

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

The Canon of Discourses - Commentaries (Sutta
Piṭaka - Aṭṭhakathā)

5. The Collection of Minor Texts (5. Khuddaka Nikāya -
Aṭṭhakathā)

04. Commentary on the Sayings of the Buddha (04. Itivuttaka-
aṭṭhakathā)

2. The Book of the Twos (2. Dukanipāto)



PaliVerse

5. The Collection of Minor Texts

04. Commentary on the Sayings of the Buddha

2. The Book of the Twos

1. The First Chapter

1. Commentary on the Discourse on Suffering in Abiding

28. In the first discourse of the Book of Twos, "with two" is a delimitation by counting. "Qualities" is an indication of the delimited qualities. "With two qualities" means with two unwholesome qualities. "Endowed with" (samannāgata) means possessed of. "In this very life" means in this very individual existence. "Dwells in suffering" means he dwells in suffering in all four postures, with the suffering of mental defilements and with bodily and mental suffering. "With vexation" means with vexation through the destruction of mind and the destruction of body. "With anguish" means with anguish through the anguish of mental defilements and through bodily weariness, by way of intense distress. "With fever" means with fever through the fever of mental defilements and the fever of the body. "Upon the body's collapse" means by the relinquishment of the clung-to aggregates. "After death" means at the taking up of the aggregates that are reborn immediately after that. Or alternatively, "upon the body's collapse" means by the arrest of the life faculty. "After death" means from the passing away onwards. "An unfortunate realm is to be expected" means one of the destinations among the four realms of misery reckoned as unfortunate realms is to be desired; the meaning is that it will inevitably come to be.

"One with unguarded doors" means one with unclosed doors. But where are the doors unguarded? He said "in the sense faculties." By that he stated the non-restraint of the faculties with mind as the sixth. "One who does not know the measure in food in terms of acceptance and use" means one immoderate in food. Some also read "by not guarding the doors of the sense faculties and by immoderation in eating."

How is there not guarding the doors of the sense faculties, and how is there guarding the doors of the sense faculties? Although indeed there is neither restraint nor non-restraint in the eye-faculty itself. For neither mindfulness nor forgetfulness arises in dependence on the eye-sensitivity. But further, when a visual object comes into the range of the eye, then, when the life-continuum has arisen twice and ceased, the functional mind-element, accomplishing the adverting function, arises and ceases; then eye-consciousness accomplishes the seeing function; then the resultant mind-element accomplishes the receiving function; then the resultant rootless mind-consciousness element accomplishes the investigating function; then the functional rootless mind-consciousness element, accomplishing the determining function, arises and ceases; immediately after that, impulsion runs. Even so, neither at the time of the life-continuum nor at any one time of the adverting and so on is there restraint or non-restraint; but at the moment of impulsion, if immorality or forgetfulness or not knowing or impatience or idleness arises, there is non-restraint. Even though being

thus, it is called "non-restraint at the eye-door." Why? Because when that exists, the door too is unguarded, and the life-continuum too, and the adverting and other process consciousnesses too. Like what? Just as when the four gates of a city are unrestrained, although the house-doors, porches, inner rooms and so on inside are well restrained, nevertheless all the goods inside the city are unprotected and unguarded. Having entered through the city gates, thieves could carry off whatever they wish. Just so, when immorality and so on have arisen in the impulsion, when that non-restraint exists, the door too is unguarded, and the life-continuum too, and the adverting and other process consciousnesses too. But when that is absent, when morality and so on have arisen in the impulsion, the door too is guarded, and the life-continuum too, and the adverting and other process consciousnesses too. Like what? Just as when the city gates are restrained, although the house-doors and so on inside are unrestrained, nevertheless all the goods within the city are well-protected and well-guarded. For when the city gates are closed, there is no entry for thieves. Just so, when morality and so on have arisen in the impulsion, the door too is guarded, and the life-continuum too, and the adverting and other process consciousnesses too. Therefore, even though arising at the moment of impulsion, it is called "restraint at the eye-door." The same method applies in the remaining doors too. Thus not guarding the doors of the sense faculties and guarding the doors of the sense faculties should be understood.

How is one immoderate in food, and how is one moderate? For whatever person, having become greedy, does not know the measure in accepting. For a greedy person, just as a hawker, having taken ornamental wares in hand, having put in what is fit to be put even in the lap, while the great multitude is watching, proclaims with his mouth "Take such and such, take such and such," just so he makes known to the great multitude, while they are already aware, even a trifle of his own morality or mental knot or ascetic practice virtue or at least even mere forest dwelling, and having made it known, he accepts requisites brought even by carts without saying "enough." For three cannot be filled - fire with fuel, the ocean with water, and a greedy person with requisites -

"A great mass of fire, the ocean, and also a greedy person;
Even when many requisites are given, these three are not filled."

For a greedy person is not able to win the heart of even a mother who has given birth. For such a one does not give rise to unarisen material gain, and falls away from arisen material gain. Thus, for now, he is immoderate in accepting. But whoever, even food obtained righteously and impartially, greedy, infatuated, transgressing, not seeing the danger, without wisdom of escape, like one of the brahmins who eat by the handful, by the hem of the robe, by the plateful, by the crow-māsaka measure, or who eat and vomit, unwisely, by wrong means, having eaten as much as he likes to fill his belly, dwells devoted to the pleasure of sleeping, the pleasure of lying on his side, the pleasure of torpor. This is called one immoderate in use.

But whoever - "even if the gift is abundant, the donor wishes to give little, he takes little according to the donor's disposition. The gift is little but the donor wishes to give much - he takes little according to the disposition of the gift. The gift is abundant, the donor too wishes to give much, having known his own strength, he takes only what is

appropriate in measure" - thus, by way of one who knows the measure in accepting as stated, and by way of one who knows the measure in use reckoned as the consuming of food, as stated by the method beginning with "having reflected wisely, he takes food, not for amusement, not for intoxication" and by the method beginning with "and having obtained almsfood, he consumes it not greedy, not infatuated, not transgressing, seeing the danger, with wisdom of escape," having reviewed and having known through the wisdom of reflection, he is one who knows moderation in food. This is called one moderate in food. Thus, immoderation and moderation in food should be understood.

