

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)

10. Commentary on the Book of the Tens (10. Dasakanipāta-
aṭṭhakathā)

1. The First Fifty (1. Paṭhamapaṇṇāsakaṃ)



PaliVerse

4. The Collection of the Numerical Discourses - Commentaries

10. Commentary on the Book of the Tens

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 Tens

1. The First Fifty

1. The Chapter on Benefits

1. Commentary on the Discourse on What Purpose

1. In the first of the Book of Tens, "wholesome moral practices" means faultless moral practices. They conduce to the purpose of freedom from downcastness, freedom from remorse, thus "having freedom from remorse as their purpose." That is their benefit, thus "having freedom from remorse as their benefit." In "having knowledge and vision of things as they really are as its purpose" and so on: knowledge and vision of things as they really are is young insight, disenchantment is strong insight, dispassion is the path, liberation is the fruition of arahantship, knowledge and vision is reviewing knowledge. "Lead to the highest" means they go towards arahantship.

2. Commentary on the Discourse on Volition as Not to Be Done

2. In the second, "there is nothing to be done by volition" means nothing to be done having intended, having planned, having designed. "This is the nature" means this is the intrinsic nature of the Dhamma, this is the fixed order of causation. "Flow into" means they proceed. "Fulfil" means they make complete. "From the near shore for going to the far shore" means from the round of the three planes of existence, which is the near shore, for the purpose of going to the far shore of Nibbāna.

3-5. Commentary on the Triad of Discourses on Proximate Cause

3-5. In the third, "with its proximate cause destroyed" means with its cause destroyed. In the fourth and fifth, the distinction is only that they were spoken by two elder monks.

6. Commentary on the Concentration Sutta

6. In the sixth, "he would not be percipient of earth in earth" means he would not be one having perception with the perception that has arisen thus "earth," having made earth as object. In the case of water and so on too, the same method applies. "Not in this world" means he would not be percipient with the perception of the fourfold or fivefold meditative absorption arising in this world. "Not in the world beyond" means he would not be percipient with the perception of the fourfold or fivefold meditative

absorption arising in the world beyond. "And yet he would be percipient" means and yet his attainment would be an attainment with applied thought, so it is said. "This is peaceful, this is sublime" means for one who sits having entered with "peaceful, peaceful," even for the whole day the arising of consciousness proceeds as just "peaceful, peaceful"; for one who sits having entered with "sublime, sublime," even for the whole day the arising of consciousness proceeds as just "sublime, sublime." "That is to say, the stilling of all activities" means for one who sits having entered with "Nibbāna, Nibbāna," even for the whole day the arising of consciousness proceeds as just "Nibbāna, Nibbāna." All this was said with reference to the concentration of fruition attainment.

7. Commentary on the Sāriputta Sutta

7. In the seventh, "And yet I was percipient, friend, at that time" means friend, at that time I was percipient with this perception of fruition attainment, "the cessation of existence is Nibbāna." "That attainment of mine was with consciousness" - thus reviewing is spoken of.

8. Commentary on the Discourse on Meditative Absorption

8. In the eighth, "pleasing on all sides" means pleasing on all sides because of the existence of bodily action and so on that bring confidence. "Complete in every respect" means complete in all respects.

9. Commentary on the Discourse on Peaceful Deliverance

9. In the ninth, "peaceful" means peaceful both by the peacefulness of the object and by the peacefulness of the factors. "Deliverances" means they have thus obtained their name because of being liberated from opposing states and because of being well released by way of object through the state of being without attachment. "Having gone beyond material form" means having proceeded by surpassing the fine-material meditative absorptions. The remainder is of manifest meaning everywhere.

The Chapter on Benefits is the first.

2. The Chapter on a Protector

1. Commentary on the Discourse on Lodging

11. In the first of the second, "possessed of five factors" means endowed with five quality-factors. "It is not too far and not too near" means for that which is too far, for one who, having walked for almsfood, goes back there, there is bodily and mental disturbance; therefore he is not able to produce unarisen concentration or to make arisen concentration firm. What is too near is crowded with many people. But for those dwelling in a place of about forty usabhas, it is free from the faults of being too far or too near, and is called accessible for coming and going. "Uncrowded by day" means not crowded by a great multitude of people during the daytime.

2. Commentary on the Discourse on Five Factors

12. In the second, "a consummate one" means endowed with consummate, entire virtues. "One who has lived the holy life" means one who has dwelt the dwelling of the holy life. "Of one beyond training" means included in the state of one beyond training, supramundane. "With the aggregate of morality" means with the mass of morality. "With the aggregate of liberation" means here, having set aside the three beginning with morality, the remaining fruition states are called liberation; knowledge and vision of liberation is reviewing knowledge; that is mundane only.

3-4. Commentary on the Fetter Discourse and So On

13-14. In the third, "lower" means belonging to the lower part. "Higher" means belonging to the upper part. In this discourse only the round of rebirths has been spoken of. In the fourth, the barrennesses and shackles have been explained in detail in the Book of Fives itself. "In height and circumference" means in length, breadth and extent.

5. Commentary on the Heedfulness Discourse

15. In the fifth, regarding "just so" - just as the Perfectly Enlightened One is the foremost of all beings, so it should be seen that the diligence of one who causes others to act is the foremost of all wholesome mental states. But is this not mundane only, while wholesome mental states are also supramundane? And this is of the sensual sphere only, while wholesome mental states are of the four planes. How then is this the foremost among them? By being the cause of their attainment. For they are attained through diligence, therefore it is their foremost. For that very reason it was said - "all of them are rooted in diligence."

"Of land-dwelling" means of those that walk on the surface of the earth. "Of living beings" means of living beings that have feet. "Footprints" means feet. "Are included in" means they go into containment, into inclusion. "Is declared the foremost" means it is declared the best. "That is to say, in terms of its greatness" means it is declared the foremost by way of greatness, not by way of excellence of qualities - this is the meaning. "Vassika" means the jasmine flower. It is said that, having heard this discourse, the great king Bhātiya, out of a desire to investigate, having plastered an inner room with the four kinds of perfumes, having had fragrant flowers brought, having placed a handful of jasmine flowers in the middle of one casket, and having made the remaining ones into handfuls and placed them all around it, having shut the door, went outside. Then, having waited outside a moment, having opened the door, as he was entering, the odour of jasmine flowers first of all struck his nose. He, right there on the large flat roof, having lain down facing the great shrine, paid homage to the shrine, saying: "Well spoken by the Perfectly Enlightened One who declared 'jasmine is the foremost among them'." "Petty kings" means minor kings. "Kūṭarājāno" is also a reading.

6. Commentary on the Discourse on Those Worthy of Offerings

16. In the sixth, "change-of-lineage" means endowed with change-of-lineage knowledge having Nibbāna as its object, which has come to be through insight that has reached its peak.

7. Commentary on the First Discourse on the Protector

17. In the seventh, "with a protector" means dwell having become those with relatives, with many groups of kin. "They make for protection" means making for protection; the meaning is those that make for the state of having a protector for oneself, that make for a support. In the terms beginning with "has good friends," those who are good, being accomplished in virtues beginning with morality, are his friends - thus he "has good friends." Those very ones are his companions because of going together with him in standing, sitting and so on - thus he has "good companions." With mind and with body he is inclined, bent down towards good friends only - thus he has "good associates." "Is easy to admonish" means he is easily spoken to, easily instructed. "Patient" means when spoken to firmly, harshly, and roughly, he is patient and does not become angry. "Receiving instruction respectfully" means just as a certain person being exhorted takes it wrongly, or opposes, or goes away without listening, without doing thus, he receives it respectfully, saying: "Exhort me, venerable sir, instruct me; when you are not exhorting, who else will exhort?"

