

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)

01. Commentary on the Book of the Ones (01. Ekakanipāta-
aṭṭhakathā)

13. Commentary on the Chapter on One Person
(13. Ekapuggalavaggavaṇṇanā)



PaliVerse

4. The Collection of the Numerical Discourses - Commentaries

01. Commentary on the Book of the Ones

13. Explanation of the Chapter on One Person

170. In the first of the One Person Chapter, "one person" means one person. Here "one" is a numerical delimitation with the meaning of rejecting a second and so on. "Person" is conventional talk, not ultimate reality talk. For the teaching of the Buddha, the Blessed One, is twofold - the conventional teaching and the teaching of the ultimate reality. Therein, such as "person, being, woman, man, warrior, brahmin, god, Māra" - this is the conventional teaching; such as "impermanent, suffering, non-self, aggregates, elements, sense bases, establishments of mindfulness" - this is the teaching of the ultimate reality. Therein, the Blessed One teaches the conventional teaching to those who are able, having heard the teaching by way of convention, to penetrate the meaning, abandon delusion, and attain distinction. But to those who are able, having heard the teaching by way of ultimate reality, to penetrate the meaning, abandon delusion, and attain distinction, he expounds the Teaching of the ultimate reality.

Herein this is the simile - Just as a teacher skilled in regional languages, who expounds the meaning of the three Vedas, tells in the Tamil language to those who understand the meaning when it is spoken in the Tamil language. To those who understand in one of the Andhaka languages and so on, he tells in that respective language. Thus those young men, having come to a clever and experienced teacher, quickly learn the craft. Therein, the Buddha, the Blessed One, is like the teacher; like the three Vedas are the three Canons, which stand as what is to be taught; like skill in regional languages is skill in conventional and ultimate reality; like the young men of various regional languages are the beings amenable to instruction who are able to penetrate by way of conventional and ultimate reality; like the teacher's telling in the Tamil language and so on, the Blessed One's teaching by way of conventional and ultimate reality should be understood. And here it is said -

"Two truths the Perfectly Enlightened One declared, the best of speakers;
Conventional and ultimate reality, a third is not found.

"Agreed-upon speech is true, by reason of worldly convention;
Ultimate reality speech is true, by reason of the factual nature of phenomena.

"Therefore, for the Teacher skilled in conventional expression, the Protector of
the World;
When using conventional expression, no lying arises."

Furthermore, the Blessed One speaks talk about persons for eight reasons -for the purpose of illustrating shame and moral fear, for the purpose of illustrating ownership of action, for the purpose of illustrating individual effort, for the purpose of illustrating the heinous deeds, for the purpose of illustrating the divine abidings, for the purpose of illustrating past lives, for the purpose of illustrating the purification of offerings, and for the purpose of not abandoning worldly convention. For when it is said "aggregates, elements, and sense bases feel shame and have moral fear," the great multitude does not understand, falls into confusion, and becomes hostile, thinking "What is this called - aggregates, elements, and sense bases feel shame and have moral fear?" But when it is said "a woman feels shame and has moral fear, a man, a warrior, a brahmin, a god, Māra," one understands, does not fall into confusion, and does not become hostile. Therefore the Blessed One speaks talk about persons for the purpose of illustrating shame and moral fear.

Even when it is said "the aggregates are owners of their actions, the elements, the sense bases," the same method applies. Therefore the Blessed One speaks talk about persons for the purpose of illustrating ownership of action.

Even when it is said "the great monasteries such as Veḷuvana and so on were caused to be built by the aggregates, by the elements, by the sense bases," the same method applies. Therefore the Blessed One speaks talk about persons for the purpose of illustrating individual effort.

Even when it is said "the aggregates deprive the mother of life, the father, the Worthy One, they perform the deed of drawing blood, they perform the deed of schism in the Community, the elements, the sense bases," the same method applies. Therefore the Blessed One speaks talk about persons for the purpose of illustrating the deeds of immediate retribution.

Even when it is said "the aggregates feel friendliness, the elements, the sense bases," the same method applies. Therefore the Blessed One speaks talk about persons for the purpose of illustrating the divine abidings.

Even when it is said "the aggregates recollect past lives, the elements, the sense bases," the same method applies. Therefore the Blessed One speaks talk about persons for the purpose of illustrating past lives.

Even when it is said "the aggregates accept gifts, the elements, the sense bases," the great multitude does not know, falls into confusion, and becomes hostile, thinking "What is this - aggregates, elements, and sense bases accept, indeed?" But when it is said "persons accept, those who are moral, of good character," one knows, does not fall into confusion, and does not become hostile. Therefore the Blessed One speaks talk about persons for the purpose of illustrating the purification of offerings.

And Buddhas, Blessed Ones, do not abandon conventional usage of the world; established in popular convention, in popular language, in popular speech, they expound the Teaching. Therefore the Blessed One speaks talk about persons also for the purpose of not abandoning conventional usage of the world.

Thus, he is one and he is a person - thus "one person." In what sense is he one person? In the sense of being incomparable, in the sense of being distinguished in virtues, and in the sense of being equal to the matchless. For he, having made the advertizing to the ten perfections in succession as the starting point, is incomparable with the remaining great multitude by the virtues of the requisites of enlightenment and by the virtues of a Buddha - thus he is one person in the sense of being incomparable too. And whatever virtues of his there are, those are distinguished from the virtues of the remaining beings - thus he is one person in the sense of being distinguished in virtues too. The former Perfectly Enlightened Ones are unequalled by all beings; with them this one alone is equal in the virtues of the material body and in the virtues of the mental body - thus he is one person in the sense of being equal to the matchless too.

"In the world" - there are three worlds: the world of beings, the world of space, and the world of activities. Their detailed discussion is stated in the Visuddhimagga. Among these, here the world of beings is intended. Even though arising in the world of beings, this one arises not in the world of gods, not in the Brahma world, but only in the human world. Even in the human world, not in another world-circle, but in this very world-circle. And even there, not in all places.

"In the eastern direction there is a market town named Gajāṅgala, beyond that is Mahāsālā, beyond that are the border districts, on this side is the middle. In the south-eastern direction there is a river named Sallavatī, beyond that are the border districts, on this side is the middle. In the southern direction there is a market town named Setakaṇṇika, beyond that are the border districts, on this side is the middle. In the western direction there is a brahmin village named Thūṇa, beyond that are the border districts, on this side is the middle. In the northern direction there is a mountain named Usīraddhaja, beyond that are the border districts, on this side is the middle" - in the Middle Country thus demarcated, three hundred yojanas in length, two hundred and fifty yojanas in breadth, nine hundred yojanas in circumference, he arises. And not only the Truth-finder alone, but Individually Enlightened Ones, chief disciples, the eighty great elders, the Buddha's mother, the Buddha's father, the wheel-turning monarch, and other brahmins and householders who have attained substance arise right here.