In the verses, however, regarding "eye" and so on: "it tastes" (cakkhati) - thus it is the eye (cakkhu); it enjoys form, or it is as if declaring what is even and uneven - this is the meaning. "It hears" (suṇāti) - thus it is the ear (sota). "It smells" (ghāyati) - thus it is the nose (ghāṇa). The sign of life is the flavour of nutriment, which is life; that which calls it forth - thus it is the tongue (jivhā). The origin of contemptible things - thus it is the body (kāya). "It thinks" (manate), it cognises - thus it is the mind (mano). But the ancients said: "it knows" (munāti) - thus it is the mind (mano); the meaning is that it cognises the object as if measuring with a measuring vessel, as if weighing with a great scale. Thus, for now, the meaning of the terms here should be understood.

In terms of actual existence, however, the eye is twofold - the physical eye and the eye of wisdom. Among these, the eye of wisdom is fivefold: the Buddha-eye, the all-seeing eye, the eye of knowledge, the divine eye, and the eye of the teaching. Therein, "I saw, monks, surveying the world with the Buddha-eye" - this is called the Buddha-eye. "The all-seeing eye is called the knowledge of omniscience" - this is called the all-seeing eye. "Vision arose" - this is called the eye of knowledge. "I saw, monks, with the divine eye, which is pure" - this is called the divine eye. "The stainless, spotless eye of the teaching arose" - this is called the eye of the teaching, reckoned as the lower three paths.

The physical eye too is twofold - the eye with its constituents, and the sensitivity-eye. Therein, that lump of flesh established in the eye-socket, delimited below by the bone of the eye-socket, above by the eyebrow bone, on both sides by the corners of the eyes, internally by the brain, and externally by the eyelashes - in brief, the four elements - colour, odour, flavour, nutritive essence, origination, configuration, life, sex, body-sensitivity, and eye-sensitivity - these are the fourteen constituents. In detail, the four elements and dependent on them colour, odour, flavour, nutritive essence, configuration, and origination - these ten, because of being of fourfold origination, become forty; life, sex, body-sensitivity, and eye-sensitivity - these four are exclusively of kamma-origination only - thus by way of these forty-four material phenomena, there are forty-four constituents. That which in the world one perceiving as "the eye is white, round, broad, spread out, large" does not perceive the eye, but perceives the sense-base as the eye - that lump of flesh established in the eye-socket, bound by sinew-threads to the brain, wherein there is white and black and red and earth and water and fire and air. That which is white due to the abundance of phlegm, black due to the abundance of bile, red due to the abundance of blood, stiff due to the abundance of earth, oozes due to the abundance of water, is scorched due to the abundance of fire, revolves due to the abundance of air - this is called the eye

with its constituents. But whatever sensitivity herein dependent, herein bound, derived from the four primary elements - this is called the sensitivity-eye. For this functions as sense-base and door as is appropriate for eye-consciousness and so on.

Regarding the ear and so on too, the ear is twofold: the divine ear and the physical ear. Herein, "With the divine ear-element, purified and surpassing the human, he hears both sounds" - this is called the divine ear. But the physical ear is twofold as the ear with its constituents and the sensitivity-ear - and so on; all should be understood by the method stated regarding the eye; likewise the nose and tongue. But the body is of many kinds, such as the moving body, the material body, the collective body, and the sensitivity-body. Therein -

"The wise restrained in body, and also restrained in speech."

This is called the moving body. "From this body he creates another body" - this is called the material body. But the collective body has come in manifold ways by way of the collection of consciousness and so on. For thus in such passages as "These six, friend, are classes of consciousness" and so on, the collection of consciousness is stated. In such passages as "Six classes of contact" and so on, the collection of contact and so on. Likewise in such passages as "Tranquillity of body, lightness of body" and so on, the aggregate of feeling and so on. In such passages as "Here a certain one observes the earth body as impermanent, the water body, the fire body, the air body, the head-hair body, the body-hair body" and so on, the collection of earth and so on. "Having touched a tangible object with the body" - this is the sensitivity-body. Here too the sensitivity-body should be understood. For it functions as sense-base and door as is appropriate for body-consciousness and so on. As for "mind," although all consciousness is called thus, nevertheless, because the state of being a door is intended here, it should be understood as the life-continuum together with adverting, which has become a door.

"For whichever monk these doors are unguarded" means for whichever monk these doors with mind as the sixth are not closed by the door panel of mindfulness, because of having fallen into negligence through the abandoning of mindfulness. "In food, etc. He attains" means that monk, immoderate in food in the manner stated and devoid of restraint in the sense faculties, attains only suffering in every way - bodily suffering pertaining to the present life by way of disease and so on, and pertaining to the future life included in unfortunate realms, and mental suffering by way of the torment of mental defilements beginning with lust, and by way of the frustration of desires. And because this is so, therefore, being burnt by the twofold fire of suffering in this world and in the world beyond, with burning body and with burning mind, by day or by night, at all times indeed, such a person dwells only in suffering; there is no arising of pleasant abiding for him, and regarding the transcending of the suffering of the round of rebirths, there is indeed nothing to be said.

The commentary on the First Discourse is completed.

2. Commentary on the Discourse on Pleasant Abiding

29. In the second, the meaning should be understood by the reverse of what has been stated.

3. Commentary on the Discourse on Causing Remorse

30. In the third, "causing remorse" means they torment, oppress, and vex both here and in the future state - thus they are "causing remorse." Or alternatively, torment, that is suffering, is conducive to its arising and to giving subsequent strength both in the present life and in the future life - thus they are "causing remorse." Or alternatively, one is tormented by that - thus it is "torment," meaning subsequent remorse, regret - this is the meaning; because of being the cause of that, they are conducive - thus they are "causing remorse." "Has not done good" means one by whom good, auspicious, meritorious deeds have not been done - thus he "has not done good." The remaining two terms are synonyms for that very thing. For merit is called "good" in the sense of being auspicious because of being beneficial to existence and because of future happiness; and "wholesome" in the meaning of shaking off what is contemptible and so on; and "shelter for the fearful" in the sense of protecting those who fear suffering and those who fear the round of rebirths. "Has done evil" means one by whom evil has been done and accumulated - thus he "has done evil." The remaining two terms are synonyms for that very thing. For unwholesome action is called "evil" in the sense of being inferior; and "cruel" because of its terrible intrinsic nature at the moment of its occurrence and at the moment of its result; and "wrong" because of being corrupted by mental defilements. Thus the Blessed One, having indicated by the standpoint of phenomena "two things cause remorse," pointed out by the standpoint of persons the wholesome mental state not done and the unwholesome mental state done. Now, showing their nature of causing remorse, he said "he is tormented thinking 'good was not done by me', he is tormented thinking 'evil was done by me.'" The meaning is he is tormented, feels remorse, and bewails through mental distress.

