

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)

09. Commentary on the Book of the Nines (09. Navakanipāta-
aṭṭhakathā)

1. The First Fifty (1. Paṭhamapaṇṇāsakaṃ)



PaliVerse

4. The Collection of the Numerical Discourses - Commentaries

09. Commentary on the Book of the Nines

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 Nines

1. The First Fifty

1. The Chapter on Enlightenment

1. Commentary on the Highest Enlightenment Discourse

1. In the first of the Ninth Chapter, "pertaining to enlightenment" means of those that are on the side of highest enlightenment reckoned as the four paths, "helpful" is the meaning. With reference to the nine qualities that have come in the canonical text, he asks thus. "What is the proximate cause" means what is the decisive support condition. "Effacing" means conducive to effacement. "Helpful and suitable for the opening of the mind of serenity and insight meditation" means suitable for opening the mind. Talk that proceeds concerning fewness of wishes is talk about fewness of wishes. The same method applies in the remaining ones too.

"Foulness is to be developed for the abandoning of lust" - this meaning should be made clear by the simile of the rice reaper - For a certain man, having taken a sickle, beginning from the edge, reaps rice in a rice field. Then, having broken through his fence, cattle entered. He, having put down the sickle, having taken a stick, having driven out the cattle by the very same path, having restored the fence to its original state, again having taken the sickle, reaped the rice. Here, the rice field should be seen as like the Buddha's Dispensation, the rice reaper as like the practitioner, the sickle as like wisdom, the time of reaping as like the time of working at insight, the stick as like the foulness meditation subject, the fence as like restraint, the entering of the cows having broken through the fence as like the arising of lust due to negligence suddenly without reflection, putting down the sickle, taking the stick, driving out the cattle by the very path they entered, restoring the fence to its original state, and then reaping rice again beginning from the edge as like suppressing lust by the foulness meditation subject and then the time of undertaking the work of insight again. With reference to this meaning it was said - "Foulness is to be developed for the abandoning of lust."

Therein, "of lust" means of lust for the five strands of sensual pleasure. "Friendliness" means the meditation subject of friendliness. "For the abandoning of anger" means, in the manner already stated, for the purpose of abandoning arisen irritation. "Mindfulness of breathing" means the sixteen-based mindfulness of breathing. "For

the arrest of applied thought" means, in the manner already stated, for the purpose of arresting arisen applied thoughts. "For the uprooting of the conceit 'I am'" means for the purpose of uprooting the conceit that arises as "I am." "Perception of non-self becomes established" means when the characteristic of impermanence is seen, the characteristic of non-self is also seen. For when one among the three characteristics is seen, the other two are also seen. Therefore it was said - "For one perceiving impermanence, monks, perception of non-self becomes established." "Nibbāna in this very life" means one attains final Nibbāna without remainder in this very life. Thus in this discourse, the round of rebirths and the end of the round of rebirths have been spoken of.

2. Commentary on the Support Discourse

2. In the second, "accomplished in support" means accomplished in foundation. "Faith" means confidence-faith. "Energy" means bodily and mental energy. "Yaṃsā" means "yaṃ assa" (whatever of his). "With noble wisdom" means with path wisdom together with insight. "After reflection" means having known. "Uses one thing" means he makes use of what is fit to be used. "Endures" means he endures what is proper to be endured. "Avoids" means he avoids what is proper to be avoided. "Dispels" means he removes what is proper to be removed. "Thus indeed, monk" means thus indeed, a monk, having made what should be used and so on thoroughly penetrated and clearly evident by means of learning and interrogation and by means of defining of mental states, using, enduring, avoiding, and dispelling - such a monk is called accomplished in support.

3. Commentary on the Meghiya Discourse

3. In the third, "at Cālikā" means in the city so named. That, it is said, because of being made in dependence on a shifting road, it appears to those looking at it as if it were moving; therefore it came to the reckoning of "Cālikā." "Cāliya Mountain" - that mountain too, because of being entirely white, on the Observance day of the dark fortnight, it appears to those looking at it as if it were moving; therefore it is called "Cāliya Mountain." There they had a great monastery built. Thus the Blessed One dwells in the Cālikā Mountain Great Monastery in dependence on that city. "Jantugāma" means a village so named, yet another village as food resort of that very monastery. Some also read "Jattugāma." "Desirous of striving" means one who carries out the work of striving. "For striving" means for the purpose of practising the ascetic duty. "Wait for now" - the Teacher, having heard the Elder's words, reflecting, having known "his knowledge has not yet matured," preventing him, spoke thus. "I am alone for now" - but he said this for the purpose of generating tenderness of mind in him, thinking "Thus, even having gone, when the task is not accomplished, being without anxiety, he will come back again through the power of affection." "There is nothing further to be done" means because the four functions in regard to the four truths have been accomplished, there is nothing else further to be done. "Or adding to what has been done" means there is no adding again to what has been attained either. For a path that has been developed is not developed again, nor is there any abandoning again of mental defilements that have been abandoned. "When you speak of striving, Meghiya, what could we say" means when he is saying "I am practising the ascetic duty," what else could we say to him?

"Sat down for the day residence" means he sat down for the purpose of the day residence. And while sitting down, he sat down on that very auspicious stone slab where formerly, in succession over five hundred births, having been a king, playing at park amusements, surrounded by a threefold retinue of dancers, he had sat. Then, from the time of his sitting down, it was as if the state of an ascetic had departed from him; it was as if, having assumed the appearance of a king, surrounded by an excellent retinue of dancers, he had become one seated on a costly divan beneath a white parasol. Then, as he was relishing that success, sensual thought arose in him. At that very moment, he saw as if two thieves seized by great warriors had been brought and placed before him. Among them, thought of anger arose by way of commanding the execution of one, and thought of violence by way of commanding the imprisonment of the other. Thus he was encompassed by unwholesome thoughts, like a tree by a net of creepers, like a honey-gatherer by honey bees. With reference to that - "Then the Venerable Meghiya" and so on was said. "Beset" means pursued, surrounded. "He approached the Blessed One" means thus beset by evil thoughts, being unable to make the meditation subject suitable, having considered "The far-seeing Blessed One, having seen this indeed, prevented me," thinking "I shall report this matter to the One of Ten Powers," having risen from the seat where he was sitting, he approached the Blessed One.

4. Commentary on the Nandaka Discourse

4. In the fourth, "in the assembly hall" means in the refectory. "To the assembly hall" means the Teacher, having heard the sound of the proclamation of the Teaching begun by the Elder Nandaka with a sweet voice, having asked "Ānanda, who is this one expounding the Teaching with a sweet voice in the assembly hall?" having heard "Today, venerable sir, is the turn of the Elder Nandaka, the speaker of the Teaching," having said "This monk expounds the Teaching making it exceedingly sweet, Ānanda; let us too go and listen," he went to the assembly hall. "He stood outside the door-porch" means having concealed the six-coloured rays within the folds of his robe, he stood in the guise of an unknown person. "Waiting for the end of the talk" means looking out for the conclusion of the talk saying "he said this," he just stood there listening to the talk on the Teaching. Then the Venerable Ānanda, when the first watch had passed, gave a signal to the Teacher - "The first watch has passed, venerable sir; please rest a little." The Teacher stood right there. Then the Venerable Ānanda, when the middle watch too had passed, said: "Venerable sir, you are by nature of warrior-caste delicacy, and further, of Buddha-delicacy, thus of supreme delicacy; the middle watch too has passed; please rest for a moment." The Teacher stood right there. While he was standing right there, the break of dawn became apparent. The break of dawn, the Elder's bringing the talk to the conclusion saying "he said this," the end of the talk, and the One of Ten Powers' releasing of the six-coloured bodily rays all occurred at one single stroke. "Knocked on the door-bolt" means he knocked on the door panel with the tip of his fingernail.