"Arising, arises" - both of these are indeed incomplete expressions. "Arising, he arises for the welfare of many people, not for any other reason" - thus the meaning here should be understood. And such a grammatical characteristic here cannot be refuted by another grammatical characteristic.

Furthermore, this distinction here should be known: one called "arising," one called "arises," and one called "arisen." For he, having received the prediction beginning from the feet of Dīpaṅkara, searching for the qualities that bring about Buddhahood, having seen the ten perfections, having made the determination "These qualities are to be fulfilled by me," even while fulfilling the perfection of giving, is called "arising." The perfection of morality, etc. The perfection of equanimity - even while fulfilling these ten perfections, even while fulfilling the ten secondary perfections, he is called "arising." Even while fulfilling the ten ultimate perfections, he is still called "arising." Even while relinquishing the five great relinquishments, he is called "arising." Even while fulfilling the conduct for one's own welfare, the conduct for the welfare of

relatives, and the conduct for the welfare of the world, he is called "arising." Even while bringing to completion the qualities that bring about Buddhahood over four incalculable periods exceeding a hundred thousand cosmic cycles, he is called "arising." Having abandoned the individual existence as Vessantara, having taken conception in the Tusita city, even while remaining there for fifty-seven crores of years exceeding sixty hundred thousand years, he is called "arising." Having been requested by the deities, having investigated the fivefold great investigation, even while taking conception in the womb of Queen Mahāmāyā, even while dwelling in the womb for ten months, neither less nor more, he is called "arising." Even while remaining in the midst of the household for twenty-nine years, he is called "arising." Having seen the danger in sensual pleasures and the benefit in renunciation, on the birthday of Rāhulabhadda, with Channa as companion, having mounted Kaṇḍaka the excellent vehicle, even while going forth, he is still called "arising." Even while crossing over three kingdoms, even while going forth on the bank of the river Anomā, he is called "arising." Even while making the great striving for six years, he is called "arising." Even while taking gross food when his knowledge had reached maturity, he is still called "arising." In the evening time, on the full moon day of Vesākha, having ascended the great seat of enlightenment, having scattered the forces of Māra, in the first watch having recollected past lives, in the middle watch having purified the divine eye, immediately after the last watch, having contemplated the twelve-factored dependent origination in forward and reverse order, even while penetrating the path of stream-entry, he is still called "arising." At the moment of the fruition of stream-entry too, at the moment of the path of once-returning too, at the moment of the fruition of once-returning too, at the moment of the path of non-returning too, at the moment of the fruition of non-returning too, he is still called "arising." But at the moment of the path of arahantship, he is called "arises." At the moment of the fruition of arahantship, he is called "arisen." For the Buddhas, unlike their disciples, the knowledge of various kinds of supernormal power and so on do not arise in succession; rather, together with the path of arahantship itself, the entire mass of virtues beginning with the knowledge of omniscience has come. Therefore, because all their tasks have been accomplished, they are called "arisen" at the moment of the fruition of arahantship. In this discourse too, with reference to the moment of the fruition of arahantship itself, "arises" should be understood; "he has arisen" - this is the meaning here.

"For the welfare of many people" means he arises for the purpose of the welfare of the great multitude. "For the happiness of many people" means he arises for the purpose of the happiness of the great multitude. "Out of compassion for the world" means he arises dependent on compassion for the world of beings. Of which world of beings? Of those who, having heard the Truth-finder's proclamation of the Teaching, having drunk the deathless drink, penetrated the Teaching. For when the Blessed One, having spent seven weeks at the great seat of enlightenment, having come from the seat of enlightenment to Isipatana, when the Discourse on the Setting in Motion of the Wheel of the Teaching was taught beginning with "These two extremes, monks, should not be cultivated by one who has gone forth," brahmās numbering eighteen crores together with the Venerable Elder Aññāsikoṇḍañña drank the deathless drink; out of compassion for this world of beings he arose. On the fifth day, at the conclusion of the Discourse on the Characteristic of Non-self, the five elders of the group became

established in arahantship; out of compassion for this world of beings too he arose. Thereafter he established fifty-five men headed by the young man Yasa in arahantship; then in a cotton-tree jungle thicket he brought thirty of the Bhadda group to the three paths and three fruitions; out of compassion for this world of beings too he arose. At Gayāsīsa, at the conclusion of the Discourse on the Method of the Burning, he established a thousand matted-hair ascetics in arahantship; at the Palmyra Grove, eleven myriads of brahmin householders headed by Bimbisāra, having heard the Teacher's proclamation of the Teaching, became established in the fruition of stream-entry; one myriad became established in the refuges. At the conclusion of the thanksgiving for those outside the walls, eighty-four thousand living beings drank the deathless drink. At the assembly of the garland-maker Sumana, eighty-four thousand also. At the assembly of Dhanapālaka, ten thousand living beings; at the assembly of the Khadiraṅgāra Jātaka, eighty-four thousand living beings; at the assembly of the ājīvaka Jambuka, eighty-four thousand also. At the assembly of the millionaire Ānanda, eighty-four thousand living beings also drank the deathless drink. At the Stone Shrine, on the day of the discourse on the Pārāyana Suttanta, fourteen crores drank the deathless drink. On the day of the Twin Miracle, twenty crores of living beings; having sat down on the Paṇḍukambala stone in the Tāvatiṃsa realm, having made his mother a bodily witness, while teaching the Higher Teaching of the seven books, eighty crores of living beings; at the descent of the god, thirty crores of living beings; in the Sakkapañha Suttanta, eighty thousand deities drank the deathless drink. In the Mahāsamaya Suttanta, the Maṅgala Suttanta, the Cūḷarāhulovāda, and the Samacitta Practice - in these four instances there was no limit to the beings who attained full realisation. Out of compassion for this world of beings too he arose. Up to the present day, and hereafter in the future too, by way of those who, in dependence on the Dispensation, become established on the paths to heaven and liberation, this meaning should be understood.

"Of gods and humans" means not only of gods and humans, but he has arisen for the good, welfare, and happiness of the remaining beings such as serpents, supaṇṇas, and so on as well. But this was said to show persons capable of the realisation of path and fruition who have conception with roots. Therefore it should be understood that he has arisen for the good, welfare, and happiness of these too.

"Which one person" - this is a question. A question is of five kinds - a question for illuminating what has not been seen, a question for comparing what has been seen, a question for cutting off doubt, a question of approval, and a question from the wish to speak.