In the verses, badly practised conduct, or conduct that is corrupt because of being putrid with mental defilements - thus it is misconduct. Misconduct by body, or misconduct occurring from the body, is bodily misconduct. Verbal and mental misconduct should be understood in the same way. And these bodily misconduct and so on that have reached the course of action are what is intended; with reference to what is of unwholesome nature but has not reached the course of action, he said "and whatever else is connected with hate." Its meaning is - Whatever else too, because of not having attained the status of a course of action, does not directly obtain the designation of bodily action and so on, but is unwholesome and connected with hate because of being conjoined with mental defilements beginning with lust - having done that too. This is the meaning. "Hell" - in the meaning of without delight, or in the meaning of without gratification, it is all the unfortunate realms that have obtained the name "hell"; or by the rejection of happiness reckoned as income, it is the suffering of hell everywhere in fortunate and unfortunate worlds. Such a person approaches it - thus the meaning here should be understood.

And here, regarding the nature of bodily misconduct causing remorse, the stories of Nanda the demon, Nanda the young man, Nanda the butcher, and the two brothers should be related. It is said that they, having killed a cow, made the meat into two portions. Then the younger said to the elder - "I have many children, give me these

entrails." Then the elder - "All the meat has been divided in two; what more are you seeking?" - and having struck him, brought him to the destruction of life. And turning back and looking at him, having seen him dead, he produced the thought "A weighty deed indeed was done by me; I have killed him without reason." Then powerful remorse arose in him. Whether standing or sitting, he reflected on that very action, did not find mental delight; even what was eaten, drunk, and chewed did not pervade his body with nutriment; he became nothing but skin and bones. Then a certain elder asked him "Lay follower, you have become exceedingly emaciated, nothing but skin and bones; what kind of illness do you have, or is there some action causing remorse that was done?" He said "Yes, venerable sir" and reported everything. Then he said to him "A weighty deed has been done by you, lay follower; you have transgressed against one who was in a place of no offence." He, having died by that very action, was reborn in hell. But for verbal misconduct, the stories of Suppabuddha the Sakyan, Kokālika, Ciñcamāṇavikā and so on should be related; for mental misconduct, those of Ukkala, Jaya, Bhañña and so on.

The commentary on the Third Discourse is completed.

4. Commentary on the Discourse on Not Causing Remorse

31. In the fourth, the meaning should be understood by the reverse of what has been stated in the third.

The commentary on the Fourth Discourse is completed.

5. Commentary on the First Discourse on Morality

32. In the fifth, "with evil morality" means they say that what is called evil morality is that which causes a breach of morality, namely non-restraint. Therein, if non-restraint is indeed non-morality because of its being immorality, how is it called "morality"? Herein, this intention may be - Just as in the world what is unseen is called "seen", one without morality is called "moral", so too here even non-morality and even non-restraint is expressed as "morality". Or alternatively, "And what, carpenter, are unwholesome moralities? Unwholesome bodily action, unwholesome verbal action, evil livelihood" - from this statement, even among unwholesome mental states there is indeed the designation of morality; therefore, by way of familiarity, all conduct that has become natural, as if established by intrinsic nature, is called "morality". Therein, whatever is unwholesome and inferior in the sense of having arisen from lack of proficiency, with reference to that he said "with evil morality". "With evil view" means all wrong views are indeed evil. But in particular, the view of the non-causality of phenomena, the view of the inefficacy of action, and the view of nihilism - these three views are more evil. Therein, a person possessed of evil morality has failed in practice; a person possessed of evil view has failed in disposition; thus a person who has failed in both practice and disposition is indeed one who goes to hell. Therefore it was said: "Monks, a person possessed of these two qualities is deposited in hell as if carried there." And here, "possessed of two qualities" - this should be seen as a statement of characteristic, not a textual exposition. Just as in the world, "if these should become ill, this medicine should be given to them." The same method applies in other such instances as well. "Unwise" means devoid of wisdom.

The commentary on the Fifth Discourse is completed.

6. Commentary on the Second Discourse on Morality

33. In the sixth, "with good morality" means with the fourfold purification morality beginning with bodily good conduct. For that, by being morality that is unbroken and so on, is good in itself, and is conducive to good qualities beginning with serenity and insight meditation - thus it is called "good." "With good view" means with the knowledge of the ownership of action and with right view regarding the courses of action. Therein, with good morality one is accomplished in practice; with good view one is accomplished in disposition. Thus a person accomplished in both practice and disposition is one who goes to heaven. Therefore it was said - "Monks, a person possessed of these two qualities is deposited in heaven as if carried there." "A wise one" means one possessing wisdom. The remainder is easily understood.

The commentary on the Sixth Discourse is completed.

7. Commentary on the Discourse on the Ardent One

34. In the seventh, "not ardent" means: ardour, in the sense of scorching the mental defilements, is energy; that exists for this - thus "ardent"; not ardent is "not ardent," deprived of right striving, lazy - this is what is meant. Moral fear is called dread of evil; that exists for this - thus "one with moral fear"; not one with moral fear is "one having no moral fear," deprived of moral fear. Or alternatively, the opposite of ardour is non-ardour, idleness; that exists for him - thus "not ardent." That which is stated thus "does not have moral fear of what should be feared, does not have moral fear of the attainment of evil unwholesome mental states" - that moral fearlessness is non-moral-fear. That exists for him - thus "one having no moral fear" - thus the meaning here should be understood.