"High and low" means high and low. "Duties to be done" means tasks to be done, having said "What shall I do?" Therein, high duty means the making of robes, dyeing, plastering work at the shrine, work to be done at the Observance hall, the shrine house, the Bodhi tree house, and so on. Low duties means minor tasks such as foot-washing, anointing, and so on. "Endowed with investigation into the means for that" means with the ability to approach that. "Able to do" means he is capable of doing. "Able to arrange" means capable of managing.

"He has desire and affection for the Teaching" means a lover of the Teaching; the meaning is that he holds dear the three Canons of the Buddha's teaching. "Of amiable conversation" means when another is speaking, he listens attentively, and he himself wishes to teach others - this is the meaning. In "the higher teaching and higher discipline," a set of four should be known: the Teaching, the higher teaching, the monastic discipline, and the higher discipline. Therein, "the Teaching" means the Canon of Discourses. "The higher teaching" means the seven treatises. "The monastic discipline" means the *Uḥhatovibhaṅga*. "The higher discipline" means the *Khandhaka* and the *Parivāra*. Or alternatively, both the Canon of Discourses and the Canon of the Higher Teaching are simply "the Teaching"; the paths and fruitions are "the higher teaching." The entire Canon of Monastic Discipline is "the monastic discipline"; the making of the appeasement of mental defilements is "the higher discipline." Thus here in all - the Teaching, the higher teaching, the monastic discipline, and the higher discipline - he has great gladness - this is the meaning. "Regarding wholesome mental states" - the locative is used in the sense of cause; on account of wholesome mental states of the four stages, he is one who does not shirk the responsibility for the purpose of achieving them - this is the meaning.

8. Commentary on the Second Discourse on the Protector

18. In the eighth, "shown compassion by elders" means shown compassion through the pervading of welfare instigated by the occasion of exhortation and instruction by the elder monks.

9. Commentary on the First Discourse on the Noble Abodes

19. In the ninth, "noble residences" means the residence of the noble ones; they have dwelt, are dwelling, or will dwell - thus they are "noble residences." "In which the

noble ones" means those who are noble in the residences.

10. Commentary on the Second Discourse on the Noble Abodes

20. The tenth: because the monks inhabiting the Kuru country were producers of profound wisdom and properly engaged, therefore just as the Great Causality and so on were spoken to them in the Dīgha Nikāya and so on, so too he spoke this profound, subtle discourse pertaining to the three characteristics right there. Therein, "one who has abandoned five factors" means having become dissociated from the five factors, one who has eliminated the mental corruptions dwelt, dwells, and will dwell. Therefore this state of having abandoned five factors is called a noble residence. This same method applies everywhere. "Thus, monks, a monk is endowed with six factors" means he is endowed with six-factored equanimity. What are the mental states called six-factored equanimity? Knowledge and so on. When "knowledge" is stated, from the functional, four types of consciousness associated with knowledge are obtained; when "constant abiding" is stated, eight great types of consciousness are obtained; when "there is no being lustful or being averse" is stated, ten types of consciousness are obtained. Pleasure is obtained by way of habitual practice. "With a mind protected by mindfulness" means for one who has eliminated the mental corruptions, mindfulness accomplishes the function of safeguarding at all times in the three doors. Therefore it is said of him: "Whether he is walking or standing, sleeping or awake, knowledge and vision is constantly and continuously present for him."

"Of the many ascetics and brahmins" means of many ascetics and brahmins. 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. The meaning is many truths individually grasped as "only this view is the truth, only this is the truth." "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.

"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 well relinquished all seeking. By "the mind is liberated from lust" and so on, the accomplishment of the function of the path has been spoken of. By "lust in me has been abandoned" and so on, the fruit of reviewing has been spoken of. The remainder is of manifest meaning everywhere.

The Chapter on Protector is the second.

3. The Great Chapter

1. Commentary on the Lion's Roar Discourse

21. "Gone to uneven places" means gone to food resorts in uneven places. "Bring destruction" means caused slaughter, murder. For because of his abundant power, he has compassion for small creatures. Therefore, those who will be able to stand as adversaries will stand, those who are weak and wish to flee will flee - thus having roared the lion's roar, he departs for his food resort. "This is a designation for the Truth-finder" means if indeed a lion is so called because of enduring and striking, the Truth-finder indeed endures all desirable and undesirable things, and strikes all proponents of other doctrines by the crushing of their doctrines. "This is his lion's roar" means this is his lion's roar.

"Powers of the Truth-finder" means powers not shared with others, belonging to the Truth-finder alone. Or just as the powers of the former Buddhas came through the achievement of merit, so too they are powers that have come in the same way - this is also the meaning. Therein, the power of the Truth-finder is twofold: bodily power and knowledge-power. Among those, bodily power should be understood in accordance with the elephant species. For this was said by the ancients:

"Kālāvaka and Gaṅgeyya, Paṇḍara, Tamba, Piṅgala;
Gandha, Maṅgala, Hema, and Uposatha, Chaddanta - these last are the ten."

These are the ten elephant species. Therein, "Kālāvaka" should be seen as the ordinary elephant species. Whatever is the bodily power of ten men, that is the power of one Kālāvaka elephant. Whatever is the power of ten Kālāvakas, that is the power of one Gaṅgeyya. Whatever is the power of ten Gaṅgeyyas, that is the power of one Paṇḍara. Whatever is the power of ten Paṇḍaras, that is the power of one Tamba. Whatever is the power of ten Tambas, that is the power of one Piṅgala. Whatever is the power of ten Piṅgalas, that is the power of one Gandha elephant. Whatever is the power of ten Gandha elephants, that is the power of one Maṅgala. Whatever is the power of ten Maṅgalas, that is the power of one Hema. Whatever is the power of ten Hemas, that is the power of one Uposatha. Whatever is the power of ten Uposathas, that is the power of one Chaddanta. Whatever is the power of ten Chaddantas, that is the power of one Truth-finder. "The power of Nārāyaṇa's compactness" - this very same is called thus. That same, by the reckoning of ordinary elephants, is the power of ten thousand koṭis of elephants, and by the reckoning of men, is the power of ten ten-thousand koṭis of men. This, for now, is the bodily power of the Truth-finder.

But the knowledge-power has indeed come in the Pāḷi itself. The knowledge of the ten powers, the knowledge of the four grounds of self-confidence that has come in the Majjhima, the knowledge of being unshakeable in the eight assemblies, the knowledge that distinguishes the four modes of generation, the knowledge that distinguishes the five destinations, the seventy-three knowledges and the seventy-seven knowledges that have come in the Saṃyutta - thus many other knowledges too are called knowledge-power. Here too, knowledge-power alone is intended. For knowledge is called power in the sense of being unshakeable and in the sense of supporting - thus it is said.

"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" (āsabhaṃ). "Position" means the unshakeable standing, having pressed down the earth with four feet. But "this is like the distinguished" - thus "distinguished" (āsabhaṃ). For just as the bull designated as a leading bull, endowed with the strength of a bull, having pressed down the earth with four feet, stands in an unshakeable position, so too the Truth-finder, endowed with the ten powers of 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. Herein this is the simile - 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 identity." 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 distinguished. "Wheel" means the wheel of the Teaching. That 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, 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.

