all Bodhisattas, great king." The king, having died, having mounted the very chariot that had come from the Tusita abode, went to the Tusita abode. This is the story concerning the giving of result by powerful action.

But whatever among wholesome and unwholesome actions one is able to recollect near death, that is called 'that which is near.' This is just as when the door of a cattle pen full of a herd of cattle is opened, at the far end, even though there are cattle being trained and strong cattle, whichever one is near the door of the cattle pen, even a weak old cow at the very least, that one goes out first; just so, even though there are other wholesome and unwholesome actions present, due to being near the time of death, it gives result.

Herein are these stories - In the village of Madhuaṅgaṇa, it is said, a certain Tamil doorkeeper, right early, having taken a hook and gone, having killed fish, having made three portions, with one he obtains rice, with one curds, and one he cooks. Having done the action of killing living beings for fifty years in this manner, afterwards, being old, he takes to the bed of non-rising. At that moment, the Elder Cūḷapiṇḍapātikatissa, a dweller at the Mountain Monastery, thinking "Let not this being perish while I am watching," having gone, stood at the door of his house. Then his wife informed him, "Master, the elder has come." "I have not gone to the elder's presence for fifty years; by what virtue of mine would the elder come? Tell him to go away." She said "Please pass by, venerable sir." The elder asked "What is the bodily condition of the lay follower?" "He is weak, venerable sir." The elder, having entered the house, having aroused mindfulness, said "Will you take the precepts?" "Yes, venerable sir, give them." The elder, having given the three refuges, began to give the five precepts. At the very time of saying "the five precepts," his tongue fell. The elder, thinking "This much will suffice," having departed, went away. He too, having died, was reborn in the Cātumahārājika abode. At the very moment of rebirth,

reflecting "Having done what action indeed was this obtained by me?" having known the fact that it was obtained in dependence on the elder, having come from the heavenly world, having paid homage to the elder, stood to one side. And when it was said "Who is this?" he said "I, venerable sir, am the Tamil doorkeeper." "Where were you reborn?" "In the Cātumahārājika realm, venerable sir. If the noble one had given me the five precepts, I would have been reborn in a higher heavenly world." "What can I do? You were not able to receive them, dear son." He, having paid homage to the elder, went to the heavenly world itself. This is the story concerning wholesome action for now.

Now on the Ganges there was a lay follower named Mahāvācākāla. He, for thirty years, recited the thirty-two aspects for the purpose of the path of stream-entry, and having arrived at the illusion of view thinking "I, thus reciting the thirty-two aspects, was not able to produce even so much as a light; the Buddha's Dispensation will be not leading to liberation," having died, was reborn in the Great Ganges as a crocodile ghost nine usabhas in length. On one occasion sixty carts loaded with stone pillars went by the Kacchaka ford. He devoured all those oxen and stones. This is the case regarding unwholesome action.

But released from these three, that which is done through the influence of not knowing, or else because of the doing, is called action. That, just as a stick thrown by a mad man goes here or there, just so in their absence it gives result somewhere or other.

Productive action, having generated one conception, does not generate the course of existence; in the course of existence another action produces the result. For just as a mother only gives birth, but a nurse watches over; just so, like a mother is productive action that produces conception, and like a nurse is the action that has arrived during the course of existence. Supportive action is found in both wholesome and unwholesome. For a certain one, having done wholesome, is reborn in a fortunate existence. He, steady in that, having done wholesome again and again, having supported that action, wanders in fortunate existence alone for many hundreds of thousands of years. A certain one, having done unwholesome, is reborn in an unfortunate existence. He, steady in that, having done unwholesome again and again, having supported that action, wanders in unfortunate existence alone for many hundreds of thousands of years.

Another method - Productive action is both wholesome and unwholesome. It generates the material and immaterial resultant aggregates both at conception and during the course of existence. Supportive action, however, is not able to generate result; it supports the happiness and suffering arising in the result generated by the conception given by another action, and keeps it going for a duration. Obstructive action oppresses and afflicts the happiness and suffering arising in the result generated by the conception given by another action, and does not allow it to continue for a duration. Herein this is the method - When wholesome action is ripening, unwholesome action, having become obstructive, does not allow it to ripen. When unwholesome action is ripening, wholesome action, having become obstructive, does not allow it to ripen. Just as someone might break or cut a growing tree or shrub or creeper with a stick or a knife, then that tree or shrub or creeper would not be able to grow; just so, wholesome that is ripening, obstructed by

unwholesome, or unwholesome that is ripening, obstructed by wholesome, is not able to ripen. Therein, Sunakkhatta's unwholesome action obstructed the wholesome; the executioner of thieves' wholesome action was obstructed by the unwholesome.

In Rājagaha, it is said, Vātakāḷaka performed the work of executing thieves for fifty years. Then they reported to the king - "Sire, Vātakāḷaka is old and is not able to execute thieves." "Remove him therefore from that position." The ministers, having removed him, placed another in that position. Vātakāḷaka too, as long as he performed that work, did not obtain the opportunity to clothe himself in new garments, or to adorn himself with fragrant flowers, or to eat milk-rice, or to experience anointing and bathing. He, thinking "For a long time I have gone about in a soiled appearance," having commanded his wife "Cook milk-rice for me," having had bathing requisites taken up, having gone to the bathing ford, having washed his head, having clothed himself in new garments, having anointed himself with perfumes, having adorned himself with flowers, while coming home, having seen the Elder Sāriputta, with a satisfied mind thinking "I have departed from the defiled work, and the noble one has been seen by me," having led the elder to his house, served him with milk-rice prepared with fresh ghee, sugar, and bath powder. The elder gave the thanksgiving for him. He, having heard the thanksgiving, having obtained acquiescent acceptance, having followed after the elder, while turning back, on the way, having been trampled by a cow with a young calf, having been brought to the destruction of life, was reborn in the realm of the Thirty-three. The monks asked the Truth-finder - "Venerable sir, the executioner of thieves was removed from the defiled work this very day, died this very day - where indeed was he reborn?" In the realm of the Thirty-three, monks. Venerable sir, the executioner of thieves killed men for a long time, and you speak thus; is there indeed no fruit of evil action? Do not, monks, speak thus. Having obtained the decisive support of a powerful good friend, having given almsfood to the General of the Teaching, having heard the thanksgiving, having obtained acquiescent acceptance, he was reborn there.