"Appearing embarrassed" means being ashamed and having moral fear. But there is no embarrassment or displeasure for him. "Even this much would not have occurred to us" means for one who has attained analytical knowledge, there is no such thing as lack of discernment. It shows that he would not have spoken even this much. "Good, good!" - he said this gladdening the Elder's proclamation of the Teaching. For the

meaning here is: "Well grasped by you is the proclamation of the Teaching and well spoken." "Sons of good family" means both sons of good family by conduct and sons of good family by birth. "Noble silence" - he said this with reference to the attainment of the second meditative absorption. "Insight into phenomena through higher wisdom" means the knowledge of insight through discernment of activities. "Four-footed" means such as a horse, an ox, a donkey, and so on. "Having said this" means having spoken this Teaching endowed with four factors. "Entered the dwelling" means he entered the perfumed chamber.

"In hearing the Teaching at the right time" means in hearing the Teaching from time to time. "In discussing the Teaching" means in the discussion of questions. "The profound passage of meaning" means the meaning that is profound, hidden, and secret. "With wisdom" means with path wisdom together with insight. The wisdom of exploration and penetration is also fitting, and the wisdom of learning and inquiry is also fitting indeed. "Has attained or is attaining" means he esteems through esteem for his virtues thus: "he has attained arahantship or will attain it." "Who have not attained their goal" means those who have not attained arahantship; or also those who have not attained their goal, meaning those whose goal - arahantship - has not been attained. "Pleasant abiding in the present life" - here, pleasant abiding in the present life is fitting both as mundane and as supramundane.

5. Commentary on the Power Discourse

5. In the fifth, the power of wisdom and so on should be seen as not wavering with regard to ignorance, idleness, blameworthiness, and faithlessness. "Reckoned as unwholesome" means known as "unwholesome." This same method applies everywhere. "Not befitting the noble ones" means unable to produce the noble state, or unsuitable for the noble ones. "Well seen" means thoroughly seen. "Well practised" means having reached occurrence at the mind-door. "To one who is desirous" means to one who is desirous of the proclamation of the Teaching. "Fear of livelihood" means fear concerning the sustenance of life. "Fear of ill-repute" means fear of reproach. "Fear of timidity in assemblies" means fear of timidity descending upon one having reached an assembly. In this discourse, the round of rebirths and the end of the round of rebirths have been spoken of.

6. Commentary on the Association Discourse

6. In the sixth, "requisites for life" means materials for life. "Should be obtained" means should be gathered. "Are obtained with difficulty" means they arise with difficulty. "Whether by night-time or by daytime" - here, having known during the night-time, one should depart during the night-time itself; if there is an obstruction at night from fierce animals and so on, one should wait for the break of dawn. Having known during the daytime, one should depart during the day; if there is an obstruction during the day, one should wait for the setting of the sun. "Having considered thus" means having known the non-arrival at fulfilment through development of the goal of asceticism. However, the connection of the term "that person" is with "should not be followed." "Without asking permission" means here, however, one should depart without asking permission from that person - this is the meaning. "Even if being driven away" means even if being thrown out. For if such a person even imposes a punishment of a hundred bundles of firewood or a hundred

pots of water or a hundred pots of sand, or has one thrown out saying "Do not dwell here," having asked forgiveness from him, one should follow him for as long as life lasts; he should not be abandoned.

7. Commentary on the Learned Discourse

7. In the seventh, "transgressing five states" means to go beyond five causes. "A living being" means at least even an ant. "Not given" means at least even a blade of grass belonging to another. "Reckoned a theft" means with a thieving mind. "Consuming stored sensual pleasures" means he is incapable of having made into storage and having set aside, consuming objective sensual pleasures and defilement sensual pleasures. This was said with reference to not allowable types of sensual pleasure. "To reject the Buddha" means to reject thus: "this one is not the Buddha." The same method applies in the case of the Teaching and so on too. Thus, for now, this has come in the commentary. But in the canonical text, in this discourse, the ways of going to bias have been spoken of.

8-10. Commentary on the Sajjha Discourse and Others

8-10. In the eighth, the rejection of the Buddha and so on has been spoken of. In the ninth, because it is taken together with a worldling, "worthy of offerings" was said. In the tenth, "change-of-lineage" means one endowed with the consciousness of powerful insight that has reached the peak, by way of proximity condition for the path of stream-entry. The remainder is of manifest meaning everywhere.

The Chapter on Enlightenment is first.

2. The Chapter on the Lion's Roar

1. Commentary on the Lion's Roar Discourse

11. In the first of the second, "he approached the Blessed One" means having thought "If the Teacher wished to depart on a journey, he would depart at this time. Come, I shall ask permission of the Teacher for the purpose of going on a journey," surrounded by the Community of monks, he approached. "The Venerable, venerable sir, me" - that monk, it is said, having seen the elder going with a great retinue of monks, having harboured irritation without reason, thinking "These monks, having abandoned the Truth-finder, having surrounded Sāriputta, have gone out; I shall cause an interruption to his journey," spoke thus. Therein, "āsajja" means having knocked against. "Appaṭinissajja" means without having asked forgiveness, without having confessed the transgression. But on what grounds did he bind resentment? It is said that as the elder, having paid homage to the One of Ten Powers, was rising and going, the lap of his robe touched that one's body; some say the wind struck him. Having bound resentment over just that much, having seen the elder going with a great retinue, being jealous, he spoke thus thinking "I shall cause an interruption to his journey." "Come, monk" - the Teacher, having heard that monk's words, having known "If it is said 'Monk, Sāriputta did not strike you,' he might produce ill-will towards me thinking 'Venerable sir, you take only the side of your own chief disciple, not mine,' and might be reborn in a realm of misery," having thought "Having summoned Sāriputta, I shall ask him about this matter," having addressed a certain

monk, spoke thus. "Having taken a key" means having taken a key. "Lion's roar" means the foremost roar, the chief roar, the irreversible roar. Thus informed by the two great elders, the Community of monks, having left their night-quarters and day-quarters, went to the Teacher's presence. "Complaint" means a matter of discussion.

"Faeces-matter" means faeces itself. The same method applies in the remaining ones too. "Like the earth" means similar to the earth in the sense of not being angry. For the earth does not produce pleasure thinking "They are throwing what is pure on me," nor displeasure thinking "They are throwing what is impure." It shows that "My mind too is of such a nature." "Extensive" means not limited. "Exalted" means having gone to the state of greatness. "Limitless" means with a measure that has been increased. "Without enmity" means free from unwholesome enmity and personal enmity. "Without ill-will" means free from suffering, free from displeasure. "He here" - that monk in whom the establishment of mindfulness through observation of the body is not established might do thus; how would one like me do such a thing, venerable sir - thus he roared the first lion's roar. Thus the explanation should be understood everywhere.

"Duster" means a cloth for sweeping away dust; "foot-wiper" is also a name for that very thing. "With a basket in hand" means with a hand-basket in hand or a pot in hand. "Dressed in rags" means wearing garments of cloth cut at the edges. "Gentle" means of pure morality, possessed of meekness. "Well tamed" means having well undergone taming. "Well disciplined" means thoroughly trained. "Does not harm anything" means even when one grasps its horns and so on, or rubs its back, it does not harass anyone. "Like a bull with broken horns" means with a mind similar to that of a bull whose horns are broken.

"Would be troubled" (aṭṭiyeyya) means would be afflicted, oppressed. "Would be ashamed" means would be abashed. "Would be disgusted" (jiguccheyya) means would commit disgust.