"Incapable" means unworthy. "Of highest enlightenment" means for the purpose of the noble path. "Of Nibbāna" means for the absolute appeasement of mental defilements, for the deathless, great Nibbāna. "Of the unsurpassed freedom from bondage" means of the fruition of arahantship. For that is unsurpassed because of the absence of anything more superior, and it is called "freedom from bondage" because of being secure, fearless, through being untroubled by the four mental bonds. "Of the achievement" means of the attainment. "Ardent" means energetic. For he, being endowed with the arousal of energy as stated thus "he dwells putting forth strenuous energy for the abandoning of unwholesome mental states and for the acquisition of wholesome mental states, steadfast, of firm effort, not shirking the responsibility regarding wholesome mental states," is one whose nature is to absolutely scorch the mental defilements - thus "ardent." "One with moral fear" means one whose nature is to have moral fear, through being endowed with moral fear as stated thus "whatever having moral fear of what should be feared, having moral fear of the attainment of evil unwholesome mental states" - thus "one with moral fear." For this one is stated as "one with moral fear." Because of its inseparability, he is indeed also endowed with shame - thus being endowed with shame and moral fear, seeing danger even in the slightest fault, he is one who fulfils morality. Thus his accomplishment in morality is shown. "Ardent" - by this method, through the elucidation of the scorching of mental defilements, his devotion to the development of serenity and insight meditation is shown. And since the aforesaid energy does not exist without faith, mindfulness, concentration, and wisdom, the faculties with faith as the fifth, which ripen liberation,

are stated in meaning. And when those are accomplished, the perception of impermanence in what is impermanent, the perception of suffering in what is impermanent, the perception of non-self in what is suffering, the perception of abandoning, the perception of dispassion, the perception of cessation - thus the six perceptions partaking of penetration are accomplished as well. Thus, showing the capability for the achievement of path, fruition, and Nibbāna, because of the success of mundane morality, concentration, and wisdom for one endowed with these two qualities, he said "but one who is ardent, etc. of the achievement."

In the verses, "lazy" means: through the abundance of wrong thoughts, attached to, connected with, engaged in contemptible evil qualities reckoned as thoughts of sensual pleasure, anger, and violence - thus "lazy." Or, he sinks into what is contemptible, he sinks away from right practice - thus "lazy," by changing the letter "da" to the letter "ta." "Lacking in energy" means without energy, devoid of the making of energy in all four postures. "Full of sloth and torpor" - through the frequent occurrence of sloth, which is mental laziness whose intrinsic nature is lack of endeavour and rigidity, and torpor, which is bodily laziness whose intrinsic nature is inability and impairment. "Shameless" - through the absence of shame characterised by abhorrence of evil, and through being endowed with shamelessness, which is its opposite. "Disrespectful" - precisely because of the absence of shame, moral fear, and energy, this one has no regard for right practice - thus "disrespectful." In both ways likewise, disrespectful through the twofold non-performance regarding phenomena and persons. "To touch" means to touch. "The highest enlightenment" means the meaning is: incapable of attaining the highest arahantship reckoned as highest enlightenment.

"Mindful" means mindful through the practice of the four establishments of mindfulness, by virtue of the mindfulness and discretion capable of recollecting what was done long ago and what was said long ago. "Prudent" means prudent because of being endowed with discretion, reckoned as full awareness in seven cases and reckoned as wisdom for maintaining the meditation subject. "A meditator" means a meditator through both meditative absorptions, namely meditation on a single object and meditation on the three characteristics. "Diligent" means diligent in the development of the meditation subject by the method beginning with "during the day by walking and sitting purifies the mind of obstructive mental states." "Having cut the fetter of birth and ageing" means having cut from the root, by way of uprooting the underlying tendencies, the tenfold type of mental defilement beginning with sensual lust, which has obtained the name "mental fetter" because it fetters beings to birth and ageing. Or alternatively, "having cut the fetter of birth and ageing" means having cut the mental fetter of birth and ageing. For one whose mental fetters are uncut, the non-cutting of birth and ageing is just the non-uprooting. But for one whose mental fetters are cut, birth and ageing too are as if cut, because the cause has been uprooted. Therefore, in cutting the mental fetter one also cuts birth and ageing. Therefore it was said "having cut the fetter of birth and ageing." "Right here one may touch the unsurpassed highest enlightenment" means one may touch, may attain the highest path or arahantship in this very individual existence.

The commentary on the Seventh Discourse is completed.

8. Commentary on the First Discourse on Non-Scheming

35. In the eighth, "nayidan" - here "na" is an indeclinable particle in prohibition; its connection is with "vussati"; the syllable "ya" serves as a word-connector. The word "idaṃ" is merely a particle in such passages as "On one occasion, monks, I was dwelling at Ukkaṭṭhā in the Subhaga Grove at the root of a royal sal tree" and so on. In such passages as "This, monks, is that trifling matter, a mere matter, a mere matter of morality" and so on, it has come in the sense of near-evident as aforesaid.

"This indeed is that Jeta's Grove, frequented by the Community of sages;
Dwelt in by the King of the Teaching, generating joy for me."

In such passages and so on, it is in the sense of near-evident about what is to be stated. Here too it should be seen in the sense of near-evident about what is about to be stated.

The word "brahmacariya" -

"What was your religious duty, what then was your holy life,
Of what well-practised deed is this the result;
Supernormal power, effulgence, strength, energy, and rebirth,
And this great mansion of yours, O serpent?

"My wife and I in the human world,
Both faithful, were masters in liberality;
My house was like a well,
And ascetics and brahmins were satisfied.

"That was my religious duty, that then was my holy life,
Of that well-practised deed this is the result;
Supernormal power, effulgence, strength, energy, and rebirth,
And this great mansion of mine, O wise one."

In this Puṇṇaka Jātaka, it has come in the sense of giving.

"By what is my hand a granter of desires, by what is my hand dripping with honey;
By what holy life of yours does merit succeed in your hand?

"By that my hand grants desires, by that my hand drips with honey;
By that holy life of mine, merit succeeds in my hand."

In this Aṅkura ghost story, in the sense of service. "This, monks, was called the partridge holy life" - in this Tittira Jātaka, in the sense of the morality of the five training rules. "But that holy life, Pañcasikha, did not lead to disenchantment, nor to dispassion, etc. but only to rebirth in the Brahma world" - in this Mahāgovinda Sutta, in the sense of the divine abidings. "Others will be non-celibate, we here will be celibate" - in the Sallekha Sutta, in the sense of abstinence from sexual intercourse.

"We do not transgress our wives,
And our wives do not transgress us;
Apart from them we live the holy life,

Therefore our young ones do not die."

In the Mahādhammapāla Jātaka, in the sense of contentment with one's own wife."I directly know, Sāriputta, that I have practised the holy life endowed with four factors - I was an austere ascetic" - in the Lomahaṃsa Sutta, in the sense of energy.

"By the inferior holy life, one is reborn in a warrior family;
By the middling, to divinity, and by the highest, one becomes pure."