Now, in order to show in detail those ten powers endowed with which the Truth-finder acknowledges a distinguished position - what are the ten? He said beginning with "Here, monks, the Truth-finder understands the possible as possible." Therein, "the possible as possible" means the reason as reason. For since the result stands there in a reason, arising and proceeding by way of being dependent upon it, therefore it is called "ground" (ṭhāna). The Blessed One, understanding that "whatever phenomena

are causes and conditions for the arising of whatever phenomena, that is the possibility. Whatever phenomena are not causes and not conditions for the arising of whatever phenomena, that is the impossibility" - understands as it really is the possible as possible and the impossible as impossible. But this has been explained in detail in the Abhidhamma by the method beginning with "therein, what is the Truth-finder's knowledge of the possible as possible and the impossible as impossible as it really is?" "Yampi" means by which knowledge. "This too, monks, of the Truth-finder" means this knowledge of the possible and impossible too is called a power of the Truth-finder for the Truth-finder - this is the meaning. Thus the explanation should be understood in all terms.

"Of undertakings of action" means of wholesome and unwholesome actions that have been taken upon oneself and done; or action itself is the undertaking of action. "With reason and cause" means from the condition and from the cause. Therein, destination, individuality, time, and undertaking are the ground for the result; action is the cause. But the detailed discussion of this knowledge has come in the Abhidhamma itself by the method beginning with "there are some evil undertakings of action that, being obstructed by success of destination, do not ripen."

"Leading to all destinations" means leading to all destinations and leading to non-destination. "Practice" means path. "Understands as it really is" means even when many human beings are killing a single living being, he knows without error the intrinsic nature of the practices reckoned as wholesome and unwholesome volitions even regarding a single object, by this method: "This one's volition will be leading to hell, this one's will be leading to the animal realm." And the detailed discussion of this knowledge too: "Therein, what is the Truth-finder's knowledge of the practice leading to all destinations as it really is? Here the Truth-finder understands 'this is the path, this is the practice leading to hell'" - by this method has come in the Abhidhamma itself.

"With many elements" means a world of many elements by way of elements such as the eye-element and so on, or elements such as the sensual element and so on. "With various elements" means elements of various kinds, due to the dissimilar characteristics of those very same elements. "World" means the world of aggregates, sense bases, and elements. "Understands as it really is" means he penetrates the intrinsic nature of those elements without distortion. This knowledge too: "Therein, what is the Truth-finder's knowledge of the world with its many elements and various elements as it really is? Here the Truth-finder understands the diversity of aggregates" - by this method has been explained in detail in the Abhidhamma.

"The various dispositions" means the state of having various dispositions by way of dispositions such as inferior and so on. This knowledge too: "Therein, what is the Truth-finder's knowledge of the various dispositions of beings as it really is? Here the Truth-finder understands: there are beings of inferior disposition" - by this method has been explained in detail in the Abhidhamma.

"Of other beings" means of the principal beings. "Of other persons" means of beings inferior to those. Or this pair of terms has one and the same meaning, but was stated in two ways by way of those amenable to instruction. "The superiority and inferiority of the faculties" means the superior state and the inferior state of the faculties

beginning with faith, and growth and deterioration - this is the meaning. The detailed discussion of this knowledge too: "Therein, what is the Truth-finder's knowledge of the superiority and inferiority of the faculties of other beings, of other persons as it really is? Here the Truth-finder understands beings' inclinations" - by this method has come in the Abhidhamma itself.

"Of meditative absorptions, deliverances, concentrations, and attainments" means of the four meditative absorptions beginning with the first, of the eight deliverances beginning with "one who is material sees forms," of the three concentrations beginning with that with applied and sustained thought, and of the nine gradual attainments beginning with the attainment of the first meditative absorption.

"Defilement" means a state conducive to deterioration. "Cleansing" means a state conducive to distinction. "Emergence" means "cleansing too is emergence, emergence from each concentration too is emergence" - thus stated, it is the well-practised meditative absorptions as well as the life-continuum and fruition attainments. For each lower well-practised meditative absorption is the proximate cause for each higher one. Therefore it was said "cleansing too is emergence." But through the life-continuum there is emergence from all meditative absorptions, and through the fruition attainment there is emergence from the attainment of cessation. With reference to that it was said "emergence from each concentration too is emergence." This knowledge too - "therein, what is the Truth-finder's knowledge of the defilement, the cleansing, and the emergence from meditative absorptions, deliverances, concentrations, and attainments as it really is? 'A meditator' - there are four meditators; a certain meditator, though it is success, realises it as failure" - has been explained in detail in the Abhidhamma by this method and so on. The judgment for the detailed discussion of all knowledges was stated in the Sammohavinodanī, the commentary on the Vibhaṅga; the discussion of the recollection of past lives and the divine eye knowledge has been expanded upon in the Visuddhimagga; and the discussion of the elimination of mental corruptions was stated below itself.

Therein, the talk of the opponent arises - "there is no such thing as the knowledge of the ten powers separately; this is merely a division of the knowledge of omniscience." That should not be seen thus. For the knowledge of the ten powers is one thing, the knowledge of omniscience is another. For the knowledge of the ten powers knows only its own respective function, but the knowledge of omniscience knows both that and what remains beyond that. For among the knowledges of the ten powers, the first knows only what is a cause and what is not a cause, the second only the interval of the result of action, the third only the delimitation of action, the fourth only the cause of the diversity of elements, the fifth only the intentions and dispositions of beings, the sixth only the sharpness and softness of the faculties, the seventh only the defilement and so on of those together with meditative absorptions and so on, the eighth only the continuity of aggregates in which one formerly dwelt, the ninth only the passing away and rebirth-linking of beings, the tenth only the delimitation of the truths. But the knowledge of omniscience understands both what is to be known by these and what is further beyond that. However, it does not perform all the functions of these. For it cannot become a meditative absorption and attain absorption, it cannot become supernormal power and perform transformation, it cannot become a path and exhaust the mental defilements.

Furthermore, the opponent should be questioned thus - "Is this so-called knowledge of the ten powers with applied and sustained thought, without applied but sustained thought only, without applied and sustained thought, of the sensual-sphere, of the fine-material-sphere, of the immaterial-sphere, mundane, or supramundane?" One who knows will say that in succession seven knowledges are with applied and sustained thought. He will say that the next two beyond those are without applied and sustained thought. He will say that the knowledge of the elimination of mental corruptions may be with applied and sustained thought, may be without applied but sustained thought only, or may be without applied and sustained thought. Likewise, he will say that in succession seven are of the sensual-sphere, the next two are of the fine-material-sphere, and at the end one is supramundane. But he will say that the knowledge of omniscience is only with applied and sustained thought and only mundane.

