

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)

04. Commentary on the Book of the Fours (04. Catukkanipāta-
aṭṭhakathā)

1. The First Fifty (1. Paṭhamapaṇṇāsakaṃ)



PaliVerse

4. The Collection of the Numerical Discourses - Commentaries

04. Commentary on the Book of the Fours

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 Fours

1. The First Fifty

1. The Chapter on Bhaṇḍagāma

1. Explanation of the Discourse on the Understood

1. In the first discourse of the Book of Fours, "through not understanding" means through not awakening to, through not knowing. "Through not penetrating" means through not penetrating, through not realising directly. "For a long course" means for a long time. "Has been run through" means run through by way of going from existence to existence. "Has been wandered through" means wandered through by way of going and coming again and again. "By me as well as by you" means by me and by you. Or alternatively, "has been run through and wandered through" - the meaning here should be understood thus: the running through and the wandering through was for me as well as for you. "Of a noble one" means of one who is faultless. "Morality, concentration, and wisdom" - but these three things should be known as associated with the path and its fruition only; by the name "liberation," fruition alone is described. "Craving for existence" means craving in existences. "Conduit to existence" means the rope of existence. This is indeed a name for craving. For just as oxen are led by tying around the neck, beings are led by that to this and that existence; therefore it is called "the conduit to existence."

"Unsurpassed" means supramundane. "Who makes an end of suffering" means one who makes an end of the suffering of the round of rebirths. "The one with vision" means one with vision through five eyes. "Attained final Nibbāna" means attained final Nibbāna through the final extinguishment of the mental defilements. This was his first final Nibbāna at the seat of enlightenment; but afterwards he attained final Nibbāna through the Nibbāna element without residue of clinging between the twin Sal trees - thus he concluded the teaching according to the sequence of connection.

2. Explanation of the Discourse on the Fallen

2. In the second, "fallen" means fallen down, passed away. "Not fallen" means not fallen down, established. Therein, the mundane public is called fallen indeed; stream-enterers and so on are called fallen at the moment of arising of mental defilements; one who has eliminated the mental corruptions is called absolutely established.

"Those who have passed away fall" means those who have passed away, they are said to fall. "The fallen" means those who have fallen, they are said to have passed away. Because of having passed away they have fallen, because of having fallen they have passed away - this is the meaning. "Greedy" means infatuated with lust. "Come back again" means they are said to have come again to birth, again to ageing, again to illness, again to death. "The function done" means the function to be done by the four paths has been done. "Delighted in the delightful" means delighted in the kinds of virtuous qualities fit to be delighted in. "Through happiness, happiness is attained" means through happiness, happiness has been followed upon, attained. Through human happiness, divine happiness; through the happiness of meditative absorption, the happiness of insight; through the happiness of insight, the happiness of the path; through the happiness of the path, the happiness of fruition; through the happiness of fruition, the happiness of Nibbāna has been attained, realised - this is the meaning.

3. Explanation of the First Discourse on the Dug Up

3. The third is as already stated in the commentary on the Book of Twos. In the verses, however, "one who is blameworthy" means one who is fit to be blamed. "Blames" means censures. "One who is praiseworthy" means one who is fit to be praised. "He gathers misfortune with his mouth" means whoever has so proceeded, by that mouth he is said to gather misfortune. "By that misfortune he finds no happiness" means by that misfortune he does not obtain happiness. "Together with all, together with oneself" means whatever defeat together with all one's own wealth and with oneself, that is only an insignificant misfortune - this is the meaning. "He who towards the Fortunate Ones" means whoever would corrupt his mind towards persons who have come to the right path, this corruption of mind alone is a greater misfortune than that. Now, showing its greater nature, he said beginning with "a hundred thousand" and so on. Therein, "a hundred thousand" means a hundred thousand by the nirabbuda calculation. "Thirty-six" means another thirty-six nirabbudas. "And five" means five abbudas by the abbuda calculation. "He who blames the noble ones" means whoever, blaming the noble ones, is reborn in hell, therein such is the measure of the life span.

4. Explanation of the Second Discourse on the Dug Up

4. In the fourth, regarding "towards mother and father" and so on: Mittavindaka is said to have proceeded wrongly towards his mother, Ajātasattu is said to have proceeded wrongly towards his father, Devadatta is said to have proceeded wrongly towards the Truth-finder, Kokālika is said to have proceeded wrongly towards a disciple of the Truth-finder. "And much" means much indeed. "Generates" means obtains. "By that" means by that unrighteous conduct reckoned as wrong practice. "After death" means having gone from here. "Goes to a realm of misery" means is reborn in a certain one among hell and so on. The same method applies to the bright side as well.

5. Explanation of the Discourse on With the Stream

5. In the fifth, "goes along with the stream" means one who goes along with the stream. "Goes against the stream" means one who goes against the stream by the practice opposed to the stream of mental defilements. "Of established self" means of stable intrinsic nature. "One who has crossed over" means one standing having

crossed over the mental flood. "Gone beyond" means gone to the far shore. "Stands on dry ground" means stands on the dry ground of Nibbāna. "Brahmin" means the foremost, faultless one. "Here" means in this world. "Indulges in sensual pleasures" means indulges in objective sensual pleasures through defilement sensual pleasures. "Does evil action" means does evil action such as killing living beings and so on. "Does not do evil action" means does not do the five hostile actions. "This is called, monks, one of established self" means this non-returner person is called one of established self because of not returning again to that world by way of conception in rebirth.

"Afflicted by craving" means afflicted by craving, overpowered by it; or having gone into craving, plunged into it. "A trainee complete" means established in the fulfilment of the training. "Not subject to decline" means of a nature that has not fallen away. "Having attained mastery of mind" means having attained the state of mastery over consciousness. One of such a kind is one who has eliminated the mental corruptions, but here a non-returner is spoken of. "With concentrated faculties" means with the six faculties concentrated. "Higher and lower" means high and low, highest and lowest; the meaning is wholesome and unwholesome. "Having understood" means having come together with knowledge. "Scattered" means demolished or burnt. "One who has fulfilled the holy life" means one established having dwelt the holy life of the path. "One who has reached the end of the world" means one who has gone to the end of the threefold world. "One who has gone beyond" means one who has gone beyond in six ways. Here only one who has eliminated the mental corruptions is spoken of. Thus in both the discourse and the verses, only the round of rebirths and the end of the round of rebirths are spoken of.

6. Explanation of the Discourse on One of Little Learning

6. In the sixth, "not possessed of" means not having attained. Among "discourse" and so on, the two Vibhaṅgas, the Niddesa, the Khandhakas, and the Parivāra, and in the Suttanipāta the Maṅgala Sutta, the Ratana Sutta, the Nālaka Sutta, and the Tuvaṭṭaka Sutta, and also any other word of the Truth-finder named "sutta" should be understood as "discourse." All discourses containing verses should be understood as "mixed prose and verse"; in particular, in the Saṃyutta the entire Sagāthāvagga too. The entire Abhidhamma Piṭaka, discourses without verses, and whatever other word of the Buddha not included in the eight factors - that should be understood as "explanation." The Dhammapada, the Theragāthā, the Therīgāthā, and the pure verses in the Suttanipāta not named as suttas should be understood as "verse." The eighty-two discourses connected with verses born of pleasure and knowledge should be understood as "inspired utterance." The one hundred and ten discourses proceeding in the manner beginning with "This was said by the Blessed One" should be understood as "thus-it-is-said." The five hundred and fifty birth stories beginning with the Apaṇṇaka Jātaka should be understood as "birth story." All discourses connected with wonderful and marvellous phenomena, proceeding in the manner beginning with "Monks, there are these four wonderful and marvellous qualities in Ānanda" should be understood as "wonderful phenomena." The Cūḷavedalla, Mahāvedalla, Sammādiṭṭhi, Sakkapañha, Saṅkhārabhājanīya, Mahāpuṇṇama Sutta and so on - all discourses asked about having gained inspiration and satisfaction again and again should be understood as "catechism." "Not having understood the

meaning, not having understood the Teaching" means not having known both the commentary and the canonical text. "Practising in accordance with the Teaching" means he has not entered upon the preliminary practice together with morality, which is the teaching conforming to the ninefold supramundane Teaching. By this method, the meaning should be understood in all instances. But here in the first instance, one of little learning and immoral is spoken of; in the second, one of little learning who has eliminated the mental corruptions; in the third, one very learned and immoral; in the fourth, one very learned who has eliminated the mental corruptions.

"Unconcentrated in morality" means one who does not fulfil the moral precepts. "Regarding morality and regarding learning" means with respect to the morality aspect and with respect to the learning aspect, they censure him thus: "This one is immoral and of little learning" - this is the meaning. "His learning is fulfilled" means because that person has accomplished the function of learning by that learning, therefore his learning is said to be fulfilled. "His is not fulfilled" means because the function of learning has not been accomplished, it is not fulfilled. "A bearer of the Dhamma" means one who is the support for the teachings that have been heard. "Wise" means possessing great wisdom. "Like a gold coin of Jambu river gold" means jambunada is called natural gold; like a gold coin of that jambunada gold, like a small gold vessel measuring five gold pieces - this is the meaning.

7. Explanation of the Discourse on the Beautiful

7. In the seventh, "learned" means endowed with lucidity of wisdom. "Disciplined" means endowed with the removal of defilements, well-disciplined. "Confident" means endowed with self-confidence, with knowledge accompanied by pleasure. "Bearers of the Teaching" means those who are the support for the teachings that have been heard. "A monk accomplished in morality" - although in the verse only one quality is spoken of for each individual, all qualities are fitting for all of them.

8. Explanation of the Discourse on Self-Confidence

8. In the eighth, "grounds of self-confidence" - here, self-confidence is the opposite of timidity; this is the name for the knowledge accompanied by arisen pleasure in one who reviews the absence of timidity regarding the four positions. "A distinguished position" means the foremost position, the highest position. Or the former Buddhas are distinguished ones (*āsabhā*), and "their position" is the meaning. Furthermore, the chief of a hundred cattle is a bull (*usabha*), the chief of a thousand cattle is a great bull (*vasabha*). Or the chief of a hundred cattle pens is a bull (*usabha*), the chief of a thousand cattle pens is a great bull (*vasabha*); the foremost of all cattle, enduring all dangers, white, pleasing, bearing great burdens, unshakeable even by the sounds of a hundred thunderbolts - a leading bull (*nisabha*); he is what is intended here as the bull (*usabha*). For this too is a synonymous expression for that. "Of the bull, this" - thus "distinguished" (*āsabham*). "Position" means the defining, having pressed down the earth with four feet. But "this is like the distinguished" - thus "distinguished" (*āsabham*). For just as the bull designated as a leading bull, having pressed down the earth with four feet, stands in an unshakeable position, so too the Truth-finder, having pressed down the ground of the eight assemblies with the four feet of self-confidence, stands in an unshakeable position, unshakeable by any adversary or

enemy in the world including its gods. Standing thus, he acknowledges that distinguished position, approaches it, does not reject it, attributes it to himself. Therefore it was said "acknowledges a distinguished position."

"In assemblies" means in the eight assemblies. "Roars the lion's roar" means he roars the foremost roar, the fearless roar, or he roars a roar similar to a lion's roar. This meaning should be shown by means of the Sīhanāda Sutta. Or just as a lion is called a lion because of enduring and because of striking, so too the Truth-finder is called a lion because of enduring worldly adversities and because of striking down the doctrines of others. The roar of the lion thus described is the lion's roar. Therein, just as a lion, endowed with the strength of a lion, confident everywhere, with terror gone, roars the lion's roar, so too the Truth-finder-lion, endowed with the powers of the Truth-finder, confident in the eight assemblies, with terror gone, roars the lion's roar accomplished with the beauty of various kinds of teaching by the method beginning with "thus is materiality." Therefore it was said "roars the lion's roar in assemblies."

"Sets in motion the divine wheel" - here "divine" (brahma) means the foremost, the highest, the pure. Now this word "wheel" (cakka) -

"Is seen in success, in characteristic, in the part of a chariot, in deportment,
In giving, in the jewel-wheel, the Teaching-wheel, the iron wheel, and so on;
Here it is understood as the wheel of the Teaching, and that should be
elucidated in two ways."

For in "There are these four wheels, monks, endowed with which for gods and humans" and so on, this is seen in the sense of success. In "wheels have arisen on the soles of the feet," here in the sense of characteristic. In "like a wheel the foot of the one who pulls," here in the sense of a part of a chariot. In "with four wheels and nine doors," here in the sense of deportment. In "giving, enjoy, and do not be negligent, turn the wheel for all living beings," here in the sense of giving. In "a divine wheel treasure became manifest," here in the sense of the jewel wheel. In "the wheel set in motion by me," here in the sense of the wheel of the Teaching. In "for the man destroyed by desire, the wheel revolves upon his head," here in the sense of the iron wheel. In "with a razor-edged wheel," here in the sense of a weapon wheel. In "thunderbolt wheel," here in the sense of a thunderbolt disc. But here it is understood in the sense of the wheel of the Teaching.

That wheel of the Teaching is twofold: the knowledge of penetration and the knowledge of the Teaching. Therein, the knowledge of penetration is that which is developed by wisdom and brings noble fruition to oneself; the knowledge of the Teaching is that which is developed by compassion and brings noble fruition to the disciples. Therein, the knowledge of penetration is twofold: arising and arisen. For that, from the renunciation up to the path of arahantship, is arising; at the moment of fruition, it is called arisen. Or from the Tusita abode up to the path of arahantship on the seat of the great enlightenment, it is arising; at the moment of fruition, it is called arisen. Or beginning from Dīpaṅkara up to the path of arahantship on the seat of enlightenment, it is arising; at the moment of fruition, it is called arisen. The knowledge of the Teaching too is twofold: proceeding and proceeded. For that, up to the path of stream-entry of Aññāsikoṇḍañña, is proceeding; at the moment of fruition,

it is called proceeded. Among these, the knowledge of penetration is supramundane; the knowledge of the Teaching is mundane. But both of these are not shared with others; they are the innate knowledge of the Buddhas alone.

"For you who acknowledge yourself as a Perfectly Enlightened One" means for you who acknowledge thus: "I am a Perfectly Enlightened One, all phenomena have been fully awakened to by me." "Have not been fully awakened to" means these phenomena by name have not been fully awakened to by you. "That indeed" means regarding those phenomena shown thus as "not fully awakened to." "With reason" means with a statement that has cause and has reason. "This sign" - here both a person and a phenomenon are intended by "sign." I do not see that person who would reprove me. I do not see that phenomenon, having shown which one would reprove me saying "this phenomenon by name has not been fully awakened to by you" - this is the meaning here. "Having attained security" means having attained security. The remaining two terms are synonyms for this very thing. All of this was said with reference to the knowledge of self-confidence itself. For when the Possessor of the Ten Powers, not seeing a person who would accuse him saying "this phenomenon by name has not been fully awakened to by you," or not seeing a phenomenon not fully awakened to as a cause for accusation, reviews thus: "Being indeed one who is a Buddha by intrinsic nature, I say I am a Buddha" - stronger pleasure arises; the knowledge associated with that is called self-confidence. With reference to that, he said beginning with "having attained security." Thus the meaning should be understood everywhere.

"Things that are obstructions" - but here, they are obstructions because they create obstacles. In meaning, they are the seven classes of offences intentionally transgressed. For what is intentionally transgressed, even down to a wrong-doing or insulting speech, creates an obstacle to path and fruition. But here sexual intercourse is intended. For one indulging in sexual intercourse, for anyone whatsoever, without doubt there is an obstacle to path and fruition.

"For whatever purpose" means for whatever purpose among the elimination of lust and so on. "The Teaching taught" means the teaching beginning with the meditation on foulness was spoken. "That indeed me" means me regarding that teaching not leading to liberation. The remainder should be understood by the method already stated.