"A saucepan for frying fat" (medakathālikā) - a saucepan for frying fat is said to be a pan with holes made here and there by butchers for the purpose of the juice coming out. "Would carry about" (parihareyya) means having filled it with meat, having lifted it up, one would go. "Full of holes large and small" (chiddāvachiddaṃ) means possessed of small and large holes. "Oozing" (uggharantaṃ) means juice coming out through the upward-facing holes. "Dripping" (paggharantaṃ) means juice coming out through the downward-facing holes. Thus his entire body would be smeared with juice. "Full of holes large and small" (chiddāvachiddaṃ) means small and large holes through the nine wound-openings. Thus here, by the eighth and ninth factors, the Elder spoke of the absence of desire and lust regarding his own body.

"Then that monk" (atha kho so bhikkhu) means when the Elder had thus roared the lion's roar with nine reasons, then that monk. "Transgression" (accaya) means offence. "Overcame me" (maṃ accagamā) means it occurred having surpassed and overpowered me. "May he accept" (paṭiggaṇhatu) means may he forgive. "For the sake of restraint in the future" (āyatiṃ saṃvarāya) means for the purpose of restraint in the future, for the purpose of not committing again such an offence. "Truly" (taggha) means categorically. "You make amends according to the Teaching" means you act in accordance with how the Teaching is established; the meaning is "you

asked forgiveness." "We accept it from you" (taṃ te mayam paṭiggaṇhāma) means we forgive that offence of yours. "For this is growth, monk, in the Noble One's discipline" (vuḍḍhi h'esā bhikkhu ariyassa vinaye) means this, monk, is called growth in the Noble One's discipline, in the Dispensation of the Buddha, the Blessed One. Which? Having seen the transgression as a transgression, having made amends according to the Teaching, and undertaking restraint in the future. But making the teaching based on the standpoint of a person, he said: "Whoever, having seen a transgression as a transgression, makes amends according to the Teaching, and commits to restraint in the future." "Splits" (phalati) means for if the Elder were not to forgive, that monk's head would split into seven pieces right there. Therefore the Blessed One said thus. "If me" (sace maṃ so) means this monk speaks thus: "May he forgive me." "May he also forgive me" (khamatu ca me so) means "May this venerable one also forgive me." Thus the Elder, having accepted his transgression, himself also asked forgiveness of him in the presence of the Teacher.

2. Commentary on the With Residue of Clinging Discourse

12. In the second, "with residue of clinging" means with a remainder of clinging. "Without residue of clinging" means a refutation devoid of a remainder of clinging. "One who practises to a moderate degree" means one who does to a measure, not one who fulfils. "Until now, Sāriputta, this exposition of the Teaching has not occurred" - there is no such thing as lack of discernment in the Blessed One; but here the meaning is: "Until now I have not spoken this exposition of the Teaching." "Lest having heard this exposition of the Teaching they might fall into negligence" means thinking "we are, it seems, released from the four realms of misery," not exerting energy further for the sake of arahantship, let them not fall into negligence. "Spoken with the intention of answering a question" shows that it was spoken according to the intrinsic nature of the question asked by you. But for the purpose of dispelling desire and lust for existences in these nine persons, having made this very occasion - "Just as, monks, even a small amount of excrement is foul-smelling, just so indeed, monks, I do not praise even a small amount of existence, even for a mere finger-snap" - he spoke this discourse. And not only is the destination of these nine persons fixed; but for whatever families there are the three refuges, the five moral precepts, one ticket meal, one fortnightly meal, one rains-residence gift, one pond, one residence - such regular meritorious deeds exist. Their destination too is fixed; those families are just like stream-enterers.

3. Commentary on the Koṭṭhika Discourse

13. In the third, "to be experienced in the present life" means action ripening in this very individual existence. "To be experienced in a future state" means action ripening in the second individual existence. "To be experienced as pleasant" means action productive of pleasant feeling. "To be experienced as unpleasant" means action productive of unpleasant feeling. "To be experienced when fully ripened" means having obtained its turn for result. "To be experienced when not fully ripened" means not having obtained its turn for result. "To be experienced much" means giving much result. "To be experienced little" means not giving much result. "Not to be experienced" means not giving resultant feeling. In this discourse, the round of rebirths and the end of the round of rebirths have been spoken of.

4. Commentary on the Samiddhi Discourse

14. "Samiddhi" means the elder who was a co-resident pupil of the Elder, who received this name on account of the prosperity of his individual existence. "What is the object" means what is the condition. "Thoughts and applied thoughts" means applied thoughts that have come to be as thoughts. "Having mentality-materiality as object" means having mentality-materiality as condition. By this he shows that the four immaterial aggregates and derived materiality from the primary elements are the condition for applied thoughts. "Where do they go to diversity" means in what place do they go to distinction, to the state of having different intrinsic natures. "In the elements" means in the material element and so on. For the applied thought regarding visible form is one, and those regarding sound and so on are others. "From the origin of contact" means having associated contact as condition. "With feeling as meeting point" means the three feelings are the meeting point. By this much, the mixed wholesome-unwholesome have been spoken of. "With concentration as chief" and so on, however, should be understood as belonging to the side of unmaking. Therein, concentration is the chief of these in the sense of being the forerunner or in the sense of being the foremost - thus "with concentration as chief." Mindfulness is the authority of these in the sense of being the foremost cause - thus "with mindfulness as authority." Path wisdom is higher than these - thus "with wisdom as higher." Having attained fruition-liberation, they have reached the substance - thus "with liberation as core." By way of object, having plunged into the Deathless, Nibbāna, and being established therein - thus "grounded upon the Deathless." "But do not be conceited on that account" means by that answer, "I answer the question asked by the chief disciple" - do not generate conceit or arrogance.

5-6. Commentary on the Discourse on Boils and Others

15-16. In the fifth, three or four years are groups of years; many groups of years having arisen would be means "many years old." "That would have" means that there would be for it. "Openings not made by breaking" means not made by anyone having broken open; only wound openings arisen from kamma alone. "Only what is loathsome" means only what is to be shunned, only what is repulsive. "Made of the four primary elements" means composed of the four primary elements. "Built up from cooked rice and food made with flour" means nourished and built up by cooked rice and food made with flour. "Subject to impermanence, rubbing, massaging, breaking up and destruction" means subject to impermanence in the sense of non-existence after having been; subject to rubbing by means of anointing the body with cosmetic ointment for the purpose of eliminating bad smell; subject to massaging by means of gentle rubbing for the purpose of dispelling ailments of the major and minor limbs; or subject to massaging in the sense of stretching, pressing, and so on, for the purpose of achieving the proper shape of those various major and minor limbs that were badly formed due to dwelling in the womb, having laid the child on the thighs in its young age; and even though thus maintained, subject to breaking up and destruction - the meaning is of the very intrinsic nature of breaking and scattering. And here, by the term "impermanence" and by the terms "breaking up" and "destruction," its passing away is spoken of; by the remaining terms, its origin. "Become disenchanted" shows:

be dissatisfied with and abandon this body. Thus in this discourse, strong insight is spoken of. The sixth is by the same method as already stated. But here, under the heading of perception, it is knowledge itself that is spoken of.

7-8. Commentary on the Discourse on Families and Others

17-18. In the seventh, "they do not rise up in respect with an agreeable manner" means with mind-increasing, with a manner of the mind clinging, they do not rise from their seat and go out to meet. "They do not pay respect with an agreeable manner" means they do not pay homage with the fivefold prostration. "They give inattentively" means they give without respect. "Not attentively" means they do not give with their own hand. "They do not sit close for the hearing of the Teaching" means thinking "we shall listen to the Teaching," they do not sit nearby. "They do not listen" means like water poured on the back of a pot, it rolls off and goes away. In the eighth, having included the development of friendliness according to the disposition of those accessible to instruction, it is said "possessed of nine factors."