In the Nimi Jātaka, in the sense of the eightfold Observance undertaken by way of self-restraint. "But this, Pañcasikha, holy life leads exclusively to disenchantment, to dispassion, etc. it is just this noble eightfold path" - in the Mahāgovinda Sutta itself, in the sense of the noble path. "This holy life is successful and prosperous, widespread, known to many, become widespread, well proclaimed among gods and humans" - in the Pāsādika Sutta, in the sense of the entire Dispensation included in the threefold training. Here too it applies in the sense of the noble path and the Dispensation.

"Is lived" means is dwelt in, is practised - this is the meaning. "For the purpose of deceiving people" means for the purpose of astonishing the people, the world of beings, by such means as "Oh, the noble one is moral, dutiful, of few wishes, content, of great supernormal power, of great might" and so on. "For the purpose of flattering people" means for the purpose of causing people with confident minds to say "What is given to such a noble one will be of great fruit" and "What is needed? What should be brought?" - for the purpose of making people speak thus. "For the benefit of material gain, honour and fame" means: that gain of the four requisites which is stated as a benefit of morality thus - "If, monks, a monk should wish 'May I be an obtainer of the requisites of robes, almsfood, lodging and medicine for the sick,' he should be one who fulfils morality"; and that honour which is reckoned as the respectful giving of the four requisites, reckoned as esteem, respect and reverence; and that fame which is reckoned as the risen sound of praise by the method beginning with "accomplished in morality, very learned, remembering what has been learnt, putting forth strenuous energy" - which is the benefit pertaining to the present life for those living the holy life; for that purpose. "Thus may people know me" means: the connection is that this holy life is not lived even for the purpose of being honoured by the people knowing one by such means as "This one is moral, of good character" and so on, on the basis of one's own existing virtues, when there is the abiding in the holy life - "May people know me, may they honour me."

Some, however, say: "For the purpose of deceiving people" means for the purpose of astonishing people by the state of scheming through the threefold basis of scheming, reckoned as hinting to those nearby, department-based, and dependent on the use of requisites, on the part of one having evil desires, overcome by desire. "For the purpose of flattering people" means for the purpose of talking to people, on the part of one having evil desires only, by the state of talking or by the state of persuading, by way of round-about talk, insinuation and so on, for the sake of requisites. "For the benefit of material gain, honour and fame" means for the purpose of producing the arising of benefit reckoned as material gain, honour and fame, on the part of one having evil desires only, because of regarding material gain and so on as important. "Thus may people know me" means: on the part of one having evil desires only, with

the intention of being honoured for non-existing virtues, "thus may people know me" - this holy life is not lived - thus they explain the meaning here. But the former meaning is indeed more essential.

In "atha kho," here "atha" is a particle in the sense of a different purpose, and "kho" is in the sense of emphasis. By that, it shows that this holy life, monks, is lived for a purpose other than scheming and so on. Now, showing that purpose, he said "for the purpose of restraint and for the purpose of abandoning." Therein, restraint is fivefold - Pātimokkha restraint, mindfulness restraint, knowledge restraint, patience restraint, and energy restraint.

Therein, that which has come by the method beginning with "one is endowed, fully endowed with this Pātimokkha restraint" - this is called Pātimokkha restraint, which is also called restraint by morality. That which has come as "one guards the eye-faculty, one commits to restraint of the eye-faculty" - this is restraint by mindfulness.

"Whatever streams there are in the world,
Mindfulness is the warding off of them;
I speak of the restraint of streams,
By wisdom they are closed."

This is the restraint by knowledge that has come. By the method beginning with "one is patient with cold and heat," this is the restraint by patience that has come. By the method beginning with "one does not accept an arisen sensual thought," this is the restraint by energy that has come. In meaning, however, the volitions and abstinences that occur by way of abandoning killing living beings and so on, and by way of performing all kinds of duties. In brief, all bodily and verbal self-control; in detail, the non-transgression of the seven classes of offences is restraint by morality. Mindfulness itself is restraint by mindfulness, or the wholesome aggregates in which mindfulness predominates. Knowledge itself is restraint by knowledge. Non-hate by way of endurance, or the wholesome aggregates that thus occur with non-hate predominating, is restraint by patience - so some say. Energy itself that occurs by way of non-acceptance of sensual thought and so on is restraint by energy. Among those, the first should be understood as restraint because of restraining the immorality of bodily misconduct and so on; the second, of unmindfulness; the third, of not-knowing; the fourth, of impatience; the fifth is restraint because of restraining, because of shutting out, idleness. Thus "for the purpose of restraint" means for the purpose of this restraint; the meaning is for the purpose of accomplishing restraint.

Abandoning too is fivefold - abandoning by substitution of opposites, abandoning by suppression, abandoning by eradication, abandoning by cessation, and abandoning by escape. Therein, what should be said has already been stated below in the commentary on the first discourse of the Book of Ones. But "for the purpose of abandoning" means for the purpose of the abandoning of mental defilements beginning with lust in this and that way, whether in the meaning of giving up or in the meaning of overcoming, even of all five kinds; the meaning is for the purpose of accomplishing abandoning. Therein, they say that by restraint there is the prevention of the entry of mental defilements into the continuity of consciousness, and by abandoning there is both the prevention of entry and the uprooting. But it should be

seen that by both, as is appropriate, both are accomplished. For mental states beginning with morality are indeed restraint because of restraining, and abandoning because of abandoning.

In the verses, "not based on hearsay" - calamities are called afflictions -both pertaining to the present life and pertaining to the future life. That which strikes, destroys, and abandons afflictions is "ītiha"; following "ītiha" is "anītiha" - the holy life of the Dispensation and the holy life of the path. Or alternatively, those that strike, go, and proceed together with afflictions and harm are "ītiḥā" - the impurities beginning with craving. There are no "ītiḥā" herein - thus "anītiha." Or "ītiḥā" in the aforesaid meaning are the doctrines of the sectarians; as the opposite of those, this is "anītiha." "Anitiha" is also a reading. Its meaning is - "Itihāya" - sceptical doubt is called "itiha" because of the state of not grasping definitively regarding the teachings; because of accomplishing the state of freedom from doubt for those who proceed in accordance with the advice, since it was made known by the Perfectly Enlightened One, there is no "itiha" herein - thus "anitiha"; the meaning is not dependent on others. For this has been said: "to be individually experienced by the wise" and "unattainable by mere reasoning." But for the sake of metrical ease in the verses, they read "anītiha," making it long.