Their diversity is as follows - What is a question for illuminating what has not been seen? By nature the characteristic is unknown, unseen, not weighed, not determined, not clear, not developed. One asks a question for the knowledge of that, for the seeing of that, for the scrutiny of that, for the determination of that, for the purpose of making clear, for the purpose of making manifest. This is a question for illuminating what has not been seen.

What is a question for comparing what has been seen? By nature the characteristic is known, seen, weighed, determined, clear, made clear. He asks a question for the purpose of comparing with other wise persons. This is a question for comparing what has been seen.

What is a question for cutting off doubt? By nature one has plunged into doubt, plunged into uncertainty, become wavering: "Is it thus indeed, or is it not indeed, what indeed, how indeed?" He asks a question for the purpose of cutting off doubt. This is a question for cutting off doubt.

What is a question of approval? For the Blessed One asks the monks a question by way of approval - "What do you think, monks, is materiality permanent or impermanent?" "Impermanent, venerable sir." "But what is impermanent, is that suffering or happiness?" "Suffering, venerable sir." "But what is impermanent, suffering, subject to change, is it proper to regard that: 'This is mine, this I am, this is my self'?" "No indeed, venerable sir." This is a question of approval.

What is a question from the wish to speak? The Blessed One asks the monks a question from the wish to speak - "There are these four establishments of mindfulness, monks. What four?" This is a question from the wish to speak.

Therein, the first three questions do not exist for the Buddhas. Why? For the Buddhas, in the three periods of time, there is nothing whatsoever conditioned or unconditioned that is free from the periods that is unseen, unknown, not weighed, not determined, not clear, not made clear; therefore the question for illuminating what has not been seen does not exist for them. But whatever has been penetrated by the Blessed One through his own knowledge, there is no need to compare that with any other ascetic or brahmin or god or Māra or Brahmā. Therefore the question for comparing what has been seen does not exist for him. But because he is free from doubt, has crossed over sceptical doubt, has destroyed doubt regarding all phenomena, therefore the question for cutting off doubt does not exist for him. But the other two questions do exist for the Blessed One; among those, this should be understood as a question from the wish to speak.

Now, making clear the one person asked about by that question, he said "the Truth-finder, the Worthy One, the Perfectly Enlightened One." Therein, "Truth-finder": the Blessed One is a Truth-finder for eight reasons - He who has thus come is a Truth-finder; he who has thus gone is a Truth-finder; he who has arrived at the true characteristic is a Truth-finder; he who has fully awakened to the true phenomena as they really are is a Truth-finder; by his true seeing he is a Truth-finder; by his true speaking he is a Truth-finder; by his true acting he is a Truth-finder; in the sense of overcoming he is a Truth-finder.

How is the Blessed One a Truth-finder in the sense of "he who has thus come"? Just as the former Perfectly Enlightened Ones who had undertaken zeal for the welfare of the entire world came, just as the Blessed One Vipassī came, just as the Blessed One Sikhī, just as the Blessed One Vessabhū, just as the Blessed One Kakusandha, just as the Blessed One Koṇāgamana, just as the Blessed One Kassapa came. What is meant? By whatever resolution those Blessed Ones came, by that very same resolution our Blessed One too came. Or just as the Blessed One Vipassī, etc. just as the Blessed One Kassapa, having fulfilled the perfection of giving, having fulfilled the perfections of morality, renunciation, wisdom, energy, patience, truth, determination, friendliness, and equanimity, having fulfilled these ten perfections, ten secondary perfections, and ten ultimate perfections - thus thirty perfections, having relinquished these five great relinquishments - the relinquishment of limbs, the relinquishment of

eyes, wealth, kingdom, sons, and wife, having fulfilled the preliminary exertion, the preliminary conduct, the proclamation of the Teaching, the conduct for the welfare of relatives, and so on, having reached the summit of the conduct of higher intelligence, came; in the same way our Blessed One too came. And just as the Blessed One Vipassī, etc. the Blessed One Kassapa, having developed and cultivated the four establishments of mindfulness, the four right strivings, the four bases for spiritual power, the five faculties, the five powers, the seven factors of enlightenment, and the noble eightfold path, came; in the same way our Blessed One too came. Thus he is a Truth-finder.

"Just as in the world Vipassī and the others,
Sages who attained the state of omniscience came here;
So too this Sage of the Sakyans has come,
Therefore the One with Vision is called the Truth-finder."

Thus he is a Truth-finder in the sense of "he who has thus come."

How is "one who has thus gone" the Truth-finder? Just as the Blessed One Vipassī, just born, went... etc. the Blessed One Kassapa went. And how did he go? For he, just born, having stood firmly on even feet on the earth, facing north, went with seven strides. As he said - "Just born, Ānanda, the Bodhisatta, having stood firmly on even feet on the earth, facing north, walks with seven strides while a white umbrella is held over him, and surveys all directions, and speaks a bold speech: 'I am the foremost in the world, I am the eldest in the world, I am the best in the world, this is my last birth, there is now no more rebirth.'" And that going of his was true, unerring, by being an advanced sign of many specific attainments. For that he, just born, stood firmly on even feet - this was the advanced sign of his attainment of the four bases for spiritual power; the state of facing north, however, was the advanced sign of the state of being entirely supramundane; the seven strides were the advanced sign of the attainment of the seven jewels of the factors of enlightenment; the waving of chowries mentioned in "chowries with golden handles fly up and down," however, was the advanced sign of the crushing of all heretical teachers; the holding of the white umbrella was the advanced sign of the attainment of the excellent, stainless white umbrella of the liberation of the fruition of arahantship; the surveying of all directions was the advanced sign of the attainment of the unobstructed knowledge of omniscience; the speaking of the bold speech was the advanced sign of the setting in motion of the excellent, irreversible Wheel of the Teaching. Likewise this Blessed One too went. And that going of his was likewise unerring, by being an advanced sign of those very same specific attainments. Therefore the ancients said:

"Just as a lord of cattle, born but a moment,
With even feet he touched the earth;
He, Gotama, strode seven steps,
And the gods held over him a white umbrella.

Having gone seven steps, he, Gotama,
He looked at the directions evenly all around;
He uttered a word endowed with eight factors,
Like a lion standing on a mountain peak."

Thus "gone thus" means Truth-finder.