9. Commentary on the Discourse on Deities

19. In the ninth, "remorseful" means we fell into a state of downcastness, of being ashamed. "An inferior class" means with reference to the higher heavenly world, the lower is called "inferior." "But we did not share according to our ability, according to our strength" means we did not eat having made a sharing with the virtuous in accordance with one's own ability and strength.

10. Commentary on the Velāma Discourse

20. In the tenth, "Is giving given in your family, householder?" - the Blessed One does not ask this with reference to giving to the community of monks. For in the millionaire's house, a superior gift is constantly given to the community of monks; the Teacher does not not know that. But there is giving being given to the worldly multitude, and that is coarse, and does not satisfy the millionaire's mind. "I ask about that" - thus he asks. "Porridge of broken rice" means a meal of rice-bran; cooked with rice-bran, that is, with broken grains of rice. "With vinegar as a second" means with rice-gruel as a second. "Gives inattentively" means he gives without having honoured. "Without respect" means he gives with disregard, without reverence towards those worthy of offerings. "Gives not with one's own hand" means not having given with one's own hand, he gives through another's hand; the meaning is that he merely gives a command. "Gives as if throwing it away" means he does not give continuously; it is like an annual offering to drunkards. "One without view of future result gives" means he gives without having believed in action and its fruit.

"Wherever" means in whichever family among the three family accomplishments. In the passage beginning with "his mind does not incline to excellent enjoyment of food" and so on: when food of various finest flavours, fragrant rice, is brought, his mind does not incline to it; having said "Take this away, it increases disease," he eats rice-bran food with whatever vegetables, being fond of it as if it were the Deathless. When excellent garments of Kāsi cloth and so on are brought, having said "Take these away; for one wearing them, they cannot even conceal, nor do they stay on the body," but coarse garments resembling coconut-palm bark fibre, he wears with delight, saying "One wearing these knows the state of being clothed, and they

conceal what should be concealed." When elephant vehicles, horse vehicles, chariot vehicles, golden palanquins and so on are brought, having said "Take these away, they are shaky and unsteady; one cannot sit in them," when a decrepit little chariot is brought, saying "This is motionless; one can sit here comfortably," he consents to that. "Not in the five excellent types of sensual pleasure" means having seen beautiful women adorned and prepared, saying "Demonesses, methinks; these wish to devour; what use are they?" he passes the time just as is comfortable. "They do not listen" means they do not wish to hear; the meaning is they do not believe. "They do not lend an ear" means they do not apply the ear-sensitivity for the purpose of hearing what is spoken. "Attentively" and so on should be understood by the reverse of what has been stated.

"Velāma" - he received this name on account of being endowed with eminent qualities that had surpassed the boundary and limit of birth, clan, beauty, wealth, faith, wisdom and so on. "He gave such a gift, a great gift" - here this is the progressive discourse: It is said that in the past he took conception in the house of a chaplain in Bārāṇasī; they gave him the name "the young man Velāma." He, at the age of sixteen, went to Takkasilā together with the prince of Bārāṇasī for the purpose of learning a craft. Both of them began their craft in the presence of a world-famed teacher. And just as those two, so too eighty-four thousand princes in Jambudīpa. The Bodhisatta, having become an assistant teacher in the place where he himself had studied, trained eighty-four thousand princes, and himself learnt in three years the craft that should be learnt in sixteen years. The teacher, having known "The young man Velāma's craft is well-practised," saying "Dear sons, Velāma knows everything known by me; all of you, going together in unity, learn the craft in his presence," handed over eighty-four thousand young men to the Bodhisatta.

The Bodhisatta, having paid homage to the teacher, having departed accompanied by eighty-four thousand young men, having reached a nearby city, having instructed the prince who was the lord of that city, when his craft had become well-practised, he sent him back right there. By this method, having gone to eighty-four thousand cities, having made the craft well-practised for the eighty-four princes, having sent back each one in each city, taking the prince of Bārāṇasī, he returned to Bārāṇasī. The people consecrated the prince, whose craft was completed, in the kingdom, and gave Velāma the position of chaplain. Those eighty-four thousand princes too, having received consecration in their own respective kingdoms, came annually to attend upon the king of Bārāṇasī. They, having seen the king, went to the presence of Velāma, and having said "Teacher, we are established in our kingdoms; please tell us whatever you need," they departed. At the time of their going and coming, as they seized carts, carriages, cows, oxen, chickens, pigs and so on, the countryside was exceedingly troubled, and the great multitude, having assembled, wailed in the royal courtyard.

The king, having summoned Velāma, said: "Teacher, the country is troubled, the kings at the time of going and coming carry out great plunder, the people are unable to hold back; devise a means for the peace of the country's oppression." "Good, great king, I shall devise a means; determine however much country you need and take it." The king did so. Velāma, having examined the countries of the eighty-four thousand kings, settled them in the king's country like spokes in the nave of a wheel. From then

on, those kings, whether coming or going, travelled only through their own countries, and did not plunder thinking "This is our country." Out of respect for the king, they did not oppress the king's country either. The countries became settled, silent, and quiet. All the kings, full of mirth, invited him saying: "Whatever you need, teacher, tell us."

Velāma, having bathed his head, having had the doors of the inner rooms of his own dwelling, which were full of the seven kinds of precious things, opened, having surveyed the wealth stored up to the seventh generation of the family, having reflected upon the income and expenditure, having reported to the king "It is fitting for me to give a gift stirring the entire Indian subcontinent," having had rows of ovens twelve yojanas long made on the bank of the Ganges, having established great storehouses at each place for the purpose of storing ghee, honey, molasses, oil, sesame, rice, and so on, having arranged people saying "At each place arrange so many people; whatever is obtainable by humans exists, if even one of those is absent, inform me," having had a drum circulated in the city saying "From such and such a day, let them partake of the gift of the brahmin Velāma," when those engaged in the giving announced "The place of giving is fully prepared," having put on a garment worth a thousand, having arranged over one shoulder a cloth worth five hundred, adorned with all ornaments, for the purpose of testing the gift, having filled a golden water-vessel with crystal-coloured water, "If in this world there are persons worthy of offerings fit to accept this gift, let this water come out and reach the earth. If there are not, let it remain just so." Having made a declaration of truth, he turned the water-vessel upside down. The water was as if held by a bellows. The Bodhisatta, without making regret thinking "Empty indeed, friends, is the Indian subcontinent; there is not even a single person fit to accept the offering," thought "If this offering will be purified by virtue of the donor, let the water come out and reach the earth." The crystal-coloured water came out and reached the earth. Thinking "Now I shall give the gift," having reached the place of giving, having inspected the gift, at the time for rice gruel he had rice gruel given, at the time for sweet-meats he had sweet-meats given, at the time for food he had food given. By this very manner, day after day, the gift was given.

Now at that place of giving, there was nothing to be said "Such and such exists, such and such does not exist." "Now that gift will not reach its conclusion by just this much alone." Having had red gold brought out, having had golden bowls made, he sent a message to the eighty-four thousand kings for the purpose of the eighty-four thousand golden bowls and so on. The kings, saying "At long last indeed we have been favoured by the teacher," having prepared everything, sent it. While the gift was being given, seven years and seven months passed. Then the brahmin, thinking "Having distributed the bullion, I shall give a gift," had a gift prepared in a great space. Having had it prepared, making the eighty-four thousand golden bowls the beginning, he gave starting from the top.