Having thus known the word-by-word explanation here, now, because the Truth-finder first of all, with the knowledge of the possible and impossible, sees the absence of obstruction by mental defilements, which constitutes the possible and impossible regarding the achievement and non-achievement of the elimination of mental corruptions for beings accessible to instruction, because of seeing the presence of mundane right view and so on and because of seeing the absence of the presence of wrong view with fixed bad rebirth. Then, with the knowledge of the result of action, he sees the absence of obstruction by kamma results for them, because of seeing rebirth-linking with three roots; and with the knowledge of the practice leading everywhere, he sees the absence of obstruction by kamma, because of seeing the absence of heinous action with immediate bad destination. Thus, for those without obstructions, with the knowledge of the many and diverse elements, he sees the distinction of temperament for the purpose of expounding the Teaching favourably, because of seeing the diversity of elements. Then, with the knowledge of the different dispositions of them, he sees their disposition, even without heeding their practice, for the purpose of expounding the Teaching by way of disposition. Then, in order to expound the Teaching according to ability and according to strength to those whose dispositions have been thus seen, with the knowledge of the superiority and inferiority of faculties, he sees the superiority and inferiority of faculties, because of seeing the sharpness and softness of the faculties beginning with faith. But when the superiority and inferiority of faculties have been thus fully understood, if they are far away, then because of having attained mastery in meditative absorptions and so on through the knowledge of meditative absorptions and so on, he quickly approaches them through the distinction of supernormal power. And having approached, seeing their former births through the knowledge of recollecting past lives, and seeing the distinction of their present consciousness through the knowledge of others' mental states, which is to be attained through the power of the divine eye, because of being free from confusion through the power of the knowledge of the elimination of mental corruptions regarding the practice leading to the elimination of mental corruptions, he expounds the Teaching for the elimination of mental corruptions. Therefore, it should be understood that these powers were stated in this order.

2. Commentary on the Discourse on the Surpassing Term

22. In the second, "those teachings" means those qualities of the knowledge of the ten powers and the knowledge of omniscience. "Terms of designation" means terms of designation; the meaning is aggregates, sense bases, elements, and phenomena. For designations are called "dispositions," and those which are their terms are the proximate cause for the teaching. For past Buddhas too taught these phenomena, and future ones too will teach these very same. Therefore aggregates and so on are called "doctrinal positions." Of those doctrinal positions. Or alternatively, because they proceed having overridden the factual meaning and not grasping it according to its intrinsic nature, they are called "dispositions," that is, wrong views; the terms of dispositions are "doctrinal positions" - the meaning is utterances that illuminate wrong views. Of those doctrinal positions, that is, conventional expressions of wrong views. "For the realisation through direct knowledge" means for the purpose of making evident through knowing. "Confident" means one who has attained knowledge and pleasure. "Therein" means in those teachings; "to expound the Teaching in such and such a way to such and such persons" means to expound the Teaching in such and such a way having known the disposition of such and such holders of wrong views or of others. "Will know what is inferior as 'inferior'" means one will know an inferior phenomenon as "this is an inferior phenomenon." "Should be known" means what ought to be known. "Should be seen" means what ought to be seen. "Should be realised" means what ought to be realised. "The knowledge of phenomena as they really are in each and every case" means the knowledge according to the inherent nature in those various phenomena. By this he shows the knowledge of omniscience. Having thus shown the knowledge of omniscience, then showing the knowledge of the ten powers, he said beginning with "there are these ten." For the knowledge of the ten powers too is indeed the knowledge of phenomena as they really are in each and every case.

3. Commentary on the Body Discourse

23. In the third, "has committed an unwholesome act in a certain respect" means has committed a certain category of offence. "Having investigated" means having entered into and scrutinised. "Bodily misconduct" means the threefold bodily misconduct. "Verbal misconduct" means the fourfold verbal misconduct. "Evil envy" means inferior jealousy. "Having seen with wisdom" means to be abandoned by having seen again and again with path wisdom together with insight. "Succeeds" means prospers. "Of a servant" means of one who, having approached in dependence, dwells nearby. "Having overcome" means having submerged and crushed. "Persists" means goes on. In this discourse the path together with insight has been spoken of.

4. Commentary on the Mahācunda Discourse

24. In the fourth, by "I know this Teaching," the manner of speaking of the doctrine of knowledge is stated. By "I am developed in body" and so on, of the doctrine of development. In the third section, both doctrines are stated together; and all three of these claim arahantship alone. "Might speak the claim of being wealthy" means he might speak the claim "I am wealthy." "To bring forth" means having taken out, to give.

5. Commentary on the Kasiṇa Discourse

25. In the fifth, "kasiṇas" in the meaning of entirety; they are "bases" in the meaning of field or in the meaning of foundation for the mental states that have them as object - thus "kasiṇa bases." "Above" means upward, facing towards the surface of the sky. "Below" means downward, facing towards the surface of the ground. "Across" means having delimited all around, like the circle of a field. For a certain one extends the kasiṇa only upward, a certain one downward, a certain one all around. Or for this or that reason, one extends it thus, like light, when one wishes to see material form. Therefore it was said - "One perceives the earth kasiṇa, above, below, across." "Non-dual" - this, however, is said for the purpose of showing that one does not undergo transformation into another. For just as for one who has entered water, in all directions there is only water, not anything else, just so the earth kasiṇa is only the earth kasiṇa. There is no mixing of another kasiṇa with it. The same method applies everywhere. "Limitless" - this is said by way of the limitlessness of the pervading of each one. For when one pervades it with the mind, one pervades it entirely; one does not take the measure thus "this is its beginning, this is its middle." "Consciousness kasiṇa" - and here this is the consciousness occurring in the space left by the removal of the kasiṇa. Therein, the aboveness, belowness, and acrossness should be understood by way of the kasiṇa in the space left by the removal of the kasiṇa, and by way of the space left by the removal of the kasiṇa in the consciousness occurring there. This is the summary here; but these, beginning with the earth kasiṇa, have already been stated in detail in the Visuddhimagga by way of the method of meditation subject development.

6. Commentary on the Kāḷī Discourse

26. In the sixth, "in the Questions of the Daughters of Māra" means in the questions of the daughters of Māra. "The attainment of the goal, the peace of the heart" - by both these terms arahantship itself is spoken of. "Army" means the army of mental defilements beginning with lust. "Of dear and pleasant nature" means it received this name because it arises in cases that are dear by nature and pleasant by nature. "Alone, meditating, I awakened to happiness" means having thus conquered the army of mental defilements, I alone, meditating, awakened to happiness, realised it. "Friendship" means a witness of the Teaching who has attained the state of being a witness. "Is not achieved by me with anyone" means there is no such thing as the disposition of a friend for me with anyone. "Some ascetics and brahmins, sister, for whom the attainment of the earth kasiṇa is the highest, have declared this to be 'the goal'" means having taken the attainment of the earth kasiṇa as the highest, the supreme goal, they declared it. "As far as, sister, the attainment of the earth kasiṇa is the highest" means however much is the supreme summit of the earth kasiṇa attainment. "The Blessed One directly knew that" means the Blessed One directly knew that through the wisdom of direct knowledge. "He saw the gratification" means he saw the truth of origin. "He saw the danger" means he saw the truth of suffering. "He saw the escape" means he saw the truth of cessation. "He saw the knowledge and vision of what is the path and what is not the path" means he saw the truth of the path. "The attainment of the goal" means because of having seen these four truths, the attainment of the goal reckoned as arahantship; "the peace of the heart" because of the allaying of all disturbance and fever of passion.