"Grounds for disputation" means disputations only. "Many" means numerous. "Held" means tied into, conditioned. Or alternatively, "widely held" means having reached the state of being many, or "held by many" is also "widely held." "Whereby dependent" means even now dependent on whatever ground for disputation. "They do not exist" means those grounds for disputation do not exist, are broken, are destroyed. "The wheel of the Teaching" is a name for both the knowledge of the Teaching and the knowledge of penetration. Among these, the knowledge of the Teaching is mundane; the knowledge of penetration is supramundane. "The consummate one" means endowed with all qualities in their entirety. "Such a one" means of such a kind.

9. Explanation of the Discourse on the Arising of Craving

9. In the ninth, "it arises in these" means arisings. What arises? Craving. Arisings of

craving are craving arisings; the meaning is bases of craving, causes of craving. "Because of robes" means it arises because of robes, thinking "Where shall I obtain an agreeable robe?" "Because of this or that existence" - here "thus" (iti) is an indeclinable particle in the sense of illustration. The meaning is: just as because of robes and so on, so also because of this or that existence. And here "this or that existence" means more sublime things such as ghee, butter and so on are intended. They also say "more sublime and most sublime existence among the existences of success."

"With craving as companion" means this being, wandering in the round of rebirths without discernible beginning, does not wander alone, but wanders only having obtained craving as a companion. Therefore it was said "with craving as companion." "The state here and the state elsewhere" - here the state here means this individual existence, the state elsewhere means the future individual existence. Or another individual existence of such a form is called the state here, one not of such a form is called the state elsewhere. That state-here-and-state-elsewhere. "The round of rebirths" means the succession of aggregates, elements, and sense bases. "Does not pass beyond" means does not transcend. "Having known thus the danger" means having known thus the danger in the aggregates of the past, future and present. "Craving as the origin of suffering" means and having known craving thus: "This is the intrinsic nature, the cause, from which the suffering of the round of rebirths originates." By this much, this monk's state of having developed insight and attained arahantship has been shown. Now, praising that one who has eliminated the mental corruptions, he said beginning with "free from craving." Therein, "without grasping" means without seizing. "A mindful monk should wander forth" means a monk who has eliminated the mental corruptions, having reached expansion in mindfulness and full awareness, should wander mindfully and fully aware, should dwell - this is the meaning. Thus, having spoken of the round of rebirths in the discourse, the round of rebirths and the end of the round of rebirths are spoken of in the verses.

10. Explanation of the Discourse on Bonds

10. In the tenth, they yoke beings in the round of rebirths - thus they are mental bonds. Among "the mental bond of sensuality" and so on, lust for the five strands of sensual pleasure is the mental bond of sensuality. Desire and lust in fine-material and immaterial existences is the mental bond of existence; likewise, attachment to meditative absorption. And lust accompanied by the eternalist view and the sixty-two wrong views are the mental bond of views. Not knowing regarding the four truths is the mental bond of ignorance. Or it yokes to sensual pleasures - thus it is the mental bond of sensuality. It yokes to existences - thus it is the mental bond of existence. It yokes to views - thus it is the mental bond of views. It yokes through ignorance - thus it is the mental bond of ignorance. This is just a designation for the mental states stated above.

Now, showing those in detail, he said beginning with "And what, monks." Therein, "origin" means arising. "Passing away" means dissolution. "Gratification" means the state of sweetness. "Danger" means the state of unsweetness, fault. "Escape" means the state of having escaped. "In sensual pleasures" means in objective sensual pleasures. "Sensual lust" means lust arisen with reference to sensual pleasures. The same method applies to the remaining terms as well. "Underlies" means arises. "This

is called, monks, the mental bond of sensuality" means, monks, this is called the cause of yoking, the cause of bondage to sensual pleasures - thus the meaning should be understood everywhere.

"Of the sense bases of contact" means of the sense bases beginning with the eye, which are the causes of eye-contact and so on. "Ignorance, not knowing" means ignorance reckoned as not knowing by way of being the opposite of knowledge. In "thus the mental bond of sensuality," here the word "thus" should be connected with all four mental bonds: "thus the mental bond of sensuality, thus the mental bond of existence." "Connected" means surrounded. "Evil" means inferior. "Unwholesome" means arisen from lack of proficiency. "Subject to defilement" means defiling; the meaning is those that corrupt the clear state of a clear mind. "Leading to rebirth" means producing renewed existence. "Giving trouble" means with disturbances. "With painful results" means producing suffering at the time of result. "Leading to future birth, ageing, and death" means producing birth, ageing, and death again and again in the future. "Therefore he is called one without security from the bonds" means since a person whose mental bonds have not been abandoned is associated with these mental states, therefore, because of not having attained Nibbāna, which is security from the four mental bonds, he is called one without security from the bonds.

"Release" means the causes for release. "Release from the mental bond of sensuality" means the cause for release from the mental bond of sensuality. The same method applies to the remaining terms as well. Therein, meditative absorption on foulness is the release from the mental bond of sensuality. Having made that the foundation, the path of non-returning attained is absolutely called the release from the mental bond of sensuality. The path of arahantship is called the release from the mental bond of existence; the path of stream-entry is called the release from the mental bond of views; the path of arahantship is called the release from the mental bond of ignorance. Now, showing those in detail, he said beginning with "And what, monks." Its meaning should be understood by the method already stated.

"And by the mental bond of existence, both" means connected with the mental bond of existence, and moreover associated with both, endowed with any mental bond whatsoever - this is the meaning. "Led by" means placed in front, or surrounded by. "Having fully understood sensual pleasures" means having fully understood sensual pleasures of both kinds. "And the mental bond of existence altogether" means having fully understood the mental bond of existence entirely. "Having removed" means having abolished. "Becoming dispassionate towards" means becoming dispassionate, or having become dispassionate. For when "becoming dispassionate" is said, the path is spoken of; when "having become dispassionate" is said, the fruition. "Sage" means the sage who has eliminated the mental corruptions. Thus in this discourse too and in the verses too, only the round of rebirths and the end of the round of rebirths are spoken of.

The Bhaṇḍagāma Chapter is the first.

2. The Chapter on Walking

1. Explanation of the Walking Discourse

11. In the first of the second, "accepts" means having placed it upon the mind, one lets it dwell. "Does not abandon" means does not give up. "Does not dispel" means does not drive out. "Does not put an end to" means does not make it gone to its end, cut off and bounded. "Does not bring to obliteration" means does not bring it to gradual obliteration, decline and destruction. "Even while walking" means even as one walks. "Not ardent" means without energy. "Having no moral fear" means devoid of fear of blame. "Constantly" means permanently. "Continuously" means without interruption. Thus, having understood the meaning everywhere, in the bright side the meaning should be understood by the reverse of what has been stated.

In the verses, "connected with the household life" means dependent on mental defilements. "By things leading to delusion" means in objects that produce delusion. "Unable" means one who is an unworthy vessel. "Touching the highest enlightenment" means to reach the highest knowledge reckoned as the path of arahantship.

2. Explanation of the Discourse on Morality

12. In the second, "accomplished in morality" means complete in morality. "Accomplished in the Pātimokkha" means complete in the Pātimokkha. "Restrained by the restraint of the Pātimokkha" means dwell restrained, shut, endowed with the morality of the Pātimokkha restraint. "Accomplished in good conduct and lawful resort" means be accomplished in and endowed with good conduct and lawful resort. "In the slightest faults" means in immeasurably small faults. "Seeing danger" means those who habitually see those slightest faults as danger. "Having accepted, train in the training rules" means having accepted what should be accepted in all divisions of training, having taken it up, train. "For those accomplished in morality, etc. training in the training rules" - by this much teaching of the Dhamma, having both urged the undertaking of the threefold training and having spoken praise of the qualities attained, now showing what further is to be done, he said beginning with "what would there be" and so on. Therein, "what would there be" means what could there be.

"Restrained one should walk" means one should walk in such a way that while walking one is restrained, self-controlled. This same method applies everywhere. "One should sit" means one should sit down. "Restrained he should stretch out" means whatever limb or minor limb one would stretch out, one should stretch it out having made it restrained and self-controlled. "Above" (uddham) means upward. "Across" means the middle. "Below" means downward. By this much, the past, present, and future five aggregates are spoken of. "As far as" is a word of delimitation. "The world extends" means the occurrence of the world. "Having examined the phenomena, the rise and fall of the aggregates" means having examined the rise and the fall of those phenomena of the five aggregates classified as past and so on in the entire world. By the even fifty characteristics stated as "seeing the rise of the five aggregates, one sees twenty-five characteristics; seeing the fall, one sees twenty-five characteristics," it is rightly examined. "What is proper for serenity of mind" means the befitting practice for serenity of consciousness. "Training" means proceeding, the meaning is fulfilling. "Resolute" means one whose self is directed. "They call" means they speak. The remainder here is clear in itself. But in this discourse, having spoken of morality in a mixed manner, in the verses one who has eliminated the mental corruptions is spoken of.

3. Commentary on the Padhāna Sutta

13. In the third, "right strivings" means good strivings, the highest energy. "Right strivings" means complete energy. "Have overcome Māra's realm" means having overcome and transcended the realm of Māra, which is termed the round of rebirths of the three planes, they stand established. "They are unattached" means those who have eliminated the mental corruptions are said to be independent. "Of the fear of birth and death" means of the fear arising dependent on birth and death, or of the fear which is termed birth and death itself. "Gone beyond" means gone to the far shore. "They are content" means those who have eliminated the mental corruptions are said to be satisfied. "Having conquered Māra with his army" means having conquered Māra together with his army, they stand established. "They are without longing" means those who have eliminated the mental corruptions are said to be without longing, motionless, due to the absence of longing, which is a term for craving. "Namuci's power" means the power of Māra. "Having surpassed" means having gone beyond. "They are happy" means those who have eliminated the mental corruptions are said to be happy with supramundane happiness. Therefore he said -

"Happy indeed are the Worthy Ones, craving is not found in them.
The conceit 'I am' is cut off, the net of delusion is burst."

4. Explanation of the Discourse on Restraint

14. In the fourth, "strivings" means energies. "Striving by restraint" means the arisen energy of one exercising restraint over the eye and so on. "Striving by abandonment" means the arisen energy of one abandoning sensual thoughts and so on. "Striving by development" means the arisen energy of one developing the enlightenment factors. "Striving by protection" means the arisen energy of one guarding the sign of concentration.

In "based upon seclusion" and so on, seclusion, dispassion, and cessation - all three are names for Nibbāna. For Nibbāna is seclusion because of being secluded from clinging. Having come to that, lust and so on fade away - thus it is dispassion; they cease - thus it is cessation. Therefore, in "based upon seclusion" and so on, the meaning is "based upon Nibbāna" by way of object or by way of what is to be attained.

"Maturing in release" - here there are two kinds of release: release by relinquishment and release by springing forward. Therein, insight relinquishes defilements and aggregates and lust by way of substitution of opposites - this is release by relinquishment. The path springs forward to Nibbāna by way of object - this is release by springing forward. Therefore, "maturing in release" means: just as the enlightenment factor of mindfulness being developed matures for the purpose of release, and reaches the state of insight and the state of the path - thus one develops it - this is the meaning here. The same method applies to the remaining terms as well. "Excellent" means charming. "Sign of concentration" is said to be just concentration itself attained by way of the perception of a skeleton and so on. "Guards" means one protects by cleansing away lust, hate, and delusion, which are mental states that obstruct concentration. And here only five perceptions beginning with the perception of a skeleton have been stated, but in this instance, even the ten

foulnesses should be expounded in detail. Their detail has been stated in the Visuddhimagga itself. In the verse, it is just the energy that produces restraint and so on that is spoken of. "Reaches the elimination of suffering" means one would attain arahantship, which is reckoned as the elimination of suffering.

5. Explanation of the Discourse on Description

15. In the fifth, "foremost descriptions" means the highest descriptions. "Among those possessing a physical form" means of those who possess individual existence. "Namely Rāhu, the lord of titans" means whoever this Rāhu, the lord of titans, is - he is the foremost. Here, Rāhu, the lord of titans, it is said, was four thousand and eight hundred yojanas tall. The span between his two arms was twelve hundred yojanas. The breadth of his palms and soles was three hundred yojanas. His finger-joints were fifty yojanas. The space between the eyebrows was fifty yojanas. His forehead was three hundred yojanas. His head was nine hundred yojanas. "Among those who enjoy sensual pleasures, namely King Mandhātā" means whoever this king named Mandhātā is, he is known as the foremost among beings who enjoy both divine and human sensual pleasures. For he, having been reborn among human beings of incalculable life span, causing a rain of gold to fall at whatever moment he wished, enjoyed human sensual pleasures for a long time. But in the heavenly world, for as long as the life-span of thirty-six lords of gods, he enjoyed sublime sensual pleasures - thus he became known as the foremost among those who enjoy sensual pleasures. "Among those having authority" means of those who exercise the position of predominance, the position of supremacy. "The Truth-finder is declared the foremost" means by mundane and supramundane qualities, the Truth-finder is declared the foremost, the best, the highest.

"Blazing with supernormal power and fame" means of those blazing with the prosperity of divine achievement and with fame reckoned as retinue. "Above, across, below" means above and in the middle and below. "As far as the world extends" means however far the occurrence of the world.

6. Explanation of the Discourse on Fineness

16. In the sixth, "kinds of fineness" means knowledges that penetrate the subtle characteristics. "Is endowed with the fineness of matter" means is endowed with the knowledge that discerns the smooth and subtle characteristic in matter. "The highest" means the supreme. "And with that fineness of matter" means with that knowledge that discerns the subtle characteristic, which has reached the state of conformity. "Does not regard" means does not see by the very fact of absence. "Does not desire" means does not desire by the very fact of absence. The same method applies to the fineness of feeling and so on as well.

"Having known the fineness of matter" means having known the fineness through the knowledge that discerns the smooth and subtle characteristic of the aggregate of matter. "And the origination of feelings" means having known the production of the aggregate of feeling. "From where perception arises" means having known the cause from which the aggregate of perception arises and comes into being. "And where it ceases" means having known the place where it ceases. "Having known activities as alien" means having known the aggregate of mental activities as alien through the nature of dissolution due to impermanence. Indeed, by this term, the observation of

impermanence is spoken of. "As suffering and not as self" - by this, the observation of suffering and non-self. "Peaceful" means peaceful through the calming of mental defilements. "Delighting in the state of peace" means delighting in Nibbāna. Thus, in the discourse, only insight is spoken of in the four instances, but in the verses, supramundane states as well.

7. Explanation of the First Discourse on Bias

17-19. In the seventh, "ways of going to bias" means ways of not going to the right destination. "Goes to bias through desire" means one goes to bias through desire, doing what ought not to be done. The same method applies in the remaining ones too. "Through desire, hatred, fear, and delusion" means through desire, through hate, through fear, through delusion. "Overcomes" means surpasses. The eighth is clear in itself. In the ninth, it has been spoken of by two methods, in accordance with persons who awaken in that way.

10. Explanation of the Discourse on the Distributor of Meals

20. In the tenth, "distributor of meals" means the one who distributes ticket meals and the like. "Unrestrained in sensual pleasures" means unrestrained by defilement sensual pleasures in objective sensual pleasures. "He is called the refuse of the assembly" means this one of such nature is called the rubbish of the assembly - this is the meaning. "By the ascetic" means by the Buddha-ascetic. "He is called the cream of the assembly" means this such assembly, by one who is clear, is called the cream of the assembly.

The Conduct Chapter is the second.

3. The Chapter on Uruvelā

1. Explanation of the First Discourse on Uruvelā

21. In the first of the third, "at Uruvelā" - here "Uruvelā" means a great boundary, the meaning is a great heap of sand. Or "uru" is called sand, "velā" means boundary. The sand (uru) brought because of going out of limits - thus the meaning here should be understood as "Uruvelā." In the past, it is said, when a Buddha had not yet arisen, ten thousand sons of good family, having gone forth into the going forth as hermits, dwelling in that region, one day having assembled together, made an agreement - "Bodily action and verbal action are obvious even to others, but mental action is not obvious. Therefore, whoever thinks a sensual thought or a thought of anger or a thought of violence, for him there is no other accuser. He, having accused himself by himself, having brought sand in a bowl-container, should scatter it in this place - this is his punishment." From then on, whoever thinks such a thought, he scatters sand there in a bowl-container; thus there gradually a great heap of sand arose. Then later generations, having enclosed it, made it a shrine site. With reference to that it was said - "'Uruvelā' means a great boundary, the meaning is a great heap of sand." With reference to that very thing it was said - "Or 'uru' is called sand, 'velā' means boundary; the sand (uru) brought because of going out of limits - thus the meaning here should be understood as 'Uruvelā.'"

