

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

3. The Canon of Higher Teaching - Commentaries
(3. Abhidhamma Piṭaka - Aṭṭhakathā)
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PaliVerse

4. Commentary on the Designation of Individuals

2. Explanation of the Exposition

1. Commentary on the exposition of ones

1. Now, in order to show by analysing the matrix as established from the beginning - he said beginning with "And what person is temporarily liberated?" Therein, "here" means in this world of beings. "A certain person" means one person. "From time to time" - here the meaning should be understood in the locative sense. It means "at each time." "On occasion" is merely a synonym for the former. "The eight deliverances" means the eight attainments of the fine-material-sphere and immaterial-sphere of existence. For they are called "deliverances" because of being freed from opposing states. "With the body" means with the mental body conascent with the deliverance. "Having touched, he dwells" means having obtained, he conducts himself. But at which time does he dwell having touched the deliverances? For one who wishes to enter an attainment, there is indeed a right time, and there is indeed an improper time. Therein, right early the time for attending to one's toilet and the time for performing duties is called the improper time for attainment. But having attended to the body, having performed duties, having entered the dwelling place, for one seated, until the time for going for almsfood does not arrive, in this interval is called the right time for attainment.

But having noted the time for going for almsfood, for one who has gone out, the time for paying homage at the shrine, the time for standing in the reflection hall surrounded by the Community of monks, the time for going for almsfood, the time for walking in the village; the time for drinking rice gruel in the sitting hall, the time for performing duties - this too is called the improper time for attainment. But when there is a secluded place in the sitting hall, until the meal time does not arrive, in this interval too is called the right time for attainment. But the time for eating the meal, the time for going to the monastery, the time for putting away the bowl and robes, the time for performing the daytime duties, the time for giving and receiving questions - this too is called the improper time for attainment. Whatever is the improper time, that itself is the wrong occasion. Having set aside all that, at the remaining times, at the remaining occasions, one dwelling having obtained the eight deliverances of the aforementioned kind with the conascent mental body, "here a certain person, etc. dwells" is said.

Moreover, he indeed touches the conascent states with the conascent mental states that possess contact, and he indeed touches absorption by means of access. By the former absorption he indeed touches the subsequent absorption. For whatever states are conascent with whatever, by that they are called obtained. They are also indeed called touched by contact. Access too is just the cause for the obtaining of absorption; likewise the former absorption for the subsequent absorption. Therein, the touching of the conascent by the conascent should be understood thus - for the first meditative absorption is fivefold with applied thought and so forth. In that, setting aside those

factors, the remaining more than fifty mental states are called the four aggregates. With that mental body he dwells having touched, having obtained the deliverance of the attainment of the first meditative absorption. The second meditative absorption is threefold with rapture, happiness, and unified focus of mind; the third is twofold with happiness and unified focus of mind; the fourth is twofold with equanimity and unified focus of mind; likewise the plane of infinite space, etc. and the plane of neither-perception-nor-non-perception. Therein, setting aside those factors, the remaining more than fifty mental states are called the four aggregates. With that mental body he dwells having touched, having obtained the deliverance of the attainment of the plane of neither-perception-nor-non-perception.

"And having seen with wisdom" means having seen with insight wisdom what pertains to activities, having seen with path wisdom the phenomena of the four truths. "Some of his mental corruptions are utterly eliminated" means half and half of the mental corruptions to be destroyed by the first path and so on are utterly eliminated. "This is called a person temporarily liberated" - here, it is proper to say that a worldling who is an obtainer of the eight attainments touches with that mental body and dwells. But in the Pāḷi it is said "some mental corruptions are utterly eliminated". And for a worldling there are no eliminated mental corruptions; therefore he is not taken. It is also proper to say that one who has eliminated the mental corruptions and is an obtainer of the eight attainments touches with that mental body and dwells. But for him there are no uneliminated mental corruptions; therefore he too is not taken. "Temporarily liberated" should be understood as being indeed the name for the three - the stream-enterer, the once-returner, and the non-returner.

2. In the exposition of the perpetually liberated - what is similar to the preceding should be understood by the method already stated. "Perpetually liberated" here is the name for one who has eliminated the mental corruptions through dry insight practice. But dry insight practitioner stream-enterers, once-returners, and non-returners, those who have obtained the eight attainments and have eliminated the mental corruptions, and worldlings are not found in this dyad; they are called persons freed from the dyad. Therefore the Teacher, through his own well-awakened nature, having collected together those taken below and those not taken, along with the supplementary passages, setting them upon the text, said beginning with "all noble persons." Therein, "in the noble deliverance" means in the supramundane deliverance that has come to the term "noble" because of being far from mental defilements. This is what is meant - For indeed, for one entering the eight external attainments, there is both a right time and a perpetual time. For one being released through the path deliverance, there is neither a right time nor a perpetual time. For one whose faith is strong and whose insight has been initiated, there is no such thing as the penetration of the path and fruit not occurring whether he is walking, standing, sitting, lying down, chewing, or eating. Thus, "for one being released through the path deliverance there is neither a right time nor a perpetual time" - having collected together those taken below and those not taken, the King of the Teaching set this supplementary passage upon the text. A worldling who is an obtainer of attainment is simply not taken even by this text. But when being analysed, he would partake of the state of being temporarily liberated by virtue of the mental defilements suppressed by attainment.

3. In the expositions of one of shakeable nature and one of unshakeable nature -One whose attained attainment state is shaken and perishes, he is one of shakeable nature. "Accompanied by fine-material" means accompanied by fine-materiality reckoned as the sign of fine-materiality. The meaning is of the four fine-material-sphere meditative absorptions that occur together with that, not without fine-material objects. "Accompanied by immaterial" means what is other than materiality, not materiality - thus immaterial. The meaning is of the four immaterial-sphere meditative absorptions that are accompanied by the immaterial, that occur together with that, not without immaterial objects. "Not one who obtains at will" means not one who obtains at will because of not having obtained in the wished-for manner due to non-mastery in the five modes of habitual practice. The meaning is one whose attainment is not well-practised. "Not one who obtains without difficulty" means one who obtains with difficulty, one who obtains with suffering. Whoever, while suppressing the mental defilements in the approach, while reaching access, while reaching absorption, while obtaining the casket of consciousness, with suffering, with difficulty, with exertion, with effort, becoming weary, is able to attain that accomplishment - he is called not one who obtains without difficulty. "Not one who obtains without trouble" means one who does not obtain abundantly. Having entered the attainment, he is not able to pervade a long duration. The meaning is that having sustained one or two mind-moments, he emerges quite suddenly.

"Wherever he wishes" means in whatever place he wishes to enter an attainment and sit down. "Whichever he wishes" means whichever attainment he wishes to enter and sit down in - whether kasiṇa meditative absorption, or mindfulness-of-breathing meditative absorption, or divine abiding meditative absorption, or foulness meditative absorption. "For as long as he wishes" means for however much time he wishes by way of delimitation of duration. This is what is meant - In whatever place, whichever attainment, for whatever duration he wishes to attain and also to emerge, in that place, that attainment, for that duration, he is not able to attain and also to emerge. Having looked up at the moon or the sun, having determined 'When this moon or sun has reached such and such a position, I shall emerge,' having attained meditative absorption, he is not able to emerge according to the predetermined limit, but emerges before that; because of the attainment not being well-practised.

"Due to negligence" means dependent on negligence. "This is called" means this person of such a nature is called one of shakeable nature. But this is the name for three persons: a worldling who has obtained the eight attainments, a stream-enterer, and a once-returner. For these, the mental states that obstruct concentration and that obstruct insight have not been well suppressed, have not been well washed off; therefore their attainment perishes and declines. And that indeed is not through breach of morality, nor through transgression of an offence. But this is not a matter of serious liberation; it perishes even through a trifling duty to be done or through a mere breach of proper conduct.

Herein is this story - One elder, it is said, was resorting to an attainment. When he had entered the village for almsfood, children, having played in the residential cell, departed. The elder, having come back, having thought 'The residential cell should be swept,' without sweeping it, having entered the monastery, sat down thinking 'I shall enter the attainment.' He, being unable to enter it, reflecting on morality thinking

'What indeed is the obstruction?' without seeing even a trifling transgression, looking around thinking 'Is there perhaps a breach of proper conduct?' having known the unswept state of the residential cell, having swept it, having entered, while sitting down, sat down entering the attainment right away.

4. The description of one of unshakeable nature should be understood by way of the opposite of what was stated. "One of unshakeable nature" - but this is the name for two persons: a non-returner who has obtained the eight attainments and one who has eliminated the mental corruptions. For these, the mental states that obstruct concentration and that obstruct insight have been well suppressed, well washed off. Therefore, even when they spend time with negligence suitable to themselves, whether through the activity of idle talk, delight in company, and so on, or through any other whatsoever, their attainment is not shaken, does not perish. But dry insight practitioner stream-enterers, once-returners, non-returners, and those who have eliminated the mental corruptions are not found in this dyad. They are called persons freed from the dyad. Therefore the Teacher, through his own well-awakened nature, having collected together those taken below and those not taken, along with the supplementary passages, setting them upon the text also in this dyad, said beginning with "all noble persons." For indeed, there could be shaking and perishing of the eight attainments, but for the supramundane state once penetrated, there is no shaking or perishing; with reference to that, this was said.

5. The description of one subject to decline and one not subject to decline should be understood in the same way as the description of one of shakeable nature and one of unshakeable nature. However, here the difference is only a mere alternative teaching, in that the decline and non-decline of phenomena dependent on a person's negligence has been taken up. The remainder is just the same everywhere.

7. In the description of one capable through intention - "Capable through intention" means capable of attaining non-decline through intention. "If he repeatedly intends" means if he attains. For one who is attaining an attainment is called "repeatedly intending." He does not decline; the other declines.

8. In the description of the one capable in protection - "Capable in protection" means capable of attaining non-decline through protection. "If he protects" means if, having abandoned unhelpful factors, he practising helpful factors attains. For indeed, proceeding thus, he is said to protect. He does not decline; the other declines.

These two also are competent to maintain the attainment and make it long-lasting. But the one capable in protection is indeed stronger than the one capable through intention. For the one capable through intention does not know the helpful and unhelpful factors. Not knowing, he drives away and takes out the helpful factors, and practises the unhelpful factors. He, practising those, declines from the attainment. The one capable in protection knows the helpful and unhelpful factors. Knowing, he drives away and takes out the unhelpful factors, and practises the helpful factors. He, practising those, does not decline from the attainment.

For just as there are two field-guards, one afflicted with jaundice, unable to endure cold and so on, one healthy, able to endure cold and so on. The sick one does not go down to the lower hut, and gives up the night watch and the day watch. During the day, parrots, peacocks and so on, having descended into the field, eat the ears of

rice; at night, deer, boars and so on, having entered, plane the threshing floor, cutting it as if with a chisel, and go away. He, on account of his own heedlessness, does not obtain again even a seed's worth. The other does not give up the night watch and the day watch. He, on account of his own diligence, obtains four or even eight cartloads from a single karīsa of land.

Therein, the one capable through intention should be seen as like the sick field-guard, and the one capable in protection as like the healthy one. Just as the sick one's not obtaining again even a seed's worth through his own negligence, so is the decline from the attainment of the one capable through intention who, not knowing the helpful and unhelpful factors, having abandoned the helpful ones, practises the unhelpful ones. Just as the other's extracting four or eight cartloads from a mere single karīsa of land through his own diligence, so should be understood the non-decline from the attainment of the one capable in protection who, having known the helpful and unhelpful factors, having abandoned the unhelpful ones, practises the helpful ones. Thus the one capable in protection should be understood as stronger than the one capable through intention in making the attainment long-lasting.

9. In the description of the worldling - "The three mental fetters" means the mental fetter of wrong view, the mental fetter of adherence to moral rules and austerities, and the mental fetter of sceptical doubt. For these are called abandoned at the moment of fruition. But this one shows that he does not exist even at the moment of fruition. "Of those mental states" means of those mental states of the mental fetters. For at the moment of the path, one is called practising for their abandoning. But this one does not exist even at the moment of the path. To this extent, it should be understood that only a gross, foolish worldling who has abandoned his meditation subject is spoken of here.

10. In the description of change-of-lineage - "Of which mental states" means of which more than fifty wholesome mental states arisen together with the change-of-lineage knowledge. "Of the noble teaching" means of the supramundane path. "There is a descent" means there is a descent, an arising, a manifestation. "This is called" means this one, through the knowledge having Nibbāna as its object, having transcended the entire term of worldling, the lineage of worldling, the circle of worldling, and the description of worldling, is called a change-of-lineage person because of entering the term of noble one, the lineage of noble one, the circle of noble one, and the description of noble one.

11. In the exposition of one restrained by fear - "Restrained by fear" means restrained by fear. Even the seven trainees and worldlings, having feared, hold back from evil and do not do evil. Therein, worldlings fear four fears: fear of an unfortunate realm, fear of the round of rebirths, fear of mental defilements, and fear of blame. Among these, in the sense of what should be feared, the unfortunate realm itself being the fear is fear of an unfortunate realm. The same method applies in the remaining ones too. Therein, a worldling, having feared the fear of an unfortunate realm thus: 'If you do evil, the four realms of misery, like hungry boa constrictors standing with mouths opened wide, experiencing suffering in them, how will you fare?' - does not do evil. But the round of rebirths in saṃsāra without discernible beginning is indeed called fear of the round of rebirths. All that is unwholesome is called fear of mental defilements. But reproach is called fear of blame. Having feared

those too, a worldling does not do evil. But the three trainees - stream-enterers, once-returns, and non-returns - having gone beyond the unfortunate realm, having feared the remaining three fears, do not do evil. The trainees on the eight paths are called restrained by fear either by way of arrival or because of fear not being completely eradicated. One who has eliminated the mental corruptions does not fear even one among these four fears. For he has completely eradicated fear altogether. Therefore he is called "restrained without fear." But does he not fear even blame? He does not fear. But it is proper to say that he guards against blame. Like the elder who had eliminated the mental corruptions in the village of Doṇuppalavāpi.

12. In the exposition of the one incapable of progress - "Incapable" of arriving at the fixed course of the right path, thus "incapable of progress." "By obstruction by kamma" means by the fivefold heinous action with immediate bad destination. "By obstruction by mental defilements" means by wrong view with fixed bad destination. "By obstruction by kamma results" means by rebirth-linking without roots or with two roots. "Faithless" means devoid of faith in the Buddha, the Teaching, and the Community. "Without desire" means devoid of wholesome desire consisting of the wish to act. Setting aside Jambudīpa, they should be understood as those dwelling in the other three continents. For among those, human beings are said to have entered the state of being without desire. "Lacking wisdom" means devoid of life-continuum wisdom. "Incapable" means those who have not obtained the decisive support of path and fruition. "The fixed course" means the fixed course of the path, the fixed course of the right path. "To enter upon" means they are incapable of entering upon, going into, and becoming established in this fixed course reckoned as the right path in wholesome mental states.

13. The analytic explanation of capable of progress should be understood by the method opposite to what was stated. Thus in this dyad, those persons who have committed the five acts of immediate retribution, and those who hold wrong view with fixed bad rebirth, and those by whom rootless or two-rooted conception has been taken, and those who do not have faith in the Buddha and so on, and those for whom there is no desire to act, and those whose life-continuum wisdom is not fully developed, and those for whom there is no decisive support for path and fruition, all those are incapable of entering upon the fixed course of the right path; the opposite are said to be capable.

14. In the exposition of the fixed and unfixed - "Those with immediate result" means those possessing the actions with immediate result. "Holders of wrong views" means those possessing wrong view with fixed bad rebirth. All of these are called "fixed in destiny" because of being fixed for the purpose of hell. However, the eight noble persons are called "fixed in destiny" because of being fixed for the purpose of the right path, for the purpose of the successively higher path and fruition, and for the purpose of final nibbāna without clinging. But the remaining persons have no fixed destination. Just as a stick thrown into the sky, falling to the earth, it is not known whether it will fall by its tip, or its middle, or its base. Just so, because of the absence of a fixed rule that they will be reborn in such and such a destination, they should be understood as being called "undetermined." But whatever fixed destination of the

Uttarakuru people has been spoken of, that is not by virtue of fixed states. For only those with states fixed in the wrong course and the right course are called "fixed in destiny." And this determination of persons has been spoken of by virtue of those.

15. In the description of the practitioner - "Possessors of the path" means persons of the eightfold path. For because they are practising for the sake of fruition, they are called practitioners. "Possessors of fruition" means possessors of fruition by the fact of being endowed with the attainment of fruition. For from the time of the attainment of fruition, even though they have not attained fruition attainment, they are indeed called established in the fruit.

16. In the description of one who attains arahantship simultaneously - "Simultaneously" means not before, not after; all at once - this is the meaning. 'Exhaustion' means utter elimination. "This is called" means this person is called one who attains arahantship simultaneously. And this is threefold - one who attains arahantship simultaneously with the posture, one who attains arahantship simultaneously with the illness, and one who attains arahantship simultaneously with life. Therein, whoever, while still walking up and down, having established insight, having attained arahantship, while still walking up and down attains final Nibbāna, like the Elder Paduma; whoever, while still standing, having established insight, having attained arahantship, while still standing attains final Nibbāna, like the Elder Tissa who dwelt at the Koṭapabbata monastery; whoever, while still sitting, having established insight, having attained arahantship, while still sitting attains final Nibbāna; whoever, while still lying down, having established insight, having attained arahantship, while still lying down attains final Nibbāna - this is called one who attains arahantship simultaneously with the posture.

But whoever, having come upon one illness, having established insight within that very illness, having attained arahantship, attains final Nibbāna by that very illness - this is called one who attains arahantship simultaneously with the illness.

Which is the one who attains arahantship simultaneously with life? "Head" means thirteen heads - craving is the head of impediment, conceit is the head of shackle, view is the head of adherence, restlessness is the head of distraction, ignorance is the head of defilement, faith is the head of decision, energy is the head of exertion, mindfulness is the head of establishing, concentration is the head of non-distraction, wisdom is the head of seeing, the life faculty is the head of occurrence, deliverance is the head of resort, and cessation is the head of activities. Therein, the path of arahantship exhausts the head of defilements, which is ignorance. The death consciousness exhausts the head of occurrence, which is the life faculty. The consciousness that exhausts ignorance is not able to exhaust the life faculty. The consciousness that exhausts the life faculty is not able to exhaust ignorance. The consciousness that exhausts ignorance is one thing; the consciousness that exhausts the life faculty is another. For whomever this pair of heads goes to exhaustion equally, he is called one who attains arahantship simultaneously with life.

How is this equal? Through the equality of turns. For at the turn in which the emergence from the path occurs - in the path of stream-entry five reviewings, in the path of once-returning five, in the path of non-returning five, in the path of arahantship four - thus, having become established in the nineteenth reviewing

knowledge, having descended into the life-continuum, one attains final Nibbāna. By this equality of turns, this exhaustion of both heads is equal. Therefore this person is called one who attains arahantship simultaneously with life. And it is this very one that is intended here.