7. Commentary on the First Discourse on the Great Question

27. In the seventh, "directly know" means having directly known, having made it evident, dwell. "Having directly known" means having directly known. "Here" means by this. "Regarding expounding the Teaching" means: that is to say, whatever difference might be spoken of concerning our proclamation of the Teaching together with the proclamation of the Teaching of the ascetic Gotama, or concerning the proclamation of the Teaching of the ascetic Gotama together with our proclamation of the Teaching - what is that called? Thus they say. In the second term too, the same method applies. Thus, like split gold in the middle, they placed their own theory on an equal footing with the Dispensation by mere words. "Neither delighted in" means they did not accept it as "so it is." "Nor protested against" means they did not reject it as "this is not so." Why? It is said that those sectarians are like the blind; whether knowing or not knowing, they might speak thus - therefore they did not delight.

"Will not be able to explain" means they will not be able to speak having accomplished it. "And furthermore vexation" means because of not being able to accomplish it, they will furthermore fall into suffering. For suffering arises for those who are unable to speak having accomplished it. In "Because, monks, it is not within their domain," here "taṃ" is merely a particle. "Yathā" is a word expressing reason; the meaning is "because they are questioned about what is not within their domain." "Or else having heard it from here" means or else having heard from here, from my Dispensation. "From here" means from the Truth-finder or from a disciple of the Truth-finder. "Could satisfy" means could please; it shows that otherwise there is no satisfaction whatsoever.

"In one thing" means in one phenomenon. By this the synopsis is shown. Further on, "in which one thing" - by this the question is shown. "All beings are sustained by nutriment" - this here is the explanation. The same method applies in the remaining ones too. In "rightly becoming disenchanted" and so on, however, becoming disenchanted and wearied by the observation of disenchantment through right cause and method, becoming dispassionate by the observation of dispassion, being liberated by making the means of release through the observation of reflection, or being liberated by the power of decision, making a conclusion - this is the meaning. Having delimited by rise and fall, rightly seeing the limit through the vision of the past and future ends. "Having fully realised the right meaning" means having rightly approached the common meaning with knowledge. "Makes an end of suffering" means he makes the limit, the boundary, of the entire suffering of the round of rebirths.

"All beings" means all beings in all existences - in sensual existence and so on, and in single-aggregate existence and so on. "Sustained by nutriment" - their duration is from nutriment, thus they are "sustained by nutriment." Thus, nutriment, the cause of the duration of all beings, is one phenomenon by name; in that one phenomenon. But if this is so, does not what was said - "The non-percipient being gods are rootless, without nutriment, without contact" and so on - contradict this? It does not contradict. For meditative absorption is their nutriment. Even this being so, does not this - "Monks, there are these four nutriments" - contradict? This too is not contradicted. For in that discourse, without qualification, only phenomena having the characteristic of nutriment are called nutriments; here, however, by way of exposition, condition is called nutriment. For it is proper for a condition to be found for all phenomena. And

whatever result it generates, that it brings, so to speak. Therefore it is called nutriment. Therefore he said - "I say, monks, that ignorance has nutriment, not that it is without nutriment. And what, monks, is the nutriment of ignorance? 'The five hindrances' - thus it should be said." This is what is intended here. For when condition-nutriment is taken, both the nutriment by way of exposition and the nutriment without qualification - all is taken.

Therein, in non-percipient existence, condition-nutriment is found. For when a Buddha has not arisen, those gone forth in the sphere of a sectarian doctrine, having done the preliminary work on the air kasiṇa, having produced the fourth meditative absorption, having emerged from it, think: "Fie on consciousness! Fie, let this consciousness indeed be abhorred! The very absence of consciousness is good indeed. For in dependence on consciousness, suffering arises conditioned by murder, imprisonment and so on. When consciousness is absent, there is nothing" - having generated this acceptance and preference, not having fallen away from their meditative absorption, having died, they are reborn in non-percipient existence. Whatever posture one had resolved upon in the human world, having been reborn in that posture, having become like a painted figure, one remains for five hundred cosmic cycles. For that long a stretch of time, one is as if lying down. Even for beings of such a kind, condition-nutriment is found. For whatever meditative absorption they developed and were reborn through, that itself is their condition. Just as an arrow shot by the force of a bowstring travels as long as the force of the bowstring exists, so they remain as long as the condition of meditative absorption exists. When that is exhausted, they fall like an arrow whose force is spent. And at the time of passing away, that material body of theirs disappears, sensual-sphere perception arises, and by that arising of perception those gods are discerned as having passed away from that realm.

But as for those beings doomed to hell who are said to be neither living on the fruit of work nor living on the fruit of merit - what is their nutriment? Their nutriment is action itself. Are there five nutriments? This should not be stated as "five" or "not five." Has it not been said that "condition is nutriment"? Therefore, by whatever action they are reborn in hell, that itself, being the condition for their duration, is their nutriment. With reference to which this was said: "And he does not die until that evil deed is exhausted."

And here no contention should be made regarding edible food. For even spittle arising in the mouth accomplishes the function of nutriment for them. For spittle, having become experienced as unpleasant, is a condition in hell; experienced as pleasant in heaven. Thus in sensual existence there are four nutriments without qualification; in fine-material and immaterial existences, setting aside the unconscious beings, for the rest there are three; for the unconscious beings and for the rest the condition-nutriment - by this manner it should be understood that all beings are sustained by nutriment. Therein, the four nutriments or whatever condition-nutriment is the truth of suffering; the former craving that gave rise to the nutriment is the truth of origin; the non-continuance of both is the truth of cessation; the wisdom of understanding cessation is the truth of the path - thus the explanation should be made by way of the four truths in all instances.

8. Commentary on the Second Discourse on the Great Question

28. In the eighth, "at Kajaṅgalā" means in the city so named. "Kajaṅgalā" means the inhabitants of Kajaṅgalā. "In the Great Questions" means in the questions that encompass great meaning. "As it appears to me here" means as it occurs to me here. "With mind rightly well developed" means one whose mind is well developed through right cause and method. "That is indeed its meaning" means although the questions beginning with "four things" were answered by the Blessed One by the method beginning with "four nutriments," since when the four nutriments are fully understood the four establishments of mindfulness have been developed, and when those are developed the four nutriments are simply fully understood. Therefore, by the beauty of instruction, only the phrasing here is different, but the meaning is one and the same. In the case of the faculties and so on too, the same method applies. Therefore it was said - "That is indeed its meaning." For in meaning, both of these are like gold broken in the middle.

9. Commentary on the First Kosala Discourse

29. In the ninth, "as far as" means however much. "Kāsi and Kosala" means the provinces of Kāsi and Kosala. "There is indeed alteration" means there is indeed change in its duration. "There is change" means there is indeed even death. "Becomes disenchanted even with that" means he feels discontent even with that which has arisen as success. "Becomes dispassionate towards the highest" means he becomes dispassionate towards the highest of successes, the state of being king of Kosala. "How much more towards the inferior" means first of all towards the inferior five types of sensual pleasure arisen for ordinary human beings.

"Mind-made" means reborn through the mind of meditative absorption. "Of Benares" means produced in Bārāṇasī. There, it is said, the cotton too is soft, the thread-spinners and the weavers too are skilful, and the water too is pure and smooth. "Smoothed on both sides" means on both sides it appears polished, soft, and smooth. The four practices were spoken of as a mixture of the mundane and the supramundane. Among the perceptions, the first is sensual-sphere perception, the second is fine-material-sphere perception, the third is supramundane perception, the fourth is the perception of the plane of nothingness. But since that perception has come as the foremost, beyond that there is no description of perception, therefore it is said to be the foremost.