"On the bank of the river Nerañjarā" shows that "I dwell on the bank of the river Nerañjarā in dependence on the village of Uruvelā." "At the goatherd's banyan tree" - goatherds sit and stand in the shade of that banyan tree, therefore it came to be reckoned as "the goatherd's banyan tree"; the meaning is "beneath it." "Newly fully enlightened" means having fully awakened, at the very first. "Arose" - this applied thought arose in the fifth week. Why did it arise? Because it was the habitual practice of all Buddhas and because of previous cultivation. Therein, for the purpose of making known the previous cultivation, the Tittira Jātaka should be brought. An elephant, a monkey, and a partridge, it is said, dwelling in a certain region, having pointed out a banyan tree, saying "Whoever among us is the eldest, we shall dwell respectfully towards him," investigating "Who indeed is the eldest among us?" having known the elderly state of the partridge, having performed the act of honouring the elder towards him, having dwelt mutually in unity, being joyful, they became destined for heaven. Having known that reason, a deity dwelling in the tree spoke this verse -

"Those men who honour the senior, skilled in the Teaching;
Praiseworthy in this very life, and a fortunate realm in the future state."

Thus even when born in the animal realm without root-cause, the Truth-finder delighted in dwelling respectfully; why would he not delight in it now? "Disrespectful" means devoid of respect for another, having placed no one in the position of a venerable - this is the meaning. "Not deferential" means without deference, having placed no one in the position of a chief - this is the meaning. "An ascetic or a brahmin" - here ascetics and brahmins who have calmed evil and warded off evil are intended. "Having honoured and respected" means having both made honour and established respect.

In "in the world with its gods" and so on, together with the gods, including the gods. And here, even though by the mention of gods, Māra and Brahmā are included, Māra, the wielder of power, exercises control over all above; Brahmā, of great might, with one finger pervades light in one thousand world-systems, with two in two, with ten fingers he pervades light in ten thousand world-systems. Lest he be able to say "this one is more accomplished in morality than me" - therefore "with its Māras, with its Brahmās" is stated separately. Likewise, those called ascetics are very learned, moral, and wise by way of one order and so on; brahmins too are very learned and wise by way of the science of building-sites and so on. Lest they be able to say "this one is more accomplished than us" - therefore "among the generation with its ascetics and brahmins" is stated. "With its gods and humans" - but this is stated having taken it all-embracingly for the purpose of showing. But here the first three terms are stated by way of the world, the last two by way of generation. "More accomplished in morality" means more accomplished by way of morality, more exceeding - this is the meaning. And here the four qualities beginning with morality are spoken of as mundane and supramundane, but knowledge and vision of liberation is mundane only. For this is reviewing knowledge itself. "Appeared" - "This Teacher, not seeing anyone more exceeding than himself in morality and so on from Avīci up to the highest point of existence, thinks 'I shall dwell having honoured and in dependence on the very nine supramundane states penetrated by me'; the Blessed

One thinks of a reason, thinks of a purpose, growth, and distinction; I shall go and generate enthusiasm in him" - having thus thought, he became manifest before him, he stood face to face - this is the meaning.

As for "they dwelt and they dwell," here whoever would say - "From the word 'they dwell,' there are many Buddhas even at present," he should be refuted by this statement: "The Blessed One too, venerable sir, at present a Worthy One, a Perfectly Enlightened One."

"I have no teacher, no one equal to me is found;
In the world including the gods, there is no one who is my match."

And by his discourses beginning with these, the absence of other Buddhas should be explained. "Therefore" - because all Buddhas too revere the Good Teaching, therefore. "By one aspiring to greatness" means by one desiring the state of greatness. "Remembering the Buddhas' teaching" means by one remembering the teaching of the Buddhas.

"When" (yato) means at whatever time. "Possessed of greatness" means possessed of this fourfold greatness: greatness of long standing, greatness of expansion, greatness of the holy life, and greatness of the highest gain. "Then I had respect for the Community also" means then respect for the Community arose in me also. But at what time was respect for the Community shown by the Blessed One? At the time of Mahāpajāpati's offering of a suit of garments. For at that time the Blessed One, speaking thus regarding the suit of garments offered to him: "Give it to the monastic community, Gotamī. When you have given it to the monastic community, both I shall be venerated and the monastic community as well" - thus speaking, he is said to have shown respect for the monastic community.

2. Explanation of the Second Discourse on Uruvelā

22. In the second, "several" means many. "Brahmins" means brahmins who came together with a brahmin of the huhukkajātika type. "Old" means feeble and decrepit with age. "Aged" means advanced in age. "Advanced in years" means old by birth. "Having traversed the span of life" means having passed beyond the three periods of life. "We have heard this" means this was heard by us. "This, Master Gotama, is indeed so" means Master Gotama, this reason heard by us is indeed so. "This, Master Gotama, is not proper" means that not performing paying respect and so on is indeed unsuitable.

In the passage beginning with "one who speaks at the wrong time" and so on, he speaks at the wrong time - thus he is one who speaks at the wrong time. He speaks what is not in accordance with intrinsic nature - thus he is one who speaks what is not factual. He speaks what is unbeneficial, not what is beneficial - thus he is one who speaks what is unbeneficial. He speaks what is not the Teaching, not the Teaching - thus he is one who speaks what is not the Teaching. He speaks what is not the discipline, not the discipline - thus he is one who speaks what is not the discipline. "He speaks words not worth treasuring" means he speaks words not fit to be deposited in the heart. "At the wrong time" means at a time not proper for speaking. "Without reason" means devoid of reason; he does not speak having made it with reason and with cause. "Without limit" means devoid of boundary; he speaks without

showing delimitation. "Not connected with benefit" means he speaks without making it based upon mundane and supramundane benefit. "He goes by the term 'a foolish elder'" means he goes by the term "a blindly foolish elder."

"One who speaks at the right time" and so on should be understood as the opposite of what was stated. "He goes by the term 'a wise elder'" means because of being endowed with erudition he is wise; through having attained firmness he goes by the term "elder."

"He is very learned" means he has much learning; the meaning is that the ninefold Teacher's instruction has been learnt by way of the Pāḷi, connection, and what precedes and follows. "Remembering what has been learnt" means one who is the support of learning. For whoever what is taken from here runs away from here, does not remain like water in a pot with holes, and is not able to speak or recite even a single discourse or birth story in the midst of the assembly, this one is not called one who remembers what has been learnt. But for whoever the teaching of the Buddha that has been learnt remains just as it was at the time of learning, and does not perish even for one not rehearsing for ten or twenty years, this one is called one who remembers what has been learnt. "Having great accumulation of learning" means one who is the accumulation of learning. For whoever learning accumulated in the casket of the heart remains like an inscription on stone, and like lion's fat placed in a golden slab, this one is called one having great accumulation of learning. "Retained" means retained and well-practised. For a certain person, the teaching of the Buddha that has been learnt is not retained, well-practised, and unmoved; when told "Speak such and such a discourse or birth story," he says "I shall know after having recited, compared, and questioned about it." For a certain person, what is retained and well-practised is like the stream of the life-continuum; when told "Speak such and such a discourse or birth story," he draws it out and speaks that very thing. With reference to that it was said "retained." "Practised in speech" means recited by voice by way of groups of ten discourses, groups of ten chapters, and groups of ten sets of fifty. "Contemplated in mind" means contemplated by consciousness. For whoever, when thinking with the mind about the teaching of the Buddha that has been recited by voice, it becomes obvious here and there, it appears like material form to one standing having kindled a great lamp; with reference to that, this was said. "Thoroughly penetrated by view" means thoroughly penetrated by wisdom as to meaning and as to reason.

"Pertaining to the higher mind": "abhiceto" is called the excellent, pure consciousness, or higher consciousness; those born in the higher mind are "pertaining to the higher mind," or those based upon the higher mind are "pertaining to the higher mind." "Pleasant abidings in the present life" means of pleasant abidings in the present life. "Present life" is called the evident individual existence; the meaning is those that are pleasant abidings therein. This is a designation for the fine-material-sphere meditative absorptions. For meditators who sit having attained those experience undefiled happiness of renunciation in this very individual existence; therefore they are called "pleasant abidings in the present life." "One who obtains at will" means an obtainer at will, an obtainer according to one's own wish; what is meant is that one is able to attain at whatever moment one wishes. "One who obtains without difficulty" means what is meant is that one is able to attain having suppressed opposing mental states with ease. "One who obtains without trouble"

means an obtainer of those that are without trouble, extensive; what is meant is that one is able to emerge exactly according to the predetermined limit. For a certain one is merely an obtainer, but is not able to attain at whatever moment he wishes. A certain one is able to attain thus, but suppresses the obstructing states with difficulty. A certain one attains thus, and suppresses the obstructing states without difficulty, but is not able to emerge exactly according to the predetermined limit, like a water-clock. But for whomever this threefold accomplishment exists, he is called "one who obtains without difficulty, one who obtains without trouble." "With the elimination of the mental corruptions" and so on are of already stated meaning. Thus here both morality and great learning are the morality and great learning of one who has eliminated the mental corruptions only, and the meditative absorptions too are spoken of as the meditative absorptions fit to be used by one who has eliminated the mental corruptions only. But by "with the elimination of the mental corruptions" and so on, arahantship has been spoken of. And it should be understood that here the function of the path is made manifest by the fruit.

"Agitated" means accompanied by restlessness. "Idle chatter" means prattle. "With unconcentrated thought" means thought that is not properly directed. "Like a wild animal" means resembling a wild animal. "Far" means distant. "From steadfastness" means from the state of steadfastness. "Holding wrong view" means inferior view. "Disrespectful" means devoid of regard. "Learned" means endowed with learning. "Discerning" means endowed with twofold discernment. "He sees with insight the meaning through wisdom" means he sees having pierced through the meaning of the four truths with path wisdom together with insight. "Gone beyond all phenomena" means having gone to the far shore of all phenomena such as the aggregates and so on; gone beyond through direct knowledge, gone beyond through full understanding, gone beyond through abandoning, gone beyond through development, gone beyond through realisation, gone beyond through attainment - thus by sixfold going beyond, he has gone to the far shore, to the final goal, of all phenomena. "Without barrenness" means free from the barrenness of lust and so on. "Discerning" means endowed with just twofold discernment. "Complete in the holy life" means one whose holy life is complete. The remainder here is clear in itself.

3. Explanation of the World Discourse

23. In the third, "world" means the truth of suffering. "Fully awakened to" means known, made evident. "From the world" means from the truth of suffering. "Abandoned" means abandoned at the great terrace of enlightenment by the knowledge of the path of arahantship. "Developed by the Truth-finder" (Truth-finderssa bhāvitā) means developed by the Truth-finder (tathāgatena bhāvitā).

Thus, having spoken of his own Buddhahood by means of the four truths by this much of a passage, now, in order to speak of the state of being a Truth-finder, he said beginning with "Whatever, monks." Therein, "the seen" means the visible form sense base. "Heard" means the sound sense base. "Sensed" means the odour sense base, the flavour sense base, and the touch sense base, because they are to be apprehended by having reached them. "Cognised" means the mind-object beginning with happiness and suffering. "Attained" means attained whether having sought or without having sought. "Sought after" means sought after whether attained or unattained. "Pondered over by the mind" means followed along by consciousness.

"Has been fully awakened to by the Truth-finder" - by this, this is shown -Whatever visual object beginning with blue, yellow, and so on, of this world including its gods in immeasurable world systems, comes into the range of the eye-door - "This being, at this moment, having seen this particular visual object, has become glad or unhappy or neutral" - all that has been thus fully awakened to by the Truth-finder. Likewise, whatever sound object beginning with the sound of a drum, the sound of a small drum, and so on, of this world including its gods in immeasurable world systems, comes into the range of the ear-door; whatever odour object beginning with root odour, bark odour, and so on, comes into the range of the nose-door; whatever flavour object beginning with root flavour, trunk flavour, and so on, comes into the range of the tongue-door; whatever tangible object classified as the solid element, the heat element, and the air element, beginning with hard, soft, and so on, comes into the range of the body-door - "This being, at this moment, having touched this particular tangible object, has become glad or unhappy or neutral" - all that has been thus fully awakened to by the Truth-finder. Likewise, whatever mind-object classified as happiness, suffering, and so on, of this world including its gods in immeasurable world systems, comes into the range of the mind-door - "This being, at this moment, having cognised this particular mind-object, has become glad or unhappy or neutral" - all that has been thus fully awakened to by the Truth-finder. For whatever, monks, has been seen, heard, sensed, or cognised by these all beings, therein there is nothing unseen or unheard or unsensed or uncognised by the Truth-finder. But for this public, there is what has not been attained after having sought, and there is what has not been attained without having sought, and there is what has been attained after having sought, and there is what has been attained without having sought. For the Truth-finder there is nothing whatsoever called unattained, nothing unrealised by knowledge.

"Therefore he is called 'Truth-finder'" means: whatever has been gone to in such a way by the world, because of his having gone to that in just that way, he is called "Truth-finder." But in the Pāḷi, "fully awakened to" is said; that is one in meaning with the word "gone." By this method, the meaning of the conclusion "Truth-finder" should be understood in all instances. The justification for that has been stated in the detailed explanation of the word "Truth-finder" in the description of the one person. But here, "surely" (aññadatthu) is an indeclinable particle used in a definitive sense. "He sees" (dakkhati) means the all-seeing one (dasa). "He exercises mastery" (vasaṃ vatteti) means the wielder of power (vasavattī).

"Having directly known the whole world" means having known the dwelling-place of the world of three elements. "All in the world as it truly is" means in that dwelling-place of the world of three elements, whatever is to be understood, having known all that according to truth, without distortion. "Unbound" means unbound through the abandoning of the four mental bonds. "Unattracted" means devoid of the involvements of craving and wrong view. "The all-conquering one" means one who stands having overcome all objects such as forms and so on. "Wise" means endowed with energy. "Releasing all mental knots" means one who stands having released all four mental knots. "Phuṭṭhassa" means "touched, for him." And this is the genitive case used in the instrumental sense. "The supreme peace" means Nibbāna. For that has been touched by that touching of knowledge. Therefore he said - "Nibbāna, fearless from any quarter." Or alternatively, "the supreme peace" means the highest

peace. Which is that? Nibbāna. But since in Nibbāna there is no fear from any quarter, therefore it is called "fearless from any quarter." "Liberated in the extinction of clinging" means liberated through the fruition-liberation that has as its object Nibbāna, which is reckoned as the extinction of clinging. "The unsurpassed lion" means in the sense of enduring dangers and in the sense of destroying mental defilements, the Truth-finder is called the unsurpassed lion. "Divine" means the foremost. "Thus" means having thus known the virtues of the Truth-finder. "Having come together" means having assembled. "They pay homage to him" means those who have gone for refuge pay homage to that Truth-finder. Now, to show that which they say while paying homage, "tamed" and so on was stated. That is of manifest meaning only.

4. Explanation of the Discourse on the Kālaka Monastery

24. The fourth was laid down on an occasion of origin. On which occasion of origin? On the discussion of the virtues of the One of Ten Powers. It is said that Anāthapiṇḍika's daughter Cūḷasubhaddā, thinking "I shall go to the house of the merchant Kālaka's son in the city of Sāketa," having approached the Teacher, said "Venerable sir, I am going to a family of wrong views. If I shall receive honour there, when a single man is being sent there will be delay; may the Blessed One turn his attention to me." Having obtained the promise, she departed. The millionaire, thinking "My daughter-in-law has arrived," while performing the blessing ceremony, having prepared much solid and soft food, invited five hundred naked ascetics. He, when they were seated, sent word to Cūḷasubhaddā: "Let my daughter come and pay homage to the Worthy Ones." A noble female disciple who had attained the fruit, as soon as it was said "the Worthy Ones," thinking "It is indeed a gain for me," having risen up, she went; having seen those miserable-looking naked ascetics, having said "Ascetics are not of such a form, father, who have neither shame internally nor moral fear externally," having said "These are not ascetics, fie, fie!" having spat, having turned back, she went to her own dwelling place.