17. In the exposition of "one who stabilises the cosmic cycle" - "The cosmic cycle is stabilised" thus it is "stabilised cosmic cycle" (ṭhitakappo); "he has a stabilised cosmic cycle" thus he is "one who stabilises the cosmic cycle" (ṭhitakappī). The meaning is one able to stabilise the cosmic cycle. "It were the time for burning up" means it would be the time for burning. "Indeed not until" means as long as this person who is a possessor of the path does not realise the fruition of stream-entry, indeed not until then would the cosmic cycle burn. Even while burning, it would remain without having burnt up. For the destruction of the cosmic cycle is indeed a great upheaval, a great undertaking, a great destruction of the world by means of the burning of a hundred thousand times ten million world-circles. He says that even such a great destruction would remain. But while the Dispensation is lasting, this destruction of the cosmic cycle does not exist. At the destruction of the cosmic cycle, the Dispensation does not exist. For the destruction of the cosmic cycle occurs at a time when the end has been reached. Even this being so, the Teacher brought forth this reason to illustrate the absence of obstruction - "Even this might occur, but an obstacle to the fruition for a possessor of the path is not possible to create." But for how long would this person stabilise the cosmic cycle while stabilising it? At the turn in which the emergence from the path occurs, then the mind-door adverting consciousness arises, turning the life-continuum. Then three conformity moments, one change-of-lineage consciousness, one path consciousness, two fruition consciousnesses, five reviewing knowledges - for this much time he would stabilise it. But they illustrated this meaning also with an external simile of a visitor, thus. If indeed, having bound a solid rock one yojana in size above the head of a possessor of the path of stream-entry with a triple-stranded rope and it were to hang, when one strand was cut it would hang by two, when two were cut it would hang by just one, and even when that was cut it would remain in the sky like a cloud peak - even so it would not create an obstacle to the fruition immediately following the path for that person. But this illustration is small; the former one alone is great. And not only does one standing on the path of stream-entry stabilise the cosmic cycle, the other possessors of the path too stabilise it as well. Therefore the Blessed One, having collected together all those taken below and those not taken, along with the supplementary persons, set this passage upon the text - "All persons who are possessors of the path too are ones who stabilise the cosmic cycle."

18. In the description of the noble - They are noble because of being far from mental defilements. They are noble because of being worthy of attendance by the world with its gods. The meaning of noble is the meaning of pure; thus they are also noble because of purity. The remaining are ignoble because of impurity.

19. In the exposition on the trainee - Possessors of the path at the moment of the path, and possessors of fruition at the moment of fruition, are trainees because they are indeed training in the three trainings beginning with the training in higher morality. But for a Worthy One, at the moment of the fruition of arahantship, the three trainings have been trained in. Again, since there is no function of training for

him, he is one beyond training. Thus the seven noble ones are trainees because they are training. Those who have eliminated the mental corruptions are called ones beyond training who have trained, because of having trained in morality and so on in the presence of another. Buddhas and Individually Enlightened Ones are called ones beyond training who have not trained, because of their self-become nature. The remaining persons neither train nor have trained, thus they are neither trainees nor ones beyond training.

20. In the exposition of the possessor of the threefold true knowledge -Whether one first produced the knowledges of past lives and the divine eye and afterwards attained arahantship, or first attained arahantship and afterwards produced the knowledges of past lives and the divine eye, one is still called a possessor of the threefold true knowledge. But since the discourse discussion is an exposition by method and the Abhidhamma discussion is an exposition without qualification, in this instance the approach by tradition is just the responsibility. Therefore, only one who first produced the two true knowledges and afterwards attained arahantship is intended here. In the case of the possessor of the six higher knowledges too, the same method applies.

22. In the description of the Perfectly Enlightened One - "Regarding things not heard before" means regarding things not previously heard in the presence of anyone else, before the penetration of the truths in the final existence. However, in each successive prior existence, the omniscient Bodhisattas, having gone forth in the Buddha's teaching, having learnt the three Canons, having ascended to the going-and-returning duty, bring the meditation subject up to conformity and change-of-lineage and stop there. Therefore this was said with reference to the state of being without a teacher in the final existence only. For at that time the Truth-finder, having fulfilled the perfections, by himself, without having heard from anyone else, regarding conditioned and unconditioned phenomena, "This is suffering... etc. this is the practice leading to the cessation of suffering" - awakens to the four truths through self-witnessed knowledge.

"And therein" means and in that path of arahantship which is called the full awakening to the four truths. "Attains omniscience and mastery over the powers" means he attains both the knowledge of omniscience and the state of practised mastery over the powers. For indeed, for the Buddhas, beginning from the achievement of both the knowledge of omniscience and the knowledge of the ten powers, there is nothing else to be done. But just as for a prince of the warrior caste who is well-born on both sides, beginning from the attainment of consecration, it should not be said 'such and such a sovereignty has not come'; all has entirely come. Just so, for the Buddhas, beginning from the coming of the path of arahantship, it should not be said 'such and such a virtue has not come, has not been penetrated, has not been made evident'; all the qualities of omniscience have come, have been penetrated, and have been made evident indeed. "This is called" means this person who has thus penetrated the qualities of omniscience through the noble path by the power of the accomplishment of fulfilling the perfections is called a Perfectly Enlightened One.

23. In the description of the Individually Enlightened One too -the meaning of the term "regarding things not heard before" should be understood by the very method

stated before. For the Individually Enlightened One too, in the final existence, without a teacher, having penetrated the truths by his own self-exalting knowledge alone, does not attain either the knowledge of omniscience or the state of practised mastery over the powers.

24. In the exposition of the one liberated in both ways - "Touches with the body and dwells in the eight deliverances" means he dwells having obtained the eight attainments with the conascent mental body. "And having seen with wisdom" means having seen with insight wisdom what pertains to activities, having seen the four truths with path wisdom, the four mental corruptions too are eliminated. "This is called" means this person of such a nature is called one liberated in both ways. For this one is liberated in two ways on two occasions, thus liberated in both ways. Herein, this is the doctrine of the Elders - The Elder Tipiṭaka Cūḷanāga first said - "Liberated by the deliverance of suppression through attainment, and by the deliverance of eradication through the path - thus liberated in both ways on two occasions." The Elder Tipiṭaka Mahādhammarakkhita, having said "This one is dependent on mentality" -

"Just as a flame thrown by the force of the wind,
"Goes to its end and does not come to any term;
Thus the sage liberated from the mental body,
Goes to his end and does not come to any reckoning."

Having said this and having brought the discourse, he said: "Because of being well liberated from the mental body and from the material body, he is liberated in both ways." But the Elder Tipiṭaka Cūḷābhaya said: "Liberated once by the deliverance of suppression through attainment, and liberated once by the deliverance of eradication through the path - thus liberated in both ways." But these three Elders too were wise, and thinking 'reason is seen in all three doctrines,' they established all three doctrines as authoritative tradition.

In brief, however, liberated from the material body by the immaterial attainment, and liberated from the mental body by the path - because of being liberated in both ways, he is liberated in both ways. He is fivefold by way of the four who, having emerged from each one of the four immaterial attainments, having contemplated activities, attained arahantship, and the non-returner who, having emerged from cessation, attained arahantship. Therein, the former four, since they do not attain cessation which is the head of the attainments, are called liberated in both ways by method of exposition. A non-returner who is an obtainer of the eight attainments, having entered that, having emerged from it, having developed insight, attained arahantship - thus he is called the foremost of those liberated in both ways without qualification. But is not the meditative absorption of the immaterial-sphere too twofold with equanimity and unified focus of mind, just like the fourth meditative absorption of the fine-material-sphere, and therefore should not one who has attained arahantship having made that too the proximate cause be one liberated in both ways? It should not be so. Why? Because of being unliberated from the material body. For that is liberated only from the body of mental defilements, not from the material body. Therefore, one who has emerged from that and attained arahantship is not called one

liberated in both ways. But the immaterial-sphere is liberated from the mental body and from the material body - thus it should be understood that one who has attained arahantship having made that itself the foundation is one liberated in both ways.

25. In the exposition of one liberated by wisdom - "Liberated by wisdom" means one liberated by wisdom. He is fivefold: a dry insight practitioner, and the four who, having emerged from the four meditative absorptions, attained arahantship. For among these, not even one is an obtainer of the eight deliverances. For that very reason he said beginning with "does not indeed the eight deliverances." But when even one of the immaterial-sphere meditative absorptions is present, one is indeed called liberated in both ways.

26. In the description of the body-witness - "Some mental corruptions" means those to be destroyed by the lower three paths. "This is called" means this person of such a nature is called a body-witness. For he realises what has been touched within - thus a body-witness. One first touches the contact of meditative absorption, afterwards one realises cessation, Nibbāna - thus also a body-witness. He is sixfold, beginning with one standing in the fruition of stream-entry up to one standing in the path of arahantship.

27. In the exposition of one attained to right view - "This is suffering" means this is suffering, this much is suffering, there is no suffering beyond this. In the origin of suffering and so on too, the same method applies. "Understands as it really is" means setting aside craving, he understands the five aggregates of clinging as "the truth of suffering" according to its actual nature and function. But craving generates suffering, produces it, brings it forth; from that, that suffering arises. Therefore he understands this as it really is: "This is the origin of suffering." But since this suffering and origin, having reached Nibbāna, cease, are appeased, and come to non-continuance; therefore he understands this as it really is: "This is the cessation of suffering." But the noble eightfold path goes to that cessation of suffering; because of that he understands this as it really is: "This is the practice leading to the cessation of suffering." To this extent, the defining of the truths at different moments has been shown. Now, in order to show it at one moment, he said beginning with "proclaimed by the Truth-finder." Therein, "proclaimed by the Truth-finder" means having sat at the great terrace of enlightenment, penetrated, known, and made well-known by the Truth-finder. "Teachings" means the teachings of the four truths. "Are well seen" means they are well seen. "Well practised" means well practised. Among those, by this one, wisdom has been well applied - this is the meaning. "This is called" means this person of such a nature is called one attained to right view. For this one has attained what has been seen. There is the knowledge: "Activities are suffering, cessation is happiness." Seen, understood, realised, perceived by wisdom - thus one attained to right view. This one too, like the body-witness, is just sixfold.

28. In the exposition of the one liberated-by-faith - "But not as in the case of one attained to right view" means as the mental corruptions of one attained to right view are utterly eliminated, not thus for the one liberated-by-faith - this is the meaning. But is there diversity between them in the abandoning of mental defilements? There is not. Then why does the one liberated-by-faith not attain to the state of one attained to right view? Because of the diversity in the approach. For the one attained to right view, while suppressing the mental defilements in the approach, is able to suppress

them with little suffering, with little difficulty, without becoming wearied. But the one liberated-by-faith is able to suppress them only with suffering, with difficulty, having become wearied; therefore he does not attain to the state of one attained to right view. But further, there is indeed diversity between them also in wisdom. For the insight knowledge of the upper three paths of the one attained to right view proceeds being sharp, courageous and clear. The insight knowledge of the one liberated-by-faith does not proceed being sharp, courageous and clear; therefore too he does not attain to the state of one attained to right view.

Just as when two young men are demonstrating their craft, in the hand of one there is a sharp sword, in the hand of the other a blunt one. A plantain being cut with a sharp sword does not make a sound. Being cut with a blunt sword, it makes the sound "kaṭakaṭā." Therein, just like the cutting of a plantain that makes no sound with a sharp sword, so is the state of being sharp, courageous and very clear of the insight knowledge of the three paths of the one attained to right view. Just like the cutting of a plantain that makes a sound even with a blunt sword, so should be understood the state of being not sharp, not courageous and not clear of the insight knowledge of the three paths of the one liberated-by-faith. But having rejected this method with "no," the conclusion was made that the one liberated-by-faith does not attain to the state of one attained to right view solely because of the diversity in the approach.

But in the commentaries on the canonical texts it is said: "For among these, for the one liberated-by-faith, at the preliminary-portion path-moment, the elimination of mental defilements occurs as if for one who is believing, as if for one who is placing confidence, as if for one who is resolving. For the one attained to right view, at the preliminary-portion path-moment, the knowledge that cuts through mental defilements proceeds being not slow, sharp and courageous. Therefore, just as when one cutting a plantain with a blunt sword, the cut place is not smooth, the sword does not move swiftly, a sound is heard, and greater effort has to be made; of such a kind is the preliminary-portion path development of the one liberated-by-faith. But just as when one cutting a plantain with a well-sharpened sword, the cut place is smooth, the sword moves swiftly, no sound is heard, and there is no need for strong effort; of such a kind should be understood the preliminary-portion path development of the one attained to right view." "This is called" means this person of such a nature is called "liberated-by-faith." For this one, believing, is liberated - thus liberated-by-faith. This one too, like the body-witness, is just sixfold.

29. In the description of the follower of the Teaching - "For one practising" - by this, one who has attained the path of stream-entry is shown. "Exceeding" means powerful. "Conveys wisdom" means conveyed by wisdom. "Wisdom carries this person" - thus it is also said to mean "conveyed by wisdom." "Preceded by wisdom" means having made wisdom the forerunner. "This is called" means this person of such a nature is called a follower of the Teaching. For he follows and pursues by means of the phenomenon termed wisdom - thus a follower of the Teaching. This is indeed the name for one who has attained the path of stream-entry. But when the fruit is attained, one is called one attained to right view.

30. In the exposition of the faith-follower too - "Conveys faith" means conveyed by faith. "Faith carries this person" - thus it is also said to mean "conveyed by faith." "Preceded by faith" means having made faith the forerunner. "This is called" means

this person of such a nature is called a faith-follower. For he follows by means of faith. "Pursues" - thus a faith-follower. This is indeed the name for one who has attained the path of stream-entry. But when the fruit is attained, one is called liberated-by-faith. For those producing supramundane states, there are two charges, two adherences, and two heads. Therein, the charge of faith and the charge of wisdom - these are the two charges. One monk adheres by adherence to serenity, one by adherence to insight - these are the two adherences. One reaching the summit becomes liberated in both ways, one becomes liberated by wisdom - these are the two heads. For whoever produce supramundane states, all of them, having made these two states the charge, having adhered in these two states, become liberated by these two states. Among them, whatever monk is an obtainer of the eight attainments, having made wisdom the charge, attached by means of serenity, having made a certain immaterial attainment the proximate cause, having established insight, attains arahantship - he at the moment of the path of stream-entry is called a follower of the Teaching. But beyond that, in the six states, he is called a body-witness. When the fruition of arahantship is attained, he is called one liberated in both ways.

Another, having made wisdom alone the charge, attached by means of insight, having contemplated a certain one among either sheer activities or fine-material-sphere meditative absorptions, attains arahantship - this one too, at the very moment of the path of stream-entry, is called a follower of the Teaching. But beyond that, in the six states, he is called one attained to right view. When arahantship is attained, he is called one liberated by wisdom. Here there are two new names; together with the previous ones, they become five. Another, an obtainer of the eight attainments, having made faith the charge, attached by means of concentration, having made a certain immaterial attainment the proximate cause, having established insight, attains arahantship - this one at the moment of the path of stream-entry is called a faith-follower. Beyond that, in the six states, he is called just a body-witness. When arahantship is attained, he is called just one liberated in both ways. Here there is only one new name. Together with that, the previous five become six. Another, having made faith alone the charge, attached by means of insight, having contemplated a certain one among either sheer activities or fine-material-sphere meditative absorptions, attains arahantship. This one too at the moment of the path of stream-entry is called a faith-follower. Beyond that, in the six states, he is called one liberated-by-faith. When arahantship is attained, he is called one liberated by wisdom. Here too there is only one new name. Together with that, the previous six become seven. These seven persons are called the foremost worthy of offerings in the world.

31. In the exposition of one with seven rebirths at the utmost - "Seven times" means seven occasions. One whose rebirth in existence, the taking up of individual existence, is seven times at the utmost; he does not take up an eighth existence beyond that - thus he is one with seven rebirths at the utmost. "Becomes a stream-enterer" - here "stream" means the noble path; one endowed with that is called a stream-enterer. As he said -

"The stream, the stream" - thus, Sāriputta, this is said. What indeed, Sāriputta, is the stream? It is, venerable sir, just this noble eightfold path, that is to say -right view, etc. right concentration." "A stream-enterer, a stream-enterer" - thus, Sāriputta, this

is said. What indeed, Sāriputta, is a stream-enterer? Whoever, venerable sir, is endowed with this noble eightfold path, this one is called a stream-enterer, this venerable one of such a name and such a clan, or thus."

Thus even at the moment of the path one is called a stream-enterer. Here, however, since the name of the fruition has been given by means of the path, a stream-enterer at the moment of fruition is intended.

"No longer subject to fall into lower realms" means having the nature of not returning, by way of rebirth, to the realm of misery reckoned as a nether world. "Fixed in destiny" means fixed by the fixed course of the path. "Heading for the highest enlightenment" means heading for the state of awakening. For he awakens by means of the path already attained - thus he is heading for the highest enlightenment. He will inevitably awaken by means of the upper three paths - thus he is heading for the highest enlightenment. "Among gods and humans" means the world of the gods and the human world. "Having transmigrated and wandered" means having gone again and again by way of conception. "Makes an end of suffering" means he makes the limit, the boundary of the suffering of the round of rebirths. "This is called" means this person of such a nature is called one with seven rebirths at the utmost. But this one should be understood as spoken of in terms of mixed existence, by way of sometimes the world of the gods and sometimes the human world.

32. In the exposition on the family-to-family goer - One who goes from family to family - thus a family-to-family goer. For beginning from the realisation of the fruition of stream-entry, there is no rebirth in a low family; the meaning is that one is reborn only in families of great wealth. "Two or three families" means two or three existences by way of gods and human beings. Thus this one too is stated only in terms of mixed existence. And this is merely a manner of teaching - "two or three." But even one who wanders up to the sixth existence is still a family-to-family goer.

33. In the exposition of one who has sown the seed of rebirth one last time - What is called the aggregate-seed is spoken of. For whatever stream-enterer has just one aggregate-seed, one taking up of individual existence, he is called one who has sown the seed of rebirth one last time. "A human existence" - this here is merely a manner of teaching. But it is indeed proper to say "he produces a heavenly existence" as well. And these are their names by way of the names taken by the Blessed One. One who has gone to this much of a state is called one with seven rebirths at the utmost, to this much a family-to-family goer, to this much one who has sown the seed of rebirth one last time - thus the name was taken for them by the Blessed One. But by way of fixed determination, "this one is one with seven rebirths at the utmost, this one is a family-to-family goer, this one is one who has sown the seed of rebirth one last time" - there is no such thing.

But what defines this distinction among them? Some elders say "A prior cause defines," some say "The first path," some say "The upper three paths," some say "The insight of the three paths." Therein, in the theory "A prior cause defines," it amounts to saying that the decisive support was made only for the first path, and the upper three paths arose without decisive support. In the theory "The first path defines," the uselessness of the upper three paths results. In the theory "The upper three paths define," it results that the upper three paths arose even without the

eighth path having arisen. But the theory "The insight of the three paths defines" is fitting. For if the insight of the upper three paths is powerful, one is called one who has sown the seed of rebirth one last time. With that which is weaker than that, a family-to-family goer. With that which is weaker than that, one with seven rebirths at the utmost.