"Of external" means of those occurring outside the Dispensation. "It would not be, and it would not be mine" means if I had not existed in the past, this individual existence of mine at present would not be. "It will not be, it will not be mine" means even if I shall not exist in the future, nothing that has arisen as an impediment will exist for me. "Becomes dispassionate towards the highest" means he becomes dispassionate towards the annihilationist view. For the annihilationist view has here become the foremost by its resemblance to Nibbāna.

"Supreme purification of meaning" means the purification of the highest meaning. This is a designation for the attainment of the plane of neither-perception-nor-non-perception. The plane of nothingness has become called the foremost because of being the proximate cause for insight, and the plane of neither-perception-nor-non-perception because of its long life span. "Supreme Nibbāna in this present life" means the supreme Nibbāna in this very individual existence. "Deliverance through non-

clinging" means the deliverance of consciousness without grasping the four kinds of clinging. This is the name for arahantship. "Full understanding" means transcendence. Therein, the Blessed One declares the full understanding of sensual pleasures through the first meditative absorption, declares the full understanding of material forms through the immaterial-sphere attainments, declares the full understanding of feelings through Nibbāna without clinging. For Nibbāna is called the full understanding of feelings because of the abandoning of all that is felt. "Final Nibbāna without clinging" means final Nibbāna without conditions. But in speaking this discourse, the Blessed One, having seen five hundred monks oppressed by discontent, spoke it for the purpose of dispelling their discontent. They too, having dispelled their discontent, having sent forth knowledge in accordance with the teaching, having become stream-enterers, at a later time, having developed insight, attained arahantship.

10. Commentary on the Second Kosala Discourse

30. In the tenth, "had returned from the battlefield" means he had returned from battle. "Having achieved his aim" means it is said that when King Mahākosala was giving his daughter to Bimbisāra, a village named Kāsigāma, yielding a hundred thousand, situated between the two kingdoms, was given to the daughter. When the father was killed by Ajātasattu, his mother too died before long through the sorrow of separation from the king. Then King Pasenadi of Kosala, saying "Mother and father were killed by Ajātasattu; the village belongs to my father," makes a case for that purpose; and Ajātasattu too, saying "It belongs to my mother," for the sake of that village. The two, uncle and nephew, having arrayed the fourfold army, fought. There, King Pasenadi of Kosala, defeated by Ajātasattu on two occasions, entered the city itself. On the third occasion, thinking "How indeed might victory be mine?", having learned the manner of fighting by means of eavesdropping, having arranged a cul-de-sac formation, having encircled him on both sides, he captured Ajātasattu. Because at that very moment the aim of victory was obtained, he was called "one who had achieved his aim."

"He set out towards the monastery" means having established the victory camp outside the city, thinking "While they are decorating the city, I shall pay homage to the One of Ten Powers. For from the time of entering the city there is delay," surrounded by a company of ministers, he set out towards the monastery and entered the monastery. At what time did he enter? When the Perfectly Enlightened One had given exhortation to the monks who had returned from their alms round, had entered the perfumed chamber, and the community of monks, having accepted the exhortation, had gone to their own night-quarters and day-quarters. "Walking up and down" means at what time were they walking up and down? For the purpose of dispelling sloth and torpor caused by sumptuous food, or they were those exerting in meditation during the day. For when such persons, after the meal, having walked up and down, having bathed, having let the body become refreshed, sit down and practise the ascetic duty, their mind becomes fully focused. "Those monks" means it is said that he, thinking "Where is the Teacher? Where is the Fortunate One? I shall enter only after going from residential cell to residential cell and asking," looking around, like a forest elephant, having seen rag-robe wearing monks walking up and down on the great walking path, he went to their presence. With reference to that,

this was said. "Wishing to see" means desirous of seeing. "Dwelling" - they said this with reference to the perfumed chamber. "Without hurrying" means unhurried; the meaning is placing his foot gently in a foot-sized space, having performed the duty, not spoiling the sand which was well swept and resembling a net of pearls and Sindu creeper. "Veranda" means the front porch. "Door-bolt" means the door panel. "Having cleared the throat" means having made the sound of clearing the throat. "Knock" means what is said is: knock gently with the tip of the fingernail near the keyhole. It is said that non-human spirits knock on the door too high up, and beings of the snake kind knock too low down. Not knocking in that way, one should knock in the middle near the hole - they say this is the duty of knocking on the door. "The Blessed One opened the door" means the Blessed One did not open the door by rising up; rather, he stretched out his hand, thinking "Let it be opened." Thereupon, "The Blessed One, for whom you, while giving gifts throughout many tens of millions of cosmic cycles, never performed the act of opening a door with your own hand" - the door opened by itself. But since that was opened by the Blessed One's mind, therefore it is proper to say "the Blessed One opened the door."

"A gift of friendliness" means a bodily and verbal gift associated with friendliness. "Gratitude" means this king was formerly of stout body, he ate a doṇa-measure of cooked rice. Then the Blessed One, for the purpose of reducing it little by little day after day -

"For a person who is always mindful,
Who knows moderation in food obtained;
For him feelings become slight,
He ages slowly, protecting his life."

He gave this exhortation. He, standing firm in this exhortation, reducing it little by little day after day, gradually settled on a nāḷi-measure of rice at most, and his limbs became slender and firm. With reference to that help done by the Blessed One, he said: "Seeing gratitude and thankfulness, venerable sir." "In the noble true method" means in the path together with insight. "Of mature virtue" means one whose virtue has been developed. "Of noble virtue" means endowed with virtues that are not of worldlings. "Of wholesome virtue" means endowed with blameless virtues. "A forest-dweller" - he said thus showing that even being born, he was born in the forest; even fully awakening, he fully awakened in the forest; even while dwelling in the perfumed chamber resembling a heavenly mansion of the gods, he dwelt only in the forest. The remainder is of manifest meaning everywhere.

The Great Chapter is the third.

4. The Chapter on Upāli

1. Commentary on the Upāli Sutta

31. In the first discourse of the fourth, regarding "for the excellence of the Community" and so on, "excellence of the Community" means the state of excellence of the Community, the state of receiving the word by saying "Well said, venerable sir," just as in the passage where "Well said, Sire" occurs. And whoever receives the word of the Truth-finder, for him that leads to welfare and happiness for a long time.

Therefore it was laid down for the purpose of the Community's receiving the word by saying "Well said, venerable sir," having shown the danger in not receiving and the benefit in receiving, not by overcoming through force - making manifest this meaning, he said - "For the excellence of the Community." "For the comfort of the Community" means for the state of comfort of the Community; the meaning is for the purpose of pleasant abiding in communal life.

"For the refutation of obstinate persons" means obstinate persons are immoral persons who, even when being brought to a state of dejection, commit it with difficulty, and who, while committing or having committed a transgression, are not ashamed; for the purpose of their refutation. For when there is no training rule, they would vex the Community, saying "What have you seen? What have you heard? What have we done? On what case have you charged what offence to refute us?" But when there is a training rule, the Community, having shown the training rule, will refute them with reason. Therefore it was said - "For the refutation of obstinate persons."