Therein, "filled with silver" means filled with silver plates, silver coins, and silver small coins. But the bowls should not be considered as small; on a piece of ground the size of one karīsa, they placed only four bowls. The bottom of a bowl is nine ratanas, from the rim it is eight ratanas; a thoroughbred chariot yoked with six horses goes around the rim of the bowl. While giving, having placed recipients in groups outside the bowl,

first having given what was placed inside the bowl, afterwards having detached it joint by joint, the bowl itself - thus he gave eighty-four thousand bowls. The same method applies to the silver bowls and so on too. And here too, "filled with gold" means filled with gold plates, gold coins, and gold small coins. "Filled with bullion" means filled with the seven kinds of precious things. "With golden ornaments" means with gold ornaments. "With bronze milk pails" means silver milk receptacles. Now the horns of those cows were wrapped with golden sheaths, on the neck they adorned jasmine garlands, on the four feet anklets, on the back an excellent fine cloth was draped, on the throat they tied a golden bell. "Eighty-four thousand ten millions of garments" - from the standpoint of popular expression, twenty pairs of garments are one ten million; but here it is said ten garments. In the passage beginning with "of fine linen" - among linen and so on, whatever was fine, that very thing he gave. But those which are considered not-gifts - the gift of women, the gift of bulls, the gift of intoxicants, the gift of festive gatherings - he gave even those as accessories for the purpose of cutting short the way of saying "At the giving of Velāma such and such does not exist." "They flowed like rivers, I think" means they flow like rivers.

By this, the Teacher, having spoken of Velāma's gift, "Householder, this great gift no other gave, I gave it. But even while giving such a gift, I did not obtain a person suitable to accept it; you, while giving a gift when a Buddha like me is seen in the world, why do you hesitate?" - extending the teaching for the millionaire, he said beginning with "Now, you might think thus." But were not the materiality, feeling, perception, activities, and consciousness that existed then, ceased? Why did he say "I was the brahmin Velāma at that time"? Because of the unbroken succession. For those materiality and so on, while ceasing, having given conditions to these, ceased; having taken up the unbroken succession again and again, he spoke thus. "No one purifies that offering" means it was not to be said that any ascetic or brahmin or god or Māra, having risen up, purifies that offering. For one purifying that offering, at the highest limit a Buddha, at the lowest limit a disciple like the Elder Sāriputta, the General of the Teaching, could purify it.

"Accomplished in right view" means accomplished in vision, a stream-enterer. "This has more great results than that" means this gift given to a stream-enterer is of great fruit compared to the gift given by the worldly multitude relinquishing that much gold and silver for seven years and seven months more.

"And whoever would feed a hundred accomplished in right view" - here, by way of one once-returner, having made one hundred and one stream-enterers, the counting of stream-enterers should be understood. By this method, in all instances, the counting of persons should be understood by making a hundredfold with the immediately preceding one for those who have come successively lower and lower.

"Headed by the Buddha" - here, the Community seated with the Perfectly Enlightened One made the senior monk of the Community should be understood as the Community headed by the Buddha. "For the Community of the four directions" - here, a dwelling built for the Community of the four directions means where a shrine is established, hearing of the Teaching is done, monks having come from the four directions and the intermediate directions, without even asking permission, having washed their feet, having opened the door with a key, having prepared the lodging, having dwelt, go wherever is comfortable. Even if it be at least a leaf-hut of four

poles, it is called a dwelling built for the Community of the four directions.

"Would go for refuge" - here, the irreversible refuge that has come by way of the path is intended. Others, however, say - Because of having given by surrendering oneself, going for refuge has more great results than that - thus it was said. "Would take upon oneself the training rules" means one should take the five precepts. Morality too is spoken of as the irreversible morality that has come by way of the path. Others, however, say - Because of giving the gift of fearlessness to all beings, morality has more great results than that - thus it was said. "For as long as the sniffing of a scent" means for as long as the lifting of a scent, having taken a lump of scent with two fingers, for as long as sniffing. Others, however, stating the Pāḷi text as "for as long as the milking of a cow," explain the meaning as for as long as pulling the udder of a cow once. "A mind of friendliness" means a mind that pervades all beings with welfare. But that is taken only by way of absorption. "Perception of impermanence" means the powerful insight that has reached the peak, by way of being the proximity condition for the path.

But by way of simile, these merits beginning with giving should be understood thus - For if one were to make Jambudīpa level like the surface of a drum, and having spread out divans beginning from the edge, were to cause noble persons to sit down, therein there would be ten rows of stream-enterers, five of once-returners, two and a half of non-returners, one and a half of those who have eliminated the mental corruptions, one row of Individually Enlightened Ones, and the Perfectly Enlightened One alone. A gift given to the Perfectly Enlightened One alone is of great fruit compared to a gift given to that many people. But as for the other -

"The gift of a dwelling, prostration, training, development of friendliness;
For one contemplating elimination, these are not worth a sixteenth fraction."

For that very reason the Blessed One at the time of final Nibbāna said: "Practice in accordance with the Teaching is the unsurpassed veneration." The remainder is of manifest meaning everywhere.

The Chapter on the Lion's Roar is the second.

3. The Chapter on Abodes of Beings

1. Commentary on the Three States Discourse

21. In the first of the third, "the Uttarakurukans" means the inhabitants of Uttarakuru. "Surpass" means they overpower; they are superior, distinguished, and foremost. "Without attachment" means free from craving. In the commentary, however, it is said to mean "free from suffering." "Without possessions" means devoid of possessing thinking "this is mine." "With fixed life span" means for them the life span is constantly a thousand years only; their destination too is fixed, having passed away from there they are reborn in heaven itself. "Mindful" means for deities, because of being exclusively happy, mindfulness is not firm; for those doomed to Niraya Hell, because of being exclusively afflicted. But for these, because of having a

mixture of happiness and suffering, mindfulness is firm. "Here is the abiding by the holy life" means since Buddhas and Paccekabuddhas arise in the Indian subcontinent, the abiding by the holy life of the Eightfold Path also exists right here.

2. Commentary on the Inferior Horse Discourse

22. In the second, "endowed with speed" means endowed with speed of foot. "Not endowed with beauty" means not endowed with bodily beauty. Among the inferior persons, "endowed with speed" means endowed with the speed of knowledge. "Not endowed with beauty" means not endowed with the beauty of virtuous qualities. The remainder should be understood according to the method of the Pāḷi text itself. Whatever should be said here, that has already been stated in the commentary on the Book of Threes.

3. Commentary on the Discourse on What is Rooted in Craving

23. In the third, "dependent on craving" means there are two cravings: craving as search and craving for what is searched. The craving by which, having entered upon goat-tracks, stake-paths, and so on, one seeks and searches for wealth - this is called craving as search. Whatever craving arises regarding those things that have been sought, searched for, and obtained - this is called craving for what is searched. Here, however, craving as search should be seen. "Quest" means the quest for objects beginning with matter. For that exists when craving as search exists. "Material gain" means the obtaining of objects beginning with matter. For that exists when quest exists.

Judgment, however, is fourfold by way of knowledge, craving, wrong view, and applied thought. Therein, "One should know the judgment of happiness; having known the judgment of happiness, one should pursue internal happiness" - this is the judgment of knowledge. "Judgments" means there are two judgments - judgment of craving and judgment of wrong view" - the one hundred and eight thoughts of craving that have come down thus are the judgment of craving. The sixty-two wrong views are the judgment of wrong view. "Desire, lord of the gods, has applied thought as its source" - but in this discourse, what is stated here as "judgment" has come as applied thought itself. For having obtained material gain, one judges the desirable and undesirable, the beautiful and unbeautiful, by applied thought alone - "This much will be for the purpose of visual objects, this much for the purpose of sound objects, this much will be for me, this much for another, this much I shall consume, this much I shall store away." Therefore it was said - "dependent on material gain there is judgment."