Then the naked ascetics abused the millionaire: "Great millionaire, where did you get such a wretch? Is there no other girl in the whole of Jambudīpa?" He, having dismissed the naked ascetics, saying "Whether the teachers did it knowingly or unknowingly, I shall find out about this matter," having gone to Subhaddā's presence, said "Mother, why did you do such a thing? Why did you put the Worthy Ones to shame?" "Father, Worthy Ones are not of such a form." Then he said to him -

"What kind are your ascetics, that you praise them so very much?
Of what morality, of what conduct? Tell me this, being asked."

She said -

"With peaceful faculties, peaceful mind, peaceful radiance, established on the path of virtue;
With eyes downcast, speaking moderately, such are my ascetics."

"They dwell having entered the forest, like an elephant having cut its bond;
Alone, without a companion, such are my ascetics."

And having said thus, standing before the millionaire, she spoke of the virtues of the

Three Jewels. The millionaire, having heard her words, said "If so, let us bring your ascetics and perform the blessing ceremony." She asked "When will you do it, father?" The millionaire thought - "If she says 'after a few days,' she could send for and have them summoned." Then he said to her "Tomorrow, mother." She, in the evening time, having ascended to the upper mansion, having taken a large flower casket, having recollected the Teacher's virtues, having released eight handfuls of flowers to the One of Ten Powers, having raised joined palms, paying homage, she stood. And she said thus - "May the Blessed One tomorrow accept almsfood from me together with five hundred monks." Those flowers, having gone, became a canopy over the head of the One of Ten Powers and remained there. The Teacher, reflecting, saw that reason. At the conclusion of the proclamation of the Teaching, the great millionaire Anāthapiṇḍika, having paid homage to the One of Ten Powers, said "Tomorrow, venerable sir, accept almsfood at my house together with five hundred monks." "We have been invited by Cūḷasubhaddā, millionaire." "Venerable sir, I do not see anyone who has come." "Yes, millionaire, but a faithful female lay follower, even standing far away at the end of a hundred yojanas or at the end of a thousand yojanas, appears like the Himalayas." Having said this -

"The peaceful shine forth from afar, like the Himalaya mountain;
The unpeaceful here are not seen, like arrows shot in the night."

He spoke this verse. Anāthapiṇḍika, having paid homage, saying "Venerable sir, be a support to my daughter," departed.

The Teacher addressed the Elder Ānanda - "I, Ānanda, shall go to Sāketa; give voting tickets for five hundred monks. And while giving, you should give only to those possessing the six higher knowledges." The Elder did so. Cūḷasubhaddā, immediately after the night period, thought - "Buddhas have much to do, have many duties; whether he will take notice of me or not, what indeed shall I do?" At that moment the great king Vessavaṇa said to Cūḷasubhaddā - "Dear lady, do not be displeased, do not be unhappy. A meal for the morrow has been accepted by the Blessed One together with the Community of monks." She, satisfied and delighted, arranged the gift itself. Sakka, the king of gods, too, addressed Vissakamma - "Dear son, the One of Ten Powers will go to the city of Sāketa to the presence of Cūḷasubhaddā; construct five hundred pinnacle buildings." He did so. The Teacher, surrounded by five hundred possessors of the six higher knowledges, by means of the pinnacle building vehicle, as if scratching the crystal-coloured sky, went to the city of Sāketa.

Subhaddā, having given a gift to the Community of monks headed by the Buddha, having paid homage to the Teacher, said - "Venerable sir, my father-in-law's side holds wrong views; it would be good if you would teach them a suitable teaching." The Teacher expounded the Teaching. The millionaire Kāḷaka, having become a stream-enterer, gave his own park to the One of Ten Powers. The naked ascetics, saying "It was given to us first," did not wish to leave. "Go, remove them by the procedure for those who should be removed" - having had all removed, right there having had a monastery built for the Teacher, having made it a royal gift, he poured the water. That became known as the Kāḷaka Park because it was built by Kāḷaka. The Blessed One at that time dwells there. Therefore it was said - "He dwells at Sāketa in the Kāḷaka Park."

"He addressed the monks" means he addressed five hundred monks. They, it is said, were sons of good family dwelling in the city of Sāketa who, having heard the Teacher's proclamation of the Teaching, having gone forth in the Teacher's presence, seated in the assembly hall, were speaking of the virtues of the One of Ten Powers, saying "Oh, the virtues of the Buddha are indeed great! Having freed from wrong view such a one holding wrong views as the millionaire Kālaka, having brought him to the fruition of stream-entry, the entire city was made like the heavenly world by the Teacher." The Teacher, having examined the minds of those speaking of the virtues - "When I have gone, a great teaching will arise; at the conclusion of the teaching, these five hundred monks will become established in arahantship; the great earth, making the water its boundary, will tremble" - having gone to the Teaching hall, seated on the excellent Buddha-seat that had been prepared, beginning with those monks, he began this teaching: "Whatever, monks, in the world with its gods." Thus it should be understood that this discourse was placed in the talk of virtues.

Therein, at the conclusion of the passage "that I know," the great earth, making the water its boundary, trembled. "I directly knew" means I directly knew; the meaning is "I know." "Understood" means known having made it obvious. By this, this is shown - others merely know, but by me it has been understood having made it obvious. By these three terms, what is called the plane of omniscience is spoken of. "To that the Truth-finder has not clung" means to that object belonging to the six outlets of the senses, the Truth-finder has not clung by way of craving or wrong view, has not approached. For this Blessed One sees forms with the eye; there is no desire and lust in the Blessed One; that Blessed One has a well-liberated mind. The Blessed One hears sounds with the ear. The Blessed One smells odours with the nose. The Blessed One tastes flavours with the tongue. The Blessed One touches tangible objects with the body. The Blessed One cognises mental phenomena with the mind; there is no desire and lust in the Blessed One; that Blessed One has a well-liberated mind. Therefore it was said - "To that the Truth-finder has not clung." It should be understood that by this term, the plane of one who has eliminated the mental corruptions is spoken of.

"That would be false on my part" means that word of mine would be lying. "That too would be just the same" means that too would be lying. "That would be a fault on my part" means that word would be a fault for me - this is the meaning. It should be understood that by this much, what is called the plane of truth is spoken of.

"Having seen what is to be seen" means having seen, what is to be seen. "Does not imagine the seen" means he does not imagine that seen visible form sense base by craving, conceit, and wrong view, thinking "I see what has been seen by the public." "Does not imagine the unseen" means he does not imagine even thus by imaginations of craving and so on, thinking "I see this which has not been seen by the public." "Does not imagine what is to be seen" means he does not imagine even thus by those imaginations, thinking "I see what has been seen by the public." For indeed what is to be seen can also be unseen. For such expressions are obtained in all three times; therefore its meaning has been stated. "Does not imagine a seer" means the meaning is that he does not imagine by those imaginations a seer, a single being. In the remaining instances too, the meaning should be understood by this very method. By this much of a passage, what is called the plane of emptiness is spoken of.

"Thus indeed, monks" means thus indeed, monks. "Is just such a one, such" - suchness means the state of being alike. And whatever the Truth-finder is like regarding material gain and so on, just so is he regarding loss and so on. Therefore it was said - "Such in gain, such in loss. Such in fame, such in disgrace. Such in blame, such in praise. Such in happiness, such in suffering." By this suchness, he is such. "But than that such one" means from that suchness of the Truth-finder there is no other such one more superior or more sublime - by this much, what is called the plane of suchness is spoken of. As he concluded the teaching by these five planes, at all five instances the great earth trembled by way of bearing witness. At the conclusion of the teaching, beginning with those five hundred sons of good family who had recently gone forth, eighty-four thousand living beings among the gods and humans who had attained that state drank the deathless drink.

The Blessed One too, having concluded the discourse, taking the pinnacle with verses, said beginning with "whatever." Therein, "clung to, held as truth by others" means having imagined it as truth through others' faith, through reliance on others, having clung to it, having swallowed it, having brought it to an end, grasped. "Among those self-restrained" means among those taken up and held dear by having restrained oneself, meaning among those who hold wrong views. For those who hold wrong views are called "self-restrained." "Would affirm as true or false what is supreme" means among those holders of wrong views called self-restrained, the Truth-finder, such a one, would not place down, would not believe, would not accept even one of their statements as true or false, making it supreme thus: "Only this is the truth, anything else is vain." "And this dart" means this dart of wrong view. "Having seen beforehand" means having seen earlier, at the very foot of the Bodhi tree. "Entangled" means stuck, fastened, fettered. "I know, I see, it is just so" means just as this generation, having clung to, having swallowed, having brought to an end, is entangled, stuck, fastened - thus I too know and see. "Just so, in the way that it has been grasped by this generation" - thus the meaning is: there is no such clinging for the Truth-finders.

5. Explanation of the Discourse on the Holy Life

25. In the fifth, "for the purpose of deceiving people" means for the purpose of scheming against people by the three bases of scheming. "Not for the purpose of flattering people" means not for the purpose of persuading people. "Not for the benefit of material gain, honour and fame" means not for the purpose of words of praise regarding robes and so on. "Not for the benefit of release from controversy" means not for the benefit of controversy made by each and every reason, not for the benefit of release from controversy. "Thus may people know me" means not for the purpose of people knowing "It seems this monk is such, it seems this monk is such." "For the purpose of restraint" means for the purpose of restraining by the five restraints. "For the purpose of abandoning" means for the purpose of abandoning by the three abandonings. "For the purpose of dispassion" means for the purpose of becoming dispassionate towards lust and so on. "For the purpose of cessation" means for the purpose of the ceasing of those very things. "Not based on hearsay" means free from hearsay; the meaning is not dependent on others' attainment. "Leading to what is grounded in Nibbāna" means going within Nibbāna. For the holy life of the path, having made Nibbāna its object, exists and proceeds within Nibbāna itself.

"Proceed" means they proceed in both ways. In this discourse, having spoken of the round of rebirths and the end of the round of rebirths, in the verses only the end of the round of rebirths is spoken of.

6. Explanation of the Discourse on the Deceitful

26. In the sixth, "deceitful" means fraudulent. "Obstinate" means hardened by wrath and by conceit. "Prattlers" means flatterers. "Crafty" means "therein, what is the horn? Whatever horn, the state of being adorned, shrewdness, skill, deceptiveness, the state of deceptiveness" - endowed with unconcealed mental defilements similar to the horn as stated thus. "Arrogant" means with risen reeds, standing having raised up hollow conceit. "Unconcentrated" means those who do not obtain even a mere one-pointedness of mind. "Those monks, monks, are not my own" means those monks of mine, belonging to me, are not mine. "Those of mine" - but this is said because they had gone forth with reference to the Teacher. "Those monks, monks, are my own" - here too he says "me" because they had gone forth with reference to himself, but he says "my own" because of their rightly practising. "Attain growth, increase, and expansion" means they attain growth through developing by virtues such as morality and so on, increase through steadfastness, and expansion through being spread everywhere. But those grow up to the path of arahantship; having attained the fruition of arahantship, they are called grown. Thus in this discourse too and in the verses too, only the round of rebirths and the end of the round of rebirths are spoken of.

7. Explanation of the Discourse on Contentment

27. In the seventh, "little" means small. "Easy to obtain" means obtainable with ease, able to be obtained anywhere at all. "Blameless" means faultless. "Meal consisting of mouthfuls of almsfood" means food obtained by walking by the power of the calves of the legs, having received just a morsel. "Cattle-urine" means any urine whatsoever. For just as even a body of golden colour is called a putrid body, so too even fresh urine is just cattle-urine.

"Vexation" means the absence of affliction; the meaning is there is no suffering of mind. "The directions are not obstructed" means for one in whom the thought arises "Having gone to such and such a place, I shall obtain robes and so on," for him the directions are obstructed. For one in whom such a thought does not arise, for him the directions are not obstructed. "Teachings" means teachings of practice. "Conforming to asceticism" means in conformity with the duties of an ascetic. "Attained" means all those are attained by a monk with a satisfied mind, gone inward, not outside.

8. Explanation of the Discourse on the Noble Lineage

28. The eighth has a summary according to disposition. It is said that the Blessed One spoke this Great Noble Lineage Discourse while seated on the excellent Buddha-seat prepared in the Teaching hall at the great monastery of Jetavana, having surrounded himself with forty thousand monks seated according to the disposition of both himself and other persons, and having addressed them "Monks," he began: "Monks, there are these four noble lineages." Therein, "noble lineages" means the lineages of the noble ones. For just as there is a warrior lineage, a brahmin lineage, a merchant lineage, a worker lineage, an ascetic lineage, a family lineage, a royal

lineage, so too this eighth noble lineage, being the noble tradition, is called the noble succession. And this noble lineage is declared the foremost among these lineages, just as black aloeswood odours and the like are among root odours and the like.

But who are those noble ones whose lineages these are? Noble ones are called Buddhas and Individually Enlightened Ones and disciples of the Truth-finder; the lineages of these noble ones are the noble lineages. For before this, at the summit of four incalculable periods exceeding a hundred thousand cosmic cycles, four Buddhas arose - Taṇhaṅkara, Medhaṅkara, Saraṇaṅkara, and Dīpaṅkara; they were noble ones; the lineages of those noble ones are the noble lineages. In the period after the final nibbāna of those Buddhas, having passed beyond an incalculable period, a Buddha named Koṇḍañña arose, etc. In this cosmic cycle, four Buddhas arose - Kakusandha, Koṇāgamana, Kassapa, and our Blessed One Gotama; the lineages of those noble ones are the noble lineages. Furthermore, the lineages of the noble ones among all Buddhas, Individually Enlightened Ones, and disciples of the Buddha of the past, future, and present are the noble lineages.

These should be known as primordial, meaning the foremost; they should be known as long-standing, meaning they have been occurring for a long time; they should be known as traditional, meaning they are lineages. They are ancient, not of recent origin. "Unmixed" means not scattered, not removed. "Unmixed before" means not previously mixed even by the Buddhas of the past, not previously removed with the thought "What use are these?" "Are not being mixed" means even now they are not being removed. "Will not be mixed" means they will not be removed even by future Buddhas. Those who are wise ascetics and brahmins in the world, by them not rejected, by ascetics, brahmins, and the wise not blamed, not censured.

"Is content" means he is content by way of contentment with requisites. "With any whatsoever" means not with whichever among coarse, fine, rough, superior, durable, or worn-out ones, but rather the meaning is that among whatever is obtained and so on, he is content with any whatsoever. For regarding robes there are three kinds of contentment - contentment with whatever is obtained, contentment according to one's strength, and contentment according to what is suitable. The same method applies to almsfood and so on too. The detailed discussion of those should be understood according to the method stated in this discourse: "For the contented, monks, unarisen wholesome mental states arise." Thus, with reference to these three kinds of contentment, it was said "he is content with any robe whatsoever, he is content with any robe whatsoever among whatever is obtained and so on."

And here, the robe should be known, the field of robes should be known, the rag-robe should be known, contentment regarding robes should be known, and the ascetic practices connected with robes should be known. Therein, "the robe should be known" means the six robes beginning with linen and the six conforming robes beginning with fine cloth should be known. These are the twelve allowable robes. But garments of kusa-grass, bark garments, garments of wooden strips, hair blankets, animal-hair blankets, canvas, leather, owl-wing cloth, tree-bark cloth, creeper cloth, eraka-grass cloth, plantain cloth, and bamboo cloth - such as these are not allowable robes.

"The field of robes" means six fields, since they arise thus: "from the Community, or from a group, or from relatives, or from friends, or with one's own wealth, or as a rag-robe"; and eight fields should be known by way of the eight grounds.