"Of the well-behaved" means for the purpose of the comfortable abiding of monks of amiable nature. For monks of amiable nature, not knowing what should and should not be done, what is blameworthy and blameless, the time and the limit, striving for the fulfilment of the threefold training, become wearied; but having known what is blameworthy and blameless, the time and the limit, striving for the fulfilment of the training, they do not become wearied. Therefore the laying down of training rules for them leads indeed to comfortable abiding. Or whatever is the refutation of obstinate persons, that itself is their comfortable abiding. For in dependence on immoral persons, the Observance and invitation ceremonies do not stand, legal acts of the Community do not proceed, concord does not exist, and monks, not being single-minded, are unable to engage in the recitation and so on. But when the immoral are refuted, all this misfortune does not occur, and thereupon the well-behaved monks dwell in comfort. Thus in "for the comfortable abiding of well-behaved monks," the meaning should be understood in two ways.

"For the restraint of mental corruptions pertaining to the present life" means mental corruptions pertaining to the present life are the particular sufferings to be experienced in this very individual existence by one standing in non-restraint, such as blows by hand, blows by stick, blows by weapon, cutting off of hands, cutting off of feet, ill-repute, disgrace, remorse, and so on; the meaning is for their restraint, for closing them up, for blocking the path of their coming. "Pertaining to the future life" means mental corruptions pertaining to the future life are the particular sufferings rooted in evil deeds done by one standing in non-restraint, to be experienced in the future state in hell and so on; for the purpose of their warding off, for the purpose of their appeasement.

"Of those without confidence" means when there is the laying down of training rules, having known the laying down of training rules, or having seen monks practising as laid down, even those wise people who are without confidence, they gain confidence, thinking "Indeed, those things in the world that are grounds for defilement, corruption, and delusion for the great multitude - from these, these ascetics dwell far removed, abstaining; they do what is difficult to do indeed" - like the brahmins of wrong view who had made a platform, having seen the book of the Canon of monastic discipline. Therefore it was said - "For the confidence of those without

confidence."

"Of those with confidence" means even those sons of good family who have confidence in the Dispensation, they too, having known the laying down of training rules, or having seen monks practising as laid down, are pleased more and more, thinking "Oh, the sirs do what is difficult to do, who for as long as life lasts, eating one meal, maintain the restraint of the monastic discipline." Therefore it was said - "For the increase of those with confidence."

"For the duration of the Good Teaching" means the Good Teaching is threefold: the Good Teaching of the Scriptures, the Good Teaching of practice, and the Good Teaching of achievement. Therein, even the entire word of the Buddha is called the Good Teaching of the Scriptures. The thirteen virtues of ascetic practices, morality of proper conduct and avoidance, concentration, and insight - this is called the Good Teaching of practice. The nine supramundane states are called the Good Teaching of achievement. All of that, because when there is the laying down of training rules, monks learn thoroughly the training rule and its analysis and other word of the Buddha for the purpose of illuminating its meaning, and practising as laid down, having fulfilled the practice, they attain the supramundane states to be attained through practice; therefore, through the laying down of training rules, the Good Teaching lasts long. Therefore it was said - "For the duration of the Good Teaching."

"For the support of the monastic discipline" means when there is the laying down of training rules, the fourfold monastic discipline - the discipline of restraint, the discipline of abandoning, the discipline of settlement, and the discipline of regulation - is supported and well sustained. Therefore it was said - "For the support of the monastic discipline."

2. Commentary on the Discourse on the Suspension of the Pātimokkha

32. In the second, "one who is expelled" means one who has committed an offence involving expulsion. "Discussion about one who is expelled is not finished" means a discussion having been begun thus "Has such and such a person committed an offence involving expulsion or not?" is not finished. This same method applies everywhere.

3. Commentary on the Discourse on the Referendum

33. In the third, "by means of a referendum" means for the purpose of taking up, having pulled out and raised up from the monastic community, in order to settle a legal case that has arisen. "He is established in the monastic discipline" means he is established in the characteristic of the monastic discipline. "Unshakable" means he does not give up his own theory by mere words alone of another. "Competent" means endowed with both bodily power and the power of knowledge. "To convince" means to make known. "To make known" means to make fully aware. "To make examine" means to make look into. "To make see" means to cause to see. "To inspire confidence" means to cause arisen confidence. "Legal case" means the fourfold beginning with a legal case arising from contention. "Origin of a legal case" means that which is a maker of legal cases, beginning with the source of contention.

"Cessation of a legal case" means the appeasement of legal cases. "The practice leading to the cessation of a legal case" means the sevenfold settlement of legal cases.

4. Commentary on the Discourse on Full Ordination

34. In the fourth, "discontent" means the state of dissatisfaction. "To dispel" means to remove. "In higher morality" means in the highest morality. In the case of mind and wisdom too, the same method applies.

7. Commentary on the Schism in the Community Discourse

37. In the seventh, "grounds" means reasons. "Draw away" means they pull the assembly apart, disentangle it, push it aside. "Draw apart" means they pull very much, they act in such a way that they become disconnected. "Perform separate formal acts" means they perform separate legal acts of the Community.

9-10. Commentary on the Two Discourses on Ānanda

39-40. In the ninth, "lasting for a cosmic cycle" means the cause of remaining in hell for a duration of life. "Generates wrongdoing" means obtains evil. "Bound for the realm of misery" means destined to go to the realm of misery. "Doomed to Niraya Hell" means one who is reborn in hell. "Delighting in discord" means delighting in schism. "He falls from freedom from bondage" means he falls away, departs from security from the mental bonds, from arahantship. In the tenth, "assistance" means mutual support and assistance for one another. The remainder is of manifest meaning everywhere.

The Chapter on Upāli is the fourth.

5. The Chapter on Reviling

4. Commentary on the Discourse on Kusiṇārā

44. In the fourth of the fifth, "at Kusiṇārā" means in the city so named. "Balihaṇṇa" means where they carry offerings for the benefit of deities; in that Balihaṇṇa. In "without fault and without defect" and so on, one who has been struck by anyone whatsoever, or for whom medical treatments and so on have been performed, his bodily conduct is faulty, like a palm leaf eaten by termites and so on, and is with defect because of the possibility of being seized and dragged away anywhere to be censured; the opposite is called without fault and without defect. Verbal conduct, however, is faulty and with defect through lying, insulting speech, divisive speech, groundless accusations and so on; the opposite is without fault and without defect. "Is a mind of friendliness in me" means having cut off impediments, my mind of friendliness has been attained through the pursuit of meditation subject development. "Without resentment" means devoid of resentment; the meaning is that resentment has been removed by suppression. "Where was it said" means in which city was this training rule said.

In "I will speak at the proper time" and so on, one who, having asked permission from another, accuses, is called one who speaks at the proper time. One who accuses in the midst of the Community or in the midst of a group or at the ticket hall, the rice

gruel hall, the discussion pavilion, the almsround path, the seating hall and so on, or at the moment when one is surrounded by attendants, is called one who speaks at an improper time. One who speaks what is actual is called one who speaks what is factual. One who speaks saying "This is befitting for a youngster, an elder, one who moves in assemblies, a wearer of rag-robles, a speaker of the Teaching" is called one who speaks harshly. But having made it based upon reason, one who speaks saying "Venerable sir, this is befitting for the purpose of being an elder, for the purpose of being one who moves in assemblies, for the purpose of being a wearer of rag-robles, for the purpose of being a speaker of the Teaching" is called one who speaks smoothly. One who speaks having made it based upon reason is called one who speaks what is beneficial. "I will speak with a mind of friendliness, not with hate within" means I will speak having established a mind of friendliness, not having become one with a malicious mind.