"Desire and lust" means thus, regarding the matter thought about with unwholesome applied thought, both weak lust and powerful lust arise. For here "desire" is a designation for weak lust. "Holding" means the powerful conviction "I" and "mine." "Possession" means the making of possession by way of craving and wrong view. "Stinginess" means the inability to endure the state of sharing in common with others. Therefore the ancients explain the meaning of the word thus - "Because it occurs as 'Let this wonderful thing be for me alone, let it not be a wonderful thing for another,' it is called stinginess." "Safeguarding" means thorough protection by way of closing doors, guarding in caskets, and so on. "It does exceedingly" (adhikaroti) means a legal case (adhikaraṇa); this is a name for a cause. "On account of

safeguarding" (ārakkhādhikaraṇa) is an abstract neuter compound; the meaning is "having safeguarding as the cause." Among "taking up of sticks" and so on, the taking up of a stick for the purpose of restraining others is "taking up of sticks." The taking up of a knife with a single edge and so on is "taking up of knives." "Dispute" means both bodily dispute and verbal dispute. The former is strife, the latter is contention. "You, you" talk is disrespectful speech, "you, you."

4. Commentary on the Discourse on Abodes of Beings

24. "Abodes of beings" means the residences of beings; the meaning is dwelling places. Therein, the Pure Abodes too are indeed abodes of beings, but because they are not present at all times, they were not included. For the Pure Abodes are like the staging posts of the Buddhas; during incalculable cosmic cycles when Buddhas are not arising, that state is empty. Thus because they are not present at all times, they were not included. The remainder here should be understood by the method already stated regarding the stations of consciousness.

5. Commentary on the Discourse on Wisdom

25. In the fifth, "when" (yato) means at whatever time. "Well cultivated" means thoroughly accumulated, well grown. "Proper to say" means fitting to say. "Without lust" means whose lust has disappeared. "Not subject to lust" means not having the intrinsic nature of becoming lustful. "Not subject to return" means having the intrinsic nature of non-returning, not worthy of being reborn, having the intrinsic nature of ceasing by way of being incapable of rebirth-linking - this is the meaning. In this discourse, only one who has eliminated the mental corruptions is spoken of.

6. Commentary on the Discourse on the Stone Pillar

26. In the sixth, "Candikāputta" is the elder monk Candikāputta, known by way of his mother's name. "The mind has been cultivated by thought" means by the method of mind-turns, the method of mind-turns has been heaped up, increased. "The mind has been well cultivated by thought" means by the method of mind-turns, the method of mind-turns has been well heaped up again and again, well increased. "They do not overpower his mind" means those objects are unable to remain having seized and exhausted the arising of consciousness of that one who has eliminated the mental corruptions. "Unmixed" means because of not clinging to those objects, it is unmixed with them. "Having attained imperturbability" means having attained the state of immobility, the state of non-agitation.

"Stone pillar" means a stone post. "Of sixteen cubits" means sixteen cubits in length. "Below having entered the foundation" means gone below the pit. "Above the foundation" means above the pit. "Because of being well planted" means because of being well planted by pounding again and again with iron pestles. "Just so" - here, one who has eliminated the mental corruptions should be seen as like the stone pillar; the mental defilements arising at the six doors should be seen as like the great winds; just as the inability of the winds coming from the four directions to shake the stone pillar, so should be understood the inability of the mental defilements arising at the six doors to shake the mind of one who has eliminated the mental corruptions. In this discourse too, only one who has eliminated the mental corruptions is spoken of.

7-8. Commentary on the Two Discourses on Enmity

27-28. In the seventh, "produces fear and enmity" means one obtains the fear of mental terror and personal enmity. "Mental" means dependent on consciousness. "Suffering" means having the body as its basis. "Displeasure" means suffering associated with aversion. In this discourse, the path of stream-entry is spoken of. The eighth was spoken to the community of monks, but in this one only the stream-enterer has been spoken of, it is said.

9. Commentary on the Discourse on Grounds of Resentment

29. In the ninth, "grounds of resentment" means causes of resentment. "Binds resentment" means binds, gives rise to irritation.

10-11. Commentary on the Discourse on Removal of Resentment and Others

30-31. In the tenth, "removals of resentment" means the causes for the removal of resentment. "How could it be obtained here" means that harmful conduct - "may it not have been so" - how could it be obtained in regard to this person, for what reason is it possible to obtain? Having reflected thus - "another indeed does harm to another according to his own mind's preference" - one removes resentment. Or alternatively, if I were to make irritation, how could that making of irritation be obtained here in regard to this person, for what reason should it be obtained - this is the meaning. "Kuto lābhā" is also a reading. If I were to make irritation here, in that making of irritation by me, whence would there be material gains, what indeed would the gains be - this is the meaning. And in this meaning, "taṃ" is merely an indeclinable particle. In the eleventh, "gradual cessations" means cessations in succession. The remainder is of manifest meaning everywhere.

The Chapter on the Abodes of Beings is the third.

4. The Great Chapter

1-2. Commentary on the Discourse on Progressive Abidings and So On

32-33. In the first of the fourth, "progressive abidings" means abidings to be entered upon in succession. In the second, "where sensual pleasures cease" means in what place sensual pleasures are appeased. "Having ceased" means having made irreversible. "Without hunger" means without hunger due to the absence of hunger for craving and wrong views. "Quenched" means quenched due to the absence of defilements that torment oneself. "Crossed over" means crossed over from sensual pleasures. "Gone beyond" means gone beyond sensual pleasures. "By that factor" means by that factor of meditative absorption. "Here sensual pleasures cease" means here, in the first meditative absorption, sensual pleasures cease. "And those" means those who attain the first meditative absorption, they are said to dwell having ceased sensual pleasures again and again. "With joined palms" means having raised up joined palms. "Should attend upon" means should cause to attend. By this method the meaning should be understood everywhere.

3. Commentary on the Discourse on the Happiness of Nibbāna

34. In the third, "Udāyī" means the Elder Lāḷudāyī. "Just this here indeed" means just this indeed here. "Accompanied by sensuality" means dependent on sensuality. "Occur to him" means they move through the mind-door. "For affliction" means for afflicting, for oppressing. "By way of exposition" means by reason. Thus the meaning should be understood in all instances. In this discourse, what is called bliss without feeling has been spoken of.

4. Commentary on the Discourse on the Simile of the Cow

35. In the fourth, "mountain" means one who walks on mountains. "Not having firmly placed" means not having placed it in such a way that it is firmly established. "That sign" means that sign called the first meditative absorption. "Does not firmly determine" means does not determine it in such a way that it is well determined. "Without forcing" means without pressing, without vexing. "The mind becomes soft and wieldy" means just as the insight consciousness at the moment of the supramundane path becomes soft, fit for work, suitable for work, so his consciousness of the fourth meditative absorption that serves as the foundation for direct knowledge becomes soft and wieldy. "Limitless concentration" means the concentration of the four divine abidings and the concentration of the path and fruition are called limitless concentration. Here, however, by the method "limitless, with a limitless object," well-practised concentration should be seen as limitless concentration. "With limitless concentration well developed" means at this point this monk, having developed insight, attained arahantship. Now, showing the succession of direct knowledges of one who has eliminated the mental corruptions, he said beginning with "towards whatever."