For a certain stream-enterer has a disposition towards the round of rebirths, delights in the round of rebirths, and wanders again and again in the very round of rebirths and is seen there. The millionaire Anāthapiṇḍika, the female lay follower Visākhā, the young gods who are lesser and greater warriors, the young god Anekavaṇṇa, Sakka the king of gods, the young god Nāgadatta - for these so many persons, having a disposition towards the round of rebirths, delighting in the round of rebirths, having passed through the six heavenly worlds from the beginning, having stood in the Akaniṭṭha realm, will attain final nibbāna. These are not taken up here. And not only these; Whoever, among humans alone, having wandered seven times, attains arahantship; whoever, having been reborn in the heavenly world, among gods alone, having wandered again and again seven times, attains arahantship - these too are not taken up here. But here it should be understood that those with seven rebirths at the utmost and family-to-family goers are taken up only by way of mixed existence, and one who has sown the seed of rebirth one last time is taken up only as one who produces human existence. Therein, each one reaches a fourfold state by way of difficult practice and so on. By the charge of faith alone, there are four with seven rebirths at the utmost, four family-to-family goers, four who have sown the seed of rebirth one last time - thus there are twelve. If it is possible to produce through wisdom, "I shall produce the supramundane teaching" - thus, even those who have attained the state of one with seven rebirths at the utmost and so on, having made wisdom the charge, are just twelve by way of practice - thus it should be understood that these twenty-four stream-enterers are spoken of in this passage only by way of the eight amenable to contemplation here.

34. In the description of the once-returner - One who comes once by way of conception is a once-returner. "Only once" means only one time. "Having come to this world" - by this, among the five types of once-returners, having excluded four, only one is taken up. For a certain one, having attained the fruit of once-returning here, attains final Nibbāna right here; a certain one, having attained it here, attains final Nibbāna in the deva world; a certain one, having attained it in the deva world, attains final Nibbāna right there; a certain one, having attained it in the deva world, having been reborn here, attains final Nibbāna - these four too are not taken up here. But one who, having attained it here, having dwelt in the deva world for the full lifespan, having been reborn here again, attains final Nibbāna - this one alone should be understood as taken up here. Whatever else here remains to be said, all of that has already been stated below in the Dhammasaṅgaha commentary in the description of supramundane wholesome states. But what is the difference between this once-returner and one who has sown the seed of rebirth one last time? For one who has sown the seed of rebirth one last time there is only one conception; for a once-returner there are two conceptions - this is the difference between them.

35. In the exposition of the non-returner - "Of the lower mental fetters": "near" is called the sensual element. For one whose these five bonds are not abandoned, even if reborn at the highest point of existence, like a fish that has swallowed a hook, like a crow bound by its feet with a long string, being dragged back by those bonds, he continues only in the sensual element - thus the five bonds are called "lower." "Belonging to the lower part" means belonging to the lower division - this is the meaning. "With the utter elimination" means with the utter elimination of those bonds. "Of spontaneous birth" means one born by spontaneous generation. By this, lying in a womb is rejected for him. "Attaining final nibbāna there" means one who attained final nibbāna there in the Pure Abode world. "Not subject to return from that world" means having the nature of not returning here from that world by way of taking up conception in rebirth. But his coming for the purpose of seeing the Buddha, seeing the elders, and hearing the Dhamma is not prevented. "This is called" means this person of such a nature is called a non-returner because of not coming again by way of conception in rebirth.

36. In the description of the attainer of final nibbāna in the interval - "Either immediately after being reborn" means having been immediately after rebirth. "Without having reached the middle of the life-span" means having not reached the middle of the life-span, he generates the noble path - this is the meaning. But by the alternative implied by the word "or," the meaning that he has reached the middle should also be understood. Thus three attainers of final nibbāna in the interval are established. "Of the higher mental fetters" means of the upper five higher fetters or of the eight mental defilements. "For the abandoning" means he generates the path for the purpose of abandoning these. "This is called" means this person of such a nature is called an attainer of final nibbāna in the interval because he attains final nibbāna within the interval of the middle of the life span.

37. In the exposition of the attainer of final nibbāna after the interval - "Having passed beyond the middle of the life-span" means having passed beyond the middle of the life-span. "Or having approached death" means having approached death. The meaning is: having stood near the exhaustion of the life span. "This is called" means this person of such a nature, in the Aviha realm to begin with, having passed beyond the middle reckoned as five hundred cosmic cycles of a life span measuring a thousand cosmic cycles, having stood in the sixth hundred cosmic cycles, or in any one of the seventh, eighth, or ninth, or in the tenth hundred cosmic cycles itself, having attained arahantship, is called an attainer of final nibbāna after the interval because he attains final nibbāna through the final extinguishment of the mental defilements.

38. In the descriptions of the attainer of final nibbāna without exertion and the attainer of final nibbāna through exertion - Without exertion, with little suffering, without having made excessive effort, having the nature of attaining final nibbāna through the final extinguishment of the mental defilements - this is an attainer of final nibbāna without exertion. With exertion, with suffering, with difficulty, having made excessive effort, having the nature of attaining final nibbāna through the final extinguishment of the mental defilements - this is an attainer of final nibbāna through exertion.

40. In the exposition of the upstream-goer - An upstream-goer because, by the state of being carried upward, his stream of craving or stream of the round of rebirths is upward - thus an upstream-goer. Or an upstream-goer because, having gone upward, his stream of the path is upward since it is to be obtained by going upward - thus an upstream-goer. One who goes to Akaniṭṭha - thus heading toward the Akaniṭṭha realm. In the passage beginning with "having passed away from Aviha, goes to Atappa" and so on, dwelling in Aviha for a thousand cosmic cycles, being unable to attain arahantship, he goes to Atappa. There too, dwelling for two thousand cosmic cycles, being unable to attain arahantship, he goes to Sudassā. There too, dwelling for four thousand cosmic cycles, being unable to attain arahantship, he goes to Sudassī. There too, dwelling for eight thousand cosmic cycles, being unable to attain arahantship, he goes to Akaniṭṭha. Dwelling there, he generates the noble path - this is the meaning.

But for the purpose of knowing the varieties of these non-returners, the fourfold classification of upstream-goer and heading toward the Akaniṭṭha realm should be known. Therein, whoever, beginning from Aviha, having passed through the four heavenly worlds, having gone to Akaniṭṭha, attains final nibbāna, he is called an upstream-goer heading toward the Akaniṭṭha realm. But whoever, having passed through the three heavenly worlds below, having stayed in the Sudassī heavenly world, attains final nibbāna - he is called an upstream-goer, not heading toward the Akaniṭṭha realm. But whoever, from here, having gone directly to Akaniṭṭha, attains final nibbāna, he is called not an upstream-goer, but heading toward the Akaniṭṭha realm. But whoever, in the four heavenly worlds below, attains final nibbāna in each of those very places, he is called neither an upstream-goer nor heading toward the Akaniṭṭha realm. Thus these are forty-eight non-returners.

How? In the Aviha realm, to begin with, three attainers of final nibbāna in the interval, one attainer of final nibbāna after the interval, one upstream-goer - those as attainers of final nibbāna without exertion are five, and as attainers of final nibbāna through exertion are five - thus there are ten. Likewise in the Atappa, Sudassā, and Sudassī realms - thus four decads make forty. But in the Akaniṭṭha realm there is no upstream-goer. But three attainers of final nibbāna in the interval, one attainer of final nibbāna after the interval. Those as attainers of final nibbāna without exertion are four, and as attainers of final nibbāna through exertion are four - thus eight. Thus there are forty-eight.

All of them are illustrated by the simile of the spark -For even when an iron anvil heated during the day, of the type used for awl-thorns, splitters, and nail-cutters, is being struck, a spark, having arisen, is extinguished right there - such a one should be known as the first attainer of final nibbāna in the interval. Why? Because he attains final nibbāna through the final extinguishment of the mental defilements immediately upon arising. When a larger iron anvil is being struck, a spark, having leapt into the air, is extinguished - such a one should be seen as the second attainer of final nibbāna in the interval. Why? Because he attains final nibbāna without having reached the middle. When a still larger iron anvil is being struck, a spark, having leapt into the air, while descending, without having struck the ground, is extinguished - such a one should be seen as the third attainer of final nibbāna in the interval. Why? Because he attains final nibbāna having reached the middle but without striking.

When a still larger iron anvil is being struck, a spark, having leapt into the air, having fallen to the ground and having struck the ground, is extinguished - such a one should be known as the attainer of final nibbāna after the interval. Why? Because he attains final nibbāna having approached death and having spent the course of his life span. When a still larger iron anvil is being struck, a spark, having fallen on a small amount of grass and sticks, having burnt that small amount of grass and sticks, is extinguished - such a one should be known as the attainer of final nibbāna without exertion. Why? Because he attains final nibbāna without effort, by a quick course. When a still larger iron anvil is being struck, a spark, having fallen on a large heap of grass and sticks, having burnt that large heap of grass and sticks, is extinguished - such a one should be known as the attainer of final nibbāna through exertion. Why? Because he attains final nibbāna with effort, by a course that is not quick. Another falls on large heaps of grass and sticks; there, while the large heaps of grass and sticks are burning, a glowing ember or a flame, having leapt up, having burnt the smithy, having burnt the village, town, city, and country, having reached the ocean, is extinguished - such a one should be seen as the upstream-goer heading toward the Akaniṭṭha realm. Why? Because he attains final nibbāna having repeatedly touched and put an end to the diffusion of the many seeds of existence. But since whether of the type for awl-thorns and so on, whether small or large, it is just an iron plate, therefore in the discourse in all instances it is stated simply as "iron plate." As he said -

"Here, monks, a monk is practicing thus - 'It would not be, and it would not be mine; it will not be, it will not be mine; whatever there is, what has come to be - that I abandon' - thus he obtains equanimity. He does not find pleasure in existence, he does not find pleasure in origination, he sees with right wisdom the peaceful state that is beyond. But that state has not been completely realised by him in every way. His underlying tendency to conceit has not been completely abandoned, his underlying tendency to lust for existence has not been completely abandoned, his underlying tendency to ignorance has not been completely abandoned. He, with the utter elimination of the five lower mental fetters, becomes an attainer of final nibbāna in the interval. Just as, monks, when an iron pan heated all day is being struck, a flake having arisen would be extinguished. Just in the same way, monks, a monk is practicing thus - 'It would not be, etc. He becomes an attainer of final nibbāna in the interval.

"Here again, monks, a monk is practicing thus - 'It would not be, etc. He becomes an attainer of final nibbāna in the interval. Just as, monks, when an iron pan heated all day is being struck, a flake having arisen and having flown up would be extinguished. Just in the same way, monks, a monk is practicing thus - 'It would not be, etc. He becomes an attainer of final nibbāna in the interval.

"Here again, monks, a monk is practicing thus - 'It would not be, etc. He becomes an attainer of final nibbāna in the interval. Just as, monks, when an iron pan heated all day is being struck, a flake having arisen and having flown up, without reaching the ground, would be extinguished. Just in the same way, monks, a monk is practicing thus - 'It would not be, etc. He becomes an attainer of final nibbāna in the interval.

"Here again, monks, a monk is practicing thus - 'It would not be, etc. He becomes an attainer of final nibbāna after the interval. Just as, monks, when an iron pan heated all

day is being struck, a flake having arisen and having flown up, having touched the ground, would be extinguished. Just in the same way, monks, a monk is practicing thus - 'It would not be, etc. He becomes an attainer of final nibbāna after the interval.

"Here again, monks, a monk is practicing thus - 'It would not be, etc. with utter elimination he becomes an attainer of final nibbāna without exertion. Just as, monks, when an iron pan heated all day is being struck, a scale having arisen and flown up might fall upon a small heap of grass or a small heap of sticks. It might produce fire there, might produce smoke there, and having produced fire and having produced smoke, having consumed that very small heap of grass or heap of sticks, being without fuel, would be extinguished. Just in the same way, monks, a monk is practicing thus - 'It would not be, etc. with utter elimination he becomes an attainer of final nibbāna without exertion.

"Here again, monks, a monk is practicing thus - 'It would not be, etc. he becomes an attainer of final nibbāna through exertion. Just as, monks, when an iron pan heated all day is being struck, a scale having arisen and flown up might fall upon an extensive heap of grass or an extensive heap of sticks. It might produce fire there, etc. having consumed that very extensive heap of grass or heap of sticks, being without fuel, would be extinguished. Just in the same way, monks, a monk is practicing thus - 'It would not be, etc. he becomes an attainer of final nibbāna through exertion.

"Here again, monks, a monk is practicing thus - 'It would not be, etc. with utter elimination he becomes an upstream-goer heading toward the Akaniṭṭha realm. Just as, monks, when an iron pan heated all day is being struck, a scale having arisen and flown up might fall upon a great heap of grass or a great heap of sticks. It might produce fire there, etc. having consumed that very great heap of grass or heap of sticks, it might burn the shrubs, might burn the grove, and having burnt the shrubs and having burnt the grove, having come to the edge of green vegetation, or the edge of a path, or the edge of a rock, or the edge of water, or a delightful piece of land, being without fuel, would be extinguished. Just in the same way, monks, a monk is practicing thus - 'It would not be, etc. with utter elimination he becomes an upstream-goer heading toward the Akaniṭṭha realm."

41-44. The descriptions beginning with one practising for the realisation of the fruition of stream-entry are clear in meaning. "This is called a person 'a Worthy One'" - here, however, twelve Worthy Ones should be known. How? For there are three deliverances - emptiness, signless, and desireless. Therein, one who has eliminated the mental corruptions, liberated through deliverance through emptiness, is fourfold by way of practice. Likewise through the signless and desireless deliverances - thus twelve Worthy Ones should be known. Thus, just as these twelve Worthy Ones, so too just twelve once-returners, twenty-four stream-enterers, and forty-eight non-returners - this many persons, having been freed from here, do not arise outside, but arise only in this very Dispensation of the Omniscient Buddha.

Commentary on the exposition of ones.

2. Explanation of the Description of Twos

45. In the analytic explanation of the dyads, "prone to wrath" means having the habit of anger, of great wrath. Thus, even though having asked about the person, in order

to show the person by means of the mental state, he said beginning with "Therein, what is wrath?" In the analytic explanation of the one bearing hostility and so on too, the same method applies. "Wrath, anger" and so on are of already stated meaning above. Likewise, in the analytic explanation of the one bearing hostility and so on, "wrath at a former time" and so on. "This wrath has not been abandoned" means this much wrath has not been abandoned either by abandoning through suppression, or by abandoning by substitution, or by abandoning through eradication. In what follows, in hostility and so on too, the same method applies.

53. In the exposition of shamelessness and so on - "Possessed of this shamelessness" means possessed of the mental state of shamelessness of such a kind. In "possessed of this moral fearlessness" and so on too, the same method applies.

63. "With internal mental fetters" means with internal bondage. "With external mental fetters" means with external bondage. Both of these should be explained by the simile of the calf-shed. For just as a calf bound inside the calf-shed and lying down inside itself, so are the stream-enterers and once-returners established here. For their bondage is right here, and they themselves are right here. But just as a calf bound inside and lying down outside, so are the stream-enterers and once-returners in fine-material and immaterial existence. For their bondage is indeed here, but they themselves are established in the Brahma world. Just as a calf bound outside and lying down outside, so is the non-returner in fine-material and immaterial existence. For his bondage is also external, and he himself is also external. But just as a calf bound outside and lying down inside, so is the non-returner established here. For his bondage is in fine-material and immaterial existences, but he himself is established here.

65. In the description of "without wrath" and so forth - "Abandoned" means abandoned either by abandoning through suppression, or by abandoning by substitution, or by abandoning through eradication.

83. In the exposition on what is rare - "Rare" means not easily obtained. "One who acts first" means one who is the doer first. "Thankful" means he knows what has been done, he makes what is known obvious. These should be explained by means of householders and those gone forth from the household life. For among householders, mother and father are called those who act first. But sons and daughters, looking after their mother and father, doing paying respect and so on for them, are called thankful. Among those gone forth from the household life, teachers and preceptors are called those who act first. Pupils and co-residents, looking after their teachers and preceptors, doing paying respect and so on for them, are called thankful. For the purpose of making this manifest, the stories of the Elder Soṇa who supported his preceptor and so on should be related.

Another method - One who acts without regard for the help done to oneself, even when help has not been done by another, is one who acts first, just as mother and father and teachers and preceptors. He is rare. Because beings are overpowered by craving. One who, knowing the help done to oneself as help, experiencing it as a corresponding occurrence of the help done by another, is grateful and thankful. Just as one who has rightly practised towards mother, father, teachers and preceptors. He too is rare. Because beings are overpowered by ignorance.

Furthermore - One who acts first is affectionate without reason, one who is grateful and thankful is affectionate with reason. One who acts first is one whose action is without regard for such reasons as "He will do for me." One who is grateful and thankful is one whose action is with regard for such reasons as "He will do for me." One who acts first is one heading from darkness to light, one who is grateful and thankful is one heading from light to light. One who acts first is the teacher, one who is grateful and thankful is the practiser. In the world with its gods, the Worthy One, the Perfectly Enlightened One, is one who acts first, the noble disciple is one who is grateful and thankful. But in the Commentary on the Book of Twos - "One who acts first" means one who is the doer of help first, "grateful and thankful" means one who, having known what was done by him, is the doer afterwards. Among those, one who acts first holds the perception "I am giving a loan," and the one who acts afterwards holds the perception "I am repaying a loan" - only this much was said.

84. In the exposition on those hard to satisfy - "Hard to satisfy" means unsatisfiable; it is not possible for anyone to satisfy them. For whoever, dwelling in dependence on a supporting family or a relative's family, when his robe is worn out, lays aside the robe given by them and does not use it. Even what is given again and again, having taken it, he just lays it aside. And whoever, in the very same manner, gives away whatever is received, gives it to another. Even what is received again and again, he does likewise. These two persons are called "hard to satisfy" because it is not possible to satisfy them even by one bringing requisites by carts.

85. In the exposition on the easily satisfied - "Does not give away" means not making it one's own, one does not give to another. But when there is a surplus, one does not lay it aside but gives to another. This is what is meant - Whatever monk, having worn-out robes, having obtained cloth from a supporting family or a relatives' family, having made it into a robe, uses it and does not lay it aside; Even one who wears it having patched it, when it is being given again, does not suddenly accept it. And whoever uses whatever is received himself, does not give to others. These two also are able to be satisfied with ease, thus they are called "easily satisfied."