5. Commentary on the Discourse on Entering Royal Inner Quarters

45. In the fifth, "have done it or will do it" means they have committed or will commit sexual transgression. "Jewel" means any one among valuable gems and so on. "Desires" means wishes to kill. "Crowded with elephants" means confinement by elephants. Or the reading is "hatthisammaddam," its meaning is - "hatthisammaddam" means where there is trampling by elephants. The same method applies in the remaining ones too. "Enticing forms, sounds, odours, flavours, and tangible objects" means these lust-producing forms and so on are abundant there.

6. Commentary on the Sakka Discourse

46. In the sixth, "beset with sorrow" means beset by sorrow. Or the reading is "sokabhaye" (fear of sorrow); the meaning is the same. In the second term too, the same method applies. "By whatever work" means by whatever work among works such as farming, trading, and so on. "Without committing anything unwholesome" means without having committed anything unwholesome. "Were to earn" means would produce, would accumulate. "Skilled" means clever. "Accomplished in industriousness" means endowed with industrious energy. "Would it be fitting to say" means it would be proper to say. "Would dwell experiencing exclusively happiness" means would dwell experiencing exclusively bodily and mental happiness through knowledge. "Impermanent" means because of non-existence after having been. "Hollow" means devoid of substance. "False" means false because, even though appearing as if permanent, beautiful, and pleasant, they are not actually so. "Having the nature of deception" means having the nature of perishing. Therefore he demonstrates that dependent on them suffering arises. In "but here, of you" (idha pana vo), here "vo" is merely an indeclinable particle. "Surely a stream-enterer" means without having failed, he is definitely a stream-enterer. He too produces meditative absorption, and having gone to the Brahma world or in the six sensual heavens, would dwell having become one experiencing exclusively happiness. In this discourse the Teacher spoke of the virtue of the Observance endowed with eight factors.

7. Explanation of the Discourse to Mahāli

47. In the seventh, "wrongly directed" means wrongly established. "Unrighteous conduct and uneven conduct" means uneven conduct reckoned as unrighteous

conduct by way of the unwholesome courses of action. The other should be understood by way of the wholesome courses of action. Thus here only the round of rebirths has been spoken of.

8. Commentary on the Discourse on What One Gone Forth Should Habitually Reflect Upon

48. In the eighth, "by one gone forth" means by one who has abandoned the household life and entered upon the going forth in the Dispensation. "Repeatedly" means constantly, again and again; should be reviewed, should be looked at, should be observed. "Disfigurement" means the state of being disfigured. But this disfigurement is twofold: bodily disfigurement and requisite disfigurement. Therein, bodily disfigurement should be known by the shaving off of hair and beard. But formerly, even having worn fine garments of various colours, even having eaten food of various excellent flavours in gold and silver vessels, even having lain down and sat in the royal bedchamber on excellent beds and seats, even having made medicine with ghee, butter and so on, from the time of going forth onwards, cut and patched robes dyed with ochre must be worn, mixed cooked rice must be eaten in an iron bowl or a clay bowl, one must lie down in lodgings at the root of a tree and so on, on spreads of muñja grass and so on, one must sit on pieces of leather and straw mats and so on, and medicine must be made with cattle-urine and so on. Thus here requisite disfigurement should be known. Thus reviewing, irritation and conceit are abandoned.

"My livelihood is dependent on others" means my livelihood of the four requisites is dependent on others, reliant on others. For thus reviewing, livelihood becomes purified, almsfood is esteemed, and there is no such thing as use without reviewing of the four requisites. "A different deportment is to be done by me" means whatever deportment of walking householders have, thrusting out the chest, raising the neck, with a graceful manner and irregular stepping - a deportment quite different from that is to be done by me; it should be reviewed thus: "I should go with calmed faculties, with a calmed mind, looking only a yoke's length ahead, on uneven ground like a water-cart, with slow and measured stepping." For thus reviewing, the deportment becomes fitting, and the three trainings are fulfilled. "Kacci nu kho" is a combination of particles in the sense of a characteristic. "Self" means mind. "Does not blame regarding morality" means does not blame on account of morality, saying "your morality is impure." For thus reviewing, shame arises internally; that accomplishes restraint in the three doors; restraint in the three doors becomes the fourfold purification morality; established in the fourfold purification morality, having developed insight, one attains arahantship. "Wise fellow monks in the holy life, having investigated" means wise fellows in the holy life, having examined. For thus reviewing, moral fear becomes established externally; that accomplishes restraint in the three doors - this should be known by the same method as the preceding.

"Separation and parting" means separation through birth, parting through death. For thus reviewing, there is no such thing as an unrestrained manner in the three doors, and recollection of death is well established. In "I am the owner of my actions" and so on, action is my own, oneself's property - thus the owner of actions. The fruit to be given by action is the inheritance; the inheritance of action is the action-inheritance; "I receive that" - thus the heir of actions. "Action is my origin, my cause" - thus born

of my actions. "Action is my kinsman, my relative" - thus related to my actions. "Action is my refuge, my support" - thus I have my actions as my refuge. "Of that I shall be the heir" means I shall be the heir of that action, the recipient of the fruit given by it. But thus reviewing the ownership of actions, there is no such thing as evil doing. "In what state do my nights and days pass?" means am I one who is performing the duties and practice, or not performing them, one who is reciting the word of the Buddha, or not reciting, one who is doing the work of wise attention, or not doing it - in what state do my nights and days pass, revolve - this is the meaning. For thus reviewing, diligence is fulfilled.

"Do I delight in empty houses" means do I indeed delight, having been alone in all postures in a secluded place. This is the meaning. Thus reviewing, seclusion of the body is fulfilled. "Super-human achievement" means the quality of meditative absorption and so on belonging to those who are super-human, who have become superior human beings, both meditators and noble ones; or a quality that is more superior, more distinguished than human achievement reckoned as the ten wholesome courses of action - is there indeed, does there exist indeed, in my own continuity. This is the meaning. "Distinction of knowledge and vision worthy of the noble ones" means exalted supramundane wisdom is knowledge in the meaning of understanding; because it makes the Teaching evident as if seen with the eye, it is seeing in the meaning of seeing - thus "knowledge and vision"; noble, pure, highest knowledge and vision - thus "noble knowledge and vision"; sufficient, complete, capable of destroying the mental defilements is the noble knowledge and vision herein, or it may be - thus "worthy of noble knowledge and vision"; the super-human achievement distinguished as meditative absorption and so on, worthy of noble knowledge and vision, and that distinction - thus "distinction of knowledge and vision worthy of the noble ones." Or alternatively, that very pure knowledge and vision capable of destroying the mental defilements is itself the distinction - thus "distinction of knowledge and vision worthy of the noble ones." "Attained" means has it been obtained by me, is there indeed. "So I" means I who have obtained the distinction. "At the final time" means at the time of lying on the deathbed. "Asked" means questioned by fellows in the holy life about the distinction of qualities attained. "I will not be ashamed" means I will not be one with drooping shoulders, without power. For one who reviews thus, there is indeed no such thing as a vain death.

9-10. Commentary on the Discourse on States Subject to the Body, Etc.

49-50. In the ninth, "leading to rebirth" means producing rebirth. "Activity of becoming" means the action that constructs becoming. In this discourse only the round of rebirths has been spoken of. In the tenth, morality, great learning, energy, mindfulness and wisdom are spoken of as a mixture of mundane and supramundane. The remainder is of manifest meaning everywhere.

The Chapter on Reviling is the fifth.

The first fifty is finished.



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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