"Leading to what is grounded in Nibbāna" means it goes to the grounding, the support, the far shore, which is termed Nibbāna; the meaning is that, because of the function of liberation, it absolutely leads to the attainment of Nibbāna. That holy life leading to what is grounded in Nibbāna. "He" means he who, having fulfilled the thirty-odd perfections and having destroyed all mental defilements, fully awakened to the unsurpassed perfect enlightenment - that Blessed One taught, expounded. Or alternatively, "grounded in Nibbāna" is a term for the noble path. Because without that, the plunging into Nibbāna is not possible, and because that does not occur without taking Nibbāna as its support, and because it certainly goes to that - thus it is "leading to what is grounded in Nibbāna." Or alternatively, "leading to what is grounded in Nibbāna" means the holy life of the path that goes within Nibbāna; having made Nibbāna its object, it exists and proceeds within that very thing. "By the great ones" means by those of great self, of lofty disposition. They seek, search for the great Nibbāna, or the great aggregates of morality and so on - thus "great sages" are the noble ones such as the Buddha and others. "Followed" by them means practised. "As taught by the Buddha" means just as phenomena that should be directly known and so on were taught by me, the Perfectly Enlightened One, precisely as things to be directly known and so on - thus whoever proceeds along this holy life of the path and the holy life of the Dispensation for that purpose. They, who follow the teaching, who accept the exhortation of the Teacher, of me, who instructs as is appropriate with benefits pertaining to the present life and the future life, will make an end, a limit, a non-continuance of the entire suffering of the round of rebirths, or will realise Nibbāna, which is the end of suffering.

The commentary on the Eighth Discourse is completed.

9. Commentary on the Second Discourse on Non-Scheming

36. In the ninth, "for the purpose of direct knowledge" means for the purpose of knowing without distortion all phenomena through most excellent knowledge by means of the classification into wholesome and so on, and by means of the classification into aggregates and so on. "For the purpose of full understanding" means for the purpose of fully understanding the phenomena of the three planes of existence by such methods as "this is suffering," and for the purpose of transcending them. Therein, the direct knowing of what should be directly known has the domain of the four truths. But the full understanding of what should be fully understood, even though it has the domain of the truth of suffering, does not proceed without the abandoning, the realisation, and the full realisation through meditative development; therefore it should be understood that abandoning and so on are also included here. The remainder has the same meaning as stated in the next discourse.

The commentary on the Ninth Discourse is completed.

10. Commentary on the Discourse on Pleasure

37. In the tenth, "with abundant happiness and pleasure" - here, "happiness" means bodily happiness; "pleasure" means mental. Therefore, one for whom bodily and mental happiness frequently proceeds is said to be "with abundant happiness and pleasure." "Source" - in such passages as "Sāriputta, there are these four modes of generation," a portion of aggregates has come as "mode of generation." In such passages as "For this is a wise way, Bhūmija, for the achievement of the fruit," it means cause.

And "I do not call one a brahmin who is womb-born, arisen from a mother."

And in such passages as "The kamma-born winds, having arisen, having turned it feet upward and head downward, deliver it at the opening of the mother's womb," it means the urinary passage. But here, cause is what is intended. "For him" means by this. "Initiated" means established, upheld, completed, or accomplished.

"For the elimination of mental corruptions" - here, "they flow" thus they are mental corruptions (āsavā); from the eye too, etc. from the mind too they flow and proceed - this is what is said. Or, mental corruptions because they flow from phenomena as far as change-of-lineage, from location as far as the highest existence. The meaning is that they proceed having made these phenomena and this location their interior. For this prefix (ā) has the meaning of making interior. Also mental corruptions because, in the sense of having long been dwelling, they are like mental corruptions (āsavā) such as liquor and so on. For in the world, liquor and so on that have long been dwelling are called mental corruptions (āsavā). And if mental corruptions in the sense of having long been dwelling, these very ones deserve to be so. For this was said - "A first point, monks, is not discerned of ignorance: 'Before this, ignorance did not exist'" and so on. Also mental corruptions because they flow and produce the extended suffering of the round of rebirths (saṃsāra). And here the former etymologies are applicable where mental defilements have come as mental corruptions; the last applies to action as well. And not only action and mental defilements alone are mental corruptions, but also misfortunes of many kinds. For in the higher teaching, "there are four mental corruptions - mental corruption of sensuality, mental corruption of existence, mental corruption of wrong view, mental corruption of

ignorance" - thus mental defilements such as sensual lust and so on have come as mental corruptions. In the discourses too, in the passage "I do not expound the Teaching, Cunda, only for the restraint of mental corruptions pertaining to the present life," here mental defilements that are the root of contention have come as mental corruptions.

"By which there would be rebirth among gods, or a gandhabba, a sky-farer;
By which one might go to the condition of a demon, and attain human
existence;
Those mental corruptions of mine are eliminated, demolished, rendered
useless."

Here, action pertaining to the three planes and the remaining unwholesome mental states. In the passage "for the restraint of mental corruptions pertaining to the present life, for the warding off of mental corruptions pertaining to the future life," here are injuring others, remorse, murder, imprisonment, and so on, as well as misfortunes of many kinds that constitute the suffering of the realms of misery.

But those mental corruptions have come in two ways in the monastic discipline as "for the restraint of mental corruptions pertaining to the present life, for the warding off of mental corruptions pertaining to the future life." In the six sense bases, "There are these three mental corruptions, friends - the mental corruption of sensuality, the mental corruption of existence, the mental corruption of ignorance" - they have come in three ways. Likewise in other discourses. In the Abhidhamma, those very same together with the mental corruption of wrong view have come in four ways. In the Nibbedhika exposition, however, "There are, monks, mental corruptions leading to hell, there are mental corruptions leading to the animal realm, there are mental corruptions leading to the sphere of ghosts, there are mental corruptions leading to the human world, there are mental corruptions leading to the world of gods" - they have come in five ways. And here, action alone is intended as mental corruptions. In the Book of Sixes, "There are, monks, mental corruptions to be abandoned by restraint" - by this method and so on, they have come in six ways. In the Sabbāsava exposition, those very same together with mental states to be abandoned by seeing have come in seven ways. But here it should be understood that four mental corruptions are intended according to the method of the Abhidhamma.

"For the elimination" - here, however, in "whatever elimination, fall, breaking up, disintegration, impermanence, disappearance of mental corruptions," the breaking up of the mental corruptions' own nature is stated as the elimination of mental corruptions. In "I say, monks, the elimination of mental corruptions is for one who knows, for one who sees," here the state of being eliminated, the state of non-existence, the absolute non-arising of mental corruptions is stated as the elimination of mental corruptions.