5. Commentary on the Discourse on Meditative Absorption

36. In the fifth, "elimination of mental corruptions" means arahantship. "Whatever is there pertaining to matter" means whatever matter occurs in that moment of the first meditative absorption by way of the sense-base or by way of that originating from consciousness and so on. "Pertaining to feeling" and so on should be understood by way of the associated feeling and so on. "Those mental states" means those five-aggregate mental states beginning with matter. In the terms beginning with "as impermanent": as impermanent by way of non-existence after having been; as suffering by way of oppression; as a disease by way of afflicting; as a boil in the meaning of corrupting within; as a dart in the meaning of having penetrated and in the meaning of piercing; as misery in the meaning of suffering; as an affliction in the meaning of afflicting; as alien in the meaning of not being one's own; as disintegrating in the meaning of crumbling; as empty in the meaning of having no owner; as non-self in the meaning of not being subject to control. "Regards" means he sees with the wisdom of powerful insight.

"From those mental states" means from those five-aggregate mental states. "Turns away" means he turns back by way of Nibbāna. "On the deathless element" means on the element of Nibbāna. "Focuses the mind" means having seen the benefit with knowledge, he lowers it down. "Peaceful" means peaceful by the continuity of the opposite. "Sublime" means unsurpassable. "He, steady in that, attains the elimination of mental corruptions" means he, steady in that first meditative absorption, having developed that powerful insight, attains arahantship. Another method - "He from

those mental states" means because in the terms beginning with "as impermanent," by the two terms "as impermanent" and "as disintegrating," the characteristic of impermanence is stated; by the six beginning with "as suffering," the characteristic of suffering; by the three "as alien, as empty, as non-self," the characteristic of non-self. Therefore he, from those five-aggregate mental states within the attainment that have been seen by having thus applied the three characteristics. "Turns away the mind" means he withdraws the mind, releases it, removes it. "Focuses" means first, the insight consciousness focuses on the unconditioned, deathless element by way of hearing, by way of praise, by way of the Scriptures, and by way of description, thus: "This is peaceful, Nibbāna." The path consciousness does not speak thus: "This is peaceful, this is sublime" merely by way of making Nibbāna its object. But the meaning is that penetrating it in this manner, one focuses the mind there.

"He, steady in that" means steady by that insight which has the three characteristics as its object. "Attains the elimination of mental corruptions" means he attains arahantship by developing the four paths in due order. "By that very lust for mental states" means by desire and lust for the mental states of serenity and insight meditation. "By delight in mental states" is a synonym for that very thing. For one who is able to utterly consume desire and lust regarding serenity and insight meditation attains arahantship; one who is unable becomes a non-returner.

"On a straw figure" means on a straw-stuffed figure or. "One who shoots far" means one who makes arrows fall at a distance. "One who shoots as quickly as lightning" means one who shoots without missing. "Whatever is there pertaining to feeling" - here matter is not included. Why? Because it has been transcended. For this one, having below attained the fine-material-sphere meditative absorption and having transcended matter, has attained the immaterial-sphere attainment - thus matter has been transcended even by means of serenity; and having below contemplated matter and having gone beyond it, now contemplates the immaterial - thus matter has been transcended even by means of insight. Moreover, in the immaterial state there is altogether no matter at all - with reference to that too, matter is not included. Then why was the plane of neither-perception-nor-non-perception not included? Because of subtlety. For therein the four immaterial aggregates too are subtle and not accessible to exploration. Therefore he said - "Thus indeed, monks, as far as attainment with perception extends, so far extends the penetration of final knowledge." This is what is meant - As far as there is an attainment with consciousness, so far, for one exploring gross mental states, there is penetration of final knowledge, arahantship is achieved. But the plane of neither-perception-nor-non-perception, because of subtlety, is not called an attainment with perception. "By meditators" means by meditators who delight in meditative absorption, these. "Having emerged" means having emerged from that attainment. "Are to be rightly declared" means are to be properly declared, are to be simply told, praised, and described as "peaceful and sublime."

6. Commentary on the Ānanda Sutta

37. In the sixth, "confinement" means the confinement of the five types of sensual pleasure. "Achievement of opportunity" means the achievement of opportunity. "For the purification of beings" means for the purpose of reaching the purification of beings. "For the transcendence" means for the purpose of transcending. "For the passing away" means for the purpose of passing away. "For the achievement of the

true method" means for the purpose of achieving the path together with insight. "For the realisation of Nibbāna" means for the purpose of making evident the unconditioned Nibbāna. "That same eye will be there" means that very same sensitivity-eye will be there intact. "Those forms" means that very same visual object will come into range. "Yet one does not experience that sense base" means one will not know that visible form sense base. The same method applies in the remaining ones too.

"Udāyī" means the Elder Kāḷudāyī. "Is it one with perception" means is it indeed one with consciousness. The syllable "ma" is merely a word-connection. "With what perception" means having become one with perception of which perception. "With the complete transcendence of perceptions of material form" - why did he take this up? Is there experience of material form and so on for one possessed of the first meditative absorption and so on? There is not; but as long as the kasiṇa form is the object, so long matter is not called transcended. Because of not being transcended, it is able to become a condition. But because of being transcended, that is called nonexistent; he took up this very thing to show that due to nonexistence it cannot become a condition.

"Jaṭilavāsikā" means a woman dwelling in the city of Jaṭila. In "neither bent forward" and so on, not bent forward through the influence of lust, not bent backward through the influence of hate. "Not reached by forceful suppression and restraint" means standing firm having suppressed and obstructed the mental defilements through exertion, with effort; but having arisen when the mental defilements have been cut off. "Stable because of being liberated" means stable precisely because of being liberated from the mental defilements. "Content because of being stable" means having become one called content precisely because of being stable. "Because of being content is not agitated" means precisely because of being content, does not fall into agitation. "This concentration, Venerable Ānanda, what fruit" - by this, this elder nun, just as one taking a palmyra fruit and asking "What fruit is this fruit called?", having taken the concentration of the fruition of arahantship, asks "This concentration, Venerable Ānanda, what fruit has it been declared by the Blessed One?" "Has been declared to have final knowledge as its fruit" - final knowledge is called arahantship; the meaning is that this has been declared by the Blessed One as the concentration of the fruition of arahantship. "Even with such perception" means even one with perception of this perception of the fruition of arahantship does not experience that sense base - thus in this discourse the concentration of the fruition of arahantship has been spoken of.

7. Commentary on the Lokāyatika Discourse

38. In the seventh, "holders of the view of nature-lore" means those who advocate worldly knowledge. "Constantly" means always. "Continuously" means without interruption. "Let this be" means let this be, do not bring this up, what use is this to you. "I will expound to you the Teaching, brahmins" means I will expound to you the Teaching of the four truths.

"One with a strong bow" means one standing having taken up a strong bow. "An archer" means a bowman. A strong bow is called one of two-thousand strength. One of two-thousand strength means one which, when strung, with a load of iron-tipped

arrows and so on bound to the bowstring, held by the shaft, releases from the ground when raised to the measure of an arrow's length. "Trained" means one who has learnt the craft at a teacher's household for ten or twelve years. "Practised" - someone merely learns the craft; he is not practised. But this one who is practised has the state of mastery through practice. "Experienced" means one who has displayed his craft in the royal court and so on. "With a light arrow" means with a lightweight arrow made hollow inside, filled with cotton and so on, with a preparation of lac applied. For one made thus, one that normally travels one usabha travels even two usabhas, etc. One that normally travels eight usabhas travels even sixteen usabhas. "With little difficulty" means without pain. "Could shoot across" means could pass beyond. This is what is meant - Just as that archer swiftly passes beyond that shadow of a span and four finger-breadths, so he is endowed with speed capable of passing beyond the entire world-circle very quickly. "Running back and forth" means by running on foot. "Said thus" means they speak thus.