"Having heard the well-spoken word, the executioner of thieves in the city;
Having obtained conformity acceptance, he rejoices, gone to the celestial
abode."

Destructive action, however, being itself both wholesome and unwholesome, having destroyed another weak action and having obstructed its result, makes opportunity for its own result. Thus, when opportunity has been made by action, that result is called arisen. "Destructive" is also a name for this very same. Herein this is the method - at the time of the ripening of wholesome action, one unwholesome action, having risen, cuts down and fells that action. At the time of the ripening of unwholesome action too, one wholesome action, having risen, cuts down and fells that action. This is called destructive. Therein, the action of Ajātasattu was a cutter of the wholesome, that of the Elder Aṅgulimāla was a cutter of the unwholesome. Thus by the method of the Discourses, eleven actions have been classified.

But by the method of the Abhidhamma, sixteen actions have been classified, as follows - "There are some evil undertakings of action that, being obstructed by success of destination, do not ripen; there are some evil undertakings of action that, being obstructed by success of individuality, do not ripen; there are some evil

undertakings of action that, being obstructed by success of time, do not ripen; there are some evil undertakings of action that, being obstructed by success of means, do not ripen. There are some evil undertakings of action that, owing to failure of destination, ripen; owing to failure of individuality, failure of time, failure of means, ripen. There are some good undertakings of action that, being obstructed by failure of destination, do not ripen; being obstructed by failure of individuality, failure of time, failure of means, do not ripen. There are some good undertakings of action that, owing to success of destination, ripen; owing to success of individuality, success of time, success of means, ripen."

Therein, "evil" means inferior. "Undertakings of action" means takings up of action. This is a designation for actions that have been taken up and undertaken. In the passage beginning with "being obstructed by success of destination, do not ripen," when action capable of producing the experience of undesirable objects exists, for one reborn in a fortunate existence, that action, being obstructed by success of destination, does not ripen. The meaning is that, having been obstructed by success of destination, it does not ripen. But whoever, through evil action, having been reborn in the womb of a female slave or a female worker, is endowed with a fine physique, established in the prosperity of his individual existence. Then his masters, having seen his beauty of form, having given rise to the thought "This one is not befitting for menial work," having placed him in positions such as storekeeper and so on, like their own born son, having arranged prosperity, look after him. The action of one of such nature, being obstructed by success of individuality, does not ripen. But whoever is reborn in a time of plenty similar to the time of the first cosmic cycle, when food of easily obtainable and accomplished flavour abounds, his evil action, even though existing, being obstructed by success of time, does not ripen. But whoever lives in dependence on right means, approaches at the time proper for approaching, withdraws at the time proper for withdrawing, flees at the time proper for fleeing. At the time proper for giving a bribe, he gives a bribe; at the time proper for theft, he commits theft. The evil action of one of such nature, being obstructed by success of means, does not ripen.

But for one reborn in an unfortunate existence, his evil action, owing to failure of destination, ripens. But whoever, reborn in the womb of a female slave or a female worker, is ugly and ill-formed, he arouses doubt: "Is he a demon or a human being?" If he is a man, then, thinking "This one is not befitting for any other work," they make him look after elephants or horses or oxen, or make him bring grass, firewood and so on, or make him hold the spittoon. If she is a woman, then they make her cook meals of rice and so on for elephants, horses and so on, or make her throw away rubbish, or else make her do other loathsome work. The evil action of one of such nature, owing to failure of individuality, ripens. But whoever is reborn in a time of famine, or in a time of declined prosperity, or in an intermediate cosmic cycle, his evil action, owing to failure of time, ripens. But whoever does not know how to accomplish his means, does not know how to approach at the time proper for approaching, etc. does not know how to commit theft at the time proper for theft, his evil action, owing to failure of means, ripens.

But whoever, even while action worthy of experiencing desirable objects exists, having gone to an unfortunate realm of existence, is reborn there, for him that action, obstructed by failure of destination, does not ripen. But whoever, through the power of merit, having been reborn in the house of kings, royal ministers, and so on, is either one-eyed or crippled or lame or paralysed, for him they do not give the positions of viceroyalty, generalship, storekeeper, and so on, thinking they are not befitting. Thus his merit, obstructed by failure of clinging, does not ripen. But whoever is reborn among human beings in a time of famine or in a time of declined prosperity or in an intermediate cosmic cycle, for him that good action, obstructed by failure of time, does not ripen. Whoever does not know how to accomplish means in the manner stated below, for him the good action, obstructed by failure of means, does not ripen.

But for one reborn in a fortunate realm of existence through good action, that action ripens owing to success of destination. Having been reborn in the family of kings, royal ministers, and so on, for one who has attained success of clinging, established in the prosperity of his individual existence, having seen an individual existence resembling a jewelled archway raised up in the city of the gods, thinking "The positions of viceroyalty, generalship, storekeeper, and so on are befitting for this one," they give those positions even while he is still young; for one of such nature, the good action ripens owing to success of clinging. Whoever is reborn among the first beings of a cosmic cycle or in a time when food and drink are easily obtained, for him the good action ripens owing to success of time. Whoever knows how to accomplish means in the manner already stated, for him the action ripens owing to success of means. Thus sixteen actions are classified according to the method of the higher teaching.

Furthermore, twelve actions are also classified according to the method of the Paṭisambhidāmagga. That is: "There was action, there was result of action; there was action, there was no result of action; there was action, there is result of action; there was action, there is no result of action; there was action, there will be result of action; there was action, there will not be result of action; there is action, there is result of action; there is action, there is no result of action; there is action, there will be result of action; there is action, there will not be result of action; there will be action, there will be result of action; there will be action, there will not be result of action."

Therein, whatever action was accumulated in the past and obtained its turn for result in the past itself, being productive of conception it produced conception, being productive of materiality it produced materiality - that is said to be "there was action, there was result of action." But whatever did not obtain its turn for result, being productive of conception was unable to produce conception or being productive of materiality was unable to produce materiality - that is said to be "there was action, there was no result of action." But whatever was accumulated in the past and has obtained its turn for result at present, being productive of conception having produced conception, being productive of materiality having produced materiality, stands - that is said to be "there was action, there is result of action." Whatever, not having obtained its turn for result, being productive of conception was unable to produce conception or being productive of materiality was unable to produce materiality - that is said to be "there was action, there is no result of action." But

whatever was accumulated in the past and will obtain its turn for result in the future, being productive of conception will be able to produce conception, being productive of materiality will be able to produce materiality - that is said to be "there was action, there will be result of action." Whatever will not obtain its turn for result in the future, being productive of conception will not be able to produce conception or being productive of materiality will not be able to produce materiality - that is said to be "there was action, there will not be result of action."