Or just as the Blessed One Vipassī, etc. just as the Blessed One Kassapa, this Blessed One too likewise, having abandoned sensual desire through renunciation, went forth; anger through non-anger; sloth and torpor through perception of light; restlessness and remorse through non-distraction; having abandoned sceptical doubt through defining of phenomena, went forth; having shattered ignorance through knowledge, went forth; having dispelled discontent through gladness; having opened the door panel of the mental hindrances through the first meditative absorption; having appeased applied and sustained thought through the second meditative absorption; having removed rapture through the third meditative absorption; having abandoned pleasure and pain through the fourth meditative absorption; having transcended perceptions of material form, perceptions of sensory impingement, and perceptions of diversity through the attainment of the plane of infinite space; having transcended the perception of the plane of infinite space through the attainment of the plane of infinite consciousness; the perception of the plane of infinite consciousness through the attainment of the plane of nothingness; having transcended the perception of the plane of nothingness through the attainment of the plane of neither-perception-nor-non-perception, he went forth.

Having abandoned the perception of permanence through observation of impermanence; the perception of happiness through observation of suffering; the perception of self through observation of non-self; delight through observation of disenchantment; lust through observation of dispassion; origin through observation of cessation; grasping through observation of relinquishment; the perception of compactness through observation of destruction; accumulation through observation of fall; the perception of stability through observation of change; the perception of signs through observation of the signless; aspiration through observation of the desireless; adherence through observation of emptiness; the adherence to grasping at substance through insight into phenomena through higher wisdom; the adherence to confusion through knowledge and vision of things as they really are; the adherence to attachment through observation of danger; non-reflection through observation of reflection; the adherence to bondage through observation of turning away; having destroyed the mental defilements standing together with views through the path of stream-entry; having abandoned the gross mental defilements through the path of once-returning; having uprooted the mental defilements having a residuum through the path of non-returning; having completely cut off all mental defilements through the path of arahantship, he went forth. In this way too, "gone thus" means Truth-finder.

How is he a Truth-finder in the sense of "having arrived at the true characteristic"? The characteristic of hardness of the solid element is true, unerring; the characteristic of flowing of the liquid element; the characteristic of hotness of the heat element; the characteristic of distension of the air element; the characteristic of non-contact of the space element; the characteristic of cognition of the consciousness element.

The characteristic of being deformed of materiality; the characteristic of being felt of feeling; the characteristic of perceiving of perception; the characteristic of volitional activity of activities; the characteristic of cognition of consciousness.

The characteristic of application of applied thought; the characteristic of stroking of sustained thought; the characteristic of pervading of rapture; the characteristic of comfort of happiness; the characteristic of non-distraction of unified focus of mind; the characteristic of touching of contact.

The characteristic of decision of the faith faculty; the characteristic of exertion of the energy faculty; the characteristic of establishing of the mindfulness faculty; the characteristic of non-distraction of the concentration faculty; the characteristic of understanding of the wisdom faculty.

The characteristic of unshakeability regarding faithlessness of the power of faith; of the power of energy regarding idleness; of the power of mindfulness regarding unmindfulness; of the power of concentration regarding restlessness; the characteristic of unshakeability regarding ignorance of the power of wisdom.

The characteristic of establishing of the enlightenment factor of mindfulness; the characteristic of investigation of the enlightenment factor of investigation of phenomena; the characteristic of exertion of the enlightenment factor of energy; the characteristic of pervading of the enlightenment factor of rapture; the characteristic of appeasement of the enlightenment factor of tranquillity; the characteristic of non-distraction of the enlightenment factor of concentration; the characteristic of reflection of the enlightenment factor of equanimity.

The characteristic of seeing of right view; the characteristic of application of right thought; the characteristic of discernment of right speech; the characteristic of origination of right action; the characteristic of cleansing of right livelihood; the characteristic of exertion of right effort; the characteristic of establishing of right mindfulness; the characteristic of non-distraction of right concentration.

The characteristic of not knowing of ignorance; the characteristic of volition of activities; the characteristic of cognition of consciousness; the characteristic of bending of mentality; the characteristic of being deformed of materiality; the characteristic of extending of the six sense bases; the characteristic of touching of contact; the characteristic of being felt of feeling; the characteristic of cause of craving; the characteristic of grasping of clinging; the characteristic of accumulation of existence; the characteristic of production of birth; the characteristic of decaying of ageing; the characteristic of passing away of death.

The characteristic of emptiness of the elements; the characteristic of extending of the sense bases; the characteristic of establishing of the establishments of mindfulness; the characteristic of striving of the right strivings; the characteristic of succeeding of the bases for spiritual power; the characteristic of predominance of the faculties; the characteristic of unshakeability of the powers; the characteristic of leading out of the factors of enlightenment; the characteristic of cause of the path.

The characteristic of actuality of the truths; the characteristic of non-distraction of serenity; the characteristic of observation of insight; the characteristic of single function of serenity and insight; the characteristic of not surpassing one another of the paired.

The characteristic of restraint of purification of morality; the characteristic of non-distraction of purification of mind; the characteristic of seeing of purification of view.

The characteristic of eradication of knowledge of destruction; the characteristic of tranquillity of knowledge of non-arising.

The characteristic of root of desire; the characteristic of origination of attention; the characteristic of combination of contact; the characteristic of converging of feeling; the characteristic of being chief of concentration; the characteristic of authority of mindfulness; the characteristic of being the highest of wisdom; the characteristic of substance of liberation; the characteristic of final goal of Nibbāna grounded upon the Deathless is true, unerring. Thus, he who has arrived at the true characteristics by the course of knowledge, without failing, having attained, having reached - he is the Truth-finder. Thus, he who has arrived at the true characteristics is the Truth-finder.

How is it that he who has fully awakened to the true phenomena as they really are is the Truth-finder? The true phenomena are namely the four noble truths. As he said - "There are these four things, monks, that are true, unerring, not otherwise. What are the four? 'This is suffering,' monks - this is true, this is unerring, this is not otherwise" - in detail. And the Blessed One has fully awakened to them; therefore, because of having fully awakened to the true, he is called 'Truth-finder'. For here the word "gata" has the meaning of "fully awakened to."

Furthermore, the meaning of ageing and death having arisen and come about with birth as condition is actual, unerring, not otherwise... etc. The meaning of activities having arisen and come about with ignorance as condition is actual, unerring, not otherwise. Likewise, the meaning of ignorance being the condition for activities, the meaning of activities being the condition for consciousness... etc. the meaning of birth being the condition for ageing and death is actual, unerring, not otherwise. The Blessed One has fully awakened to all that. Therefore too, because of having fully awakened to the true phenomena, he is called 'Truth-finder'. Thus, he who has fully awakened to the true phenomena as they really are is the Truth-finder.