"Rag-robe" means twenty-three kinds of rag-robes should be known: from a cemetery, from a shop, from a road, from a rubbish heap, from a childbirth, from a bathing place, from a ford, gone-and-returned, burnt by fire, gnawed by cattle, gnawed by termites, gnawed by rats, cut at the ends, cut at the fringes, flag-brought, from a monument, an ascetic's robe, from the ocean, from a consecration, from a traveller, brought by the wind, produced by supernormal power, and given by gods. And here, "sotthiya" means the cloth for removing the impurities of childbirth.

"Gatapaccāgata" means a robe that was wrapped around a dead body, taken to the cemetery, and brought back. "Dhajāhaṭa" means brought from there after having hoisted a flag. "Thūpa" means a robe venerated at an ant-hill. "Sāmuddiya" means brought to dry land by the waves of the ocean. "Panthika" means a robe worn by those going on a path, which was pounded with stones out of fear of thieves.

"Iddhimaya" means the "come, monk" robe. The remainder is obvious.

"Contentment with robes" means there are twenty kinds of contentment with robes - contentment with thinking regarding robes, contentment with going, contentment with seeking, contentment with obtaining, contentment with moderate acceptance, contentment with avoidance of greed, contentment with whatever is obtained, contentment according to one's strength, contentment according to what is suitable, contentment with water, contentment with washing, contentment with making, contentment with measurement, contentment with thread, contentment with sewing, contentment with dyeing, contentment with making allowable, contentment with use, contentment with avoidance of storage, and contentment with giving away.

Therein, it is proper for a monk who accepts householder robes, having dwelt in a permanent residence for three months, to think about it for the extent of one month. For he, having completed the invitation ceremony, makes a robe during the robe month; a wearer of rag-robes makes it in just a fortnight. This contemplation for the extent of a month or a fortnight is called contentment with thinking. But a monk who is content with contentment in thinking should be like the rag-robe wearing elder who dwelt at Pācīnakhaṇḍarāji.

The Elder, it is said, having come thinking "I shall pay homage to the shrine at the Cetiyapabbata monastery," having paid homage to the shrine, thought - "My robe is worn out; I shall obtain one at a place where many dwell." He, having gone to the Great Monastery, having seen the senior monk of the Community, having asked about a dwelling place, having stayed there, on the following day, having taken his robe, having come, paid homage to the Elder. The Elder said: "What is it, friend?" "I shall go to the village entrance, venerable sir." "I too, friend, shall go." "Good, venerable sir." While going, having stood at the porch of the Great Bodhi Tree gateway, having thought "At the dwelling place of those with merit I shall obtain something agreeable," thinking "My thought is impure," he turned back from that very place. On the following day from near the mango grove, on the following day from the northern gateway of the Great Shrine, having turned back in just the same way, on the fourth day he went to the presence of the Elder. The Elder, thinking "This monk's thought will not be pure," having taken the robe, entered the village together

with him, asking him questions. And on that night, one man, afflicted by the need to defecate, having defecated in his very cloth, threw it away at the rubbish heap. The rag-robe wearing elder, having seen it covered with blue flies, raised his joined palms in salutation. The Great Elder said: "Why, friend, do you raise joined palms in salutation to the rubbish heap?" "I am not, venerable sir, raising joined palms in salutation to the rubbish heap; I raise them to my father, the One of Ten Powers. A more difficult deed was done, venerable sir, by him who, having wrapped around the body of the slave woman Puṇṇā and discarded it, took the rag-robe from the cemetery, having shaken off the insects the size of a water-vessel." The Great Elder thought: "The thought of the rag-robe wearer is pure." The rag-robe wearing elder too, standing in that very place, having developed insight, having attained the three fruitions, having taken that cloth, having made it into a robe, having put it on, having gone to Pācīnakhaṇḍarāji, attained the highest fruition, arahantship.

But for one going for the purpose of obtaining a robe, going with the meditation subject at the forefront without thinking "Where shall I obtain one?" is called contentment with going. But for one seeking, seeking not with this or that person but having taken a monk who has shame and is well-behaved, is called contentment with seeking. For one thus seeking, having seen from afar the robe being brought, without reflecting thus "This will be agreeable, this disagreeable," being content with whatever is obtained among the gross, subtle and so on - this is called contentment with what is obtained. Even for one thus taking what is obtained, without thinking "This much will be for the double-lined, this much for the single-lined," being content with just what is sufficient for oneself - this is called contentment with moderate acceptance. But for one seeking a robe, without thinking "I shall obtain something agreeable at such-and-such a person's house door," going from door to door in order - this is called contentment with avoidance of greed.

For one who is able to sustain himself with whatever among the coarse and the superior, sustaining himself with just whatever is obtained - this is called contentment with whatever is obtained. Having known one's own strength, sustaining oneself with that by which one is able to sustain oneself - this is called contentment according to one's strength. Having given the agreeable to another, sustaining oneself with whatever - this is called contentment according to what is suitable.

Without investigating "Where is the water agreeable, where disagreeable," washing with whatever water suitable for washing - this is called contentment with water. However, it is proper to avoid waters polluted by pale clay, red chalk, rotten leaves and sap. But for one washing, without beating with mallets and so on, washing by kneading with the hands - this is called contentment with washing. Likewise, if it does not become clean thus, it is proper to wash it even with heated water, having put in leaves. For one who, having thus washed, is making it, without being disturbed thinking "This is gross, this is subtle," making it by just a sufficient method - this is called contentment with making. Making just enough to cover the three circles - this is called contentment with measurement. But without considering "I shall seek agreeable thread" for the purpose of making a robe, having brought whatever thread from roads and so on, or from a temple of a deity, or having taken whatever thread placed at the feet, and making it - this is called contentment with thread.

But at the time of binding the border, one should not stitch seven times in a space of

one finger-breadth. For one who does thus, whatever monk is not his companion, there is no breach of duty for him either. But one should stitch seven times in a space of three finger-breadths. For one who does thus, even one who has entered the path should be his companion. For one who is not, there is a breach of duty. This is called contentment with sewing. But one who is dyeing should not go about seeking black dye-plants and so on; among soma bark and so on, whatever one obtains, with that it should be dyed. But by one who does not obtain them, having taken bark discarded by people in the forest as dye, or having taken the dregs discarded by monks after boiling, it should be dyed. This is called contentment with dyeing. Having taken any one among blue, mud-coloured, black and dark brown, making it so that it is discernible for one seated on an elephant's back - this is called contentment with making allowable.

Using it just to the extent of covering the parts that arouse shame - this is called contentment with use. But having obtained cloth, if one does not obtain thread or a needle or a maker, it is proper to keep it; for one who obtains them, it is not proper. Even if it has been made, if one wishes to give it to pupils and so on, and they are not present, it is proper to keep it until their arrival. It should be given as soon as they have arrived. By one who is unable to give it, it should be determined. When there is another robe, it is proper to determine it even as a bed-sheet. For only what is undetermined constitutes storage; what is determined does not - thus said the Elder Mahāsīva. This is called contentment with avoidance of storage. But one who is giving away should not give having looked at the face; one should give away having established oneself in the principles of cordiality. This is called contentment with giving away.

The ascetic practices connected with robes are the rag-robe wearer's practice and the three-robe wearer's practice. Their detailed discussion should be known in the Visuddhimagga. Thus a monk who is fulfilling the great noble lineage of contentment with robes guards these two ascetic practices. Guarding these, he is content by the great noble lineage of contentment with robes.

"Speaks in praise" means one is content but does not speak the praise of contentment. One is not content but speaks the praise of contentment. One is neither content nor speaks the praise of contentment. One is both content and speaks the praise of contentment. To show that, "and speaks in praise of contentment with any robe whatsoever" was said.

"Wrong way of earning" means the various kinds of wrong way of earning, classified as the pursuit of going on messenger duty and errand-running. "Improper" means inappropriate. "Not having obtained" means not having got. Just as a certain one, thinking "How shall I obtain a robe?" being together with monks of merit, practising deceit, is frightened and agitated, a content monk thus not having obtained a robe is not agitated. "Having obtained" means having got righteously and impartially. "Not greedy" means free from the greed of covetousness. "Not infatuated" means not having fallen into infatuation through excessive craving. "Not clinging" means not overwhelmed by craving, not enveloped. "Seeing the danger" means seeing the

danger in the offence of wrong way of earning and in greedy use. "With wisdom of escape" means understanding precisely the escape stated as "only for warding off cold."

"With contentment with any robe whatsoever" means with contentment with whatever robe. "He does not exalt himself" means he does not make self-exaltation thus: "I am a rag-robe wearer, I undertook the rag-robe wearer's practice at the very ordination hall; who is there equal to me?" "He does not scoff at others" means he does not scoff at others thus: "But these other monks are not rag-robe wearers" or "They do not even have so much as the rag-robe wearer's practice." "Whoever therein is skilled" means whoever in that contentment with robes, or in speaking praise and so on, is skilled, clever, experienced. "Not lazy" means free from laziness through perseverance. "Fully aware and mindful" means endowed with the wisdom of full awareness and with mindfulness. "Established in the noble lineage" means firmly established in the noble lineage.

"With any almsfood whatsoever" means with whatever almsfood. Here too almsfood should be known, the field of almsfood should be known, contentment with almsfood should be known, the ascetic practice connected with almsfood should be known. Therein, "almsfood" means sixteen kinds of almsfood: cooked rice, food made with flour, flour, fish, meat, milk, curds, ghee, butter, oil, honey, molasses, rice gruel, solid food, delicacies, and lickable food.

"The field of almsfood" means fifteen fields of almsfood: a meal for the Community, a meal by designation, an invitation, a ticket meal, a fortnightly meal, an observance day meal, a first day of the fortnight meal, a meal for visitors, a meal for travellers, a meal for the sick, a meal for the attendant of the sick, a regular meal, a hut meal, a turn meal, and a monastery meal.

"Contentment with almsfood" means contentment with applied thought regarding almsfood, contentment with going, contentment with seeking, contentment with obtaining, contentment with accepting, contentment with moderate acceptance, contentment with avoidance of greed, contentment with whatever is obtained, contentment according to one's strength, contentment according to what is suitable, contentment with helpfulness, contentment with measure, contentment with use, contentment with avoidance of storage, and contentment with giving up - thus there are fifteen kinds of contentment.

Therein, a monk who accepts householder offerings, having washed his face, reflects. But for one who wanders together with a group of almsfood eaters, in the evening at the time of attendance upon the elder, "Where shall we go for almsfood tomorrow? In such and such a village, venerable sir" - having thought just this much, from then on, he should not reflect further. By one who wanders alone, having stood in the reflection hall, he should reflect. From then on, one who reflects has fallen from the noble lineage and is an outsider. This is called contentment with applied thought.

By one entering for almsfood, without thinking "Where shall I obtain it?" one should go with the meditation subject as the lead. This is called contentment with going. By one seeking, without taking just anyone whatsoever, having taken only one who has shame and is well-behaved, one should seek. This is called contentment with seeking. Having seen something being brought from afar, one should not give rise to the

thought "This is agreeable, this is disagreeable." This is called contentment with obtaining. Without thinking "I shall take this agreeable one, I shall not take this disagreeable one," whatever is just sufficient for sustenance should be taken. This is called contentment with accepting.

Here, however, when the gift is abundant but the donor wishes to give little, a little should be taken. When the gift is also abundant and the donor too wishes to give much, it should be taken only in measure. When the gift is not abundant and the donor too wishes to give little, a little should be taken. When the gift is not abundant but the donor wishes to give much, it should be taken in measure. For one who does not know moderation in accepting destroys people's confidence, brings to ruin offerings given in faith, does not practise the Dispensation, and is not able to win the heart of even a mother who has given birth. Thus, having known moderation, one should accept. This is called contentment with moderate acceptance. Without going only to wealthy families, one should go from door to door in order. This is called contentment with avoidance of greed. Contentment with whatever is obtained and the rest are just as stated regarding robes.

Having consumed almsfood, thinking "I shall attend to the duties of an ascetic" - thus consuming having known the helpfulness is called contentment with helpfulness. What has been brought with the bowl filled should not be accepted. When one not fully ordained is present, he should have him take it; when there is none, having had the excess removed, just the amount for acceptance should be taken. This is called contentment with measure. Consuming thus - "The removal of hunger, this is the escape herein" - is called contentment with use. One should not consume after storing. This is called contentment with avoidance of storage. Without looking at the face, one established in the principles of cordiality should give up. This is called contentment with giving up.

But the five ascetic practices connected with almsfood are the almsfood eater's practice, the successive house-to-house alms goer's practice, the one-session eater's practice, the bowl-food eater's practice, and the later-food-refuser's practice. Their detailed discussion is stated in the Visuddhimagga. Thus a monk fulfilling the great noble lineage of contentment with almsfood guards these five ascetic practices. Guarding these, he is content with the great noble lineage of contentment with almsfood. "Speaks in praise" and so on should be understood by the method already stated.

"With a lodging" means here the lodging should be known, the field of lodging should be known, contentment with lodging should be known, and the ascetic practice connected with lodging should be known. Therein, "lodging" means a bed, a chair, a mattress, a pillow, a dwelling-place, a lean-to, a mansion, a long building, a cave, a rock cell, a watchtower, a pavilion, a bamboo thicket, a tree-root, or wherever monks withdraw to - these are the fifteen lodgings.

"The field of lodging" means from the Community, or from a group, or from relatives, or from friends, or with one's own wealth, or as a rag-robe - these are the six fields.

"Contentment with lodging" means the fifteen kinds of contentment beginning with contentment of thought regarding lodging. These should be understood by the method stated regarding almsfood. But the five ascetic practices connected with

lodging are the forest-dweller's practice, the tree-root dweller's practice, the open-air dweller's practice, the charnel-ground dweller's practice, and the any-bed user's practice. Their detailed discussion is stated in the Visuddhimagga. Thus a monk who is fulfilling the great noble lineage of contentment with lodging guards these five ascetic practices. Guarding these, he is content through the great noble lineage of contentment with lodging.

But the requisite for the sick is included within almsfood itself. Therein, one should be content with just the contentment according to what is obtained, according to one's strength, and according to what is suitable. The sitter's practice belongs to the noble lineage of delight in meditation. And this too was said -

"Five are stated regarding lodging, five are dependent on food;
One is connected with energy, and two are dependent on robes."

Thus the Blessed One, as if spreading out the earth, as if filling the belly of the ocean, as if expanding space, having spoken of the first noble lineage of contentment with robes, as if raising up the moon, as if leaping over the sun, having spoken of the second, contentment with almsfood, as if lifting up Sineru, having spoken of the third noble lineage of contentment with lodging, now, in order to speak of the fourth noble lineage of delight in meditation adorned with a thousand methods, he began the teaching: "Furthermore, monks, a monk delights in meditation."

Therein, delight is ārāma; the meaning is enjoyment. "One whose delight would be in meditation" - thus "one who delights in meditation." "Devoted to meditation" means one who is devoted to meditation. "One whose delight would be in the fivefold abandoning" - thus "one who delights in abandoning." Furthermore, "one who delights while developing" - thus "one who delights in meditation." "One who delights while abandoning" - thus "one who delights in abandoning" - thus the meaning here should be understood. For this one delights in developing the four establishments of mindfulness, finds delight - this is the meaning. Likewise the four right strivings. Developing the four bases for spiritual power, the five faculties, the five powers, the seven factors of enlightenment, the seven observations, the eighteen great insights, the thirty-seven qualities conducive to enlightenment, and the thirty-eight classifications of objects, one delights, finds delight. But abandoning mental defilements beginning with sensual desire, one delights, finds delight.

But among these four noble lineages, by the first three, the entire Canon of Monastic Discipline has been spoken of by way of the thirteen ascetic practices and contentment with the four requisites. By delight in meditation, the remaining two Canons. But a monk speaking of this noble lineage of delight in meditation should speak of it by the text on renunciation in the Paṭisambhidāmagga, should speak of it by way of the Dasuttara Suttanta in the Dīgha Nikāya, should speak of it by way of the Satipaṭṭhāna Suttanta in the Majjhima Nikāya, should speak of it by the method of the analytical explanation in the Abhidhamma.