But whatever is accumulated at present and obtains its turn for result at present itself - that is said to be "there is action, there is result of action." But whatever does not obtain its turn for result at present - that is said to be "there is action, there is no result of action." But whatever is accumulated at present and will obtain its turn for result in the future, being productive of conception will be able to produce conception, being productive of materiality will be able to produce materiality - that is said to be "there is action, there will be result of action." But whatever will not obtain its turn for result, being productive of conception will be able to produce conception or being productive of materiality will be able to produce materiality - that is said to be "there is action, there will not be result of action."

But whatever will be accumulated in the future and will obtain its turn for result in the future itself, being productive of conception will produce conception or being productive of materiality will produce materiality - that is said to be "there will be action, there will be result of action." But whatever will not obtain its turn for result, being productive of conception will not be able to produce conception or being productive of materiality will not be able to produce materiality - that is said to be "there will be action, there will not be result of action." Thus twelve actions are classified according to the method of the Paṭisambhidāmagga.

Thus these twelve and the sixteen actions classified according to the method of the higher teaching, having moved aside from their own positions, become just the eleven actions stated according to the method of the discourses. Those too, having moved aside from that, become just three actions: experienced in present life, experienced in next life, and experienced from one life to another. There is no transition among them; they remain just in their own positions. For if action experienced in present life were to become experienced in next life or experienced from one life to another, the Teacher would not have said "either in this very life." If also action experienced in next life were to become experienced in present life or experienced from one life to another, the Teacher would not have said "or upon rebirth." And also if action experienced from one life to another were to become experienced in present life or experienced in next life, the Teacher would not have said "or in some other subsequent existence."

The meaning in the bright side too should be understood by this very method. Here, however, "when greed has disappeared" means when greed has gone away, has ceased. "Made like a palm stump" means made like a palm stump; like a palm tree with its crown cut off, made to have the intrinsic nature of not growing again - this is the meaning. "Brought to obliteration" means made to undergo obliteration; made so that it does not arise again - this is the meaning. "Thus" (evassu) means thus they would be. "Just so" - here wholesome-unwholesome action should be seen as like the seeds; one who practises meditation is like the person who burns them with fire; path

knowledge is like the fire; the time of burning the mental defilements by path knowledge is like the time of setting fire to and burning the seeds; the time of making the five aggregates with their roots cut off and setting them aside is like the time of making into ashes; the time when, through the cessation of the clung-to continuity, the five aggregates whose roots have been cut off cease without the state of reconnection and do not take up conception again in existence, should be understood as like the time of winnowing in a strong wind or carrying away by a river and bringing to non-continuance.

"Born of delusion too, by the fool" (mohajañcāpaviddasū) means born of delusion too, by the fool (mohajañcāpi aviddasu). This is what is meant - whatever action that fool, that blind ignorant one, does as born of greed and born of hate and born of delusion, thus by one doing so, whatever action is done by him, whether little or much. "Right here that is to be experienced" means that action is to be experienced by that fool right here in his own individual existence; the meaning is that it ripens in his very own individual existence. "No other site is found" means there is no other site for the ripening of that action. For an action done by one does not ripen in another's individual existence. "Therefore greed and hate, and born of delusion too, the wise man" means therefore whoever is wise, intelligent, and learned does not do that action classified as born of greed and so on; "a monk arousing true knowledge, should give up all unfortunate realms" means having aroused the true knowledge of the path of arahantship, or else while arousing that true knowledge, he gives up all unfortunate realms. This is stated by way of the heading of the teaching; but that one who has eliminated the mental corruptions gives up even the fortunate worlds. And as for what is said "therefore greed and hate," here too it should be understood that by the heading of greed and hate, only action born of greed and action born of hate are indicated. Thus in both the discourses and the verse, only the round of rebirths and the end of the round of rebirths are spoken of.

5. Explanation of the Hatthaka Discourse

35. In the fifth, "at Āḷavī" means in the Āḷavī country. "On the cattle path" means on the path where cattle walk. "On a mattress of leaves" means on a mattress of leaves that had fallen by themselves. "Then" means when the Truth-finder was thus seated, having gathered together the leaves that had fallen by themselves in a siṃsapā grove near the straight high road which was the path where cattle walk, having made a mattress, having spread out the Fortunate One's great robe, having folded his legs crosswise. "Hatthaka of Āḷavī" means the prince of Āḷavī who received this name because he had passed from hand to hand. "Said this" means he spoke this utterance beginning with "I hope, venerable sir, the Blessed One." But why did the Perfectly Enlightened One go to that place and sit down, and why did the prince go there? The Perfectly Enlightened One, to begin with, having seen the occasion for a proclamation of the Teaching arising from a particular incident, sat down there; and the prince too, having risen right early, surrounded by five hundred lay followers, while going to attend upon the Buddha, having turned aside from the main road and taken the cattle path, going thinking "I shall gather mixed flowers for the purpose of venerating the Buddha," having seen the Teacher, having approached and paid homage, sat down to one side; thus he went there. "Slept happily" means he slept happily.

"The eight days between the months" means the period of eight days between Māgha

and Phagguṇa. For four days at the end of Māgha and four at the beginning of Phagguṇa - this is called "the eight days between the months." "The time of snowfall" means the time of the falling of snow. "Rough" means harsh or hard. "Trampled by cattle hooves" means when the sky has newly rained, at the places trodden again and again by cows, mud rises up between the hooves and remains; that, dried by wind and heat, becomes like saw-teeth and is of unpleasant contact. With reference to that he said - "The ground trampled by cattle hooves." The meaning is also "cut by the hooves of cattle." "A high-altitude wind blows" means a wind blowing from the four directions blows. A wind blowing from one direction, or from two directions, or from three directions is not called a high-altitude wind.