How is he a Truth-finder by virtue of true seeing? The Blessed One, whatever in the world with its gods, etc. among the generation with its gods and humans, in immeasurable world systems, there exists what is called a visual object coming into the range of the eye-door of immeasurable beings - that he knows and sees in every respect. And by one who thus knows and sees, by him that is analysed either by way of desirable, undesirable, and so on, or by way of the terms obtainable among the seen, heard, sensed, and cognised - "What is that matter, the visible form sense base? Whatever matter is derived from the four primary elements, radiance of colour, manifest, impinging, blue, yellow" - by this method, when analysed by many names, in thirteen sections, by fifty-two methods, it is just so; there is nothing false. This same method applies also to sounds and so on coming into the range of the ear-door and the other doors. For this was said by the Blessed One - "Whatever, monks, in the world with its gods, etc. among the generation with its gods and humans, has been seen, heard, sensed, cognised, attained, sought after, pondered over by the mind - that I know, that I have directly known, that has been understood by the Truth-finder,

to that the Truth-finder has not clung." Thus he is a Truth-finder by virtue of true seeing. Therein, the derivation of the term "Truth-finder" in the sense of "one who sees truly" should be understood.

How is he a Truth-finder by virtue of true speaking? On the night when the Blessed One, seated on the unconquered divan at the seat of enlightenment, having crushed the heads of the three Māras, fully awakened to the unsurpassed perfect enlightenment, and on the night when he attained final Nibbāna through the Nibbāna element without residue of clinging between the twin Sal trees, in the intervening period of forty-five years, during the first enlightenment, the middle enlightenment, and the last enlightenment, whatever was spoken by the Blessed One - discourse, mixed prose and verse, etc. catechism - all that, both in meaning and in phrasing, is blameless, neither deficient nor excessive, complete in every respect, crushing the intoxication of lust, crushing the intoxication of hate and delusion; there is not even a hair-tip's worth of error therein; all that, as if stamped with a single seal, as if measured with a single measure, as if weighed with a single balance, is just so, unerring. Therefore he said - "And, Cunda, on the night when the Truth-finder fully awakens to the unsurpassed perfect enlightenment, and on the night when he attains final Nibbāna through the Nibbāna element without residue of clinging, whatever he speaks, talks, and points out in between - all that is just so, not otherwise. Therefore he is called 'Truth-finder'." Here the word "gata" has the meaning of "gada" (speech). Thus he is a Truth-finder by virtue of true speaking.

Furthermore, speaking is "āgada"; the meaning is "utterance." His utterance is true, undistorted - by changing the letter "da" to the letter "ta," the derivation of the term "Truth-finder" in this meaning should be understood.

How is he a Truth-finder by virtue of true acting? For the Blessed One's body is in accordance with his speech, and his speech also with his body; therefore he speaks as he acts, and acts as he speaks. For one who is such, as is his speech, so too his body has gone forth in action - this is the meaning. And as is his body, so too his speech has gone forth in action - thus he is a Truth-finder. Therefore he said - "Monks, the Truth-finder speaks as he acts, acts as he speaks. Thus he speaks as he acts, acts as he speaks. Therefore he is called 'Truth-finder'." Thus he is a Truth-finder by virtue of true acting.

How is he a Truth-finder in the sense of overcoming? Making the summit of existence above and Avīci below as the limits, and across in immeasurable world systems, he overcomes all beings by morality, by concentration, by wisdom, and by liberation; there is no balance or measure of him; unequalled, immeasurable, unsurpassed, king above kings, god of gods, a Sakka above Sakkas, a Brahmā above Brahmās. Therefore he said - "In the world including the gods, monks, etc. among the generation with its gods and humans, the Truth-finder is the overlord, unvanquished, the all-seeing, wielding power. Therefore he is called 'Truth-finder'."

Therein the derivation of the term should be understood thus: Like a medicine, it is a medicine. But what is this? Both the beauty of instruction and the accumulation of merit. For by that, this physician of great might overcomes all proponents of other doctrines and the world including the gods, as if with a divine medicine against snakes. Thus, in the overcoming of the entire world, the beauty of instruction and the

accumulation of merit are actual, not distorted, and are a medicine - by changing the letter "da" to the letter "ta," he should be understood as "Truth-finder." Thus he is a Truth-finder in the sense of overcoming.

Furthermore, he is a Truth-finder as one who has gone to truth, and he is a Truth-finder as one who has gone truly. "Gone" means understood, transcended, attained, practised - this is the meaning. Therein, he is a Truth-finder as one who has gone to truth, having understood the entire world through the full understanding by investigation. He is a Truth-finder as one who has gone to truth, having transcended the origin of the world through the full understanding by abandoning. He is a Truth-finder as one who has gone to truth, having attained the cessation of the world through realisation. He is a Truth-finder as one who has gone to truth, having practised the practice leading to the cessation of the world. Therefore, what was said by the Blessed One -

"The world, monks, has been fully awakened to by the Truth-finder; the Truth-finder is unbound from the world. The origin of the world, monks, has been fully awakened to by the Truth-finder; the origin of the world has been abandoned by the Truth-finder. The cessation of the world, monks, has been fully awakened to by the Truth-finder; the cessation of the world has been realised by the Truth-finder. The practice leading to the cessation of the world, monks, has been fully awakened to by the Truth-finder; the practice leading to the cessation of the world has been developed by the Truth-finder. Whatever, monks, in the world with its gods, etc. all that has been fully awakened to by the Truth-finder. Therefore he is called 'Truth-finder'."

The meaning of that too should be understood thus. And this too is merely a beginning in the illumination of the Truth-finder's state of being a Truth-finder. But in every way, only a Truth-finder could describe the Truth-finder's state of being a Truth-finder.

As for the pair of terms "the Worthy One, the Perfectly Enlightened One," he should be understood as the Worthy One for these reasons to begin with: because of being far from the enemies, because of having destroyed the spokes, because of being worthy of requisites and so on, and because of the absence of secrecy in evil-doing. But he is the Perfectly Enlightened One because of having perfectly and by himself awakened to all phenomena - this is the summary here; but in detail, this pair of terms has been made known in the Visuddhimagga in the description of the recollection of the Buddha.

171. In the second, "manifestation" means arising and accomplishment. "Rare in the world" means in this world of beings, rare, very rare, supremely rare. Why is it rare? Having fulfilled the perfection of giving once, it is not possible to become a Buddha; having fulfilled the perfection of giving two times, ten times, twenty times, fifty times, a hundred times, a thousand times, a hundred thousand times, even a hundred thousand ten million times, it is not possible to become a Buddha. Likewise for one day, two days, ten days, twenty days, fifty days, a hundred days, a thousand days, a hundred thousand days, a hundred thousand ten million days. One month, two months, etc. a hundred thousand ten million months. One year, two years, etc. a hundred thousand ten million years. One cosmic cycle, two cosmic cycles, etc. a hundred thousand ten million cosmic cycles. Having fulfilled the perfection of giving

for one incalculable period of cosmic cycles, two incalculable periods, three incalculable periods, it is not possible to become a Buddha. The perfection of morality, the perfection of renunciation, etc. In the perfections of equanimity too, the same method applies. But at the final limit, having fulfilled the ten perfections over four incalculable periods exceeding a hundred thousand cosmic cycles, it is possible to become a Buddha - for this reason it is rare.