86. "Mental corruptions" means mental defilements. "Is scrupulous about what should not be a cause for scrupulousness" means he is scrupulous about what is not fit to be a cause for scrupulousness. Having obtained pork, he is scrupulous thinking it is bear meat; having obtained deer meat, he is scrupulous thinking it is leopard meat. When it is still the proper time, he is scrupulous thinking "it is not the proper time"; without having invited to admonish, he is scrupulous thinking "I have been invited to admonish"; when dust has not yet fallen into the bowl, he is scrupulous thinking "it has fallen"; when fish and meat have not been prepared for him, he is scrupulous thinking "it was prepared for me." "Is not scrupulous about what should be a cause for scrupulousness" means he is not scrupulous about what is fit to be a cause for scrupulousness. Having obtained bear meat, he is not scrupulous thinking it is pork, etc. When fish and meat have been prepared for him, he is not scrupulous thinking "it was prepared for me." But in the Aṅguttara Commentary - "Should not be a cause for scrupulousness" means the not setting up and not examining of the monastic community's possessions is what should not be a cause for scrupulousness; about that, he is scrupulous. "Should be a cause for scrupulousness" means the setting up and examining of that very same; about that, he is not scrupulous - only this much

was said. "Of these" means for these two persons, mental corruptions only grow by night and by day, like grasses and creepers and so on on fertile ground. On the bright side, having obtained allowable meat and taking it as just allowable meat, one is not scrupulous about what should not be a cause for scrupulousness - the meaning should be understood by this method.

88. "Inclined to the inferior" means of low disposition. "Immoral" means devoid of morality. "Of bad character" means of inferior character.

89. "Inclined to the sublime" means of sublime disposition. "Of good character" means of good quality character, of pure character, of beautiful character.

90. "Satisfied" means contented, finished. "One who satisfies" means one who makes others also satisfied. "The Individually Self-awakened Ones and those who are the Truth-finder's disciples" - here the Individually Enlightened Ones are satisfied by themselves, fulfilled by the nine supramundane states. But they are not able to satisfy others. For through their proclamation of the Teaching there is no full realisation. But through the proclamation of the Teaching by the disciples, there is full realisation even for immeasurable gods and humans. Even this being so, because when they are expounding the Teaching they do not speak making it their own word, they speak making it the word of the Buddhas. Even the assembly seated to hear shows respect thus: 'This monk does not speak the Teaching penetrated by himself; he speaks the Teaching penetrated by the Buddhas.' Thus that respect belongs only to the Buddhas. Thus therein it is the Perfectly Enlightened One alone who is called one who satisfies. For just as when commanded by a king 'Give this and that to so-and-so by name,' although they bring and give, yet the king alone is the donor therein. Even those by whom it has been received, they accept it thus: 'The office has been given to us by the king, sovereignty and wealth have been given' - not by the king's men. This should be understood as comparable in this way. The remainder is of manifest meaning everywhere.

Commentary on the exposition of twos.

3. Exposition of the Threefold Exposition

91. In the exposition of the triad - "Immoral" means devoid of morality. "Of bad character" means of inferior character. Or immoral through failure in morality, of bad character through failure in (right) view. Immoral through the classification of bodily and verbal restraint, of bad character through the classification of the remaining restraint. Immoral through impurity of action, of bad character through impurity of disposition. Immoral through the absence of wholesome morality; of bad character through being endowed with unwholesome morality. "Impure" means possessed of impure bodily action and so on. "Of suspicious conduct" means one whose conduct is to be remembered by others with suspicion. Having seen any unsuitable thing, one whose conduct is to be suspected by others thus: "This must have been done by this one"; or alternatively, one whose conduct is to be remembered with suspicion by oneself - the meaning is one of suspicious conduct. For having assembled at the day-resting places and so on, having seen monks discussing something, he is of suspicious conduct thus: "These, having come together, are discussing; are they perhaps discussing having known the deed done by me?"

"Of concealed actions" means possessed of evil action that is fit to be concealed. "Not a recluse though claiming to be a recluse" means while being not a recluse, through the counterfeit appearance of a recluse, he is one who claims thus: "I am a recluse." "Not a practitioner of the holy life though claiming to be a practitioner of the holy life" means having seen other practitioners of the holy life, well-dressed in lower robes, well-covered in upper robes, bearing clay bowls, walking for almsfood in villages, market towns, country districts, and royal cities, earning their livelihood, since he himself proceeds in such a manner likewise, he is as if giving the acknowledgment "I am a practitioner of the holy life." But having said "I am a monk" and entering the Observance hall and so on, he is indeed one claiming to be a practitioner of the holy life; likewise when taking material gain belonging to the monastic community. "Rotten inside" means one who has entered within through putrid action, or rotten inside because of being devoid of virtues, because of being devoid of the substance of virtues. "Filled with desire" means soaked with lust and so on. "Rubbish-born" means one in whom the rubbish of lust and so on has arisen. Or alternatively, "kasambu" is called the dregs-water into which a soaked carcass has gone. And in this Dispensation, one who is immoral, because of being loathsome, is similar to the dregs-water of a soaked carcass. Therefore, "born like rubbish" means rubbish-born.

"He does not think thus" - why does he not think thus? Because of the breaking of that support, established upon which one would be able to attain arahantship. Just as for an outcaste boy, even having heard "The prince of such and such a name has been consecrated in the kingdom," because of not having been born in the family in which those born attain consecration, he does not think thus - "When indeed will I too, like that prince of the warrior caste, attain consecration"; just so, for the immoral one, even having heard "The monk of such and such a name has attained arahantship," because of the absence of that morality, established in which arahantship should be attained, he does not think thus: "When indeed will I too, like that moral one, attain arahantship." "This is called" means this person of such a nature, because of the absence of hope for arahantship, is called desireless.

92. "He thinks thus" - why does he think thus? Because of the firmness of that support, established upon which one would be able to attain arahantship. Just as for a well-born prince of the warrior caste, having heard "The prince of such and such a name has been consecrated in the kingdom," one born in the family in which those born attain consecration, he thinks thus - "When indeed will I too, like that prince, attain consecration" - just so, for the moral one, having heard "The monk of such and such a name has attained arahantship," because of the firmness of that support, the morality established in which arahantship should be attained - "When indeed will I too, like that monk, attain arahantship" - thus he thinks. "This is called" means this person of such a nature is called hopeful. For he hopes for, aspires to arahantship - thus he is hopeful.

93. "Whatever hope for liberation he formerly had when unliberated" means whatever hope for liberation that one who has eliminated the mental corruptions formerly had when unliberated by the liberation of arahantship, that has been calmed; therefore he does not think thus. Just as for a consecrated warrior king, having heard "The prince of such and such a name has been consecrated in the kingdom," because of the impossibility of two royal consecrations and two white

parasols for one king, he does not think thus - "When indeed will I too, like that prince, attain consecration"; just so, for one who has eliminated the mental corruptions, having heard "The monk of such and such a name has attained arahantship," because of the impossibility of two arahantships - "When indeed will I too, like that monk, attain arahantship" - he does not think thus. "This is called" means this person of such a nature, because of the going of hope for arahantship, is called free from desire.

94. In the description of persons like the sick - In order to show the simile by which they are called "persons like the sick," "three sick persons" and so on was said. Therein, "suitable" means beneficial and conducive to growth. "Proper" means befitting. "Does not recover from that illness" - by this, a terminally ill person possessed of an incurable disease such as wind-disease, epilepsy, and so on is spoken of. "Recovers from that illness" - by this, a trifling illness of the type classified as sneezing, itch, grass-rash, ageing, and so on is spoken of.

"Only obtaining suitable foods and not without obtaining them" - by this, however, all those illnesses for which there is relief through caring are spoken of. And here, a proper attendant should be understood as one who is wise, skilled, and not lazy, endowed with the qualities of an attendant of the sick.

"Attendant of the sick has been allowed" means allowed as one to be assigned by the community of monks. For when that sick person is unable to sustain himself by his own nature, one monk and one novice should be assigned by the community of monks, having announced to that monk "Look after this one." And as long as they look after him, whatever is needed by the sick person and by those two, all is indeed the burden of the community of monks. "Other sick persons too should be attended to" means the other two sick persons too should be attended to. Why? For even the terminally ill person, when not being attended to, having produced ill-will thinking "If they were to look after me, it would be comfortable for me, but they do not look after me," might be reborn in a realm of misery. But when being looked after, he thinks thus - "Whatever was to be done by the community of monks, all that has been done, but my result of action is such" - he, having established friendliness towards the community of monks, is reborn in heaven. But whoever is possessed of a trifling illness and recovers whether obtaining or not obtaining, for him, even without medicine, the illness that subsides is appeased more quickly when medicine is applied. Then he will be able to learn the word of the Buddha or to practise the ascetic duty. For this reason it was said "other sick persons too should be attended to."

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

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

98. Regarding "of foul speech" and so on - "Having gone to an assembly" means standing in an assembly hall. "Having gone to a company" means standing in a village company. "Having gone among relatives" means standing in the midst of heirs. "Having gone among a guild" means standing in the midst of guilds. "Having gone among the royal court" means standing in the midst of the royal family, at the great hall of judgment. "Being brought forward" means led for the purpose of questioning. "Questioned as a witness" means questioned having been made a witness. "Come, good man" - this is a form of address. "For his own sake or for another's sake" means for the sake of one's own or another's hands, feet, and so on, or for the sake of wealth. "For the sake of some trifling material gain" - here, "material gain" means material gain is intended. "A trifle" means whatever this or that small amount. The meaning is: for the sake of a bribe even as small as a partridge, a quail, a lump of ghee, a lump of butter, and so on. "He becomes a conscious speaker of falsehood" means he, already knowing, becomes a doer of lying. "This is called" means this person of such a nature is called "of foul speech" because his speech is similar to excrement. For just as excrement is undesirable and unpleasant to the public, just so, the speech of this person is undesirable and unpleasant to gods and humans.

99. "This is called" means this person of such a nature is called one of flower-like speech because of having speech similar to flowers. For just as blooming jasmine flowers or adhimuttaka flowers are desirable and pleasant to the public, just so, the speech of this person is desirable and pleasant to gods and humans.

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

people." By its very pleasant nature, it is agreeable to many people and promotes growth of mind - thus "agreeable to many people." "This is called" means this person of such a nature is called "of honey-like speech." "Mudubhāṇī" is also a reading. In both meanings, the meaning is "of sweet speech." For just as indeed the four sweets are sweet and sublime. Just so, the speech of this person is sweet to gods and humans.

101. Regarding "with a mind like a sore" and so on -"Becomes attached" means sticks. "Becomes angry" means becomes angry by way of irritation. "Is repelled" means abandons the natural state; becomes putrid. "Becomes obstinate" means reaches a state of sloth and a state of rigidity. "Irritation" means feeble wrath. "Hate" means that which is stronger than that by way of being hostile. "Displeasure" means displeasure in the manner of dissatisfaction. "A festering sore" means an old wound. "By a stick" means by the tip of a rod. "By a potsherd" means by a shell. "Discharges" means flows again and again. For an old wound, by its very own nature, flows these three things - pus, blood, and juice; but when struck, it flows those even more exceedingly. "Just so" - here this is the correlation of the simile: for the person prone to wrath is like a festering sore. Just as its flowing by its own nature, so is the conduct of one prone to wrath, swollen as it were by his own nature of being angered. Just as the striking by a stick or a potsherd, so is even a trifling word; just as the flowing even more exceedingly, so should be seen the state of swelling up even more exceedingly, thinking 'This one speaks thus to one such as me.' "This is called" means this person of such a nature is called one with a mind like a sore. The meaning is: one whose mind is similar to an old wound.

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

103. For the state of having a mind like a diamond too, this is the correlation of the simile: For the knowledge of the path of arahantship should be seen as like a diamond. The mental defilements to be destroyed by the path of arahantship are like

a knot of gem or a knot of stone. Just as the non-existence of the diamond's inability to go through, having pierced through either a knot of gem or a knot of stone, so is the state of non-existence of indestructible mental defilements through the knowledge of the path of arahantship. Just as the non-filling up again of a hole pierced by a diamond, so should be seen the non-arising again of mental defilements cut off by the path of arahantship. "This is called" means this person of such a nature is called one with a mind like a diamond. The meaning is one whose mind is similar to a diamond by the ability to make the root-destruction of mental defilements.

104. In the section on the blind and so on, "does not have such an eye" means does not have the eye of wisdom of such a kind, of such an intrinsic nature. "Make prosper" means would make prosperous and increased. "Blameworthy and blameless" means with fault and faultless. "Inferior and superior" means ignoble and highest. "Having dark and bright counterparts" means the dark and bright themselves, because they mutually oppose each other, are called "having counterparts" by way of being opposites. Here, however, this is the summary - Wholesome mental states as "wholesome mental states" - by which eye of wisdom he would know, unwholesome mental states as "unwholesome mental states." In the case of blameworthy and so on too, the same method applies. But regarding those having dark and bright counterparts, he would know dark mental states as "having bright counterparts," he would know bright mental states as "having dark counterparts" - by which eye of wisdom he would know. "He does not have such an eye" - by this method the meaning should be understood in the remaining instances too. "This is called" means this person of such a nature, because of the absence of both the eye of wisdom for gathering wealth pertaining to the present life and the eye of wisdom for purifying welfare pertaining to the future life, is called "blind." The second, because of the existence of the eye of wisdom for gathering wealth pertaining to the present life, but because of the absence of the eye of wisdom for purifying welfare pertaining to the future life, is called "one-eyed." The third, because of the existence of both, is called "two-eyed."

107. In the section on "of overturned wisdom" and so on, "they expound the Teaching" means thinking "a lay follower has come for the purpose of hearing the Teaching," having abandoned their own work, they expound the Teaching. "Good in the beginning" means they teach making it good, auspicious, blameless, and faultless in the beginning. The same method applies to the remaining terms as well. But here, "beginning" means the preliminary introduction. "Middle" means the centre of the talk. "End" means the conclusion. Thus, those teaching him the Teaching speak making it good, auspicious, and blameless only even in the preliminary introduction, in the middle too, and in the end too. And here there are a beginning, middle, and end of the teaching, and there are of the Dispensation. Therein, as for the teaching, to begin with - In a verse of four lines, the first line is the beginning, the two lines are the middle, and the final line is the end. For a discourse with a single connection - The introduction is the beginning, the connection is the middle, and the absorption as "he said this" is the end. For one with multiple connections - The first connection is the beginning, beyond that one or many are the middle, and the last is the end. This, to begin with, is the method regarding the teaching.

But for the Dispensation, morality is the beginning, concentration is the middle, and insight is the end. Or concentration is the beginning, insight is the middle, and the path is the end. Or insight is the beginning, the path is the middle, and fruition is the end. Or the path is the beginning, fruition is the middle, and Nibbāna is the end. Or when taken in pairs, morality and concentration are the beginning, insight and the path are the middle, and fruition and Nibbāna are the end. "With meaning" means they teach making it meaningful. "With phrasing" means they teach making it complete in syllables. "Complete in its entirety" means they teach making it wholly complete and not deficient. "Pure" means they teach making it pure, disentangled, and unknotted. "They reveal the holy life" means thus teaching, they reveal the noble eightfold path, which has become the supreme conduct, included in the threefold training. "Does not attend to the beginning" means does not attend to the preliminary introduction. "Water-pot" means a pot. "Turned upside down" means placed face downward. "Just so" - here the person of overturned wisdom should be seen as like a water-pot turned upside down. The time of obtaining the proclamation of the Teaching should be seen as like the time of pouring water. The time of being unable to learn while seated on that seat should be seen as like the time of the water running off. The time of not discerning after having risen should be understood as like the time of the water not remaining. "This is called" means this person of such a nature is called one of overturned wisdom. The meaning is one of face-downward wisdom.

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

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

110. Regarding "not free from lust" and so on - Just as stream-enterers and once-returners, so too a worldling is not free from lust towards the five types of sensual pleasure and towards the three existences. But he is not taken because of not being timber. Just as a skilful carpenter who has entered a forest for the purpose of collecting building materials does not cut every tree he comes upon from the beginning, but cuts only those that are suitable as building materials; so too here it should be understood that only those of the timber type, namely the noble ones, were taken by the Blessed One, but worldlings were not taken because of not being

timber. "Free from lust towards sensual pleasures" means without lust towards the five types of sensual pleasure. "Not free from lust towards existences" means not free from lust towards fine-material and immaterial existences.

113. Regarding "like an inscription on rock" and so on - "Underlies" means it underlies through not having been abandoned. "Does not quickly fall apart" means it does not perish along the way; it perishes only at the rising of a cosmic cycle. "Just so" means thus that person's wrath too does not become extinguished along the way, on the following day or the day after, but it is lasting a long period. The meaning is that it is extinguished only by death. "This is called" means this person of such a nature, because of being long-lasting in the state of anger like an inscription on rock, is called "like an inscription on rock".

114. "And that wrath of his" means the wrath of one who has suddenly become angry even over a trifle. "Not for a long time" means it does not underlie him for long, through not having been abandoned. But just as an inscription made by dragging on the earth quickly perishes by wind and so on, so too his wrath, even though suddenly arisen, is extinguished very quickly - this is the meaning. "This is called" means this person of such a nature, because of being not long-lasting in the state of anger like an inscription on earth, is called "like an inscription on earth".

115. "Roughly" means with very tight, vital-spot-wounding, obstinate utterance. "Harshly" means not pleasant to the ear. "Disagreeably" means not pleasant to the mind. "Is in harmony" means becomes one. "Is connected" means fits together. "Is friendly" means is without interruption. Or - "Is in harmony" means in mental actions and so on, he goes into combination with the mind. The meaning is that he attains oneness like milk and water. "Is connected" means in bodily actions such as standing, walking and so on, he goes into combination with the body. The meaning is that he attains a state of mixture like sesame seeds and rice grains. "Is friendly" means in verbal actions such as recitation, questioning and so on, he goes into combination with speech. The meaning is that he attains a state of greater dearness like a dear companion who has gone to live apart. Furthermore - In duties to be done, approaching from the very beginning the state of acting as one together with them, he is in harmony. Continuing up to the middle, he is connected; not turning back up to the end, he is friendly - thus too should it be understood. "This is called" means this person of such a nature, because of quickly being in harmony like an inscription on water, is called "like an inscription on water".

116. Regarding the persons like coarse cloth - In order to show the simile by which they are called "persons like coarse cloth," "three cloths" and so on was said. Therein, "new" means newly woven. "Cloth" means a garment made of hempen bark. "Ugly" means discoloured. "Of unpleasant contact" means of rough contact. "Of little value" means at the very most it is worth a kahāpaṇa. "Middling" means middling in use. For having passed beyond the state of newness and not having reached the state of being old, even in the middle period of use it is ugly and of unpleasant contact and of little value only. At the very most it is worth half. But in the old period it is worth half a māsa or a farthing. "Wiping pots" means cleaning black pots.

"New" means below five years from full ordination; even one of sixty years by birth is still just new. "Of his ugliness" means ugliness both in bodily beauty and in the beauty of virtuous qualities. For when one who is immoral sits in the midst of the assembly, due to his powerlessness even his bodily beauty does not succeed, and regarding the beauty of virtuous qualities there is nothing at all to be said. "Those who indeed of his" means those who indeed - whether his attendants or relatives, friends and others - associate with that person. "For them that" means for those persons, just as for those of wrong views who associate with the six teachers, and just as for Kokālika and others who associate with Devadatta, that association is for their harm and suffering for a long time. "Middling" means from the period of five years up to the period of nine years one is called middling. "Elder" means from the period of ten years onwards one is called an elder. "Said thus" means they speak thus. "What indeed is the use of yours" means it is said: what is the use of your speaking, you fool. "Such" means of such a kind, of such an intrinsic nature, being the cause for the legal act of suspension.