"If so, young man" - this the Teacher said, extending the teaching further, thinking "This prince knows neither those who dwell in happiness nor those who dwell in suffering in the world; I shall make him know." Therein, "as it pleases you" means as it would be agreeable to you. "Suppose here" means there might be in this world. "Spread with a long-fleeced woollen cover" means spread with a black woollen carpet with fleece exceeding four finger-breadths in length. "Spread with a white woollen cover" means spread with a white covering made of wool. "Spread with a woollen cover embroidered with flowers" means spread with a woollen covering with dense flower patterns. "With an excellent antelope-hide spread" means spread with an excellent bed-sheet made of kadali-deer hide. They make that bed-sheet, it is said, by spreading kadali-deer hide over white cloth and sewing it. "With a canopy above" means together with an upper canopy; the meaning is together with a red canopy fastened above. "With red cushions at both ends" means a head-cushion and a foot-cushion - with red cushions placed at both ends of the divan. "Wives" means spouses. "Would be in attendance with agreeable service" means they would be in attendance with an agreeable manner of service.

"Bodily" means agitating the body of the five sense doors. "Mental" means agitating the mind-door. "That lust has been abandoned by the Truth-finder" means such lust has been abandoned by the Truth-finder; this is the meaning. But whatever lust is his, that is not called abandoned by the Truth-finder. The same method applies to hate and delusion as well.

"Brahmin" means a brahmin who has warded off evil, one who has eliminated the mental corruptions. "Attained final Nibbāna" means attained final Nibbāna through the final extinguishment of the mental defilements. "Does not cling to sensual pleasures" means does not cling to object sensual pleasures and defilement sensual pleasures through the smearing of craving and wrong view. "Become cool" means become cool because of the absence within of tormenting mental defilements. "Without clinging" means without clinging because of the absence of defilements as clinging. "Having cut off all attachments" - attachments are called cravings; having cut off all those attachments that are attached and entangled in objects such as matter and so on. "Having removed anguish from the heart" means having removed and appeased the disturbance dependent on the heart. "Having attained peace of mind" means having reached the quenching of the mental defilements of consciousness. Or this is an instrumental expression, as in such passages as "having collected together with the whole mind"; the meaning is having attained Nibbāna with the mind.

6. Commentary on the Devadūta Sutta

36. In the sixth, "divine messengers" means divine messengers. Here, however, this is the meaning of the word - "Deva" means Death, "his messengers" thus "divine messengers." For the aged, the diseased, and the dead, in the sense of arousing a sense of urgency, as if urging "Now you must go near to Death," therefore they are called divine messengers. "Messengers like gods" also means divine messengers. For just as when an adorned and prepared deity, having stood in space, declares "On such and such a day you will die," her word is fit to be believed. Just so, the aged, the diseased, and the dead too, being seen, as if urging "You too are of such nature," and their word is just like the declaration of a deity whose word is never otherwise - thus "messengers like gods" means divine messengers. "Messengers of the gods of purification" also means divine messengers. For all Bodhisattas, having seen the aged, the diseased, the dead, and the one gone forth, having attained a sense of urgency, departed and went forth. Thus "messengers of the gods of purification" also means divine messengers. But here, with a change of gender, "devadūtānī" is said.

Why was "practises misconduct by body" and so on begun? For the purpose of showing the action that leads to the place of cross-questioning about the divine messengers. For by this action this being is reborn in hell, and then there King Yama cross-questions him about the divine messengers. Therein, "practises misconduct by body" means he practises the threefold misconduct through the bodily door. "By speech" means he practises the fourfold misconduct through the verbal door. "By mind" means he practises the threefold misconduct through the mental door.

"The guardians of hell" - here certain elder monks say: "There are no such things as guardians of hell; just like a machine, action itself carries out the torture." That view has been refuted in the Abhidhamma itself by the method: "Are there guardians of hell in hell? Yes. And are there torturers?" For just as in the human world there are those who carry out the torture of punishment, just so in hell there are guardians of hell. "Of King Yama": King Yama is a king of the mansion-dwelling ghosts. At one time he experiences in a divine mansion the achievement of all prosperity such as divine wish-fulfilling trees, divine pleasure gardens, divine dancers, and so on; at another time the result of action. He is a righteous king. And he is not just one; rather, at the four gates there are four persons. "Disrespectful towards his mother": one who is devoted to the welfare of one's mother is "matteyya," meaning one who practises rightly towards one's mother. "Not matteyya" means disrespectful towards his mother, meaning one who practises wrongly towards one's mother. The same method applies to the remaining terms as well. "Disrespectful towards brahmins": here, those who have eliminated the mental corruptions are called brahmins; one who practises wrongly towards them is called disrespectful towards brahmins.

"Cross-questions" means he asks by imposing the duty of cross-examination; but establishing a view is called "asking for reasons"; asking about the reason is called "admonishing." "I did not see": he speaks thus with reference to the absence of any divine messenger sent to his presence.

Then Yama, having known "this one does not discern the meaning of what has been said," wishing to make him discern the meaning, said beginning with "Hey." Therein, "aged" means decrepit with ageing. "Bent like a roof beam" means bent like a

gopānasī (roof beam). "Broken" means broken. By this too he explains the very state of being bent. "Leaning on a stick" means having a stick as support, having a stick as companion. "Trembling" means shaking. "Afflicted" means afflicted by ageing. "With broken teeth" means with teeth broken through the power of ageing. "Grey-haired" means with white hair. "Scanty-haired" means bald, as if the hair had been pulled out. "Bald-headed" means with a greatly bald head. "Wrinkled" means with wrinkles that have arisen. "With limbs blotched with spots" means a body scattered with white spots and dark spots. "Subject to ageing" means having the intrinsic nature of ageing, not released from ageing, meaning "ageing proceeds within me myself." The same method applies to the two terms above as well, namely "subject to disease" and "subject to death."

"Having cross-questioned about the first divine messenger": here a being decrepit with ageing in meaning speaks thus - "Look, sirs, I too was young like you, strong in thigh, strong in arm, accomplished with speed; those achievements of strength and speed have disappeared from me; even though my hands and feet exist, they do not perform the function of hands and feet; because of not being released from ageing I have become such. But it is not I alone; you too are not released from ageing. For just as for me, so too for you ageing will come. Therefore, before its arrival, do good." Therefore this one became known as a divine messenger. "Sick" means afflicted. "Suffering" means one who has reached suffering. "Severely ill" means excessively ill.