Therein, "by the text on renunciation in the Paṭisambhidāmagga" means -

"Developing renunciation, one delights; abandoning sensual desire, one delights. Non-anger, anger... the perception of light... sloth and torpor... non-distraction, restlessness... defining of phenomena... sceptical doubt... knowledge... ignorance...

gladness... discontent... the first meditative absorption, the five mental hindrances... the second meditative absorption... applied and sustained thought... the third meditative absorption... rapture... the fourth meditative absorption... happiness and suffering... Developing the attainment of the plane of infinite space, one delights; abandoning perception of material form, perception of impingement, and perception of diversity, one delights. The attainment of the plane of infinite consciousness, etc. He delights in developing the attainment of the plane of neither-perception-nor-non-perception, he delights in abandoning perception of the plane of nothingness.

"Developing the observation of impermanence, one delights; abandoning the perception of permanence, one delights. The observation of suffering... the perception of happiness... the observation of non-self... the perception of self... the observation of disenchantment... delight... the observation of dispassion... lust... the observation of cessation... origin... the observation of relinquishment... grasping... the observation of destruction... the perception of compactness... the observation of passing away... accumulation... the observation of change... the perception of stability... the observation of the signless state... the sign... the observation of the desireless state... aspiration... the observation of emptiness... adherence... insight into phenomena through higher wisdom... the adherence to grasping at substance... knowledge and vision of things as they really are... the adherence to confusion... the observation of danger... the adherence to attachment... the observation of reflection... non-reflection... the observation of turning away... the adherence to bondage... the path of stream-entry... the mental defilements standing together with views... the path of once-returning... the gross mental defilements... the path of non-returning... the mental defilements accompanied by residue... Developing the path of arahantship, one delights; abandoning all mental defilements, one delights."

Thus it should be spoken of by way of the renunciation passage in the Paṭisambhidāmagga.

By way of the Dasuttara Suttanta in the Dīgha Nikāya means:

"Developing one quality, one delights; abandoning one quality, one delights, etc. Developing ten qualities, one delights; abandoning ten qualities, one delights. Which one quality does one delight in developing? Mindfulness of the body accompanied by pleasure - developing this one quality, one delights. Which one quality does one delight in abandoning? The conceit 'I am' - abandoning this one quality, one delights. Which two qualities, etc. Which ten qualities does one delight in developing? The ten kasiṇa bases - developing these ten qualities, one delights. Which ten qualities does one delight in abandoning? The ten wrong courses - abandoning these ten qualities, one delights. Thus, monks, a monk delights in meditation."

Thus it should be spoken of by way of the Dasuttara Suttanta in the Dīgha Nikāya.

By way of the Satipaṭṭhāna Suttanta in the Majjhima Nikāya means:

"Monks, this is the one-way path, etc. just for the purpose of knowledge, just for the purpose of mindfulness. And he dwells independent, and does not cling to anything in the world. Thus too indeed, monks, a monk delights in meditation, is devoted to meditation. He delights in abandoning, is devoted to abandoning. Furthermore, monks, a monk when going understands 'I am going,' etc. Furthermore, monks, a

monk, just as if he were to see a body abandoned in a charnel ground, etc. rotten, reduced to powder. He compares this very body: 'This body too is of such a nature, will become thus, has not gone beyond this.' Thus he dwells observing the body in the body internally, or etc. Thus too indeed, monks, a monk delights in meditation."

Thus it should be spoken of by way of the Satipaṭṭhāna Suttanta in the Majjhima Nikāya.

By way of the analytic explanation in the Abhidhamma means: seeing all conditioned things as impermanent, as suffering, as a disease, as a boil, etc. as subject to defilement, one delights - thus indeed a monk delights in meditation." Thus it should be spoken of by way of the analytic explanation.

"He does not exalt himself" means he does not make self-exaltation thus: "Today, for sixty or seventy years I have been doing the work of insight with the contemplation of impermanence, suffering, and non-self; who is there equal to me?" "He does not scoff at others" means he does not make scoffing at others thus: "They do not have even a mere amount of insight into impermanence and suffering; why do these ones go about having abandoned their meditation subject?" The remainder is according to the method already stated.

"These, monks, are the four noble lineages" means these four noble lineages are the noble traditions, the noble successions, the noble paths, the noble roads. Having concluded the discourse, now showing the direction of dwelling for a monk who fulfils the great noble lineage, he said beginning with "And further, monks, possessed of these." Therein, "he himself overcomes discontent" means he himself overcomes discontent, dissatisfaction, and fretting; he conquers them. "Discontent does not overcome him" means that discontent which arises in remote lodgings regarding the development of highly wholesome mental states is not able to overcome or overpower that monk. "One who overcomes both discontent and delight" means he overcomes both discontent and delight in the five strands of sensual pleasure; he is able to overpower them.

Now, taking the pinnacle with verses, he said beginning with "discontent does not." Therein, "the wise one" means one possessing energy. "Discontent does not overcome the wise one" - this is merely a statement of reason for the former. Since that discontent does not overcome the wise one, is not able to overcome or overpower the wise one, therefore discontent does not overcome the wise one. "For the wise one is one who overcomes discontent" means because of overcoming discontent he is called the wise one; therefore he overcomes discontent - this is the meaning. "For one who has abandoned all action" means one who, having relinquished all action of the three planes of existence, stands having delimited and bounded it. "Who has expelled, who could obstruct" means for one who stands having dispelled the mental defilements, what lust or hate could obstruct him? "Like a gold coin of Jambu river gold, who is worthy to blame him" means who is worthy to blame that person who, like a gold coin of natural gold called Jambu river gold, is freed from faults worthy of reproach? "Praised even by Brahmā" means this person is indeed praised even by the Great Brahmā. At the conclusion of the teaching, forty thousand monks became established in arahantship.

9. Explanation of the Discourse on the Teaching in Verses

29. In the ninth, "passages of the Teaching" means portions of the Teaching. Among "non-covetousness" and so on, non-covetousness is by the rejecting of covetousness, non-anger is by the rejecting of anger, right mindfulness is by the rejecting of wrong mindfulness, and right concentration should be understood by the rejecting of wrong concentration.

"Non-covetous" means having become free from craving. "With a mind without ill-will" means with a mind that at all times does not abandon its natural state. "Mindful, with a fully focused mind" means one possessed of mindfulness, with a mind fully focused on the object. "Internally well concentrated" means with a mind well established in one's own internal self. In this discourse too and in the verse too, the round of rebirths and the end of the round of rebirths have been spoken of.

10. Explanation of the Discourse on the Wandering Ascetic

30. In the tenth, "well-known" means known, renowned. "Annabhāra" and so on are their names. "Having emerged from seclusion" means having emerged from fruition attainment. For that is here intended as "seclusion." "Having rejected" (paccakkhāya) means having refused. "Covetous" means with craving. "With intense lust for sensual pleasures" means thick lust in objective sensual pleasures. "To him I would say thus there" means to him I would say thus on that occasion. "Should think it should be protested against" means should think they should be protested against or should be warded off. "Reasonable" means with reason. "Attacks in speech" means unrighteous attacks in speech striking against righteous speech, meaning the occurrence of speech - this is the meaning. "Blameworthy positions" means reasons fitting to be censured. "Come" means approach.

"Ukkalā" means inhabitants of the Ukkalā country. "Vassabhañña" means Vassa and Bhañña - two persons. "Proponents of noncausality" means those who speak thus and so on: "There is no cause, there is no condition for the purification of beings."

"Proponents of the inefficacy of action" means those who speak thus rejecting action: "For one who acts, no evil is done." "Proponents of nihilism" means those who speak beginning with "There is nothing given" and so on. They had entered the fixed course in all three of these views. But how does the fixed course come about in these? For whoever, having taken up such a theory, seated in the night-quarters and day-quarters, recites and investigates, for him, "there is no cause, there is no condition, for one who acts no evil is done, etc. there is nothing given, etc. upon the collapse of the body one is annihilated" - with respect to that object, wrong mindfulness becomes settled, consciousness becomes fully focused, impulses run their course. At the first impulse one is curable, likewise at the second and so on; at the seventh, one is incurable even for Buddhas, irreversible, like a fatal thorn. Therein, someone enters into one view, someone into two, someone even into three. One is indeed a person of wrong view with fixed bad rebirth, having reached the obstruction of the path to heaven and the obstruction of the path to liberation, unable to go even to heaven immediately after that individual existence, how much more to liberation. This being is called a stump in the round of rebirths, a guardian of the earth; for the most part, there is no emergence from such an existence. Vassa and Bhañña too were such. "Because of fear of blame, anger, and reproof" means the meaning is: through fear of blame against oneself, through fear of being struck, and through fear of reproach. "Training in the removal of covetousness" - the removal of covetousness is called

arahantship; one training in arahantship is called diligent - thus, having spoken of the round of rebirths in the discourse, fruition attainment is spoken of in the verse.

The Uruvelā Chapter is the third.

4. The Chapter on the Wheel

1. Explanation of the Discourse on the Wheel

31. In the first discourse of the fourth, "wheels" means achievements. "The four wheels turn" means the four wheels of achievement turn, that is, they operate - this is the meaning. "Residence in a suitable place" means dwelling in such a befitting place where the four assemblies are seen. "Reliance on good persons" means the support, association with, and companionship of good persons such as the Buddha and so on, not of kings. "Rightly directing oneself" means rightly establishing oneself; if one was formerly possessed of faithlessness and so on, abandoning those and establishing oneself in faith and so on. "Having made merit in the past" means having accumulated wholesome deeds in the past. And this alone is the measure here. For by whatever consciousness associated with knowledge wholesome action has been done, that very wholesome action leads that person to a suitable place and causes him to associate with good persons; and that very person rightly establishes himself. "Who has made merit" means one who has performed meritorious actions. "Happiness overpowers him" means happiness overpowers this person, covers him over - this is the meaning.

2. Explanation of the Discourse on Inclusion

32. In the second, "ways of supporting others" means reasons for supporting. In the passage beginning with "giving and" and so on, a certain person is to be supported by giving alone; to him giving alone should be given. "Endearing speech" means pleasant words. For a certain person speaks thus: "This one gives what should be given, but with each word he smears over and removes everything; what is his giving?" Another says: "This one, although he does not give a gift, yet when speaking he anoints as if with oil. Whether he gives or does not give, his word alone is worth a thousand." Such a person does not expect a gift; he expects only endearing speech. To him only endearing speech should be spoken. "Beneficent conduct" means talk that promotes welfare. For a certain person expects neither a gift nor endearing speech; he expects only talk about his own welfare and talk about his progress. To such a person, talk on beneficent conduct alone should be spoken thus: "This should be done by you, this should not be done by you, such a person should be associated with, such a person should not be associated with." "Impartiality" means the state of sharing the same happiness and suffering. For a certain person does not expect even one among giving and so on, but expects sharing the same happiness and suffering thus: sitting on one seat, lying on one divan, eating together. If he is equal to a householder in birth and to one gone forth in morality, this impartiality should be practised towards him. "In each case as is fitting" means the meaning is impartiality as is befitting in those various things. "Like the linchpin of a moving chariot" means just as the linchpin is what is called the support of a chariot when it is going, and it holds the chariot together, so these ways of supporting others hold the world

together. "A mother on account of her child" means if a mother were not to perform these ways of supporting others for her child, she would not obtain respect or veneration on account of her child. "Saṅgaḥā ete" is the nominative case used in the accusative sense. Or "saṅgahe ete" is also a reading. "Samavekkhanti" means they rightly regard. "And they become praiseworthy" means and they become worthy of praise.

3. Explanation of the Sīha Discourse

33. In the third, "a lion" - there are four lions: the grass lion, the dark lion, the tawny lion, and the maned lion. Among these, the grass lion is similar to a dove-coloured cow and feeds on grass. The dark lion is similar to a dark cow and also feeds on grass. The tawny lion is similar to a cow the colour of a withered leaf and feeds on meat. The maned lion is endowed with a face as if plastered with lac, with the tips of the toes and with the four edges of the paws; from its head onwards, as if made with a lac brush, three lines go along the middle of the back and, having reached between the thighs, stand turning to the right. On its shoulders, the mass of mane is like a wrapping of a blanket worth a hundred thousand; the remaining parts are the colour of a ball of pure rice and a ball of conch-shell powder. Among these four lions, this maned lion is what is intended here.

"King of beasts" means the king of the entire herd of beasts. "From his dwelling place" means it is said that he goes out from his residence, from a golden cave or from a cave of silver, crystal, or red arsenic. When going out, he goes out for four reasons: either oppressed by darkness, for the sake of light; or oppressed by the need for excrement and urine, for the sake of discharging them; or oppressed by hunger, for the sake of his food resort; or oppressed by sexual desire, for the sake of indulging in sexual intercourse. Here, however, what is intended is going out for the sake of his food resort.

"Stretches himself" means on a golden surface or on one of the surfaces of silver, crystal, or red arsenic, having placed the two hind paws evenly, having stretched out the front paws forward, having drawn forward the hind part of the body, having brought forward the front part, having lowered the back, having raised the neck, as if making the sound of a thunderbolt, having struck the nostrils, shaking off the dust clinging to the body, he stretches himself. And on the stretching ground, like a young calf, he runs to and fro; and as he runs, his body appears like a firebrand whirling about in the darkness.

"Surveys" - why does he survey? Out of compassion for others. It is said that when he roars the lion's roar, creatures such as elephants, elk, and buffaloes roaming in uneven places such as precipices and pits fall into precipices and pits; out of compassion for them, he surveys. But does this fierce one, this eater of others' flesh, actually have compassion? Yes, there is. Thus indeed, thinking "What is the use of many being killed?" even for the sake of his own food resort, he does not seize small creatures. Thus he shows compassion, and this too was said - "Let me not bring destruction to small creatures gone to uneven places."

"Roars the lion's roar" means first he roars the fearless roar three times. And when he stands on the stretching ground and roars, the sound makes a single reverberation throughout a region of three yojanas all around; having heard that reverberation of

his, the groups of bipeds and quadrupeds within three yojanas are unable to remain in their places. "Departs for his food resort" means he goes for the sake of food. How? For standing on the stretching ground, springing to the right or to the left, he covers a distance of one usabha; springing upwards, he springs four or even eight usabhas; springing straight ahead on level ground, he springs a distance of sixteen or even twenty usabhas; springing from dry ground or from a mountain, he springs a distance of sixty or even eighty usabhas; seeing a tree or a mountain on the way and avoiding it, to the left or to the right or upwards, he moves aside one usabha. But having roared the lion's roar for the third time, together with that very roar he appears at a place three yojanas away; having gone three yojanas and having turned back and stood still, he himself hears the echo of his own roar. Thus he departs with such swift speed.

"For the most part" means mostly. "Fear, terror, and anxiety" - all are names for mental terror itself. For having heard the sound of a lion, many are afraid; few are not afraid. But who are they? A similar lion, a thoroughbred elephant, a thoroughbred horse, a thoroughbred bull, a thoroughbred person, and one who has eliminated the mental corruptions. But why are they not afraid? A similar lion, to begin with, is not afraid thinking "I am equal in birth, clan, family, and valour"; thoroughbred elephants and so on are not afraid because of the strength of their own identity view; one who has eliminated the mental corruptions is not afraid because of having eliminated identity view.

"Those dwelling in holes" means those sleeping in holes, hole-dwellers such as snakes, mongooses, iguanas, and so on. "Those dwelling in water" means water-dwellers such as fish, turtles, and so on. "Those dwelling in the forest" means forest-dwellers such as elephants, horses, elks, deer, and so on. "Enter" means thinking "Now he will come and seize us," having looked at the path, they enter. "Firm" means strong. "Thongs" means leather ropes. In "of great supernormal power" and so on: the state of great supernormal power should be understood by virtue of standing on the stretching ground and leaping the distance of one usabha to the right side and so on, and leaping straight ahead twenty usabhas and so on; the state of being influential should be understood by virtue of being the lord over the remaining animals; the state of great majesty should be understood by virtue of those who flee having heard the sound all around for three yojanas.