117. Regarding those comparable to Kāsi cloth - "Kāsi cloth" means a fine cloth woven with thread spun by taking three cotton fibres together. That, when newly woven, is priceless. When middling in use, it is worth twenty or even thirty thousand. But in the old period, it is worth eight or even ten thousand.

"For them that is" means for them, just as for those who associate with the Perfectly Enlightened One and so on, that association is for their welfare and happiness for a long time. For in dependence on one Perfectly Enlightened One alone, there is no measure of beings who have been liberated up to the present day. Likewise, in dependence on the Elder Sāriputta, the Elder Mahāmoggallāna, and the remaining eighty great disciples, there is no measure of beings who have gone to heaven. Up to the present day, there is no measure at all of beings who have practised following the example of what they have seen in them. "Goes to be deposited" means that word of the great elder, based upon meaning, just as Kāsi cloth goes to the state of being deposited and kept in a perfume casket, so too it goes to the state of being deposited and kept on the head, the highest part, and in the heart. The remainder here should be understood in accordance with what has been stated above.

118. Regarding "easily measured" and so on - "Easily measured" means one who can be measured easily. "Here" means in this world of beings. "Agitated" means endowed with restlessness. "Arrogant" means with a risen reed; the meaning is one who stands having raised up hollow conceit. "Fickle" means endowed with fickleness such as adorning bowls and so on. "Garrulous" means harsh of mouth. "Of loose speech" means of unrestrained speech. "Unconcentrated" means deprived of unified focus of mind. "With a wandering mind" means with a confused mind, comparable to a stray cow or a wandering deer. "With uncontrolled faculties" means with open faculties. "This is called" means this person of such a nature is called "easily measured". For just as the measure of a small quantity of water is easily taken; just so, the measure of one endowed with these factors of lack of quality is easily taken. Therefore he is called "easily measured".

119. "Difficult to measure" means one who is to be measured with difficulty. "Unagitated" and so on should be understood as the opposite of what was stated. "This is called" means this person of such a nature is called "difficult to measure". For

just as the measure of the great ocean is taken with difficulty. Just so, the measure of one endowed with these factors of quality is taken with difficulty. Such a one comes to the point where it must be said "Is he indeed a non-returner, or is he indeed one who has eliminated the mental corruptions?" Therefore he is called "difficult to measure".

120. "Not possible to measure" means immeasurable. For just as it is not possible to take the measure of space, so too of one who has eliminated the mental corruptions. Therefore he is called "immeasurable".

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

122. "Is similar" means is equal. "For us who have attained similarity in morality" means for those who are good and who have attained the state of equality in morality. "There will be talk about morality for us" means thus for us who are equal in morality, there will be talk concerning morality itself. "And that will be comfortable for us" means and that talk about morality will be a dwelling in comfort, a pleasant abiding for us. "And that will flow on for us" means and that talk of ours will flow on even for a whole day of speaking, and will not be obstructed. For when two virtuous persons are present, when one speaks in praise of morality, the other gives thanks. Because of that, their talk is both comfortable and flows on. But when one is immoral, talk about morality is badly spoken to one who is immoral; thus there is indeed not talk about morality, it is not comfortable, and it does not flow on. The same method applies also in the case of talk about concentration and wisdom. For two who have attained concentration, speaking talk about concentration, and the wise speaking talk about wisdom, do not even know whether night or day has passed.

123. "Having honoured and respected" means having performed both honour and respect. "Is superior" means is exceeding. "Aggregate of morality" means the heap of morality. "I shall fulfil" means in dependence on that person of exceeding morality, I shall make complete one's own incomplete heap of morality. "I shall support with wisdom here and there" means herein, having avoided the unsuitable and unhelpful factors for morality, and practising the suitable and helpful factors, in each and every instance one supports the aggregate of morality with wisdom. The same method applies also in the case of the aggregates of concentration and wisdom.

124. Regarding "should be shunned" and so on - "Should be shunned" means he should be shunned like excrement. "Then him" means then of him. "Reputation" means the sound of talk. "Just so" - here immorality should be seen as like a pit of excrement. An immoral person is like a rat-snake standing having fallen into a pit of

excrement. Just as the state of not being bitten even though the snake, being pulled out from the pit of excrement, has climbed upon the man's body, so is the state of being no cause for that action even though one is associating with an immoral person. Just as the time when the snake has gone, having smeared the body with excrement, so should be understood the time of the arising of an evil reputation for one associating with an immoral person.

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

126. "Good friend" means a pure friend. "Good companion" means a pure companion. "Companion" means one who goes together, a fellow traveller. "Good associates" means one who is inclined towards good, pure persons; the meaning is one whose mind is slanting towards them, sloping towards them, inclining towards them.

127. Regarding "one who fulfils morality" and so on - "Ones who fulfil morality" means those noble disciples, whatever are the four great morality training rules reckoned as expulsion offences, which are the beginning of the holy life of the path, the fundamentals of the holy life, because of non-transgression of those, and whatever lesser and minor rules they commit, because of emergence from those, whatever is to be done regarding morality, that they do fully and completely - thus they are called "ones who fulfil morality." But because sensual lust and anger, which are the hindrances to concentration, and delusion, which is the hindrance to wisdom and which conceals the truths, have not been uprooted, even though developing concentration and wisdom, whatever is to be done regarding concentration and wisdom, that they do only to a moderate degree, to a partial extent - thus they are called ones who practise to a moderate degree in concentration and in wisdom. By this method, the meaning in the other two approaches also should be understood.

Therein, this is also the sutta method -

"Here, monks, a monk is one who fulfils the moral precepts, one who practises to a moderate degree in concentration, one who practises to a moderate degree in wisdom. He commits and emerges from whatever lesser and minor training rules there are. What is the reason for this? For I have not declared inability here, monks. But whatever training rules are the fundamentals of the holy life, befitting the holy life, there he is one of stable morality and established morality, having accepted the training rules he trains in them. He, with the utter elimination of the three mental fetters, becomes a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment. Here again, monks, a monk regarding morality, etc. He, with the utter elimination of the three mental fetters and with the reduction of lust, hate, and delusion, becomes a once-returner. Having come to this world only once more, he makes an end of suffering. Here again, monks, a monk is one who fulfils the moral precepts, one who fulfils concentration, one who practises to a moderate degree in wisdom. He, whatever those, etc. he trains in the training rules. He, of the five lower, etc. not subject to return from that world. Here again, monks, a monk is one who fulfils the moral precepts, one who fulfils concentration, one who fulfils wisdom. He, whatever lesser and minor, etc. he trains in the training rules. He, with the elimination of the mental corruptions, etc. having attained, dwells."

130. In the exposition of teachers - "Declares the full understanding" means he declares the abandoning, the transcendence. "Therein" means among those three persons. "Should be seen by that" means the meaning is that by that declaration, that teacher should be seen as an obtainer of fine-material-sphere attainment. In the second section too, the same method applies. "That teacher should be seen as the Perfectly Enlightened One" means by that declaration not shared with the sectarians, this third teacher should be seen as the Omniscient Buddha. For the sectarians, when declaring the full understanding of sensual pleasures, will speak of fine-material existence. When declaring the full understanding of material forms, they will speak of immaterial existence. When declaring the full understanding of feelings, they will speak of non-percipient existence. If they were to declare rightly, 'they would declare thus,' but they are not able to declare rightly. But the Perfectly Enlightened One declares the full understanding, the abandoning, of sensual pleasures by the path of non-returning. He declares the full understanding, the abandoning, of material forms and feelings by the path of arahantship. "These are the three teachers" means these two persons are outsiders, one is the Perfectly Enlightened One - in this world there are three teachers by name.

131. In the second description of teachers - "In this present life" means in this individual existence. "Declares a self as true and reliable" means he declares "there is indeed one called a self that is permanent, stable, eternal" as factual and firm. "And in the future life" means he declares just so in another individual existence. The remainder here should be understood by the method already stated.

Exposition of the Threefold Exposition.

4. Explanation of the Description of Fours

132. In the section on tetrads - "A bad person" means an inferior person. "He kills a living being" means one who kills living beings. "He takes what is not given" means one who takes what is not given. "He conducts wrongly in sensual pleasures" means

one who engages in sexual misconduct. "He speaks falsely" means a liar. "He stands in the negligence of spirits, liquor and intoxicants" means one who indulges in spirits, liquor and intoxicants which cause heedlessness.

133. "Instigates others in killing living beings" means just as he kills a living being, so he causes another to take up the seizing of that. The same method applies in the remaining ones too. "This is called" means this person of such a nature, since he is possessed of immorality done by himself and whatever was done by the one instigated, he is an heir to half of that; therefore he is called worse than a bad person. "Good person" means the highest person.

135. "Better than a good person" means because of being endowed with good morality done by oneself, and whatever the one instigated does. Because of being an heir to half of that, he is better than the highest person.

136. "Evil" means possessed of evil in ten ways, reckoned as the unwholesome courses of action.

138. "Good" means a pure, virtuous one, endowed with good character in ten ways, reckoned as the wholesome courses of action. The remainder here is clear in meaning, since the method has been stated below.

140. Regarding "of bad character" and so on -One whose character is bad is "of bad character." One whose character is good is "of good character."The remainder here is clear in meaning.

144. Regarding "blameable" and so on -"Blameable" means with hate. "With blameworthy bodily action" means with bodily action with hate, consisting of killing living beings and so on. The same method applies to the others as well. "This is called" means this person of such a nature, because of the hateful nature of the action accumulated through the three doors, is called blameable, like a place filled with excrement, corpses, and so on.

145. "Mostly with blameworthy" means for whom blameworthy bodily action itself is abundant, and blameless is little; he is said to be mostly possessed of blameworthy bodily action, little of blameless. The same method applies to the others as well. But who is of such a nature? Whoever, through the practice of village ways or through the practice of town ways, occasionally and seldom takes upon oneself the Observance and fulfils the moral precepts. "This is called" means this person of such a nature, because of the abundance of what is blameworthy and the scarcity of what is blameless in the actions accumulated through the three doors, is called one abounding in faults.

Just as if in a certain place ugly and foul-smelling flowers were heaped up, and upon them here and there atimuttaka, jasmine, and trumpet-flowers had fallen. This person should be known as being of such a nature. But just as if in a certain place atimuttaka, jasmine, and trumpet-flowers were heaped up, and upon them here and there ugly and foul-smelling jujube flowers and so on had fallen. The third person should be known as being of such a nature. The fourth, however, because of the faultlessness of the action accumulated through all three doors, should be seen as like a golden bowl filled with the four sweet things. Among these, the first is the blind, foolish worldling. The second is the mundane worldling who occasionally does

wholesome deeds. The third is the stream-enterer; the once-returner and non-returner are also included by this very same. The fourth is one who has eliminated the mental corruptions. For he is certainly blameless only. This is from the Aṅguttara Commentary.

148. Regarding "one who understands quickly" and so on - "One who understands quickly" - here "ugghaṭita" means the opening up of knowledge; the meaning is that one knows by the mere opening up of knowledge. "Together with the time of utterance" means at the mere moment of the utterance being uttered. "Full realisation of the teaching" means full realisation together with knowledge of the teaching of the four truths. "This is called" means this person who is able to attain arahantship by sending forth knowledge in accordance with the teaching when a matrix is being set down in brief by the method beginning with 'the four establishments of mindfulness' is called "one who understands quickly."

149. One who knows the meaning that has been elaborated and expanded is "one who understands through elaboration." "This is called" means this person who is able to attain arahantship when a matrix has been set down in brief and the meaning is being analysed in detail is called "one who understands through elaboration."

150. One who needs to be guided means one who should be guided through recitation and so on. Gradually there is full realisation of the teaching means attainment of arahantship by degrees.

151. The word itself is the utmost, thus "one for whom the word is the maximum." "There is no full realisation of the teaching in that birth" means he is not able to produce either meditative absorption or insight or the path or the fruit with that individual existence - this is the meaning.

152. Regarding "one with proper discernment" and so on - Discernment is called knowledge, and also the ready utterance of knowledge. That is intended here. One whose discernment is connected with meaning and connected with reason is one with proper discernment. Due to the inability to answer quickly immediately after being asked, his discernment is not fluent - thus he is one not with fluent discernment. The remaining should be understood by this method. Here, however, the first - having investigated for some time, sees what is proper only, like the Elder Tipiṭaka Cūḷanāga. He, it is said, when asked a question, having comprehended it, speaks only with proper and applied reasoning.

The second - immediately after the question, wards off with whatever utterance, and even after investigating does not see what is proper, like the Elder Paṇḍitatissa of the Four Nikāyas. He, it is said, when asked a question, does not even wait for the end of the question, but just speaks whatever this or that. But the meaning of his words, when investigated, does not hold anywhere.

The third - at the very same time as the question, sees what is proper, and at that very moment answers the utterance, like the Elder Tipiṭaka Cūḷābhaya. He, it is said, when asked a question, speaks quickly indeed, and his reasoning is proper and applied.

The fourth - when asked, neither sees what is proper, nor is able to ward off with whatever this or that, but is as if plunged into dense darkness, like the Elder Lāḷudāyī.

156. Regarding the speakers of the Teaching - "Speaks little" means he speaks only a little to the assembly that has arrived. "And not connected with meaning" means when speaking, however, he does not speak what is connected with meaning, connected with reason. "And his assembly is not skilled" means the assembly seated to hear does not know what is proper and improper, what has a reason and what has no reason, what is smooth and what is not smooth - this is the meaning. "Such" means this one of such kind is a foolish speaker of the Teaching. For such a kind of foolish assembly, he obtains the name "speaker of the Teaching" only. By this method the meaning should be understood everywhere. And here only two persons are speakers of the Teaching by intrinsic nature; the others, however, are thus spoken of because of having entered among the speakers of the Teaching.

157. In the similes of rain clouds, "rain clouds" means clouds. "Thunders" means roars. Therein, the state of having thundered but not raining is indeed evil. For human beings, when the sky thunders, thinking "There will be good rainfall," bring out seeds and sow them. Then, when the sky does not rain, the seeds in the field perish right in the field, and the seeds in the house perish right in the house - thus there is famine. The state of not having thundered but raining is also evil. For human beings, thinking "At this time there will be poor rainfall," sow only in low-lying places. Then the sky, having rained, carries all the seeds to the great ocean - there is just famine. But the state of having thundered and raining is good. For then there is plenty. The state of neither having thundered nor raining is entirely evil.

"Is a speaker but not a doer" means he only speaks thus "Now I shall fulfil the charge of scriptural study, I shall fulfil the charge of dwelling," but he does not take up recitation, nor does he develop a meditation subject.

"Is a doer but not a speaker" means he does not say "I shall fulfil the charge of scriptural study or the charge of dwelling." But when the time arrives, he accomplishes that purpose. By this method, the others too should be understood. But all this has been spoken of with reference to the donor of requisites only. For one invites the monastic community saying "On such and such a day I shall give a gift," but when the time arrives, he does not do it. This person declines in merit, and the community of monks also declines in material gain. Another, without even inviting the monastic community, having made preparations with honour, thinking "I shall bring the monks," does not obtain them - they have all been invited elsewhere. This one too declines in merit, and the monastic community also declines in that material gain. Another, having first invited the monastic community, afterwards having made preparations with honour, gives a gift - this one is a doer of his duty. Another neither invites the monastic community nor gives a gift - this one should be known as "an evil person."

158. In the similes of the mice - "A digger but not a dweller" means it digs its own dwelling place, a den, a hole, but does not dwell there; it dwells in some other place, and thus falls under the control of enemies such as cats and so on. "Khattā" is also a reading. "A dweller but not a digger" means it does not dig by itself; it dwells in a den dug by another, and thus protects its life. The third, doing both, protects its life. The

fourth, not doing either, falls under the control of enemies. Now, among the persons compared by this simile, the first, just as that mouse digs deep, so he learns the ninefold Teacher's instruction. But just as she does not dwell there, dwelling in some other place, she falls under the control of enemies; so too this one, having sent forth knowledge by way of the Scriptures, does not penetrate the Teaching of the four truths, and wandering only in places of worldly material gains, falls under the control of enemies reckoned as death-Māra, defilement-Māra, and Māra the son of a god. The second, just as that mouse does not dig deep, so he does not learn the ninefold Teacher's instruction. But just as she, dwelling in a den dug by another, protects her life; so, having heard another's discourse and having penetrated the Teaching of the four truths, he overcomes the control of the three Māras. By this method, the correlation of the simile should be understood for the third and fourth as well.

159. In the similes of mangoes - "Unripe having the appearance of ripe" means inside unripe, outside similar to ripe. "Ripe having the appearance of unripe" means inside ripe, outside similar to unripe. In the remaining two also, the same method applies. Therein, just as in a mango the state of being unripe is unripeness, so too in a person the state of being a worldling is unripeness, and the state of being a noble one is ripeness. And just as there the similarity to ripe is having the appearance of ripe; so too in a person the similarity to the going forward and so on of noble ones is having the appearance of ripe - by this method, the correlation of the simile in the persons compared should be understood.

160. Regarding those similar to water-pots - "Water-pot" means a pot. "Hollow" means empty inside. "Covered" means having closed and placed. "Full" means full inside. "Unveiled" means having opened up and set forth. Now here, among the persons compared, a person who is inwardly devoid of the substance of virtuous qualities should be understood as hollow, and covered by outward beauty. The same method applies in the remaining ones too.

161. Regarding those similar to lakes - A lake, firstly, even when there is only knee-deep water, because of the colour being mixed with the fifteen or because of the thickness of the water, with the bottom not being evident, is called shallow with deep appearance. But even when there is water three or four persons deep, because of the clearness of the water, with the bottom being evident, it is called deep with shallow appearance. But the other two should be understood as being possible from both causes. A person too, because of the state of being abundant in mental defilements and because of the absence of depth of virtue, endowed with going forward and so on similar to those deep in virtue, is called shallow with deep appearance. The rest too should be understood by this method.

162. Regarding those similar to oxen - An ox, firstly, which strikes and agitates its own herd, but is gentle and of pleasant disposition towards another's herd - this is called fierce towards its own herd but not towards another's herd. A person too, striking and piercing his own assembly, addressing them harshly, but towards another's assembly adopting meekness and humble conduct, is called fierce towards one's own herd but not towards another's herd. The rest too should be understood by this method. In the detailed exposition section, however, here "is one who agitates" means having struck and having pierced, makes one come to a state of fright - this is the meaning.

163. Regarding those similar to venomous snakes -A venomous snake, to begin with, whose venom comes quickly and pervades swiftly; but is not terrible, and does not oppress for a long time - this is one whose venom has come but is not terrible. The same method applies to the remaining terms as well. The classification of persons, however, is of plain meaning.

164. In "without investigating and without scrutinising, is one who praises one who deserves dispraise" and so on, "without investigating" means without weighing, without comprehending. "Without scrutinising" means without plunging into the qualities with wisdom.