"The second divine messenger": here too a sick being in meaning speaks thus - "Look, sirs, I too was healthy like you, but now I am struck by illness, fallen into my own urine and excrement, I am unable even to get up. Even though my hands and feet exist, they do not perform the function of hands and feet; because of not being released from illness I have become such. But it is not I alone; you too are not released from illness. For just as for me, so too for you illness will come. Therefore, before its arrival, do good." Therefore this one became known as a divine messenger.

In the passage beginning with "dead for one day" and so on, "it would be of one dead for a day" means dead for one day; that is "dead for one day." The same method applies to the two terms that follow as well. Like bellows inflated by air, after the exhaustion of life, through the state of swollenness that has arisen in due order, because of being bloated, it is "bloated." "Vinīla" is called one whose colour has become discoloured; vinīla itself is vinīlaka; that is "vinīlaka." Or, because of repulsiveness, what is contemptible as discoloured is "vinīlaka." "Festering" means with pus flowing out; the meaning is that at the place where it has burst open, it is smeared with the pus that has trickled forth.

"The third divine messenger": here a deceased being in meaning speaks thus - "Look, sirs, at me thrown into a charnel grove, having reached the state of bloatedness and so on; because of not being released from death I have become such. But it is not I alone; you too are not released from death. For just as for me, so too for you death will come. Therefore, before its arrival, do good." Therefore this one became known as a divine messenger.

But who receives this cross-questioning by the divine messengers, and who does not? Whoever has done much evil, he, having gone, is simply reborn in hell. But whoever has done a small evil deed, he receives it. For just as when they seize a thief together

with his goods, they simply carry out the punishment, they do not hold a trial. But one seized after investigation they lead to the place of judgment; he receives a judgment. This is comparable to that. For those of small evil deeds remember by their own nature, and they also remember when being reminded.

Therein, a Tamil named Dīghajayanta remembered by his own nature. It is said that Tamil venerated the open-air shrine at the Sumanagiri Great Monastery with a red cloth; then, having been reborn in the vicinity of the Ussada hell, upon hearing the sound of the fire's flames, he recollected the cloth he had offered; he, having departed, was reborn in heaven. Another too, while giving a plain cloth to his son who was a young monk, placed it at his feet; at the time of death he took a sign in the crackling sound; he too, having been reborn in the vicinity of the Ussada hell, having recollected that cloth through the sound of the flames, was reborn in heaven. Thus, for now, having remembered wholesome action by one's own nature, one is reborn in heaven.

But when one does not remember by one's own nature, he asks about the three divine messengers. Therein, someone remembers through the first divine messenger, someone through the second and third, someone does not remember even through all three. King Yama, having seen that, himself reminds him. It is said that a certain minister, having venerated the Great Shrine with a pot of jasmine flowers, gave the merit to Yama; him, having been reborn in hell through unwholesome action, they led to the presence of Yama. When he did not remember any wholesome deed even through all three divine messengers, Yama, looking himself, having seen - reminded him: "Did you not venerate the Great Shrine with a pot of jasmine flowers and give the merit to me?" He, having remembered at that time, went to the heavenly world. But when Yama, even having looked himself, does not see - he remained silent, thinking "This being will indeed experience great suffering."

"A red-hot iron stake" means having laid the body measuring three leagues face upward on a blazing iron ground, they drive into the right hand an iron spike the size of a palm tree, and likewise into the left hand and so on. And just as they lay him face upward, so too having laid him on his chest, on his left side, and on his right side, they inflict that very same torture. "Having laid him down" means having laid the body measuring three leagues on a blazing iron ground. "With axes" means they plane with large axes the size of half a roof of a house; blood flows becoming a river; flames rise up from the iron ground and seize the planed place; great suffering arises. But while planing, having marked with a string, they make it octagonal and hexagonal like timber. "With adzes" means with adzes the size of a large winnowing basket. "Having yoked to a chariot" means having yoked to a chariot ablaze on every side, together with yoke, straps, spokes, chariot wheels, pole, and goad. "Great" means the size of a great pinnacle building. "They make him climb" means they make him climb by striking with blazing iron hammers. "Once upward" means like rice grains thrown into a well-boiled pot, he goes upward, downward, and across. "The great hell" means in the Avīci great hell.

"Divided into sections, measured" means divided by placing section by section.

"Surrounded" means fenced. "With iron" means covered above with an iron plate.

"Having pervaded a hundred yojanas all around, it stands" means it stands having pervaded thus, such that for one standing a hundred yojanas all around and looking,

the eyes come out like a pair of balls.

"Having gone to an inferior bodily existence" means having gone to an inferior body. "In clinging" means in the grasping of craving and wrong view. "The origin of birth and death" means being the cause of birth and death. "Without clinging" means without clinging to the four kinds of clinging. "In the extinction of birth and death" means they become liberated in Nibbāna, which is termed the extinction of birth and death. "Perfectly quenched in this very life" means quenched in the present life, in this very individual existence, by the quenching of all mental defilements. "They have overcome all suffering" means they have gone beyond the entire suffering of the round of rebirths.

7. Explanation of the Four Great Kings Discourse

37. In the seventh, "ministers and councillors" means attendant deities. "Wander about this world" means on the eighth day, it is said, Sakka, the king of gods, commands the four great kings - "Dear sons, today, on the eighth day, having wandered about the human world, having taken up the names and clans of those making merit, come back." They, having gone, send their own attendants - "Go, dear sons, having wandered about the human world, having written the names and clans of the merit-makers on a golden slab, bring them." They do so. Therefore it was said - "Wander about this world." "Are there many" and so on was said for the purpose of showing the manner of their investigation. For investigating thus, they wander about. Therein, "observing the Observance" means they determine the Observance factors on eight occasions of the month. "Keeping vigil" means they perform what is called the vigil Observance practice. Those performing it do so in one fortnight by way of going out to meet and following on from the four Observance days. Those going out to meet the fifth-day Observance are observers of the Observance on the fourth day; those following on, on the sixth day. Those going out to meet the eighth-day Observance, on the seventh day; those following on, on the ninth day. Those going out to meet the fourteenth, on the thirteenth; those following on from the fifteenth-day Observance are observers of the Observance on the first day of the fortnight. "Making merit" means they make various kinds of merit such as going for refuge, constant morality, flower offerings, hearing the Teaching, lighting a thousand lamps, building monasteries, and so on. They, having thus wandered about, having written the names and clans of the merit-makers on golden slabs, having brought them, give them to the four great kings. "The sons wander about this world" means they wander about, having been sent by the four great kings in the same manner as before. "Tadahu" means on that day. "Uposatha" means on the Observance day.