172. In the third, "a marvellous human being" means a marvellous human being. "Marvellous" means that which does not occur constantly, like a blind man's climbing of a mountain. This is the method according to the word. But this is the method of the commentary - "Worthy of snapping the fingers" means marvellous; the meaning is one who should be seen by snapping the fingers. Furthermore, because of being endowed with many wonderful and marvellous phenomena such as "Monks, with the manifestation of a Truth-finder, a Worthy One, a Perfectly Enlightened One, four wonderful and marvellous phenomena become manifest," he is a marvellous human being. "A human being of habitual practice" also means a marvellous human being.

For having combined the eight qualities that accomplish the resolution, the sitting down with the mind fixed at the great terrace of enlightenment in the presence of a single Buddha is not the habitual practice of anyone else whatsoever; it is the habitual practice only of the omniscient Bodhisatta. Likewise, having received the prediction in the presence of Buddhas, having become one who does not turn back, having determined the determination of energy, the fulfilment of the practices bringing about Buddhahood also is not the habitual practice of anyone else whatsoever; it is the habitual practice only of the omniscient Bodhisatta. Likewise, having caused the perfections to take hold, having stood in an individual existence similar to the individual existence as Vessantara, having given the great gift of seven hundreds - thus seven hundreds of elephants adorned with all ornaments, seven hundreds of horses - having given over at the forefront of giving a son like Prince Jāli, a daughter like Kaṇhājinā, and a wife like Queen Maddī, having remained as long as life lasted, the taking of conception in the Tusita realm in the second individual existence also is not the habitual practice of anyone else whatsoever; it is the habitual practice only of the omniscient Bodhisatta. Having remained in the Tusita city as long as life lasted, having accepted the request of the deities, having investigated the fivefold great investigation, being mindful and fully aware, having passed away from the Tusita city, the taking of conception in a family of great wealth also is not the habitual practice of anyone else whatsoever; it is the habitual practice only of the omniscient Bodhisatta. Likewise, the trembling of the ten-thousandfold world system on the day of taking conception, the dwelling in the mother's womb being mindful and fully aware, the trembling of the ten-thousandfold world system on the day of emergence from the mother's womb being mindful and fully aware, the walking with seven strides of one just born, the divine white umbrella - holding, the tossing of the divine yak-tail fan, having surveyed with a lion's gaze in all directions and not seeing any being equal to himself, the roaring of the lion's roar thus "I am the foremost in the world," when knowledge had reached maturity the great renunciation having abandoned great success, for one seated cross-legged at the great terrace of enlightenment making the victory over Māra the starting point and having accomplished the purifications of the recollection of past lives and the divine eye, at the break of dawn the trembling of the ten-thousandfold world system at the moment

of penetrating the mass of virtues of omniscient knowledge, and the setting in motion of the unsurpassed wheel of the Teaching with three rounds as the first proclamation of the Teaching - all this beginning thus is not the habitual practice of anyone else whatsoever; it is the habitual practice only of the omniscient Buddha. Thus "a human being of habitual practice" also means a marvellous human being.

173. In the fourth, "death" means an action well-known at one time; thus "death." For the Truth-finder, having remained for forty-five years, having made known the three Canons, the five collections, the ninefold Teacher's instruction, and eighty-four thousand portions of the Teaching, having made the great multitude slanting towards Nibbāna and sloping towards Nibbāna, lying down between the twin Sal trees, having addressed the community of monks, having exhorted them with diligence, mindful and fully aware, attained final Nibbāna through the Nibbāna element without residue of clinging. This action of his is well-known to this very day; thus "an action well-known at one time" is "death." "Causes distress" means it produces anguish. Therein, the death of a universal monarch produces anguish for gods and humans in a single world-system. The death of Buddhas produces anguish for gods and humans in ten-thousand world-systems. Therefore it was said - "causes distress to many people."

174. In the fifth, "without a companion" means without a companion due to the absence of a second Buddha. For there are four Buddhas: the learning-enlightened one, the four-truth-enlightened one, the Individually Enlightened One, and the omniscient Buddha. Therein, a very learned monk is called a learning-enlightened one. One who has eliminated the mental corruptions is called a four-truth-enlightened one. One who, having fulfilled the perfections over two incalculable aeons plus a hundred thousand cosmic cycles, has by himself penetrated the knowledge of individual enlightenment is called the Individually Enlightened One. One who, having fulfilled the perfections over four or eight or sixteen incalculable aeons plus a hundred thousand cosmic cycles, having crushed the heads of the three Māras, has penetrated omniscient knowledge is called the omniscient Buddha. Among these four Buddhas, only the omniscient Buddha is called without a companion. For no other omniscient Buddha arises together with him.

"Without an ally" means there is no ally similar to him either in individual existence or in the phenomena he has penetrated - thus he is without an ally. By the method of "That Blessed One has obtained companions among both those practising as learners," however, learners and those beyond training are called allies of the Buddhas. "Incomparable" means an image (paṭimā) is called individual existence; there is no other image similar to his individual existence - thus he is incomparable. Even the images made of gold, silver, and so on that human beings make - there is no one able to make even a hair-tip's worth of space similar to the Truth-finder's individual existence - thus he is incomparable in every way.

"Without equal" means there is no one whatsoever equal to him in individual existence - thus he is without equal. "Without counterpart" means regarding the teachings taught by the Truth-finder by the method beginning with "the four establishments of mindfulness," there is no one able to make a counterpart by the method beginning with "not four establishments of mindfulness, but three or five" - thus he is without counterpart. "Matchless person" means there is no other person whatsoever able to make the acknowledgment "I am a Buddha" - thus he is a

matchless person. "Unequaled" means precisely because of being a matchless person, he is unequalled by all beings. "Equal to the matchless" means the matchless are called the omniscient Buddhas of the past and future; equal to those matchless ones - thus he is equal to the matchless.