166. "Factual and true": factual because of existing, true because of being undistorted. "At the right time" means at the fitting and appropriate time. "There he knows the proper time" refers to what was said as "at the right time." There, whatever person knows the proper time, he knows the time, for the purpose of answering that question: "At this time, even if asked, it should not be spoken by me; at this time it should be spoken" - this is called one who speaks at the right time. "He dwells equanimous" means he dwells having become established with equanimity that is of a neutral nature. The remainder is of manifest meaning everywhere.

167. Regarding "one who lives on the fruit of work" and so on -Whoever, having spent the day solely through industriousness and energy, having obtained only something that is merely the resultant fruit of that, gets his living, but owing to that work does not obtain any fruit of merit - with reference to that, "whatever person who exerts" and so on was said. "The gods above that" means the gods above that, the Brahmakāyika gods and so on. For them there is indeed no need for industriousness and energy. They live on the fruit of merit only. "And of one with merit" - this was said with reference to meritorious warriors, brahmins and so on, and also the terrestrial deities as the beginning, up to the gods ending with the Nimmānarati gods. All of these experience both the fruit of effort and the fruit of merit. But those doomed to Niraya Hell are indeed not able to produce livelihood through work, nor does any livelihood arise for them through the fruit of merit.

168. Regarding "darkness" and so on - "Darkness" means connected with the darkness indicated by "reborn in a low family" and so on. "Heading for darkness" because of again approaching the darkness of hell through bodily misconduct and so on. "Hunter's family" means in a family of deer-hunters and so on. "Basket-maker's family" means in a family of bamboo-strip workers. "Chariot-maker's family" means in a family of leather-workers. "Refuse-scavenger's family" means in a family of flower-refuse removers. "With a difficult livelihood" means with a painful livelihood. "Ugly" means having the colour of a charred stump, like a dust-sprite. "Unsightly" means disagreeable to look at even for a mother who has given birth. "Dwarfish" means a dwarf. "Blind" means blind in one eye or blind in both eyes. "Crippled" means crippled in one hand or crippled in both hands. "Lame" means lame in one foot or lame in both feet. "Paralysed" means one whose side of the body is destroyed, one who crawls on a chair. "Of lighting" means of the requisites for a lamp such as an oil saucer and so on. In "Thus a person is one in darkness heading for darkness," here a certain person, without seeing the light outside, having died in the mother's womb itself, being reborn in the realms of misery, transmigrates even for an entire cosmic cycle. He too is one in darkness heading for darkness. He, however, would be a deceitful person.

For it is said that such a rebirth occurs for a deceitful person.

And here, by "reborn in a low family, in an outcast family or" and so on, failure of coming and failure of conditions for previous arising are shown. By "poor" and so on, failure of ongoing conditions. By "with a difficult livelihood" and so on, failure of means of livelihood. By "ugly" and so on, failure of physical form. By "sickly" and so on, conjunction with causes of suffering. By "not an obtainer" and so on, failure of causes of happiness and failure of enjoyment. By "misconduct by body" and so on, conjunction with causes for the state of heading for darkness. By "upon the body's collapse" and so on, approaching darkness pertaining to the future life. The bright side should be understood by the method opposite to what was stated.

But here, "light" means connected with the light indicated by rebirth and so on through the threefold achievement of family; it is said to mean "one who has become a light." "Heading for light" because of approaching the state of light through rebirth in heaven by bodily good conduct and so on. In "in a wealthy warrior family" and so on, "wealthy warriors" means warriors of great substance, warriors who have attained great substance. For those warriors who have, at the very least, a hundred ten millions gone into deposit, and three pots of coins placed in a heap in the middle of the house for the purpose of expenditure, they are called wealthy warriors. For those brahmins who have eighty ten millions of wealth deposited, and one and a half pots of coins placed in a heap in the middle of the house for the purpose of expenditure, they are called wealthy brahmins. For those householders who have forty ten millions of wealth deposited, and a pot of coins placed in a heap in the middle of the house for the purpose of expenditure, they are called very wealthy householders. "In their family" is the meaning. "Rich" means lordly. "Of great wealth" is due to the greatness of wealth gone into deposit. "Of great possessions" is due to the greatness of articles of enjoyment such as vessels of gold and silver and so on. "With abundant gold and silver" is due to the abundance of gold and silver gone into deposit. "With abundant means and provisions" is due to the abundance of means and provisions that produce satisfaction. "With abundant wealth and grain" is due to the abundance of cattle-wealth and so on and the seven kinds of grain. "Handsome" means of beautiful form. "Good-looking" means worthy of being looked at for a whole day, having abandoned other work. "Pleasing" means bringing about confidence of mind by the very seeing. "The highest" means the supreme. "Beauty of complexion" means the beauty of the body. "Pokkhara" is called the body. The meaning is: of its excellence of complexion. "Possessed of" means endowed with.

169. Regarding "low to low" and so on -One who is devoid of success pertaining to the present life or pertaining to the future life is "low" (oṇato). The meaning is low, inferior. From the opposite of that is "high" (uṇṇato). The meaning is high, risen. The remainder here among "darkness" and so on should be understood by the method already stated. Furthermore - "The low to low" means he is now low, and in the future also will be just low. "The low to high" means he is now low, and in the future will be high. "The high to low" means he is now high, and in the future will be low."The high to high" means he is now high, and in the future also will be just high.

170. Regarding those similar to trees -As for the tree that is softwood with a heartwood retinue, the chief tree of the forest is itself softwood, but its surrounding trees are heartwood. The remaining should be understood by this method. But among

persons, the state of being softwood should be understood as being devoid of the substance of morality, and the state of being heartwood should be understood as being endowed with moral conduct.

171. Regarding "one who measures by appearance" and so on - "One who measures by appearance" means one who makes appearance connected with achievement the measure. "One who is pleased by appearance" means one who generates confidence therein. "One who measures by sound" means one who makes sound, which is reputation, the measure. Now regarding "having seen height" and so on - "Height" means tallness. "Girth" means the achievement of circumference free from the condition of being thin or fat. "Form" means the suchness of the major and minor limbs in the places where they should be long, short, round, and so on. "Completeness" means the non-deficiency of the aforesaid qualities, or the state of being complete in characteristics. "Through others' praise" means through the description of virtues uttered by others in one's absence. "Through others' eulogy" means through eulogy spoken by others by way of praise through the composition of verses and so on. "Through others' commendation" means through commendation spoken by others in one's presence. "Through others' spreading of praise" means through the carrying of praise propagated by others by way of successive praise.

172. "Coarseness of robe" means coarseness by way of bad colour and so on of the robe. "Coarseness of bowl" means coarseness of the vessel by way of colour, shape, and material. "Coarseness of lodging" means coarseness of the lodging by the absence of such achievements as dancers and so on. "Various" means of many kinds by way of being naked ascetics and so on. "Performance of austerities" means self-mortification of the body.

Another method - For among these four persons, one who is pleased having taken appearance as a measure is called one who measures by appearance. "Pleased by appearance" is a synonym for that very thing. One who is pleased having taken sound as a measure is called one who measures by sound. One who is pleased having taken the coarseness of robes and the coarseness of bowls as a measure is called one who measures by austerity. One who is pleased having taken the teaching as a measure is called one who measures by the teaching. The others are synonyms for those very things. Having divided all beings into three portions, two portions measure by appearance, one does not measure by appearance. Having divided into five portions, four portions measure by sound, one does not measure by sound. Having divided into ten portions, nine portions measure by austerity, one does not measure by austerity. But having divided into a hundred thousand portions, only one portion measures by the teaching; the rest do not measure by the teaching. Thus this world community has four measures.

In this world community of four measures, those not devoted to the Buddhas are few and foolish, while those devoted are many. For one who measures by appearance, there is no appearance that inspires more confidence than the appearance of the Buddha. For one who measures by sound, there is no sound that inspires more confidence than the reputation of the Buddhas. For one who measures by austerity, having abandoned cloths from Kāśī, very costly golden vessels, and excellent mansions suitable for the three seasons and endowed with every achievement, there

is no other austerity that inspires more confidence than the austerity of the Buddha, the Blessed One, who resorts to rag-robes, stone bowls, and lodgings such as the root of a tree and so on. For one who measures by the teaching, in the world with its gods, there is no other virtue of morality and so on that inspires more confidence than the virtue of morality and so on of the Truth-finder who possesses virtues of morality and so on not shared with others. Thus the Blessed One stands as if having grasped this world community of four measures in his fist.

173. Regarding "practising for personal welfare" and so on - "Accomplished in morality" means accomplished through morality, possessed of, endowed with. In "accomplished in concentration" and so on too, the same method applies. And here, morality is spoken of as mundane and supramundane. Likewise concentration and wisdom too. Liberation is the liberation of the fruition of arahantship only. Knowledge and vision is the nineteenfold reviewing knowledge. Regarding "does not encourage others" and so on - He does not instigate another person, does not cause him to take it up, in the way that one takes upon oneself morality, having said "It is fitting for you too to become one accomplished in morality." The same method applies everywhere. But among these four, the first is like the Elder Vakkali. The second is like Upananda the Sakyan son. The third is like the Elders Sāriputta and Moggallāna. The fourth should be understood as like Devadatta.

174. Regarding the terms beginning with "self-mortifying" and so on - One who scorches oneself, afflicts with suffering - thus "self-mortifying." The pursuit of tormenting oneself is the pursuit of self-mortification. "A naked ascetic" means clotheless, naked. "Of loose habits" means of unrestrained conduct. Devoid of the conduct of worldly sons of good family in matters of defecation and so on, he defecates while just standing, urinates while just standing, eats hard food, and eats soft food. "Licking his hands" means when almsfood on his hand is finished, he licks his hand with his tongue. Or having defecated, perceiving his hand itself as a stick, he scrapes it with his hand - thus it shows. They, it is said, declare a stick to be a being. Therefore, fulfilling their practice, he does thus. When told "Come, venerable sir" for the purpose of receiving almsfood, he does not come - thus he is "not one who comes when asked 'Come, venerable sir.'" Even when told "Then stop, venerable sir," he does not stop - thus he is "not one who stops when asked 'Stop, venerable sir.'" For the sectarians do not do both of these, thinking "this person's word will have been carried out." "Brought to him" means almsfood taken and brought beforehand. "Specifically prepared" means almsfood announced thus: "This was prepared dedicated to you." "Not an invitation" means even almsfood to which he has been invited thus: "Please enter such and such a family or street or village" - he does not consent to, he does not accept.

"Not from the mouth of a pot" means he does not accept almsfood being given having been taken out from a pot. "Not from the mouth of a bowl" means a "kaḷopī" is a cooking pot or a hand-basket. From that too he does not accept. Why? Because "the pots and bowls receive a blow from a ladle." "Not across a threshold" means he does not accept what is being given having made a threshold as an intermediary. Why? Because "this one, in dependence on me, receives the function of being an intermediary." In the case of a stick and a pestle too, the same method applies. "Of two" means when two are eating, if one rises and gives, he does not accept. Why?

Because "there is an obstacle to a mouthful." But in the passages beginning with "not from a pregnant woman" and so on, the child in the womb of a pregnant woman suffers. For a nursing woman, there is an obstacle to milk for the child. For a woman who has gone among men, there is an obstacle to delight - thus he does not accept. "From where food has been collected" means at meals prepared by collecting. During a time of famine, it is said, disciples of the naked ascetics, for the sake of the naked ascetics, having instigated people here and there to give rice-grain and so on, cook food; a superior naked ascetic does not accept from that. "Not where a dog" means where a dog is standing by thinking "I shall obtain almsfood," he does not accept what has been brought without giving to it there. Why? Because there is an obstacle to almsfood for this one.

"Swarming" means moving in swarms and swarms. For if, having seen a naked ascetic, people enter the food-house thinking "we shall give almsfood to this one," and as they enter, flies that were hidden in the mouths of bowls and so on fly up and move about in swarms, he does not accept almsfood brought from there. Why? Because in dependence on me, an obstacle to the feeding ground of the flies has arisen. "Rice-water" means sour gruel made from the ingredients of all kinds of grain. And here, only the drinking of liquor is blameworthy. But this one perceives even this as blameworthy. "A one-house man" means one who, having obtained almsfood at just one house, turns back. "A one-morsel man" means one who sustains himself with just one morsel. In the case of "a two-house man" and so on too, the same method applies. "With even one small dish" means with one small dish. A "datti" is a small bowl in which they place the choicest almsfood and keep it.

"Once a day" means with an interval of one day. "Once a fortnight" means with an interval of a fortnight. "Eating food in rotation" means eating food by turns. By a turn of one day, by a turn of two days, by a turn of seven days, by a turn of a fortnight - thus, food brought by turns of days. "One who feeds on vegetables" means one who feeds on fresh vegetables. "One who feeds on millet" means one who feeds on millet grain. Regarding wild rice and so on - "wild rice" is first of all a species of paddy that grows by itself in the forest. "Leather scraps" means the refuse discarded by tanners after scraping leather. "Haṭa" is called both moss and aquatic slime and also the gum of kaṇikāra and other trees. "Bran" means rice bran. "Rice scum" means the burnt cooked rice stuck to the rice pot. One takes it from the place where it has been discarded and eats it. They also call it "rice gruel." Sesame flour and so on are well-known indeed. "One who feeds on fallen fruits" means one who feeds on fruits that have dropped.

"Hempen garments" means garments of hempen bark cloth. "Mixed garments" means garments of mixed cloth. "Shroud-cloth" means garments discarded from a dead body. Or garments made by tying together eraka grass and so on. "Rag-robies" means rags discarded on the ground. "Bark-cloth" means garments of tree bark. "Cheetah hide" means the skin of a cheetah. "A cloak of cheetah hide" means that same hide split in the middle. They also call it "sakhuraka." "Kusa-grass garment" means a garment made by tying together kusa grass. The same method applies to bark garments and wood-shaving garments as well. "A blanket of human hair" means a blanket made of human hair. With reference to which it was said - "Just as, monks, whatever woven cloths there are, a hair blanket is declared the worst among them."

"A blanket of horse-tail hair" means a blanket made of horse-tail hairs and so on. "Owl-feather garments" means a garment made by tying together owl feathers. "One who stands upright" means one who stands upward.

"Devoted to the striving of squatting" means engaged in the energy of squatting. Even when going, he goes by squatting and hopping up again and again. "One who lies on thorns" means he drives iron thorns or natural thorns into the ground, spreads a hide over them, and performs standing, walking, and so on there. "Sleeping place" means even when lying down, he makes his sleeping place right there. "The evening being the third" means three times including the evening. In the morning, at midday, and in the evening - thinking "I shall wash away evil" three times a day, he dwells devoted to the practice of going down into the water.

175. One who scorches others - thus "other-mortifying." The pursuit of tormenting others is the pursuit of mortifying others. Regarding "sheep-butcher" and so on - Rams are called goats. One who kills rams - thus "sheep-butcher." Regarding "pig-butcher" and so on too - The same method applies. "Hunter" means cruel and hard. "Fish-killer" means a fish-catcher, a fisherman. "Prison-keeper" means a guardian of the prison. "Cruel activities" means brutal activities.

176. "Anointed on the head" means anointed on the head with the noble consecration. "To the east of the city" means in the eastern direction from the city. "Assembly hall" means the sacrificial hall. "Having put on a rough cheetah hide" means having put on a cheetah-skin leather with bristles. "With ghee and oil" means with ghee and with oil. For setting aside ghee, whatever other fatty substance remains is called "oil." "Scratching" means because the nails have been cut, at the time when scratching is needed, scratching with that. "On the bare ground" means on ground not covered with a rug. "With a calf of the same colour" means with a calf of similar appearance. If the cow is white, the calf too is just white; if piebald or red, the calf too is of such appearance - thus "with a calf of the same colour." "He speaks thus" means that king thus speaks. "Bullocks" means strong calves that have passed beyond the state of being young calves. The same method applies also to heifers. "For the sacred grass" means for the purpose of making an enclosure and also for the purpose of spreading on the sacrificial ground.

177. "In this very life" means in this very individual existence. "Without hunger" - "chāta" is called craving; that does not exist in him, thus "without hunger." Quenched because of the quenching of all mental defilements. Become cool because of the absence within of tormenting mental defilements, having become cool - thus "become cool." One who experiences the happiness of meditative absorption, path, fruition, and Nibbāna - thus "experiencing happiness." "With a self become divine" means with a self become supreme.

But in order to show this person beginning from the arising of a Buddha -he said beginning with "Here a Truth-finder." 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. "The Worthy One, the Perfectly Enlightened One" and so on are expanded in the Visuddhimagga itself. "That Teaching" means that Teaching endowed with the accomplishment of the aforementioned qualities. "A householder hears, or" - why does he point out the householder first? Because of their being prideless and because of their abundance. For mostly those gone forth from families of the warrior caste generate conceit in dependence on birth. Those gone forth from brahmin families generate conceit in dependence on sacred hymns. Those gone forth from families of low birth are unable to become established because of their own inferior birth. But householder boys, having ploughed the ground with sweat emitting from their armpits and salt crystallising on their backs, because of the absence of such conceit, are ones whose conceit and arrogance have been put down. They, having gone forth, without generating conceit or arrogance, having learnt the word of the Buddha according to their strength, doing the work of insight, are able to become established in arahantship. And those who have gone forth having departed from other families are not many; it is householders who are many. Thus, because of their being prideless and because of their abundance, he points out the householder first.

"Or in some" means in some one or other of the other families. "Reborn" means born into. "Gains faith in the Truth-finder" means having heard the pure Teaching, in the Truth-finder who is the lord of the Teaching, he gains faith thus: "The Blessed One is indeed a Perfectly Enlightened One." "Considers thus" means he reviews in this way. "The household life is confinement" means even if a wife and husband live in a house sixty cubits wide or even a hundred yojanas apart, still for them the household life is indeed confinement in the sense of having possessions and having impediments. "A path of dust" - in the Great Commentary it is said to mean a place for the arising of the dust of lust and so on. It is also proper to say "a path of arrival." "The open air" means like the open air in the sense of non-attachment. For one gone forth, even while dwelling in pinnacled buildings, jewelled mansions, heavenly palaces and the like, with doors and windows well shut, in concealed places, does not stick, does not cling, is not bound. Therefore it was said - "Going forth is the open air."

Furthermore - The household life is confinement because of the absence of opportunity for doing what is wholesome. A path of dust, because it is a place for the gathering of dust - the dust of mental defilements - like an unguarded refuse heap. Going forth is the open air because of the existence of opportunity for doing what is wholesome as one pleases. "It is not easy" etc. "I should go forth" - here this is the meaning in brief: That this holy life of the threefold training is completely perfect because it must be kept unbroken even for a single day and brought to the final moment of consciousness. And it is completely pure because it must be kept unstained by the stain of mental defilements even for a single day and brought to the final moment of consciousness. It should be lived as polished like a conch shell - resembling a polished conch, comparable to a washed conch. This is not easy for one dwelling in a house, for one living in the midst of a house, completely perfect, etc. to live - "What if I were to shave off my hair and beard, and having put on and dressed in ochre robes - which are suitable garments for those living the holy life because of being dyed with astringent dye - having gone out from the house, I should go forth into homelessness." And here, since the work of ploughing, trading, and so on which is beneficial for the house is called "household life," and since that does not exist in the going forth, therefore the going forth should be understood as "homelessness."