"If, monks, there are few" means the ministers and councillors of the four great kings approach those various villages, market towns, and royal cities; then the deities dwelling in dependence on those places, thinking "The ministers of the great kings have come," having taken a present, go to their presence. They, having taken the present, having asked about the meritorious practice of humans according to the method stated as "Are there indeed, sirs, many humans who are respectful to their mothers?" when it was said "Yes, sir, in this village such and such and such and such are making merit," having written their names and clans, they go elsewhere. Then on the fourteenth, the sons of the four great kings too, having taken that very same golden slab, wandering about by that very same method, write the names and clans.

On the Observance day, the fifteenth, the four great kings too, by that very same method, write the names and clans on that very same golden slab. They, by the measure of the golden slab alone - "At this time humans are few, at this time they are many" - thus they know. With reference to that, "If, monks, there are few humans" and so on was said. "Of the gods of the Thirty-three" means so named with reference to the thirty-three young gods who were first reborn there. But the account of their origin is expanded in the commentary on the Sakkapañha Sutta in the Dīgha Nikāya. "By that" means by that announcement, or by the fewness of the merit-makers. "Indeed, sirs, the divine hosts will decline" means through the non-appearance of ever new young gods, the divine hosts will decline; the delightful city of the gods measuring ten thousand yojanas will become empty. "The titan hosts will be filled" means the four realms of misery will be filled. By this, they are displeased, thinking "We shall not be able to celebrate the festival in the midst of the assembly of gods in the full city of the gods." The meaning in the bright side too should be understood by this very same method.

"Once upon a time, monks, Sakka, the lord of the gods" - he speaks with reference to his own time as Sakka, the king of the gods. Or it is said that he speaks having taken the disposition of a certain Sakka. "Conciliating" means awakening. "At that time" means at that time.

"And the extra holiday" - here, the extra holiday means the regular Observance for three months during the rainy season; for one unable to do that, the regular Observance for one month between the two invitation ceremonies; for one unable to do even that, one fortnight beginning from the first invitation ceremony is also called the extra holiday. "Well endowed with the eight factors" means endowed with the eight quality-factors. "Whoever is a man like me" means whatever being might be like me. Even Sakka, it is said, having known the virtue of the Observance practice of the aforesaid type, having abandoned the two successes of the heavenly world, observes the Observance eight times a month. Therefore he spoke thus. Another method - "Whoever is a man like me" means whatever being might be like me, he would wish to attain the success attained by me - this is the meaning. For it is possible by such an Observance practice to attain the success of Sakka - this is the intention here.

"One who has lived the holy life" means one who has completed his dwelling. "One who has done what had to be done" means one who stands having done the duty to be done by the four paths. "One who has laid down the burden" means one who stands having cast down the burden of aggregates, the burden of mental defilements, and the burden of volitional activities. "One who has attained his own welfare" - one's own welfare is called arahantship; he has attained that. "One who has utterly eliminated the fetter of becoming" - by whatever mental fetter one is bound and dragged into existences, because of the elimination of that, he is one who has utterly eliminated the fetter of becoming. "One completely liberated through final knowledge" means liberated having known by cause, by method, by reason. "Proper to say" means fitting to say.

"Whoever is a man like me" means whatever one who has eliminated the mental corruptions might be like me, he too would observe such an Observance - knowing the virtue of the Observance practice, he would speak thus. Another method - "whoever is a man like me" means whatever being might be like me, he would wish

to attain the success attained by me - this is the meaning. For it is possible by such an Observance practice to attain the success of one who has eliminated the mental corruptions - this is the intention here. The eighth is of clear meaning.

9. Explanation of the Delicate Discourse

39. In the ninth, "delicate" means free from pain. "Supremely delicate" means supremely free from pain. "Extremely delicate" means constantly free from pain. This the Blessed One said taking the state of freedom from pain beginning from the time of his birth in the city of Kapila, but during the time of his practice there was no end to the suffering experienced by him. "In one" means in one pond. "Blue lotuses were planted" means blue lotuses were cultivated. That was covered with a forest of blue waterlilies. "Lotus" means a white lotus. "White lotus" means a red lotus. Thus the other two also were covered with forests of lotuses and white lotuses. It is said that when the Bodhisatta was seven or eight years old, the king asked the ministers - "What kind of play are young boys fond of?" "Water play, Sire." Thereupon the king, having assembled the spade-workers, had the sites for ponds prepared. Then Sakka, the king of gods, reflecting, having known that event - "Human enjoyment is not fitting for the Great Being; divine enjoyment is fitting," having addressed Vissakamma - said "Go, dear son, build ponds in the Great Being's playground." "What kind should they be, Sire?" "Let them be free from mud and mire, strewn with gems, pearls and coral, enclosed by walls made of the seven precious things, furnished with steps having coral turban-tops, gem-made staircase balustrades, and treads made of gold, silver and gems." "And let there be boats made of gold, silver, gems and coral therein; in the golden boat let there be a silver divan, in the silver boat a golden divan, in the gem boat a coral divan, in the coral boat a gem divan; let the water-sprinkling pipes also be made of gold, silver, gems and coral; and let them be covered with lotuses of five colours." "Very well, Sire," the young god Vissakamma, having assented to Sakka, having descended in the night-time, built the ponds in the very same manner at the very sites for ponds that had been prepared by the king's order.

But were these not free from mud and mire? How then did lotuses bloom therein? He, it is said, having built small boats made of gold, silver, gems and coral here and there in those ponds, determined: "Let these be filled with mud and mire, and let lotuses of five colours bloom therein." Thus lotuses of five colours bloomed; rolls of pollen, having risen up, having spread over the surface of the water, floated about. Swarms of bees of five kinds went about buzzing. Having thus built them, Vissakamma went to the city of the gods itself. Thereupon, when the night became light, the great multitude, having seen them, thinking "They must have been built for the Great Man," having gone, informed the king. The king, surrounded by a great multitude of people, having gone and having seen the ponds, thinking "They must have been built by the deities through the supernormal power of my son's merit," was delighted. From that time onwards the Great Man went for water play.