"For a trainee who is training, following the straight path;
First is knowledge in destruction, then final knowledge immediately after."

Here the noble path is stated as the elimination of mental corruptions. In "through the elimination of mental corruptions one is an ascetic," here it is fruition.

"For one who observes the faults of others, constantly intending on finding

fault;

His mental corruptions grow, he is far from the elimination of mental corruptions."

Here it is Nibbāna. But here, with reference to fruition, "for the elimination of mental corruptions" is said; the meaning is "for the purpose of the fruition of arahantship."

"In situations that arouse spiritual urgency" means in the grounds for spiritual urgency such as birth and so on, which are productive of spiritual urgency. Birth, ageing, illness, death, suffering in the realms of misery, suffering rooted in the round of rebirths in the past, suffering rooted in the round of rebirths in the future, and suffering rooted in the search for food in the present - these indeed are the grounds for spiritual urgency, called situations that arouse spiritual urgency. Furthermore, "the world community is ablaze, energetic, set out, gone upon the wrong path; the world is being carried away, unstable; the world is without shelter, without a lord; the world is without ownership; one must go having abandoned all; the world is deficient, unsatisfied, a slave of craving" - these and such others should be understood here as situations that arouse spiritual urgency. "By spiritual urgency" means by the spiritual urgency reckoned as fear arisen dependent on the grounds for spiritual urgency such as birth and so on. In meaning, however, knowledge accompanied by moral fear is called spiritual urgency.

"Of one who is spiritually stirred" means of one in whom spiritual urgency has arisen through the manifold sufferings of birth and so on by way of descent into the womb and so on. And some read "having been spiritually stirred." "By thorough striving" means by skilful striving; the meaning is by right effort. For that is called "striving" because one strives in such a way that unwholesome mental states are abandoned and wholesome mental states go to fulfilment through development, and because of accomplishing the highest state. Therein, through spiritual urgency, not seeing any shelter, rock cell, or refuge in existence and so on, not clinging to them, with a mind not attached, and with the perception of what is contrary turned away by its opposite, he surely slants towards Nibbāna, slopes towards Nibbāna, inclines towards Nibbāna. He, through dependence on a good friend, abundant in wise attention, with a pure disposition in practice, properly engaged in serenity and insight meditation, becomes disenchanted with and dispassionate towards everything that is subject to activities, and arouses zeal in insight. Therein, that which is abundant in wise attention, with a pure disposition in practice, properly engaged in serenity and insight meditation - by that, his abundance of happiness and pleasure in this very life should be understood. But that this one, established in serenity, properly engaged in insight, becomes disenchanted with and dispassionate towards everything that is subject to activities, and arouses zeal in insight - by that, it should be understood that the source has been initiated for him for the elimination of mental corruptions.

In the verses, "saṃvijjethēva" means one should indeed be spiritually stirred, one should indeed arouse spiritual urgency. Some read "saṃvijjītvānā." The meaning is: having become spiritually stirred in the manner stated. "Wise one" means one endowed with wisdom; what is meant is one of three-rooted conception. "Having examined through wisdom" means having rightly examined through wisdom by way

of being spiritually stirred regarding the grounds for spiritual urgency. Or alternatively, having rightly examined through wisdom. The remainder is of manifest meaning everywhere.

The commentary on the Tenth Discourse is completed.

Thus in the Paramatthadīpanī, the Itivuttaka Commentary,

the commentary on the first chapter in the Book of Twos is completed.

2. The Second Chapter

1. Commentary on the Discourse on Applied Thought

38. In the first discourse of the Second Chapter, regarding "the Truth-finder, monks" - here the word "Truth-finder" is seen used in the sense of a being, the Perfectly Enlightened One, and so on. Thus it occurs in the sense of a being in such passages as "the Truth-finder exists after death" and so on.

"The Truth-finder, honoured by gods and humans,
We venerate the Buddha - may there be well-being."

In such passages and so on, it refers to the Perfectly Enlightened One.

"The Truth-finder, honoured by gods and humans,
We venerate the Teaching - may there be well-being."

In such passages and so on, it refers to the Teaching.

"The Truth-finder, honoured by gods and humans,
We venerate the Community - may there be well-being."

In such passages and so on, it refers to the Community. Here, however, it refers to the Perfectly Enlightened One. Therefore, regarding "Truth-finder" - here the Blessed One is called "Truth-finder" for eight reasons. Which eight? He who has thus come is a Truth-finder; he who has thus gone is a Truth-finder; he who has arrived at the true characteristic is a Truth-finder; he who has fully awakened to the true phenomena as they really are is a Truth-finder; by his true seeing he is a Truth-finder; by his true speaking he is a Truth-finder; by his true acting he is a Truth-finder; in the sense of overcoming he is a Truth-finder.

How is the Blessed One a Truth-finder in the sense of "he who has thus come"? Just as by whatever resolution, having fulfilled the perfection of giving, having fulfilled the perfections of morality, renunciation, wisdom, energy, patience, truth, determination, friendliness, and equanimity, having fulfilled these ten perfections, ten secondary perfections, and ten ultimate perfections - thus thirty perfections, having relinquished these five great relinquishments - the relinquishment of limbs, the relinquishment of self, the relinquishment of wealth, the relinquishment of wife, and the relinquishment of kingdom - just as Vipassī and the other Perfectly Enlightened Ones came, so too our Blessed One came - thus he is a Truth-finder. As he said -

"Just as in the world Vipassī and the others,
Sages who attained the state of omniscience came here;

So too this Sage of the Sakyans has come,
Therefore the One with Vision is called the Truth-finder."

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

How is "one who has thus gone" the Truth-finder? Just as Vipassī and the others, immediately upon being born, having stood firmly on even feet on the earth, facing north, went with seven strides, so too our Blessed One went - thus he is a Truth-finder. As they have said -

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

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

Thus "gone thus" means Truth-finder.

How is he a Truth-finder in the sense of "having arrived at the true characteristic"? He who has arrived at the individual characteristic and the common characteristic of all material and immaterial phenomena, the true, the unerring, by the course of knowledge, without failing, having attained, having understood - he is the Truth-finder. As he said -

"Since of all phenomena, the individual and common characteristic,
He has arrived at just as they truly are, therefore the Protector is the Truth-finder."

Thus, he who has arrived at the true characteristics is the Truth-finder.