That homelessness. "I should go forth" means I should undertake. "Small or" means a mass of wealth below a thousand is called small, from a thousand onwards it is great. In the sense of binding, relatives themselves are the circle of relatives. That too, below twenty, is small; from twenty onwards it is great.

178. "Having attained the training and way of life of monks" means that which is the training reckoned as higher morality of monks, and that. Where they live together, having one livelihood and common conduct, that way of life reckoned as the training rules laid down by the Blessed One. Having attained both of these by way of training therein, he is one who has attained the training and way of life of monks. "Attained" means fulfilling the training and not transgressing the way of life, having reached both of these - this is the meaning. In the passages beginning with "having abandoned the killing of living beings," the discussion on killing living beings and so on has been elaborated above. "Having abandoned" means having given up this immorality reckoned as the volition of killing living beings. "He abstains" means from the time of abandoning onwards, he is simply abstaining from that immorality. "With rod laid down, with knife laid down" means one who has laid down the rod and laid down the knife, because of not resorting to taking up a rod or a knife for the purpose of injuring others. The meaning is: one who has put aside the rod and put aside the knife. And here, apart from the rod, all remaining implements should be understood as "knife" because of their nature of destroying beings. But when monks go about carrying a walking staff or a wooden toothbrush knife or scissors, that is not for the purpose of injuring others. Therefore they are reckoned as those with rod laid down and knife laid down. "Conscientious" means endowed with shame characterised by abhorrence of evil. "Compassionate" means one who has attained compassion, that is, a mind of friendliness. "Concerned for the welfare of all living beings" means compassionate towards all living beings with their welfare in mind. Through that state of being compassionate, he has a mind of welfare towards all living beings. This is the meaning. "Dwells" means moves, maintains.

"He takes only what is given" - thus he is one who takes what is given. "Even in mind he expects only what is given" - thus he is one who expects what is given. "He steals" - thus he is a thief. Not by stealing, but by non-stealing. By the very state of non-stealing, by being pure. "By oneself" means by one's own individual existence. What is meant is that having made one's individual existence non-stealing and pure, he dwells.

"Unchaste conduct" means conduct that is not the foremost. One who practises the foremost, the excellent conduct is a "practitioner of the holy life." "Keeping far away" means one whose conduct is far from unchaste conduct. "Sexual intercourse" means unwholesome practices that have come to the designation of "sexual intercourse" because they are to be indulged in by those who have received the conventional expression "a pair" on account of their similarity through the obsession of lust. "Village practice" means the practices of those who dwell in villages.

"He speaks the truth" - thus he is a truth-speaker. "He connects truth with truth, joins them together" - thus he is devoted to truth. The meaning is that he does not speak falsely now and then. For whatever man sometimes speaks falsely, sometimes truthfully, because his truth is interrupted by false speech, truth is not joined with truth; therefore he is not devoted to truth. But this one is not like that. Even for the

sake of his life, not having spoken falsely, he connects truth with truth indeed - thus he is devoted to truth. "Reliable" means firm, of firm speech - this is the meaning. For one person is not of firm speech, like turmeric dye, like a stump buried in a heap of chaff, and like a gourd placed on a horse's back. Another is of firm speech, like an inscription on rock, like a gate post. Even when someone is cutting off his head with a sword, he does not speak two different things. This one is called reliable.

"Trustworthy" means one who is to be relied upon, one who is to be believed - this is the meaning. For a certain person is not trustworthy. 'Who said this? When it is said "So-and-so," it comes to the point where one must say 'do not believe his word.' Another is trustworthy. 'Who said this? When it is said "So-and-so," it comes to the point where one must say 'if it was said by him, this itself is the standard; now there is nothing to be further examined; it is just so.' This one is called trustworthy. "Not a deceiver of the world" means by that truthfulness he does not deceive the world - this is the meaning.

"For the division of these" means for the division of those in whose presence what was heard from those referred to as "having heard from here." "Or one who reunites those who are divided" means having approached one by one two friends, or those having the same preceptor and so on, who have become divided for whatever reason - having said such things as "For you who are born in such a family, who are so very learned, this is not proper," he is a maker of reconciliation. "A promoter" means a promoter of reconciliation. Having seen two people who are united - having said such things as "For you who are born in such a family, who are endowed with such virtues, this is befitting," he is a maker of strengthening. This is the meaning. "Concord is his delight" - thus "rejoicing in concord." The meaning is that where there are no united people, he does not even wish to dwell there. "Samaggarāmo" is also a reading. The meaning is the same. "Delighting in concord" means delighted among those who are united. The meaning is that he does not even wish to go elsewhere, leaving them. One who rejoices having seen or having heard those who are united - thus "taking delight in concord." "A speaker of words that create concord" means whatever speech makes beings united, he speaks that very speech which illuminates the virtue of concord, and not the other.

"He speaks at the right time" - thus "one who speaks at the right time." The meaning is he speaks having discerned the proper time for what should be said. He speaks only what is factual, true, real, and of intrinsic nature - thus "one who speaks what is factual." He speaks having made it based only upon what is beneficial pertaining to the present life and the future life - thus "one who speaks what is beneficial." He speaks having made it based upon the nine supramundane teachings - thus "one who speaks on the Teaching." He speaks having made it based upon the discipline of restraint and the discipline of abandoning - thus "one who speaks on the discipline." "Nidhāna" is called a place of depositing. "There is nidhāna in it" - thus "worth treasuring." The meaning is he speaks words fit to be treasured in the heart. "Timely": even though speaking such words, and thinking "I will speak words worth treasuring," he does not speak at an improper time. But the meaning is he speaks only having discerned the proper time. "Reasonable" means with analogy, with reason - this is the meaning. "Well-defined" means having shown the delimitation. He speaks in such a way that its boundary is evident - this is the meaning. "Connected with the goal": he speaks what is accomplished in meaning, because it cannot be

exhausted even by one analysing it by many methods. Or alternatively, whatever benefit that speaker of what is beneficial speaks, because of being connected with that benefit, he speaks words connected with the goal. It is said that he does not set aside one thing and speak of another.

179. "Damaging seed and plant life" means abstained from injuring the fivefold seed-kingdom - namely, root-propagated seeds, stem-propagated seeds, joint-propagated seeds, cutting-propagated seeds, and seed-propagated seeds - and from injuring any growing plants such as green grass, trees and so on. The meaning is: abstained from damaging them by way of cutting, breaking, cooking and so on. "One who eats one meal a day" means there are two meals - the morning meal and the evening meal. Of these, the morning meal is delimited by the end of midday. The other from midday onwards up to dawn. Therefore, even if one eats ten times within the period before midday, one is still one who eats one meal a day. With reference to that it was said - "one who eats one meal a day." The meal of the night is "night"; abstaining from that is "abstaining from eating at night." When midday has passed, food eaten up until sunset is called eating at the improper time; because of abstaining from that, he is abstained from eating at the improper time. Because of not being in conformity with the Dispensation, seeing that which has become an obstacle is "seeing shows." "Watching dancing, singing, music and shows" means by way of dancing oneself and causing others to dance and so on, and the seeing that has become a show of dancing, singing, and music, and even those occurring by way of causing peacock-dancing and so on. For dancing and so on - whether to perform them oneself, or to cause others to perform them, or to watch them being performed - is not proper for either monks or nuns. Among garlands and so on - "Garland" means whatever flower. "Perfume" means whatever kind of perfume. "Cosmetic" means that which colours the skin. Therein, one who puts on adorns is called "wearing." One who fills in deficient places is called "decorating." One who accepts by way of perfume and by way of skin-colouring is called "embellishing." "Occasion" is called "reason." Therefore, the meaning is: abstained from that volition of immorality by which the great multitude engages in wearing garlands and so on. "High bed" is called that which exceeds the proper measure. "Luxurious bed" means spread with a not allowable rug; the meaning is: abstained from that. "Gold" means gold. "Silver" means a coin, a copper small coin, a lac small coin, a wooden small coin - those which are used as a medium of exchange. Abstained from the acceptance of both of those; he neither takes it himself, nor causes others to take it, nor consents to it being deposited for him. This is the meaning.

"Accepting raw grain" means the acceptance of raw grain of seven kinds, reckoned as rice, paddy, barley, wheat, millet, beans, and kudrūsaka. And not only the acceptance of these, but even the touching of them is not proper for monks. "Accepting raw meat" means here, apart from those specifically permitted, only the acceptance of raw fish and meat is not proper for monks, not the touching of them. "Accepting women and girls" means here, "woman" means one who has gone to a man. The other is called a "girl." Both the acceptance and the touching of them is not allowable. "Accepting female and male slaves" means here, their acceptance in the capacity of female and male slaves is not proper. But when it is said "I give a caretaker of legally allowable things" or "I give a monastery attendant," then it is proper. In the sections beginning with goats and sheep and ending with fields and sites, the method of what

is allowable and not allowable should be examined by means of the monastic discipline. Therein, a field means that in which early crops grow. A site means that in which late crops grow. Or where both grow, that is a field. A piece of land not prepared for that purpose is a site. And here, under the heading of fields and sites, irrigated lakes and so on are also included.

Messenger duty is called the work of a messenger. Taking a letter or a message sent by householders and going here and there. Going as a messenger is called the minor going of one sent to another's house. Pursuit means the doing of both of those. Therefore, "the pursuit of messenger duty and going as a messenger" - thus the meaning here should be understood. "Buying and selling" means buying and selling. In the sections beginning with false weighing - "False" means fraud. Therein, false weighing is fourfold: appearance fraud, limb fraud, grip fraud, and concealed fraud. Therein, appearance fraud means having made two scales similar in appearance, when taking he takes with the larger one, and when giving he gives with the smaller one. Limb fraud means when taking he presses the scales at the back end with his hand, and when giving at the front end. Grip fraud means when taking he grasps the rope at the base, and when giving at the tip. Concealed fraud means having made the scales hollow and having inserted iron filings inside, when taking he places that at the back end, and when giving at the front end.

"Kaṃṣa" is called a gold bowl. Fraud with that is false metal. How? Having made one gold bowl, they make two or three other copper bowls gold-coloured; then having gone to the countryside and having entered some wealthy family, having said "buy golden vessels," when the price is asked, they wish to give at a fair price. Then when it is said by them "how is the golden nature of these to be known?", having said "examine and take them," they rub the gold bowl on a stone and give all the bowls and depart.

False measure is threefold by way of interior fraud, crest fraud, and rope fraud. Therein, interior fraud is found at the time of measuring ghee, oil and so on. For when taking those, with a measure having a hole at the bottom, having said "pour slowly," he lets much leak into the inner vessel and takes. When giving he covers the hole, fills it quickly, and gives. Crest fraud is found at the time of measuring sesame seeds, rice grains and so on. For when taking those, he slowly raises the crest and takes. When giving he fills quickly and cutting the crest gives. The rope-fraud is obtained at the time of measuring fields and land. For those not receiving a bribe measure even a small field making it large.

Among cheating and so on - "Cheating" means accepting a bribe in order to make non-owners into owners. "Deceiving" means the deceiving of others by various means. Herein there is one story - A certain hunter, it is said, comes having taken a deer and a young deer. A certain rogue - "What, my dear, is the deer worth, what is the young deer worth?" he said. When it was said "The deer is two coins, the young deer is one," having given one coin and having taken the young deer, having gone a little way, he turned back and said: "I have no need, my dear, for the young deer; give me the deer." Then "give two coins." He said - "Was not one coin given to you first by me?" "Yes, it was given." "Take this young deer too; thus that coin and this young deer worth one coin - there will be two coins." He, having considered "he speaks reason," took the young deer and gave the deer.

"Fraud" means cheating by means of a counterfeit, by the power of craft or by the power of deceit making what is not a waist-band to be a waist-band, what is not a gem to be a gem, what is not gold to be gold. "Crooked dealings" means crooked practice. This is the name for those very things such as cheating and so on. Therefore, crooked dealings in cheating, crooked dealings in deceiving, crooked dealings in fraud - thus the meaning here should be understood. Some say that showing one thing and exchanging it for another is "crooked dealings." But that is included under deceiving itself.

Among cutting and so on - "Cutting" means cutting off of hands and so on. "Killing" means murder. "Imprisoning" means binding with ropes and so on. "Highway robbery" is twofold: snow highway robbery and thicket highway robbery. When, at the time of snowfall, having become concealed by snow, they rob people travelling on the road, this is snow highway robbery. When, concealed by thickets and so on, they rob, this is thicket highway robbery. "Plunder" is called the plundering of villages, market towns and so on. "Violence" means a violent act. Having entered a house, placing a knife on people's chests, and seizing desired goods. Thus from this cutting, etc. he abstains from violence.

180. "He is content" means he is endowed with the twelvefold contentment with whatsoever requisites regarding the four requisites. "For tending the body" means with just enough for tending the body. "For tending the belly" means with just enough for tending the belly. "He goes having taken only these with him" means he goes having taken just the eightfold monk's requisites, all of them, having made them connected to his body. There is no attachment or bond such as "my monastery, my residential cell, my attendant." He, like an arrow released from a bowstring, like a rutted elephant departed from the herd, using whatever lodging, jungle thicket, tree-root, deep forest, or cave slope he wishes, stands alone, sits alone. In all postures, alone, without a companion.

"Belonging to the four directions and non-impinging,
Being content with whatsoever;
Enduring dangers, unafraid,
One should wander alone, like a rhinoceros horn."

Thus the described state of being like a rhinoceros horn is attained.

Now, establishing that meaning by a simile, he said beginning with "just as." Therein, "a winged bird" means a bird endowed with wings. "Flies" means flies up. Now here this is the meaning in brief - Birds, having known "in such and such a region there is a tree with fully ripened fruits," having come from various directions, piercing and shaking its fruits with claws, wings, beaks and so on, eat them. "This will be for today, this will be for tomorrow" - such a thought does not occur to them. But when the fruits are exhausted, they neither set up a guard for the tree, nor do they leave a wing or a claw or a beak there. Then, having become without concern for that tree, whichever one desires whichever direction, it goes flying off in that direction with its wings as its only burden. Just so, this monk, unattached and without concern, departs; therefore it was said "he goes having taken only these with him." "Noble" means faultless. "Internally" means in one's own individual existence. "Blameless happiness" means faultless happiness.

181. "He, having seen a form with the eye" means he, a monk endowed with this noble aggregate of morality, having seen a form with eye-consciousness - this is the meaning. Regarding what should be said concerning the remaining terms as well, all that has been stated below already. "Untainted happiness" means happiness not sprinkled by mental defilements. It is also said to be "unscattered happiness." For the happiness of faculty-restraint is unscattered because it occurs in regard to the seen and so on merely by way of just the seen and so on.

182. "He, when going forward and returning" means he, a monk endowed with the restraint of the faculties with mind as the sixth, acts with full awareness by way of mindfulness and full awareness in these seven instances beginning with going forward and returning. Whatever should be said regarding that has been stated in the Analysis of Meditative Absorptions itself.

What does he show by "He, endowed with this" and so on? He shows the achievement of requisites for dwelling in the forest. For one who does not have these four requisites, dwelling in the forest does not succeed; he comes to the point of being talked about together with animals or foresters. The deities dwelling in the forest, saying "What is the use of forest dwelling for such an evil monk?" make frightful sounds heard. Striking his head with their hands, they make the appearance of fleeing. "Such and such a monk, having entered the forest, did this and that evil deed" - ill repute spreads. But for one who has these four requisites, dwelling in the forest succeeds. For he, reviewing his own morality, not seeing any black spot or blemish, having aroused rapture, meditating on that in terms of elimination and passing away, enters upon the noble plane. The deities dwelling in the forest, delighted, speak his praise. Thus his fame becomes widespread, like a drop of oil cast into water. "Secluded" and so on are of already stated meaning above. "When the mind is thus concentrated... etc. he understands beings according to their actions" - whatever should be said regarding this much of the passage, all that has been stated in the Visuddhimagga itself.

185. Regarding the third true knowledge, "When the mind was thus concentrated" - the consciousness of the fourth meditative absorption that serves as the foundation for insight should be understood. "Towards the knowledge of the elimination of mental corruptions" means for the purpose of the knowledge of the path of arahantship. For the path of arahantship is called "the elimination of mental corruptions" because of its destroying the mental corruptions. And this knowledge is therein because it is included within that. "He inclines the mind" means he directs the insight consciousness. In "He understands 'this is suffering'" and so on - "This much is suffering, there is no more beyond this" - he understands as it really is and penetrates the entire truth of suffering through the penetration of its own characteristic. And the craving that produces that suffering - "This is the origin of suffering"; And that state having reached which both of those cease, that non-continuance of them, Nibbāna - "This is the cessation of suffering"; And the noble path that leads to that - "This is the practice leading to the cessation of suffering" - he understands as it really is and penetrates through the penetration of its own characteristic - The meaning should be understood thus.

Having thus shown the truths in their own nature, now showing them by way of exposition through mental defilements, he said beginning with "these are the mental

corruptions." "For one knowing thus, seeing thus" means for one knowing thus, seeing thus - he speaks of the path that has reached its culmination together with insight. "From the mental corruption of sensuality" means from the mental corruption of sensuality. "Becomes liberated" - by this he shows the moment of the path. "When liberated" - by this he shows the moment of fruition. For at the moment of the path the mind becomes liberated; at the moment of fruition it is liberated. "When liberated, there was the knowledge: 'Liberated'" - by this he shows reviewing knowledge. By "birth is eliminated" and so on, its plane. For with that knowledge, he, reviewing, understands "birth is eliminated" and so on. "Lived" means dwelt, lived through completely; done, practised, completed - this is the meaning. "The holy life" means the holy life of the path. For together with the good worldling, the seven trainees are said to be dwelling the dwelling of the holy life. One who has eliminated the mental corruptions is one who has completed the dwelling. Therefore he, reviewing his own dwelling of the holy life, understands "the holy life has been lived." "what had to be done has been done" means the sixteenfold function has been accomplished by way of full understanding, abandoning, realisation, and meditative development through the four paths in regard to the four truths - this is the meaning. For the good worldling and others perform that function; One who has eliminated the mental corruptions is one who has done what had to be done. Therefore he, reviewing what had to be done by himself, Understands "what had to be done has been done." "There is no more of this state of being" means he understands: "Now there is no further function of path development for the sake of such a state of being again, for the sake of the sixteenfold function, or for the elimination of mental defilements."

186. Regarding "with lust" and so forth - "Not abandoned" means not abandoned either by abandoning through suppression, or by abandoning by substitution, or by abandoning through eradication.