"Only for my sake" - here "only for" is a term of delimiting restriction indicating the limit of purpose; only for my own sake, there is no other reason here - this is the meaning. "Na kho panassāhaṃ" means "na kho pana assa ahaṃ" (but not indeed I of his). "Non-Kāsi sandalwood" means rough sandalwood. "My turban, monks, was of Kāsi cloth" means monks, even my turban was of Kāsi cloth. Here indeed "su" and

"taṃ" are merely indeclinable particles, and "me" is the genitive case. It shows that even my turban was nothing but smooth. "Kāsi jacket" means even the outer jacket was nothing but a smooth jacket. "A white parasol was held" means both a human white parasol and a divine white parasol were held above. "Let not cold touch him" means let not cold or any one among heat and so on touch this Bodhisatta - this is the meaning.

"There were three mansions" means when the Bodhisatta had reached the age of sixteen, the great King Suddhodana, thinking "I will have mansions built for my son to dwell in," having assembled carpenters, at an auspicious constellation and moment, having had the preliminary work for nine storeys done, had three mansions built. This was said with reference to those. Regarding "hemantiko" and so on: where it is pleasant to dwell in winter, this is the winter one. The same method applies to the others as well. Here, however, this is the meaning of the word -Dwelling in winter is "hemantaṃ"; it deserves the winter, thus "hemantiko" (belonging to winter). The same method applies to the others as well.

There, the winter mansion had nine storeys, and its floors were low for the purpose of retaining the warmth of the season. There the doors and windows had well-fitted door panels and were without openings. Even in the paintings, here and there they made nothing but blazing masses of fire. But here the floor covering was made of woollen blanket, likewise the curtains, canopies, inner robes, outer robes, and turbans. The windows are opened during the day for the purpose of retaining warmth, and closed at night.

The summer one, however, had five storeys. But here the floors were high and unconfined for the purpose of retaining the coolness of the season. The doors and windows were not too closely fitted, had openings, and had lattice-work. In the paintings they made nothing but water-lilies, lotuses, and white lotuses. But here the floor covering was made of fine cloth, likewise the curtains, canopies, inner robes, outer robes, and turbans. And here, near the windows, having placed new jars and having filled them with water, they cover them with blue water-lilies and so on. In various places they make water-machines, from which torrents of water come forth as if the sky were raining. Inside the mansion, here and there, having placed troughs filled with mud, they planted lotuses of five colours. On the top of the mansion, having tied a dried buffalo hide, having turned the machine, having raised stones up to the surface of the roof, they release them on it. The sound of those rolling on the hide is like the rumbling of thunder. But here the doors and windows are closed during the day and opened at night.

The rainy season one was of seven storeys. But here the storeys were made neither too high nor too low for the purpose of admitting both seasons. Some doors and windows were well fitted, some had openings. There the ornamentation too was done in some places by way of blazing masses of fire, in some by way of natural lakes. But here the floor coverings and so on were mixed of both woollen blankets and fine cloth. Some doors and windows were opened at night and closed by day, some were opened by day and closed at night. All three mansions too were equal in height. But there was diversity in the storeys.

When the mansions were thus completed, the king thought - "My son has come of age; having raised the umbrella over him, I shall see the sovereignty." He sent letters to the Sākiyans - "My son has come of age; I shall establish him in the kingdom. Let all send the girls who have come of age in their own respective houses to this house." They, having heard the message - "The prince is merely pleasing to look at and accomplished in beauty, does not know any craft, will not be able to maintain a wife; we shall not give our daughters" - they said. The king, having heard that incident, having gone to the presence of his son, reported it. The Bodhisatta said "What craft is it fitting to show, dear father?" It is fitting to string the bow of a thousand men's strength, dear father. If so, have it brought. The king had it brought and gave it. A thousand men string the bow, a thousand men unstring it. The Great Man, having had the bow brought, while seated just cross-legged, having wound the bowstring around his big toe, pulling, with his big toe alone having strung the bow, having grasped the shaft with his left hand, having pulled with his right hand, he struck the bowstring. The whole city appeared as if it were rising up. When it was said "What is this sound?" they said "The sky is thundering." Then others said "You do not know; the sky is not thundering; this is the sound of the bowstring strike of the prince Aṅgīrasa, having strung the bow of a thousand men's strength and striking the bowstring." The Sākiyans by just that much were with won favour.

The Great Man said "What else is it fitting to do?" It is fitting to pierce through an iron plate eight finger-breadths thick with an arrow. Having pierced through that, he said "What else is it fitting to do?" It is fitting to pierce through a board of asana wood four finger-breadths thick. Having pierced through that, he said "What else is it fitting to do?" It is fitting to pierce through a board of udumbara wood a span thick. Having pierced through that, "What else is it fitting to do?" It is fitting to pierce through a hundred planks bound to a machine. Having pierced through that, he said "What else is it fitting to do?" It is fitting to pierce through a dried buffalo hide of sixty layers. Having pierced through that too, he said "What else is it fitting to do?" Then they told of sand carts and so on. The Great Being, having pierced through both a sand cart and a straw cart, sent an arrow in water to the distance of one usabha, and on dry ground to the distance of eight usabhas. Then they said to him "Now it is fitting to pierce a hair at the distance marked by a brinjal plant." If so, have it tied. Let it be tied within the range of sound, dear father. Let them go further; let them tie it at the distance of a gāvuta. Let them go further; let them tie it at half a yojana. Let them go further; let them tie it at a yojana. Have it tied, dear father - having had a hair tied at the distance of a yojana by the mark of a brinjal plant, in the dark of the night, when the directions were covered by layers of clouds, he shot an arrow; that, having gone, having split the hair at the distance of a yojana, entered the earth. And not only this much alone; on that day the Great Being showed every craft existing in the world. The Sakyan kings, having adorned their own respective daughters, sent them; there were forty thousand dancing women. The Great Man, enjoying himself in the three mansions like a god, I think, experiences great success.

"Nippurisehi" means devoid of men. And here not only the musical instruments are without men, but all places too are without men. Even the doorkeepers are only women, and those who perform the preliminary work of bathing and so on are only women. The king, it seems, thinking "For one experiencing such a splendid achievement of sovereignty and happiness, upon seeing a man, suspicion arises; may

that not occur for my son," appointed only women in all duties. "Being entertained" means rejoicing. "I did not descend to the lower part of the mansion" means I did not go down below from the mansion. Thus for four months no other man with a top-knot was able to see me. "Just as" means by whatever procedure. "Of slaves, workmen and servants" means of slaves, and of workmen maintained by daily food and wages, and of persons living in dependence on them. "Porridge of broken rice" means a meal of rice with husk-powder. "With vinegar as a second" means with rice-gruel as a second.