"Just so" - the Blessed One spoke of himself in such and such a way in those various discourses. In this discourse "Lion, monks, is a designation for the Truth-finder, the Worthy One, the Perfectly Enlightened One," to begin with, he spoke of himself as similar to a lion. In this one "Physician, surgeon, Sunakkhatta, is a designation for the Truth-finder," as similar to a physician; in this one "Brahmin, monks, is a designation for the Truth-finder," as similar to a brahmin; in this one "The man who knows the road well, Tissa, is a designation for the Truth-finder," as similar to a man who points out the way; in this one "I am a king, Selā," as similar to a king. But in this discourse, making himself similar to a lion alone, speaking thus, he said this.

Herein this is the similarity - Just as the lion's time of dwelling in golden caves and so on, so should be seen the time of dwelling in the three mansions of the Truth-finder who, having made his resolution at the feet of Dīpaṅkara, having fulfilled the perfections for an immeasurable time, in his final existence, having caused the ten-

thousandfold world system to quake by the taking of conception and by the emergence from his mother's womb, following growth, experiencing success similar to divine success. Just as the lion's time of going out from the golden cave and so on, so is the time of the Truth-finder's giving of the acknowledgment to the king, from the time of going forth at the age of twenty-nine through the opened door, having mounted Kaṇḍaka, with Channa as companion, having gone forth, having crossed over three kingdoms, having put on the ochre robes given by Brahmā on the bank of the river Anomā, on the seventh day after going forth having gone to Rājagaha, having walked for almsfood there, having finished his meal duty on the slope of Mount Paṇḍava, up to having attained perfect enlightenment, for the purpose of coming first to the country of Magadha.

Just as the lion's time of stretching, so should be understood the time of the Truth-finder who had given the acknowledgment, beginning with the approach to Āḷāra Kālāma, up to the time of partaking of the milk-rice given by Sujātā in forty-nine portions. Just as the lion's shaking of its body, so should be understood the quaking of the ten-thousandfold world system by the power of that, when, in the evening time, having taken eight handfuls of grass given by a brahmin, being praised by the deities of the ten-thousand world-circles, being venerated with scents and so on, having circumambulated the Bodhi tree three times, having ascended the ground of enlightenment, having spread a grass mat on the spot fourteen cubits in height, having determined the fourfold energy, seated, at that very moment having scattered the forces of Māra, having purified the three true knowledges in the three watches, churning the great ocean of dependent origination in forward and reverse order with the churning of paired knowledge, when the knowledge of omniscience was penetrated.

Just as the lion's surveying of the four directions, so should be seen the surveying of the group of five for the purpose of expounding the Teaching, of one who had penetrated the knowledge of omniscience, having dwelt for seven weeks at the ground of enlightenment, having partaken of the food of honey-cakes, having accepted the request of the Great Brahmā for the proclamation of the Teaching at the foot of the goatherd's banyan tree, while dwelling there, on the eleventh day, towards the break of dawn thinking "Tomorrow will be the full moon of Āsāḷha," "To whom indeed should I first expound the Teaching?" having known the deceased state of Āḷāra and Udaka. Just as the lion's time of going three yojanas for the purpose of foraging, so is the time of going the eighteen-yojana road of one who, having taken his own bowl and robes, thinking "I shall set in motion the wheel of the Teaching for the group of five," having risen from the goatherd's banyan tree after the meal.

Just as the time of the lion's roar, so should be understood the time of the Truth-finder's setting in motion the wheel of the Teaching, having gone the eighteen-yojana road, having convinced the group of five, seated on the unshakeable cross-legged seat, surrounded by the host of gods gathered together from ten thousand world-circles, by the method beginning with "These two extremes, monks, should not be cultivated by one who has gone forth." And while this passage was being taught, the sound of the Teaching of the Truth-finder-lion, taking in Avīci below and the summit of existence above, covered the ten-thousandfold world system. Just as the time of small creatures experiencing terror at the lion's sound, so should be understood the

time of the arising of knowledge-terror among the long-lived gods, when the Truth-finder, having explained the three characteristics, having analysed the four truths in sixteen aspects and sixty thousand methods, was expounding the Teaching.

Another method - The Truth-finder who has attained omniscience is like a lion; the time of going out from the Perfumed Chamber is like the going out from the golden cave that is his dwelling place; the time of approaching the Teaching hall is like the stretching; the surveying of the assembly is like the surveying of the directions; the time of expounding the Teaching is like the roaring of the lion's roar; the going for the purpose of crushing the doctrines of others is like the departing for the food resort.

Another method - The Truth-finder is like a lion; the emergence from the fruition attainment based upon Nibbāna by way of object is like the going out from a golden cave based upon the Himalayas; reviewing knowledge is like the stretching; looking at beings accessible to instruction is like surveying the directions; expounding the Teaching to the assembly that has arrived is like the lion's roar; approaching the presence of beings accessible to instruction who have not arrived should be understood as like departing for the food resort.

"When" means at whatever time. "Truth-finder" means the Truth-finder by the eight reasons stated below. "In the world" means in the world of beings. "Arises" means from the resolution onwards up to the seat of enlightenment or up to the path knowledge of arahantship, he is called "arising"; but when the fruition of arahantship has been attained, he is called "arisen." "The Worthy One, the Perfectly Enlightened One" and so on are expanded in the Visuddhimagga in the description of the recollection of the Buddha.

"Thus is identity" means this is identity, this much is identity, there is no identity beyond this. By this much, in terms of intrinsic nature, in terms of function, in terms of limit, in terms of delimitation, in terms of circumscription, all five aggregates of clinging have been shown. "Thus is the origin of identity" means this is called the origin of identity. By this much, all beginning with "from the origin of nutriment is the origin of matter" has been shown. "Thus is the passing away of identity" means this is the passing away of identity. By this too, all beginning with "from the cessation of nutriment is the cessation of matter" has been shown.

"Beautiful" means beautiful in bodily complexion. "Having heard the proclamation of the Teaching" means having heard the proclamation of the Teaching of the Truth-finder adorned with fifty characteristics regarding the five aggregates. "For the most part" - whom does this set aside here? The noble disciple gods. For because of their state of having eliminated the mental corruptions, even the fear of mental fright does not arise, nor does the spiritual urgency of knowledge, because of having attained what is to be attained through thorough striving by one who is spiritually stirred. But for the other deities, when attending to impermanence thinking "This is fear, monks," even the fear of mental fright arises, and at the time of strong insight, the fear of knowledge also arises. "Friend" - this is merely a form of polite address in the Teaching. "Included in identity" means included in the five aggregates. Thus, when the Perfectly Enlightened One expounds the Teaching having shown the fault of the round of rebirths to them and having made it pertaining to the three characteristics, what is called the fear of knowledge enters.

"Having directly known" means having known. "The wheel of the Teaching" means both the knowledge of penetration and the knowledge of the Teaching. The knowledge of penetration is that knowledge by which, seated on the seat of enlightenment, he penetrated the four truths in sixteen aspects and sixty thousand methods. The knowledge of the Teaching is that knowledge by which he set in motion the wheel of the Teaching with three rounds and twelve aspects. Both of these are indeed knowledge born in the breast of the One of Ten Powers. Among those, the knowledge of expounding the Teaching should be taken. And he is called "setting it in motion" until the fruition of stream-entry arises for the Elder Aññakoṇḍañña together with eighteen crores of brahmā gods. When that has arisen, it should be understood as being called "set in motion." "Without equal" means devoid of a comparable person. "Famous" means accomplished in retinue. "Such a one" means of one who is alike in gain and loss and so on.

4. Explanation of the Discourse on Confidence

34. In the fourth, "confidences in the foremost" or "confidences that are foremost" - these are supreme confidences. "As far as" means however many. "Footless" means without feet, such as snakes, fish, and so on. "Two-footed" means humans, birds, and so on. "Four-footed" means elephants, horses, and so on. "Many-footed" means centipedes and so on. "Neither-percipient-nor-non-percipient" means beings reborn at the highest point of existence. "Is declared the foremost" means is declared the foremost, the highest, the best by virtues. "Unconditioned" is stated having taken Nibbāna itself. "Dispassion" and so on are names of Nibbāna itself. For having come to that, all mental defilements fade away, all intoxications such as the intoxication of lust and so on become free from intoxication and come to non-existence, all thirst undergoes removal, all attachments are uprooted, the rounds of rebirths are cut off, craving is eliminated, the suffering of the round of rebirths ceases, and all fevers of passion are extinguished. Therefore it obtains these names. The remainder here is clear in meaning.

5. Commentary on the Discourse on Vassakāra

35. In the fifth, "recollecting" means remembering by following along, able to remember again and again - this is the meaning. "Skilled" means clever. "Endowed with investigation into the means for that" means endowed with wisdom that serves as the means in each case, thus: "At this time, this particular thing should be done." "To be given thanks for" means to be delighted in. "To be protested against" means to be rejected. "Neither do I to you" means "neither indeed to you do I." But why does the Blessed One neither delight in this nor reject it? Because it is mundane, he does not delight in it; because it stands having taken a mundane meaning, he does not protest against it. "Many people" means many would be the people. And this should be understood as the genitive case used in the instrumental sense. "In the noble true method" means in the path together with insight. "The nature of good qualities, the nature of wholesome qualities" - these too are names for that very thing. "Whatever applied thought" means one among the applied thoughts of renunciation and so on. "He does not think that applied thought" means he does not think even one among sensual thoughts and so on. The other is a synonym for that very thing. "In the path of applied thought" - here, applied thought itself is the path of applied thought. In "For I, brahmin" and so on, by the first method, the morality and great learning of one

who has eliminated the mental corruptions are spoken of; by the second and third, the functional applied thoughts and functional meditative absorptions of one who has eliminated the mental corruptions; by the fourth, the state of having eliminated the mental corruptions is spoken of - this should be understood.

"The release from the snare of Death" means the path that releases from the snare of Death. "The true method, the Teaching" means the path together with insight.

"Having seen and having heard" means having seen and having heard by knowledge only. The remainder here is clear in itself.

6. Commentary on the Discourse on Doṇa

36. In the sixth, "between Ukkaṭṭha and between Setabyā" - here "Ukkaṭṭhā" is a city that obtained its conventional expression thus because it was built while torches were being held aloft. "Setabyā" is the birth city of the Perfectly Enlightened One Kassapa in the past. Now the word "antarā" is used in the senses of reason, moment, mind, middle, opening, and so on. In passages such as "Who could know that difference, except for the Truth-finder" and "People having come together discuss about me and that one - what is the reason" and so on, it is used in the sense of reason. In passages such as "A certain woman, venerable sir, washing a vessel by a flash of lightning, saw me" and so on, it is used in the sense of moment. In passages such as "For one within whom there are no irritations," etc., it is used in the sense of mind. In passages such as "Came to a stop midway" and so on, it is used in the sense of middle. In passages such as "But this hot spring comes through the interval between two great hells" and so on, it is used in the sense of opening. Here it is used in the sense of opening. Therefore the meaning here should be understood as "in the opening between Ukkaṭṭhā and Setabyā." But because of being connected with the word "antarā," the accusative case was used. And in such instances, the grammarians employ only a single word "antarā" as in "he goes between the village and the river"; that word must be connected with the second term also, and when not connected, the accusative case is not obtained. But here it was stated having already connected it.

"Travelling on the highway" means he was travelling on the road called a highway; the meaning is "a long road." Why was he travelling? On that day, it is said, the Blessed One saw this: "When I have set out on that road, the brahmin Doṇa, having seen my holy footprints, having become one who follows step by step, having come to my sitting place, will ask a question. Then I shall teach him one truth of the Teaching. The brahmin, having penetrated three fruits of asceticism, having spoken the praise called 'the Roar of Doṇa' measuring twelve thousand stanzas, when I have attained final Nibbāna, having appeased the great quarrel arisen in the whole of Jambudīpa, will distribute the relics." For this reason he was travelling. "The brahmin Doṇa too" - the brahmin Doṇa too, having mastered the three Vedas, while teaching the craft to five hundred young men, on that day, having risen right early, having attended to his toilet, having put on a garment worth a hundred, having arranged over one shoulder a cloth worth five hundred, having put on the sacrificial thread and red-thonged sandals, accompanied by five hundred young men, set out on that very road. With reference to that, this was said.

"On the footprints" means at the places trodden by the feet. "Wheels" means the characteristic wheels. But does a footprint appear at the place trodden upon when the Blessed One is walking? It does not appear. Why? Because of subtleness, because of great power, and out of compassion for the great public. For because of the subtleness of the skin of the Buddhas, the place trodden upon is like the place where cotton-wool has rested; no footprint is discerned. And just as for a powerful wind-swift Sindh horse, even on a lotus leaf there is merely the treading, so because of great power, the place trodden upon by the Truth-finder is merely the treading; no footprint is discerned there. And a great crowd of people follows close behind the Buddhas; for one unable to bear treading upon the Teacher's footprint having seen it, there would be an interruption of going. Therefore, whatever footprint there might be at each and every place trodden upon, it simply disappears. But the brahmin Doṇa saw through the power of the Truth-finder's determination. For the Blessed One, when he wishes to show the holy footprint to someone, determines with reference to that person: "Let such and such a one see it." Therefore, just like the brahmin Māgaṇḍiya, this brahmin too saw through the power of the Truth-finder's determination.

"Pleasing" means generating confidence. The other is a synonym for that very thing. "Having attained the highest taming and serenity" - here, the highest taming means the path of arahantship, the highest serenity means the concentration of the path of arahantship; the meaning is that he has attained both of those. "Tamed" (dantaṃ) means rendered free from agitation. "Guarded" (guttaṃ) means protected. "With restrained faculties" means with guarded faculties. "An elephant" - because of not going by desire and so on, because of not returning to the mental defilements that have been abandoned, because of non-performance of offence, and because of the sense of being powerful - an elephant for these four reasons.

"Will the venerable one be a god?" - here, even with just "Will the venerable one be a god?" the question could have been complete, but this brahmin, speaking in the manner of a question with reference to the future, said thus: "Will he be one influential king of gods in the future?" The Blessed One too, speaking in the manner of the question itself, said: "I will not be a god, brahmin." This same method applies everywhere. "Mental corruptions" means the four beginning with the mental corruption of sensuality. "Abandoned" means abandoned through the achievement of omniscient knowledge on the seat of enlightenment itself. "Untainted by the world" means untainted by the world of activities because of having abandoned the taints of craving and wrong view. "Buddha" means remember me thus as the Buddha because of having awakened to the four truths.

"By which" means by which mental corruption. "There would be rebirth among gods" means rebirth among gods would be for me, would occur for me. "Sky-farer" means a god belonging to the gandhabba host who moves through space. "Demolished" means destroyed. "Rendered useless" means made with barrenness removed, made with bondage removed. "Lovely" means beautiful. "Is not tainted by water" means having risen above the water by the measure of a cubit, standing, adorning the lake, delighting the swarms of bees, it is not tainted by water. "Therefore I am the Buddha, brahmin" - at the conclusion of the teaching, having attained three path-fruits, he

spoke the praise called the "Roar of Doṇa" in twelve thousand stanzas, and when the Truth-finder had attained final Nibbāna, having appeased the great quarrel that had arisen on the surface of Jambudīpa, he distributed the relics.

7. Explanation of the Discourse on Non-Dcline

37. In the seventh, "near to Nibbāna itself" means he practises near to Nibbāna itself. "Established in morality" means established in the morality of the Pātimokkha. "Thus dwelling" means dwelling thus. "Ardent" means possessed of ardour and energy. "Freedom from bondage" means of Nibbāna, which is secure from the four mental bonds. "Or seeing danger in heedlessness" means seeing heedlessness as peril.

8. Explanation of the Discourse on the Withdrawn

38. In the eighth, "one who has rejected individual truths" means because of having individually grasped thus "only this view is the truth, only this is the truth," the view-truths reckoned as individual have been rejected, thrown out, and abandoned - thus one who has rejected individual truths. "One who has completely relinquished all seeking" - here, "avayā" means not lacking, "saṭṭhā" means relinquished; one whose seekings are completely and without deficiency relinquished - thus one who has completely relinquished all seeking. The meaning is one who has completely relinquished all seeking. "Withdrawn" means hidden, having attained solitude. "Of the many ascetics and brahmins" means of many ascetics and brahmins. And here, "ascetics" means those who have gone forth into the going forth; "brahmins" means those who address others as "sir." "Individual truths of the many" means many separate truths. "Rejected" means thrown out. "Thoroughly rejected" means well thrown out. "Given up" means relinquished. "Vomited out" means expelled. "Released" means made with their bonds cut. "Abandoned" means forsaken. "Relinquished" means given up in such a way that they do not again ascend to the mind. All of these are synonyms for the state of relinquishment of the grasping that was previously grasped.