187. In the passage beginning with "is an obtainer": "Obtainer" means one who possesses, having obtained and being established. "Of internal serenity of mind" means of serenity of mind that has arisen in one's own mind, reckoned as one's own internal. "Of insight into phenomena through higher wisdom" means of insight reckoned as higher wisdom, occurring by way of impermanence and so on in the phenomena of the aggregates. "Accompanied by fine-material" means of fine-material-sphere attainments having fine-material signs as objects. "Accompanied by immaterial" means of immaterial attainments not having fine-material signs as objects. And here, the first is a worldling who is an obtainer of the eight attainments. The second is a dry insight practitioner noble disciple. The third is a noble disciple who is an obtainer of the eight attainments. The fourth should be understood as the mundane public.

188. Regarding "one who goes along with the stream" and so on - "One who goes along with the stream" means one who has followed the stream of the round of rebirths; a worldling submerged in the stream of the round of rebirths should be understood. "One who goes against the stream" means going against the stream. This is a designation for one who, not having gone along with the stream, goes against the stream. "Does not do evil action" means does not do it by transgressing what has been laid down. "Together with suffering, together with displeasure" means even together with suffering and displeasure that have arisen when there is prepossession

by mental defilements. "Complete" means not deficient in even one of the three trainings. "Pure" means free from impurity. "Brahmacariya" means the foremost conduct. By this turn of phrase, the stream-enterer and once-returner are spoken of. But do they live the holy life weeping? Yes. They are indeed called ones who live weeping with the crying of mental defilements. A worldling monk accomplished in morality too is included right here.

"Of established self" means of stable intrinsic nature. "Non-returner" means he is called of stable intrinsic nature because of the unshakeability of mind by sensual lust and anger, and because of the nature of not returning from that world. "One who has crossed over" means one who has crossed over the stream of craving. "Gone beyond" means gone to the far shore of Nibbāna. "Stands on dry ground" means stands on the dry ground of the fruition attainment of arahantship. "Liberation of mind" means fruition concentration. "Liberation by wisdom" means fruition knowledge. "This is called" means this one who has eliminated the mental corruptions is called "one who has crossed over, gone beyond, the brahmin stands on dry ground." For he is called a brahmin because of having warded off evil.

189. Regarding "of little learning" and so on - "Has little learning" means in the ninefold Teacher's instruction, one has learned only something small. "Not having understood the meaning, not having understood the Teaching, is not practising in accordance with the Teaching" means having known both the commentary and the canonical text, one has not entered upon the preliminary practice, which is the practice conforming to the supramundane Teaching. By this method the meaning should be understood everywhere.

190. Regarding "the unshakeable ascetic" and so forth - "The unshakeable ascetic" means the ascetic who is unshakeable; the letter "m" serves to make a connection between words. The motionless ascetic, the firm ascetic - this is the meaning. "This is called" means this stream-enterer, because of being established through faith born from the root in the Dispensation, is called "the unshakeable ascetic." But the once-returner, because of the existence of the defilement of dyeing, is said to be "the lotus ascetic." For here the meaning of "dyed" is called the meaning of "lotus." The non-returner, because of the absence of the defilement of dyeing reckoned as sensual lust, is said to be "the white lotus ascetic." For here the meaning of "white" is called the meaning of "white lotus." And one who has eliminated the mental corruptions, because of the absence of mental defilements that cause obstinacy, is said to be called "the delicate ascetic among ascetics." And also in the meaning of little suffering, he is indeed "the delicate ascetic."

Exposition of the Fourfold Exposition.

5. Explanation of the Description of Fives

191. In the pentad - "Therein" means among those persons pointed out below by the method beginning with "commits violations and is remorseful." "Which" means "which this." "Commits violations" - here the word "arousal" occurs in the meanings of action, performance, harming, energy, upsetting, and transgression of offences. Thus it occurs in the sense of action in "Whatever suffering comes into being, all is with effort as condition." In the sense of performance in "Great sacrifices, great

undertakings, they are not rich in result." In the sense of harming in "They kill living beings on account of the ascetic Gotama." In the sense of energy in "Begin, go forth, engage in the Buddha's teaching." In the sense of upsetting in "He abstains from damaging seed and plant life." But "commits violations and is remorseful" - this occurs in the sense of transgression of offences. Therefore the meaning here is that he commits violations by way of transgression of offences and on account of that he is remorseful.

"Does not understand as it really is" means he does not know according to their intrinsic nature because of not having attained it. "Where for him" means in which for him, meaning the state having reached which the arisen evil unwholesome mental states of this person cease without remainder. But having reached what do they cease? The path of arahantship. But for one who has attained the fruition, they are called ceased. Even this being so, it should be understood that here the fruition itself was stated by way of the path's function. "Born of violation" means originating from transgression of offences. "Due to remorse" means arisen from remorse. "Increase" means they grow by arising again and again. "Good" is the "good" of entreaty. This is what is meant - Although indeed the venerable one has transgressed, even so we entreat the venerable one - "By confession for what is fit to be confessed, by emergence for what is fit to be emerged from, by making manifest for what is fit to be made manifest, having abandoned the mental corruptions born of violation, having dispelled and removed the mental corruptions due to remorse by reviewing the state of being established in the pure end, may he develop both the consciousness of insight and the wisdom of insight." "By that fifth person" means by that fifth person who has eliminated the mental corruptions. "Will become equal" means will become equal by way of equality itself in supramundane qualities - the meaning is that thus he should be exhorted by one who has eliminated the mental corruptions.

"Commits violations but is not remorseful" means he commits an offence. But he seeks a suitable person to confess it to. Therefore he is not remorseful. But in the Aṅguttara Commentary it is said: "Because he has emerged from it, he is not remorseful." "Does not commit violations but is remorseful" means he does not commit an offence, but through not being skilled in the regulations of the monastic discipline, having the perception of an offence in what is no offence, he is remorseful. But in the Aṅguttara Commentary it is said: "Having once committed an offence and then having emerged from it, although afterwards he does not commit one, he is however unable to dispel his remorse." "Does not commit violations and is not remorseful" means he indeed neither commits an offence, nor is he remorseful. But which person is this? A person who has given up energy. For he, even though of pure morality, does not fulfil the practice, thinking "What is the use of attaining final Nibbāna in this Buddha's time? I shall attain final Nibbāna in the future time of the Perfectly Enlightened One Metteyya." He too should be exhorted: "For what purpose does the venerable one dwell heedlessly? For a worldling, the destination is not fixed. For the venerable one may or may not obtain the presence of the Perfectly Enlightened One Metteyya; therefore develop insight for the sake of arahantship." The remainder should be understood by the method stated everywhere.

192. Regarding "despises after giving" and so on - One monk is of great merit and is an obtainer of the four requisites. He, having received robes and so on, asks permission from another of little merit. He too, even though that one asks permission again and again, just takes. Then the other, having become slightly angry, wishing to produce a state of humiliation, says - "This one does not obtain robes and so on by his own nature; he obtains them in dependence on us." Thus a person despises after giving. But one, living together with another for two or three years, having formerly respected that person, as time goes on and on, does not show respect, does not even rise from his seat, does not even go to attend upon him. Thus a person despises through living together.

"Credulous" means one whose face is placed from the beginning. The meaning is one whose face is placed at the very first utterance. "Quickly believes it" means he has faith. Herein this is the method - One person speaks of a monk who is indeed proper as 'this one is improper,' and having heard that, this one comes to a conclusion. Again, even when it is said by another fellow monk 'this one is proper,' he does not accept his word, but accepts only the talk of the former monk, saying "It was told to us by so-and-so 'this one is improper.'" Another also speaks of an immoral person to him as 'he is moral.' Having believed his word, even when it is said again by another "This monk is improper, it is not fitting for this one to approach your presence," not accepting his word, he accepts only the talk of the former one. Another accepts what is spoken as praise, and accepts what is spoken as blame just as well. This one too is indeed called credulous. One whose face is to be placed - whatever he hears, there his face is placed; that is the meaning.

"Fickle" means fickle because of the state of being disturbed by faithlessness and so on, due to faith and so on lasting only a short time. "Of fleeting faith" means of limited faith, of incomplete faith. The same method applies in the remaining ones too. Here, however, devotion is just faith by way of associating again and again. Affection means the affection of faith; affection connected with household life is also applicable. Confidence is just the confidence of faith. "Thus a person is fickle" means thus, because of having fleeting faith and so on, a person is called fickle. Like turmeric dye, like a stump pounded into a heap of chaff, and like a gourd placed on a horse's back, being of no fixed position, in a moment he is pleased, in a moment he is agitated.

"Dull and stupid" means dull because of the state of not knowing, stupid because of lack of clarity. The meaning is greatly deluded.

193. In the section on those similar to warriors - "Warriors" means those who live by fighting. "Cloud of dust" means the mass of dust risen from the ground broken by the trampling of elephants, horses and so on. "Does not stand firm" means he is not able to stand having steadied himself. "Overcomes the cloud of dust" means even having seen the mass of dust, he endures it. "Top of the standard" means the top of the flags raised on the backs of elephants, horses and so on, or on chariots. "Tumult" means the loud noise and great noise of elephants, horses, chariots and so on, and the army. "In the striking" means even in a slight blow when it has arrived. "Is struck" means is afflicted, falls into vexation. "Is repelled" means falls into failure, abandons his natural state. "Overcomes the striking" means even having received two or three blows, he overcomes and endures them. "That very battlefield" means that very place

of the victory camp. "Dwells" means having overcome, he resides for about a week. Why? For the purpose of tending the wounds of those who have received blows, and for the purpose of knowing the distinction of those who have performed deeds and giving them positions, and for the purpose of enjoying the happiness of sovereignty.

194. Now, because the Teacher has no concern with warriors, but this simile was brought to show five such persons in this Dispensation, therefore, showing those persons, he said beginning with "Just so."

Therein, "sinks down" means he sinks down into wrong thought, enters into it. "Is not able to maintain the holy life" means he is not able to guard the dwelling of the holy life without it being cut off. "Having declared weakness in the training" means having made known the state of weakness in the training. "What is his cloud of dust" means he says "What is called the cloud of dust for that person?" "Lovely" means a lovely woman. "Beautiful" means fit to be seen. "Pleasing" means bringing about confidence of mind by mere sight. "The highest" means the supreme. "Beauty of complexion" means both in bodily complexion and in the form of the limbs.

196. "Laughs at" means derides. "Talks to" means speaks. "Laughs aloud" means striking the hands together, laughs a great laugh. "Mocks" means speaks mocking talk.

197. "Sits down on" means having overpowered, sits down near or on the same seat. In the second term too, the same method applies. "Overpowers" means covers over.

198. "Having disentangled, having freed" means having unwrapped her hand from the place where it was grasped and having released it. The remainder here is clear in meaning.

199. Regarding the almsfood eaters - "Due to dullness and sheer delusion" means he knows neither the observance nor the benefit. But due to his own dullness and sheer delusion, he is an almsfood eater through sheer not knowing. "Having evil desires, overcome by desire" means "While I am an almsfood eater, they will offer me honour of the four requisites thinking 'This one is an almsfood eater.'" "And they will esteem me with virtues such as 'one who has shame, one of few wishes' and so on." Thus, having stood in such evil desire, having been overpowered by that evil desire, he is an almsfood eater. But one who goes for almsfood through the power of madness is called an almsfood eater due to madness and mental distraction. "Praised" means this almsfood eater's practice is praised and commended by Buddhas and disciples of the Buddha - thus he is an almsfood eater. Regarding "in dependence on just fewness of wishes" and so on - "Thus I shall be one of few wishes, this almsfood eater's practice of mine will conduce to fewness of wishes; 'Thus I shall be content, this almsfood eater's practice of mine will conduce to contentment'; 'Thus I shall scrape away the defilements,' this almsfood eater's practice of mine will conduce to the purpose of scraping away the defilements" - thus he is an almsfood eater. "This being the purpose" means the state of being desirous of this good practice, or the state of being desirous of just this much almsfood. The meaning is in dependence on the state of sustaining oneself with whatever is obtained. "Foremost" means the chief. The remaining terms are synonyms of that very same thing.

"From a cow comes milk" means milk comes from a cow, not without a cow. In "from milk comes curds" and so on too, the same method applies. "Just so" means just as among these five dairy products, the cream of ghee is the foremost; just so, among these five almsfood eaters, that one who is an almsfood eater in dependence on fewness of wishes and so on. This one is the foremost and the best and the chief and the highest and the most excellent. But among these five almsfood eaters, only two persons are almsfood eaters; three are not almsfood eaters. But they should be understood as almsfood eaters in name only. In the one-session eaters and so on too, the same method applies.

Exposition of the Fivefold Exposition.

6. Commentary on the exposition of sixes

202. In the set of six - "Therein" means among those six persons. "The Perfectly Enlightened One should be seen by that" means that person should be seen as the Omniscient Buddha by that omniscient knowledge produced by himself without a teacher.

In "the Paccekabuddha should be seen by that" and so on too, by that knowledge of individual enlightenment, that person is a Paccekabuddha. By that knowledge of the perfections of a disciple, those persons are Sāriputta and Moggallāna. By that making an end of suffering, those persons are the remaining Worthy Ones. By that not coming back to this state of being, that person is a non-returner. By that coming back to this state of being, those persons should be seen as stream-enterers and once-returners.

Commentary on the exposition of sixes.

7. Commentary on the Exposition of Sevens

203. In the group of seven - "Once submerged" means submerged once. "Exclusively dark" means exclusively dark, that is, mental states of wrong view with fixed bad rebirth, reckoned as the doctrine of nihilism, the doctrine of noncausality, and the doctrine of the inefficacy of action. "Thus a person" means for this reason a person once submerged remains just so submerged. For they say there is no emergence from such an existence for him again. Like Makkhali Gosāla and others, he becomes just food for the fires of hell below.

"Good is faith in wholesome mental states" means faith in wholesome mental states is of good acquisition - thus he emerges. He emerges by just that much wholesomeness only. In "good is shame" and so on too, the same method applies. "It only diminishes" means it just declines, like water poured on a filtering stand. "Thus a person" means thus "good is faith" and so on. By the power of these beginning with faith, having emerged once, through their decline he just sinks down again, like Devadatta and others. For Devadatta, even having produced the eight attainments and the five superknowledges, again through hostility towards the Buddhas, having fallen away from those virtues, having done the action of drawing blood and the action of causing a schism in the Community, upon the body's collapse, was reborn in hell at the second mind-moment. Kokālika, having insulted the two chief disciples, was reborn in the Paduma hell.

"Neither diminishes nor grows" means even in a time of insufficiency it does not diminish, and even in a time of sufficiency it does not grow. But both of these should be illustrated by both the householder and the homeless one. For a certain householder in a time of insufficiency arranges a fortnightly meal, or a ticket meal, or a rains-residence gift. He afterwards, even in a time of sufficiency, continues with only the measure of a fortnightly meal and so on. A homeless one too, at the beginning in a time of insufficiency, takes up a recitation or an ascetic practice; through the achievement of wisdom, power, and energy, even in a time of sufficiency he does nothing further than that. "Thus a person" means thus, through this stability of faith and so on, a person having emerged is called one who remains standing.

"Having emerged, sees with insight and looks around" means a stream-enterer person, having risen up, looks at the path of going or the direction to be travelled to.

"Having emerged, crosses over" means a once-returner person, through the reduction of mental defilements, having risen up, facing the direction to be travelled to, crosses over.

"Has gained a foothold" means a non-returner person, having risen up, having looked around, having crossed over, having gone, has arrived at an established position in one place; he stands and does not come back again.

"Has crossed over, gone beyond, stands on dry ground" means having crossed the flood of all mental defilements, having gone to the far shore, he is established on the dry ground of Nibbāna. But these seven persons are illustrated by the simile of water.

Seven foot-traders, it is said, having set out on a highway, came upon a full river on the road. Among them, the first who descended, a man afraid of water, having sunk down at the very place of descent, was not able to rise up again; right there he became food for fish and turtles. The second, having sunk down at the place of descent, having risen up once, sunk down again, was not able to rise up; right there he became food for fish and turtles. The third, having sunk down, rose up. He, having stood in the middle of the river, was able neither to come back from this side nor to go to the other side. The fourth, having risen up and standing, looked at the ford for crossing over. The fifth, having looked at the ford for descending, crossed over. The sixth, having crossed over and having gone to the far shore, stood in waist-deep water. The seventh, having gone to the far shore, having bathed with scented powder and so on, having put on excellent garments, having anointed himself with fragrant ointment, having adorned himself with blue lotuses and so on, bedecked with various ornaments, having entered the great city, having ascended the excellent mansion, ate the finest food.

Therein, like the seven foot-traders, these are the seven persons. Like the river is the round of rebirths. Like the sinking at the very place of descent of the first man who was fearful of water is the sinking in the round of rebirths of one with wrong view. Like the man who, having emerged, sank down, is the person who, having emerged by the mere arising of faith and so on, sank down through the decline of those. Like one standing in the middle of the river is the person standing firm through the stability of faith and so on. Like one looking at the crossing ford is the stream-enterer looking at the path to be travelled or the direction to be gone to. Like the man who has crossed over is the once-returner crossing over through the reduction of mental

defilements. Like the man standing in waist-deep water, having crossed over, is the non-returner standing firm through the nature of not returning. Like the man who, having bathed, having crossed over to the farther shore, stands on dry ground, is the brahmin who has eliminated the mental corruptions, standing on the dry ground of Nibbāna, having overcome the four mental floods. Like the man standing on dry ground, having entered the city, having ascended the excellent mansion, eating the finest food, should be understood as the passing of time of one who has eliminated the mental corruptions, having attained the fruition attainment with Nibbāna as object. Those liberated in both ways and so on were made clear below.

Commentary on the exposition of sevens.

207. The expositions of the octads and nonads also should be understood by the method already stated above.

10. Commentary on the exposition of tens

209. In the exposition of the set of ten - "Here" means in the sensual-sphere plane of existence. For in the sensual-sphere plane of existence, the goal of those such as the one with seven rebirths at the utmost and so on is in the sensual-sphere plane of existence itself. The meaning is that the attainment of arahantship and the attainment of Nibbāna without residue of clinging occur through the sensual-sphere individual existence itself.

"Having left here" means the meaning is that the goal is for those established in the Pure Abode individual existence, having left the sensual-sphere individual existence here. For the attainer of final nibbāna in the interval and so on, having attained the fruition of non-returning here, having passed away from here, having arisen in the Pure Abodes, with that individual existence they attain both arahantship and the Nibbāna element without residue of clinging. Therefore it was said - "For these five the goal is having left here."

Commentary on the Exposition of Tens.

Concluding Discussion

And to this extent -

Whatever designation of human types, the one without equal in the world,
The Teacher taught not too briefly, in the abode of the devas.

Both the commentary on that, composed in the language of the island,
And the scriptural commentaries, having plunged into them entirely,

Whatever meaning, well classified and unconfused, wherever it may be,
Having taken that from here and there, having abandoned excessive detail,

Without taking what was said in the Visuddhimagga, this was composed;
This commentary by a method neither too brief nor too detailed.

This, in about seven recitation sections of the text,

By me who has composed it for the sake of the long endurance of the Teaching,

By that wholesome merit attained, may living beings look upon the Good Teaching, subtle and safe,
With the pure eye of the Teaching.

The commentary on the Puggalapaññatti is completed.



ABOUT THIS TRANSLATION

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

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