"With such supernormal power" means endowed with such a kind of supernormal power of merit. "And with such delicacy" means and with such a kind of state free from suffering. "Sokhumālena" is also a reading. Thus the Truth-finder spoke of his own splendid achievement by this much of a passage. And in speaking, he did not speak for the purpose of elation; he spoke for the purpose of illustrating the characteristic of diligence alone, thus: "Even while established in such success, without being negligent, he was just diligent." Therefore he said beginning with "an ignorant worldling." Therein, "another" means another person. "Aged" means decrepit through ageing. "Is troubled" means he is afflicted, oppressed. "Is ashamed" means he feels shame, is embarrassed. "Is disgusted" means having seen as if something impure, he arouses disgust. "Overlooking himself" means overlooking himself who is also subject to ageing, he is troubled and ashamed - this is the meaning. "Subject to ageing" means having the intrinsic nature of ageing. "Not gone beyond ageing" means not having surpassed ageing; I exist within ageing. "Thus reflected" means for one who reviews thus. "Intoxication with youth" means the conceited intoxication arising in dependence on youth. "Was completely abandoned" means abandoned in every respect. It is shown as if similar to what is abandoned by the path. But this is not abandoned by the path; it should be understood as spoken of as abandoned only by reflection. For the deities showed the Bodhisatta one who had reached old age. From that time onwards, up to arahantship, in the interval, intoxication with youth does not arise for the Great Being. The same method applies to the remaining two terms as well. Here, however, "intoxication with health" means the conceited intoxication arising in dependence on health, thinking "I am healthy." "Intoxication with life" means the conceited intoxication arising in dependence on that, thinking "I shall live long." "Having rejected the training" means having refused the training. "Returns to the lower life" means he returns to the lower, inferior state of the household life.

"According to their nature" means according to the inherent nature of disease and so on. "Being just as they are" means being just as they are, having been of an unchanged nature of disease and so on - this is the meaning. "Are disgusted" means they are disgusted with another person. "For me, dwelling thus" means for me, dwelling with such a dwelling of disgust, such disgust would not be proper, would not be befitting. "So I, dwelling thus" means I, thus dwelling being disgusted with another, or thus dwelling with this dwelling of reflection. "Having known the state without clinging" means having known the Nibbāna-state devoid of all clinging. "I have overcome all vanities" means I have overcome, I have transcended all three vanities. "Having seen security in renunciation" means having seen the state of security in Nibbāna. "Having seen renunciation as security" is also a reading; the meaning is having seen Nibbāna as security. "For me there was endeavour" means for me, seeing that Nibbāna termed renunciation, there was endeavour, there was effort -

this is the meaning. "I am not capable now of indulging in sensual pleasures" means I am now incapable of indulging in sensual pleasures of both kinds. "I shall be one who does not turn back" means I shall not turn back from the going forth and from the knowledge of omniscience; I shall be one who does not turn back. "Heading for the holy life" means the meaning is I have become one heading for the holy life of the path. Thus, by these verses, he spoke of his own unfailing energy at the seat of the great enlightenment.

10. Explanation of the Authority Discourse

40. In the tenth, "authorities" means arisen from the cause of being foremost. In the passage beginning with "taking oneself as authority" and so on, the collection of virtues produced by making oneself the foremost is taking oneself as authority. That produced by making the world the foremost is taking the world as authority. That produced by making the ninefold supramundane teaching the foremost is taking the Teaching as authority. "Not because of this or that existence" - "thus becoming, thus becoming" means thus in the future, not the cause of this or that success of existence. "Overcome" means entered into. For one into whose interior birth has entered, he is called overcome by birth. The same method applies also in the case of ageing and so on. "Of the whole mass of suffering" means of the entire heap of the suffering of the round of rebirths. "The ending might be discerned" means the making of an end, the making of a delimitation and boundary, might be discerned. "Having left behind" means having given up. "More wicked" means more inferior. "Aroused" means exerted and complete; because of being aroused, unsluggish. "Established" means established by way of the four establishments of mindfulness. Because of being established, unconfused. "The body is calm" means the mental body and the body born of impurity are calm, with disturbance allayed. Because of being calm, not excited. "The mind is concentrated" means the mind is rightly placed on the object, well established. Because of being rightly placed, fully focused. "Having made the authority" means having made the foremost. "He maintains himself pure" means having made himself pure and without stain, he maintains, looks after, and protects himself - this is the meaning. And this one, up to the path of arahantship, maintains himself pure figuratively; but one who has attained the fruition maintains himself pure non-figuratively.

"Well proclaimed" and so on were expanded in the Visuddhimagga. "Dwell knowing and seeing" means they dwell knowing and seeing that Teaching. "These, monks, are the three authorities" - by this much, the three authorities have been spoken of as a mixture of mundane and supramundane.

"For one doing" means for one who is doing. "Your self, O man, knows whether it is true or false" - whatever you do, whether it is according to the intrinsic nature or not according to the intrinsic nature, your own self knows. And by this reason it should be understood that "for one doing evil deeds there is indeed no concealed place in the world." "Good" means beautiful. "You despise" means you think, having passed beyond. "You conceal yourself" means you strive thinking "I shall conceal it such that even my own self does not know." "One taking oneself as authority" means one having oneself as foremost. "One taking the world as authority" means one having the world as foremost. "Prudent" means wise. "A meditator" means one who meditates. "One taking the Teaching as authority" means one having the Teaching as

foremost. "With true exertion" means with firm exertion, with genuine exertion. "Having overcome Māra" means having subdued Māra. "Having conquered the Ender" - this is a synonym for that very thing. "And whoever with striving has touched the destruction of birth" means whoever, a meditator possessed of striving, having overcome Māra, touched the destruction of birth, arahantship. "Such a one" means he is of such a kind, so established. "Knower of the world" means one who stands having made the three worlds known and obvious. "Wise" means one of great wisdom. "The sage who identifies with nothing regarding all phenomena" - due to the absence of identification, which is a term for craving, regarding all phenomena of the three planes, the sage who has eliminated the mental corruptions identifies with nothing; it is said that he never anywhere declines or deteriorates.

The Chapter on Divine Messengers is fourth.



ABOUT THIS TRANSLATION

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