"The foremost of two-footed beings" means the Perfectly Enlightened One is indeed the foremost of the footless, two-footed, four-footed, many-footed, material, immaterial, percipient, non-percipient, and neither-percipient-nor-non-percipient beings. Why is it stated here "the foremost of two-footed beings"? By way of the more excellent. For in this world, one called the foremost, when arising, does not arise among the footless, four-footed, or many-footed, but arises only among two-footed beings. Among which two-footed beings? Among human beings and gods. When arising among human beings, he arises having become a Buddha capable of bringing the thousand-to-the-third-power great world system under his control. When arising among gods, he arises having become a Great Brahmā wielding power over the ten-thousandfold world system. That one becomes his caretaker of legally allowable things or monastery attendant. Thus there too it was stated by way of the more excellent as "the foremost of two-footed beings."

175-186. In the sixth and so on, "With the manifestation of one person, monks, there is the manifestation of great vision" means, monks, with the manifestation of one person, the Truth-finder, the Worthy One, the Perfectly Enlightened One, there is the manifestation of great vision. When that person has become manifest, that has become manifest indeed; it does not become manifest without his manifestation. "Manifestation" means arising and accomplishment. Of which vision? Of the eye of wisdom. Of what kind? Like the insight wisdom of the Elder Sāriputta, like the concentration wisdom of the Elder Mahāmoggallāna. In the case of light and so on too, the same method applies. For here the light is just like the light of wisdom of the two chief disciples, and the radiance intended is just like the radiance of wisdom. "Of great vision, of great light, of great radiance" - these three too should be understood as having been spoken as a mixture of mundane and supramundane.

"Of six unsurpassed things" means of six highest qualities that are without anything more superior. Therein, the unsurpassed in seeing, the unsurpassed in hearing, the unsurpassed in material gain, the unsurpassed in training, the unsurpassed in service, the unsurpassed in recollection - these are the six unsurpassed things. The meaning is that there is the manifestation of these. For the Venerable Elder Ānanda obtains to see the Truth-finder with eye-consciousness morning and evening; this is the unsurpassed in seeing. Any other too, whether a stream-enterer or a once-returner or a non-returner, like the Elder Ānanda, obtains the seeing of the Truth-finder; this too is the unsurpassed in seeing. But another, a virtuous worldling, like the Elder Ānanda, having obtained the seeing of the One of Ten Powers, having increased that seeing, causes it to reach the path of stream-entry. This is just called seeing; but the root seeing is called the unsurpassed in seeing.

And the Elder Ānanda himself constantly obtains to hear the word of the One of Ten Powers with ear-consciousness; this is the unsurpassed in hearing. Other stream-enterers and so on too, like the Elder Ānanda, obtain the hearing of the Truth-finder's word; this too is the unsurpassed in hearing. But another, a virtuous worldling, like the Elder Ānanda, having obtained to hear the Truth-finder's word, having increased

that hearing, causes it to reach the path of stream-entry. This is just called hearing; but the root hearing is called the unsurpassed in hearing.

And the Elder Ānanda himself obtains faith in the One of Ten Powers; this is the unsurpassed in material gain. Other stream-enterers and so on too, like the Elder Ānanda, obtain the attainment of faith in the One of Ten Powers; this too is the unsurpassed in material gain. But another, a virtuous worldling, like the Elder Ānanda, having obtained the attainment of faith in the One of Ten Powers, having increased that gain, causes it to reach the path of stream-entry; this is just called gain, but the root gain is called the unsurpassed in material gain.

And the Elder Ānanda himself trains in the three trainings in the Dispensation of the One of Ten Powers; this is the unsurpassed in training. Other stream-enterers and so on too, like the Elder Ānanda, train in the three trainings in the Dispensation of the One of Ten Powers; this too is the unsurpassed in training. But another, a virtuous worldling, like the Elder Ānanda, having trained in the three trainings in the Dispensation of the One of Ten Powers, having increased those trainings, causes it to reach the path of stream-entry. This is just called training; but the root training is called the unsurpassed in training.

And the Elder Ānanda himself repeatedly attends to the One of Ten Powers; this is the unsurpassed in service. Other stream-enterers and so on too, like the Elder Ānanda, repeatedly attend to the One of Ten Powers; this too is the unsurpassed in service. But another, a virtuous worldling, like the Elder Ānanda, having attended to the One of Ten Powers, having increased that service, causes it to reach the path of stream-entry; this is just called service, but the root service is called the unsurpassed in service.

And the Elder Ānanda himself recollects the mundane and supramundane virtues of the One of Ten Powers; this is the unsurpassed in recollection. Others too, stream-enterers and so on, like the Elder Ānanda, recollect the mundane and supramundane virtues of the One of Ten Powers; this too is the unsurpassed in recollection. But another, a virtuous worldling, like the Elder Ānanda, having recollected the mundane and supramundane virtues of the One of Ten Powers and having cultivated that recollection, causes one to reach the path of stream-entry; this is merely recollection by name, but the root recollection is called the unsurpassed in recollection. These are the six unsurpassed things; there is the manifestation of these. And these six unsurpassed things should be understood as having been spoken of as a mixture of mundane and supramundane.

"There is the realisation of the four analytical knowledges" means: for the four analytical knowledges are analytical knowledge of meaning, analytical knowledge of phenomena, analytical knowledge of language, and analytical knowledge of discernment. Therein, knowledge regarding meanings is analytical knowledge of meaning, knowledge regarding phenomena is analytical knowledge of phenomena, knowledge regarding the expression of the language of meaning and phenomena is analytical knowledge of language, knowledge regarding knowledges is analytical knowledge of discernment. This is the summary here; the detail, however, of these has come in the Abhidhamma itself. Of these four analytical knowledges, there is

direct realisation only when a Buddha has arisen, not without the arising of a Buddha. The meaning is: the realisation of these. These too should be understood as having been spoken of as mundane and supramundane only.

"The penetration of many elements" means: the penetration of the eighteen elements beginning with "eye-element, material element" and so on exists only when a Buddha has arisen, not without the arising of a Buddha. This is the meaning. "The penetration of various elements" means: here, these very eighteen elements should be understood as various elements by reason of their different intrinsic natures. But whatever penetration of these there is by way of the difference that "these are of different intrinsic natures," this is called the penetration of various elements. "The realisation of the fruit of true knowledge and liberation" means: here, "true knowledge" means knowledge of fruition, and "liberation" means the remaining phenomena associated with fruition. "The realisation of the fruit of stream-entry" means: "stream" means the first path; the fruit to be attained by that stream is the fruition of stream-entry. The fruition of once-returning and so on are well-known only.

187. "Unsurpassed" (anuttara) means without anything higher (niruttara). "The wheel of the Teaching" (dhammacakka) means the foremost wheel. For the word "wheel" (cakka) here -

"With four he attained eight, and with eight also sixteen;
And with sixteen thirty-two, through excessive greed he encountered the
wheel;
For the man destroyed by desire, the wheel revolves upon his head."