8. Commentary on the Discourse on the Battle of the Gods and Titans

39. In the eighth, "was fully engaged" means was present. "We would fight a battle" means we would make a battle, we would make war. "Fled" means ran away. "Facing northward" means having turned northward. "Are indeed pursuing" means are indeed following. "Having reached a refuge for the fearful" means having gone to a support that wards off the fear of the fearful. "Not to be overcome" means nothing can be done to them by battle. But why is there a battle between them? For the titans were formerly dwellers in Tāvatiṃsa; they, at the time of the flowering of the Variegated Trumpet-flower, remember the divine coral tree flower. Thereupon, with anger arisen, saying "Seize the gods," they ascend Sineru in every direction face to face, and the gods also come forth. Their battle is like that of cowherd boys striking one another with sticks. Sakka, the king of gods, having established protection at five places below, having surrounded the city of the gods above, had images resembling himself with thunderbolt in hand placed. The titans, having overcome the five places below, having ascended, seeing the images of Indra, having turned back, go to the city of the titans.

"Facing southward" means having turned southward. "Having destroyed his track" means having destroyed it without footprint, without remainder. "Gone beyond the sight" means Māra knows the mind of one who has attained the fourth meditative absorption of the fine-material-sphere having made it a basis for the round of rebirths, and he knows the mind of one who has attained that very same having made it a basis for insight. But whether the immaterial-sphere meditative attainment has the round of rebirths as its basis or insight as its basis, Māra does not know the mind of one who has attained it. Therefore it was said - "Gone beyond the sight of the Evil One."

9. Commentary on the Elephant Sutta

40. In the ninth, "of the forest-dwelling one" means of one dwelling in the forest. "Engaged in seeking food" means of one going for the purpose of obtaining food. "Young elephants" means great, great elephants. "Elephant calves" means young offspring. "Bent-down, bent-down" means bent down again and again and placed. "Having descended into the water" means having descended into the water landing

place which received the name "ogāha" because it is to be plunged into. "Having come up from the water" means having come up from the water landing place. "Withdrawn" means having become withdrawn. Now, because the One of Ten Powers has no need for a noble elephant, but this was brought to show a corresponding person in the Dispensation, therefore, showing that person, he said beginning with "Just so indeed."

10. Commentary on the Tapussa Discourse

41. In the tenth, "among the Mallas" means in the Mallan country. "Stay right here for now, Ānanda" means here the Blessed One said this having known "There will be a friendly conversation between the householder Tapussa and Ānanda standing here; on that account I shall teach a great exposition of the Teaching." "Approached" means he, it is said, having eaten the morning meal, while going out thinking "I shall go to attend upon the One of Ten Powers," having seen the Elder from afar, approached the Venerable Ānanda. "Renunciation appears like a precipice, that is to say, renunciation" means that which is renunciation reckoned as the going forth, that presents itself to us as if having plunged into a great precipice. "The mind springs forward towards renunciation" means the mind springs forward towards the going forth by way of object; having made that very thing the object, it becomes clear; it becomes established in that very thing; and it becomes liberated from opposing states. "Seeing 'this is peaceful'" means for monks who see thus: "This renunciation is peaceful, free from disturbance and fever." "Different from many people" means this is different for monks compared with the great multitude of people; the meaning is incomparable.

"Subject for discussion" means the basis for a talk. "For me, Ānanda, the mind does not spring forward towards renunciation" means even for him thus reflecting, my mind does not descend towards the going forth. "Seeing 'this is peaceful'" means even for one who sees "this renunciation is peaceful" by way of reflecting "renunciation is good." "Not cultivated" means not practised, not touched, not realised. "Having attained" means having attained, having reached, having realised. "Were to cultivate that" means were to practise, were to resort to that benefit. "That for me" means for whatever reason, for me. "Having attained" means having attained. "That was an affliction for me" means that is an affliction for me in the meaning of afflicting. "The mind does not spring forward towards the state without applied thought" means the mind does not spring forward by way of object towards the second meditative absorption which is without applied and sustained thought. "In applied thoughts" means in applied and sustained thoughts. The remainder is of manifest meaning everywhere.

The Great Chapter is the fourth.

5. The Chapter on Asceticism

1. Commentary on the Discourse on Confinement

42. In the first of the fifth, "Udāyī" means the Elder Kāḷudāyī. "Not knowing" means he understood. "Of extensive wisdom" means of great wisdom. "He who awakened to meditative absorption" means he who awakened to meditative absorption. "The

withdrawn bull" means withdrawn by way of solitude and a bull in the sense of highest. "Sage" means the Buddha-sage. "By way of method" means by one reason. For merely by the absence of sensual confinement, the first meditative absorption is called the achievement of opportunity, not entirely in every way. "Yet there is still confinement there" means even in that first meditative absorption there is indeed confinement, oppression. "Tatrāpitthī" is also a reading. "And what is the confinement there" means but what in that meditative absorption is called confinement? "This is the confinement here" means this state of applied and sustained thought not having ceased is called confinement, oppression. By this method, the meaning should be understood in all instances. "Without qualification" means not by one reason; rather, the elimination of mental corruptions, because all confinements have been abandoned, is called the achievement of opportunity entirely in every way.

2. Commentary on the Discourse on the Body-Witness

43. In the second, "and in whatever way that plane" means by whatever reason, by whatever manner, that plane reckoned as the first meditative absorption exists. "In that way he dwells having touched it with the body" means by each of those reasons, by each of those manners, he dwells having touched that attainment with the conascent mental body; the meaning is "he attains." "A body-witness has been spoken of by the Blessed One by method" means because the first meditative absorption has been realised by that mental body, therefore by this method he is spoken of as a body-witness. "Without qualification" means however much is to be realised with the body, because all of it has been accomplished, this one is called a body-witness without qualification.

3. Commentary on the Discourse on the One Liberated by Wisdom

44. In the third, "and he understands it with wisdom" means he knows it with the wisdom of insight into the first meditative absorption. Here too, the method and without qualification should be understood by the former method itself. And just as here, so too in the subsequent ones beyond this.

4. Commentary on the Discourse on the One Liberated-in-Both-Ways

45. The fourth should be understood by both. And here, "liberated in both ways" means liberated from the defilements opposed to both serenity and insight. But at the conclusion, liberated from the material body by the attainment, and liberated from the mental body by the noble path - thus he should be understood as one liberated in both ways.

5-10. Commentary on the Discourse on the Visible Here and Now, etc.

46-51. In the fifth and so on, "visible here and now" (*sandiṭṭhika*) means to be seen by oneself. "Nibbāna" means the quenching of mental defilements. "Final nibbāna" (*parinibbāna*) is a synonym for that very thing. "Nibbāna by substitution of opposites" (*tadaṅganibbāna*) means Nibbāna by each respective factor, such as the first meditative absorption and so on. "Nibbāna in this very life" (*diṭṭhadhammanibbāna*) means Nibbāna in this very individual existence. The remainder is of manifest meaning everywhere.

The Chapter on Asceticism is the fifth.

The first fifty is finished.

2. Commentary on the Second Fifty

52. In the subsequent ones beyond this, "security" means without danger. "Having attained security" means having attained the state of security. "Weaknesses of training" means things that cause the state of weakness in the training. The remainder is of manifest meaning everywhere.

In the Manorathapūraṇī, the commentary on the Aṅguttara Nikāya,

The exposition of the Book of Nines is completed.



ABOUT THIS TRANSLATION

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

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