"Sensual seeking has been abandoned" means abandoned by the path of non-returning. Seeking existence, however, is abandoned by the path of arahantship. The seeking of the holy life reckoned as an occurring disposition thus "I shall seek, I shall search for the holy life" also reaches cessation and appeasement by the path of arahantship alone. But the view-seeking of the holy life should be known as being calmed by the path of stream-entry alone. "Thus indeed, monks" means thus through the fourth meditative absorption one with calmed bodily activity is called one whose in-breath and out-breath have been stilled. "The conceit 'I am'" means the ninefold conceit arising as "I am."

In the verses, "sensual seeking, seeking existence" - these are two searches; "together with seeking the holy life" means together with those very ones, seeking the holy life - thus these three also. Having stood here, "searches have been relinquished" - the explanation should be made together with this term. "Thus adherence to truth, standpoints for views accumulated" means the adherence of grasping as "thus truth, thus truth," and the standpoints for views reckoned as views themselves, and those which because of being elevated, having risen up and stood, are called accumulated - all of those too. Having stood here, "standpoints for views have been uprooted" - the explanation should be made together with this term. But

for whom have these searches been relinquished, and these standpoints for views been uprooted? For one dispassionate towards all lust, liberated through the elimination of craving. For whoever is dispassionate towards all lusts, and is endowed with the liberation of the fruition of arahantship occurring regarding Nibbāna, the elimination of craving - for him searches have been relinquished, and standpoints for views have been uprooted. "He indeed is peaceful" means he, being of such a kind, is peaceful through the calming of mental defilements. "Calmed" means calmed through the two tranquillities of body and consciousness. "Unconquered" means unconquered by anyone, because of standing having conquered all mental defilements. "Through the full realisation of conceit" means through the full realisation of the abandoning of conceit. "Awakened" means established having awakened to the four truths. Thus in this discourse too and in the verses too, only one who has eliminated the mental corruptions is spoken of.

9. Commentary on the Discourse on Ujjaya

39. In the ninth, "come to slaughter" means they come to murder, death. "Perpetual gift" means ticket meal. "Family sacrifice" means because it was given by our fathers and grandfathers, thus it should be sacrificed by way of family tradition - it should be given, this is the meaning. In "horse-sacrifice" and so on, "horses are slaughtered here" - thus it is the horse-sacrifice; this is a designation for a sacrifice to be performed with two subsidiary sacrifices, having twenty-one sacrificial posts, with the offering of all remaining wealth apart from land and men. "Men are slaughtered here" - thus it is the human-sacrifice; this is a designation for a sacrifice to be performed with four subsidiary sacrifices, together with land, having the same offering of wealth as stated in the horse-sacrifice. "They throw the peg here" - thus it is the sammāpāsa; this is a designation for the entire sacrifice to be performed by one who, day by day, having thrown the peg, having made an altar at the place where it fell, proceeds in reverse direction from the place of submersion in the Sarassatī river, with movable sacrificial posts and so on. "They drink the vāja here" - thus it is the vājapeyya; this is a designation for a sacrifice to be performed with one subsidiary sacrifice, with seventeen animals, having a bilva-wood sacrificial post, with seventeen-fold offerings. "There is no door-bolt here" - thus it is the niraggaḷa. This is a designation for a variant of the horse-sacrifice, to be performed with nine subsidiary sacrifices, together with land and men, having the same offering of wealth as stated in the horse-sacrifice, whose alternative name is the "all-sacrifice." "Great undertakings" means great tasks, great duties to be done. Furthermore, because of the greatness of the undertaking of killing living beings, it is indeed "great undertakings." "They are not rich in result" - here, a partial expression has been made for what is a complete meaning. Therefore, in terms of desirable result, they are indeed fruitless - this is the meaning. And this was said with reference to the undertaking of killing living beings itself. But whatever gift is given there now and then, because of being damaged by this undertaking of slaughter, it is not rich in result, it is of meagre result - this is the meaning. "Haññare" means they are killed. "They always sacrifice according to family tradition" means those others who sacrifice according to family tradition, because it was sacrificed by ancestors, later generations also sacrifice - this is the meaning. "It is better" means it is indeed a distinction. "Not worse" means nothing bad whatsoever arises.

10. Commentary on the Udāyī Discourse

40. In the tenth, "prepared" means heaped together. "Without killing" means devoid of the slaughter of living beings. "Sacrifice" means gift. For that is called "sacrifice" because it is to be offered. "In proper time" means at the appropriate and fitting time. "They approach" means they go to. "Family and destination" means having transcended both the family of the round of rebirths and the destination of the round of rebirths. "Skilled in sacrifice" means skilled in sacrifice of the four stages. "At a sacrifice" means at an ordinary gift. "At a memorial feast" means at a gift dedicated to the deceased. "Having prepared the offering" means having arranged the gift that is to be offered. "Among the practitioners of the holy life, a good field" means the meaning is in the good field reckoned as the practitioners of the holy life. "Well-bestowed" means well attained. "What is given to those worthy of offerings" means whatever is prepared for those befitting the offering - that is well-offered, well-sacrificed, well-bestowed; this is the meaning. "Faithful" means faithful through believing in the virtues of the Buddha, the Teaching, and the Community. "With a liberated mind" means with a generous mind. By this he explains his liberated generosity.

The Wheel Chapter is the fourth.

5. The Chapter About Rohitassa

1. Explanation of the Concentration Development Discourse

41. In the first discourse of the fifth, "for the attainment of knowledge and vision" means for the attainment of the knowledge and vision of the divine eye. "Determines the perception of day" means he determines the perception thus as "day." "As by day so by night" means just as the perception of light was attended to by day, in the same way he attends to that at night too. In the second term too, the same method applies. "Of luminosity" means with luminosity together with the light of the knowledge of the divine eye. Although it was made similar to light, the meaning here should not be regarded thus. For the light of the knowledge of the divine eye is what is intended here.

"Known" means having become obvious. But how do feelings arise as known and pass away as known? Here a monk discerns the sense-base and discerns the object. Because of his having discerned the sense-base and the object, those feelings "having arisen thus, having persisted thus, cease thus" - they arise as known, they persist as known, they are said to pass away as known. The same method applies in the case of perceptions and applied thoughts too.

"Observing the rise and fall" means seeing both the rise and the fall. "Such is matter" means thus is matter, this much is matter, there is no matter beyond this. "Such is the origin of matter" means thus is the arising of matter. "Passing away" however means dissolution is intended. The same method applies to feeling and so on as well. "And this was said by me, monks, with reference to this" means, monks, that which was said by me in Puṇṇaka's Question beginning with "having understood in the world," the meaning is that this was said with reference to fruition attainment.

Therein, "having understood" means having known with knowledge. "In the world" means in the world of beings. "The far and near" means high and low, highest and lowest. "Perturbation" means agitation. "There is not anywhere in the world" means there is not anywhere in the world, not in a single aggregate, not in a single sense base, not in a single element, not in a single object. "Peaceful" means peaceful through the appeasement of opposing mental defilements. "Smokeless" means free from the smoke of the smoke of wrath. Thus here, having spoken of the unified focus of the path in the discourse, in the verse only fruition attainment is spoken of.

2. Explanation of the Answering Questions Discourse

42. In the second, "and whoever knows the conformity with the Teaching in each case regarding them" means whoever knows the answering of these questions in each respective instance. "Skilled in the four questions, they call such a monk" means they say thus: such a monk is skilled in those four questions. "Difficult to approach, difficult to overcome" means it is not possible for others to strike or to overcome him. "Profound" means profound like the great ocean where seven beings sink into its depths. "Difficult to assail" means difficult to dislodge; the meaning is that what has been grasped in his grasp cannot be made to be relinquished. "In benefit and harm" means in growth and in decline. "Through the attainment of benefit" means by the meeting with benefit. "The wise one is called 'a wise person'" means a person endowed with energy is thus called "this one is a wise person."

3-4. Explanation of the Two Discourses on Wrath as Weighty

43-44. In the third, "one who reveres wrath but not the Good Teaching" means he takes wrath as weighty with respect, not the Good Teaching; but the Good Teaching he takes as inferior with disrespect. The same method applies to the remaining terms as well.

"They grow" means they prosper, or they become established in faith whose roots have arisen, they become unshakeable. In the fourth, "reverence for wrath" means respectfulness towards wrath. This same method applies everywhere.

5. Commentary on the Rohitassa Discourse

45. In the fifth, "where" is a locative referring to a single place in the world-circle. "Does not pass away, is not reborn" - this is taken by way of successive death and rebirth-linking. "By travelling" means by going on foot. "The end of the world" - the Teacher speaks with reference to the end of the world of activities. In "could know" and so on, the meaning is: should be known, should be seen, should be reached. Thus the end of the world-circle was asked about by the young god, but the world of activities was spoken of by the Teacher. But he, perceiving that the Teacher's explanation accords with his own question, being gladdened, said "Wonderful" and so on.

"With a strong bow" means with a strong bow, endowed with a bow of the highest measure. "Archer" means a teacher of archery. "Trained" means one who has trained in the craft of archery for twelve years. "Practised" means one practised by the ability to pierce the tip of a hair even at a distance of an usabha. "Experienced" means one who has demonstrated his craft by performing arrow-shots. "With an arrow" means

with a shaft. "Could shoot across" means could pass beyond. In the time it takes him to pass beyond the shadow of a palm tree, in that same time "I pass beyond one world-circle" - he shows his own achievement of speed.

"From the eastern ocean to the western" - he says: just as the western ocean is far from the eastern ocean, so my stride was far. He, it is said, standing at the eastern rim of the world-circle, having stretched out one foot, passes beyond the western rim of the world-circle; then having stretched out the second foot, he passes beyond the rim of the next world-circle. "Such a wish arose" means simply a wish. "Except for" shows the absence of delay. At the time for going on alms round, it is said, having chewed a betel-creeper wooden toothbrush, having washed his face at Lake Anotatta, when the time arrived, having walked for almsfood in Uttarakuru, seated at the rim of the world-circle he performs the meal duty; having rested there for a moment, he runs again. "With a lifespan of a hundred years" - at that time it was a period of long lifespans; but this one began his journey when a hundred years of lifespan remained. "Living for a hundred years" means living that hundred years without obstacle. "Died along the way" means without reaching the end of the world-circle, he died along the way. But he, even having died there, having come back, was reborn in this very world-circle.

"Without reaching" means without reaching the end of the world of activities. "Of suffering" means of the suffering of the round of rebirths. "Making an end" means bringing to a conclusion. "In the body" means in the individual existence. "With its perception and mind" means with perception, with consciousness. "The world" means the truth of suffering. "The origin of the world" means the truth of origin. "The cessation of the world" means the truth of cessation. "The practice" means the truth of the path. Thus he shows: "I, friend, do not declare these four truths in grass, wood and so on, but I declare them in this very body made of the four primary elements." "The peaceful one" means one whose evil has been calmed. "Does not long for" means does not desire. The sixth is of manifest meaning.

7. Explanation of the Very Far Discourse

47. In the seventh, "very far apart" means having been, by a certain method, not near, they are very far indeed, distant. "The sky, monks, and the earth" means space and the great earth. Therein, although space from the earth is not far, it can be even just two finger-breadths away. But in the sense of not being attached to each other, it is said "very far apart." "Verocana" means the sun. "The principle of the good, monks" means the thirty-seven factors belonging to enlightenment, classified as the four establishments of mindfulness and so on. "The principle of the bad" means the faithless principle, classified as the sixty-two wrong views.

"Light-bringer" means light-maker. "Is enduring" means is of a nature that does not disappear. "The meeting of the good" means the meeting of the wise by way of association with a friend. "However long it may last" means for however long a duration it may last. "It remains just so" means it is just the same; it does not abandon its nature. "Quickly indeed disappears" means swiftly departs.

8. Commentary on the Visākha Discourse

48. In the eighth, "son of Pañcāla" (pañcālaputta) means the son of a Pañcāla brahmin woman. "With polished speech" (poriyā vācāya) means with complete speech. "Distinct" (vissatṭhāya) means unhindered. "Free from drooling" (anelagalāya) means faultless, without drooling, and with terms and phrasing not fallen away. "Included" (pariyāpannāya) means included in the end of the round of rebirths. "Independent" (anissitāya) means not dependent on the round of rebirths. He speaks having made it dependent on the end of the round of rebirths only, and does not speak having made it dependent on the round of rebirths - this is the intention here.

"Not speaking" (nābhāsamāna) means one who is not speaking. "The Deathless state" (amataṃ padaṃ) means the state of Nibbāna. "Should speak" (bhāsaye) means should illuminate. "Should illuminate" (jotaye) is a synonym for that very thing. "Should hold up the banner of the sages" (paggaṇhe isinaṃ dhajaṃ) means in the sense of being risen up, the ninefold supramundane Teaching is called the banner of the sages; one should hold up that very thing, should raise it up - the meaning is one should speak of it having made it lofty. "Well-spoken words illuminating the ninefold supramundane Teaching are the banner of these" - thus "those whose banner is well-spoken words." "Sages" (isayo) means the noble ones such as the Buddha and others. "For the Teaching is the banner of the sages" (dhammo hi isinaṃ dhajo) means by the method already stated above, the supramundane Teaching is called the banner of the sages.

9. Explanation of the Illusion Discourse

49. In the ninth, "illusions of perception" means the state of being perverted of perception; the meaning is "four reversed perceptions." The same method applies to the remaining two terms as well. "Regarding the impermanent as permanent is an illusion of perception" means the perception that arises having grasped regarding an impermanent object thus "this is permanent" is the illusion of perception; this is the meaning. By this method the meaning should be understood in all terms.

"And non-self as self" means the meaning is "perceiving non-self as 'self' in this way." "Destroyed by wrong view" means not merely having such perception, but destroyed also by wrong view arising just as perception arises. "Mentally deranged" means they are endowed with deranged consciousness arising just as perception and view arise. "Unconscious" - this is merely by way of the Teaching; the meaning is "having reversed perception, thought, and view." "Those bound by Māra's bonds" means they are called yoked to Māra's bonds. "Not attaining security from bondage" means not having attained security, Nibbāna, from the four mental bonds. "Beings" means persons. "Buddhas" means those enlightened regarding the four truths. "This Teaching" means the Teaching of the four truths. "Having regained their own minds" means having recovered one's own mind. "They saw as impermanent" means they saw by way of impermanence. "They saw the unattractive as unattractive" means they saw the unattractive as unattractive only. "Having undertaken right view" means having taken up right vision. "They overcame all suffering" means they transcended the entire suffering of the round of rebirths.

10. Commentary on the Upakkilesa Sutta

50. In the tenth, "impurities" means impurities by making a state of being impure, not allowing to shine. "Frost" means snow. "Smoke and dust" means smoke and dust. "Rāhu" means the former three are impurities that have not arrived, but Rāhu should be understood as spoken of by way of an impurity that has arrived. "Ascetics and brahmins do not shine, do not glow, do not radiate" means they do not shine with the splendour of virtues, they do not glow with the light of virtues, they do not radiate with the shining of virtues. "Do not abstain from drinking spirits and liquor" means not abstaining from the drinking of the fivefold spirits and the fourfold liquor.

"Hindered by ignorance" means obstructed and shut by ignorance. "Delighting in what is pleasing" means delighting in and being satisfied with what has a dear nature and a pleasant nature. "Consent to" means they take. "The foolish" means the blindly foolish. "Led by craving" means bound by the rope of craving itself. "Cemetery" means individual existence. "Terrible" means hard. In this discourse too and in the verses too, only the round of rebirths is spoken of.

The Rohitassa Chapter is the fifth.

The first fifty is finished.



ABOUT THIS TRANSLATION

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