Here it occurs in the sense of the iron wheel. In "having mounted their vehicles, the country-folk wander about," here in the sense of the wheel of deportment. In "Then, monks, that chariot-maker rolled that wheel which was completed in six months," here in the sense of the wooden wheel. In "The brahmin Doṇa saw on the Blessed One's feet wheels with a thousand spokes," here in the sense of the characteristic wheel. In "There are, monks, these four wheels, endowed with which the four wheels turn for gods and humans," here in the sense of the wheel of success. In "A divine wheel treasure becomes manifest," here in the sense of the jewel wheel. But here it occurs in the sense of the wheel of the Teaching.

"Set in motion" (pavattita): here this classification should be known - he is said to aspire to the wheel of the Teaching, it is said to be aspired to, he is said to produce it, it is said to be produced, he is said to set it in motion, and it is said to be set in motion. From what point onwards is it said that he aspires to the wheel of the Teaching? When, having become the brahmin Sumedha, having seen the danger in sensual pleasures and the benefit in renunciation, having given the great gift of seven hundreds, having gone forth in the going forth of sages, he produces the five direct knowledges and the eight meditative attainments - from that point onwards it is said that he aspires to the wheel of the Teaching.

From what point onwards is it said to be aspired to? When, having combined the eight factors, having set his mind at the feet of Dīpaṅkara for the purpose of the great terrace of enlightenment, having determined the determination of energy thinking

"Without obtaining the prediction I shall not rise," lying down, he received the prediction in the presence of the One of Ten Powers - from that point onwards the wheel of the Teaching is said to be aspired to.

From what point onwards is it said that he produces it? From that point onwards, even while fulfilling the perfection of giving, he is said to produce the wheel of the Teaching. Even while fulfilling the perfection of morality, etc. Even while fulfilling the perfection of equanimity, he is said to produce the wheel of the Teaching. Even while fulfilling the ten perfections, the ten secondary perfections, and the ten ultimate perfections, even while relinquishing the five great relinquishments, even while fulfilling the conduct for the welfare of relatives, he is said to produce the wheel of the Teaching. Having stood in the individual existence as Vessantara, having given the great gift of seven hundreds, having given over children and wife at the forefront of giving, having reached the summit of the perfections, having been reborn in the Tusita city, having remained there as long as life lasted, being requested by the deities, having given his acknowledgment, even while investigating the fivefold great investigation, he is indeed said to produce the wheel of the Teaching. Even while taking conception in his mother's womb, even while causing the ten-thousand world-systems to tremble at the moment of conception, even while likewise causing the world to tremble on the day of emergence from his mother's womb, even while just born having walked seven steps and roaring the lion's roar "I am the foremost and greatest," even while dwelling in the midst of the household for twenty-nine years, even while going forth in the great renunciation, even while going forth on the bank of the river Anomā, even while making effort in the great striving for six years, having eaten the milk-rice given by Sujātā, having floated the golden dish on the river, in the evening time having gone to the excellent terrace of enlightenment, having sat down looking at the eastern world system, while the sun was still remaining having scattered the forces of Māra, even while recollecting past lives in the first watch, even while purifying the divine eye in the middle watch, immediately after the break of dawn having contemplated the mode of dependent conditions, even while penetrating the path of stream-entry, even while realising the fruition of stream-entry, even while realising the path of once-returning, the fruition of once-returning, the path of non-returning, the fruition of non-returning, even while penetrating the path of arahantship, he is indeed said to produce the wheel of the Teaching.

But at the moment of the fruition of arahantship, the wheel of the Teaching is said to have been produced by him. For the entire heap of mundane and supramundane virtues of the Buddhas succeeds only together with the fruition of arahantship. Therefore at that moment the wheel of the Teaching is said to have been produced by him.

When is it said that he sets it in motion? Having spent seven weeks at the seat of enlightenment, at Isipatana in the Deer Park, having made the Elder Aññakoṇḍañña a bodily witness, while teaching the Discourse on the Setting in Motion of the Wheel of the Teaching, he is said to set the wheel of the Teaching in motion.

But when the Elder Aññakoṇḍañña, having obtained the hearing arisen through the power of the knowledge of the Teaching of the One of Ten Powers, attained the Teaching for the very first time, thenceforth the wheel of the Teaching is called "set in motion" - this should be understood. "The wheel of the Teaching": this is a name

for both the knowledge of the Teaching and the knowledge of penetration. Among these, the knowledge of the Teaching is mundane; the knowledge of penetration is supramundane. Whose knowledge of the Teaching and penetration? Not of anyone else whatsoever; it should be understood as the knowledge of the Teaching and the knowledge of penetration of the Perfectly Enlightened One alone.

"Rightly" means just by reason, by method, by cause. "Keeps turning" means just as one going behind follows one going in front, so the elder keeps turning what was first set in motion by the Teacher. How? For the Teacher, saying "Monks, there are these four establishments of mindfulness. What four?" sets in motion the wheel of the Teaching; the General of the Teaching, the Elder Sāriputta too, saying "Friends, there are these four establishments of mindfulness," keeps turning the wheel of the Teaching. In the case of the right strivings and so on too, the same method applies. And not only in the qualities conducive to enlightenment, but in "Monks, there are these four noble truths. Monks, there are these four noble lineages" and so on too, this method should be applied. Thus the Perfectly Enlightened One sets in motion the wheel of the Teaching; the elder keeps turning the wheel of the Teaching set in motion by the One of Ten Powers.

But when the elder thus keeps turning the wheel of the Teaching, the Teaching taught and made known is taught and made known by the Teacher himself. For whoever - whether monk or nun or lay follower or female lay follower or god or Sakka or Māra or Brahmā - teaches or makes known the Teaching, all that is called taught and made known by the Teacher; the remaining people stand in the position of letter-carriers. How? Just as, having read a document given by a king, whatever work they do, that work, whether done or caused to be done by anyone whatsoever, is said to be caused to be done by the king. For the Perfectly Enlightened One is like a great king. The three Canons of the word of the Buddha are like a royal document. The giving of the method-openings in the three Canons is like the giving of the document; the teaching and making known to others by the four assemblies, having learnt the word of the Buddha by their own power, is like the carrying out of the respective works after having read the document. Therein, just as the work, whether done or caused to be done by anyone whatsoever after having read the document, is caused to be done by the king alone, just so the Teaching, whether taught or made known by anyone whatsoever, should be understood as taught and made known by the Teacher. The remainder is of manifest meaning everywhere.

Explanation of the Chapter on One Person.



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