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

How is he a Truth-finder by virtue of true seeing? Whatever in the world with its gods, etc. among the generation with its gods and humans, in immeasurable world systems, there exists what is called a visual object coming into the range of the eye-door of immeasurable beings - that the Blessed One knows and sees in every respect. And by one who thus knows and sees, by him that is analysed either by way of desirable and so on, or by way of the terms obtainable among the seen, heard, sensed, and cognised - "What is that matter, the visible form sense base? Whatever matter is derived from the four primary elements, radiance of colour, manifest,

impinging, blue, yellow" - by this method, when analysed by many names, in thirteen sections, by fifty-two methods, it is just so; there is nothing false. This same method applies to sounds and so on coming into the range of the ear-door and the other doors. For this was said by the Blessed One -

"Whatever, monks, in the world with its gods, etc. among the generation with its gods and humans, has been seen, heard, sensed, cognised, attained, sought after, pondered over by the mind - that I know, etc. That I have directly known, that has been understood by the Truth-finder, to that the Truth-finder has not clung."

Thus he is a Truth-finder by virtue of true seeing. Here the origination of the term "Truth-finder" in the sense of true seeing should be understood.

How is he a Truth-finder by virtue of true speaking? On the night when the Blessed One fully awakened to the unsurpassed perfect enlightenment, and on the night when he attained final Nibbāna through the Nibbāna element without residue of clinging, in the intervening period of forty-five years, whatever was spoken by the Blessed One - discourses, mixed prose and verse, and so on - all that is pure, complete, crushing lust, vanity, and so on, uniform, true, unerring. Therefore he said -

"And, Cunda, on the night when the Truth-finder fully awakens to the unsurpassed perfect enlightenment, and on the night when he attains final Nibbāna through the Nibbāna element without residue of clinging, whatever he speaks, talks, and points out in between - all that is just so, not otherwise. Therefore he is called 'Truth-finder'."

For here the word "gata" has the meaning of "speech." Thus he is a Truth-finder by virtue of true speaking. Furthermore, speaking is "āgata"; the meaning is "utterance." His utterance is true, undistorted - by changing the letter "da" to the letter "ta," the derivation of the term "Truth-finder" - thus here the derivation of the term should be understood.

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

How is he a Truth-finder in the sense of overcoming? Because the Blessed One, making the summit of existence above and Avīci below as the limits, and across in immeasurable world systems, overcomes all beings by morality, by concentration, by wisdom, by liberation, and by the knowledge and vision of liberation; there is no balance or measure of him; rather he is unequalled, immeasurable, unsurpassed, a god above gods, a Sakka above Sakkas, a Brahmā above Brahmās, the highest of all beings; therefore he is a Truth-finder. Therefore he said -

"In the world with its gods, monks, etc. among humans, the Truth-finder is the overlord, unvanquished, the all-seeing, wielding power; therefore he is called 'Truth-finder'."

Herein this is the derivation of the term -Like a medicine, it is a medicine - both the beauty of instruction and the accumulation of merit. For by that, he of great might, like a physician with a divine medicine against snakes, overcomes all proponents of other doctrines and the world including the gods. Thus, in the overcoming of the entire world, his medicine is actual, not distorted, just as stated - by changing the letter "da" to the letter "ta," he should be understood as "Truth-finder." Thus he is a Truth-finder in the sense of overcoming.

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

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

Also for eight other reasons the Blessed One is a Truth-finder. He is a Truth-finder as one who has come to truth; he is a Truth-finder as one who has gone to truth; he is a Truth-finder as one who has come to the true; he is a Truth-finder as one who has gone truly; he is a Truth-finder as one of such a kind; he is a Truth-finder as one who has thus proceeded; he is a Truth-finder as one who has not gone by the true; he is a Truth-finder by the state of having thus gone.

How is he a Truth-finder as one who has come to truth? That which by the Blessed One, when he was Sumedha, at the feet of Dīpaṅkara, the One Possessed of the Ten Powers -

"Human existence, achievement of gender, cause, seeing the Teacher;
Going forth, achievement of qualities, aspiration and desire;
Through the combination of eight factors, the resolution succeeds."

While thus fulfilling the resolution endowed with eight factors as stated, the great declaration was set forth: "Having crossed over, I shall help the world with its gods to cross over; being liberated, I shall liberate; being tamed, I shall tame; being comforted, I shall comfort; having attained final Nibbāna, I shall lead others to final Nibbāna; being purified, I shall purify; being awakened, I shall awaken others." For this was said -

"What need have I, having crossed over alone, as a man seeing his own

strength;

Having attained omniscience, I shall help the world with its gods to cross over.

"By this aspiration of mine, made in the presence of the highest of men;

Having attained omniscience, I help many people cross over.

"Having cut through the stream of wandering in the round of rebirths, having destroyed the three existences;

Having climbed aboard the boat of the Teaching, I shall help the world with its gods to cross over.

"What need have I to realise the Teaching here in an unknown guise;

Having attained omniscience, I shall be a Buddha in the world with its gods."

Now, without breaking that great declaration, which was the cause for the investigation, reviewing, and undertaking of the entire collection of qualities that make a Buddha, the Lord of the World, since for four incalculable aeons plus a hundred thousand great cosmic cycles he carefully, continuously, and without remainder fulfilled the thirty perfections beginning with the perfection of giving, relinquished the five great relinquishments beginning with the relinquishment of limbs, developed the four determinations beginning with the determination of truth, accumulated the requisites of merit and knowledge, elevated the preliminary exertion, the preliminary conduct, the proclamation of the Teaching, the conduct for the welfare of relatives, and so on, brought the conduct of higher intelligence to the supreme summit, and fully awakened to the unsurpassed perfect enlightenment; therefore that very great declaration of his is true, unerring, not otherwise; there is not even a hair-tip's worth of falsehood in it. For thus Dīpaṅkara the Possessor of the Ten Powers, Koṇḍañña, Maṅgala, etc. the Blessed One Kassapa - these twenty-four Perfectly Enlightened Ones, having arisen in succession, gave the declaration "He will become a Buddha." Thus, having received a declaration in the presence of twenty-four Buddhas, having obtained the very benefits that are to be obtained by Bodhisattas who have made their resolution, he came - thus by that aforesaid great declaration, by that truth, he came to the state of full enlightenment, he attained it - thus he is a Truth-finder. Thus he is a Truth-finder as one who has come to truth.

How is he a Truth-finder as one who has gone to truth? This great compassion of the Lord of the World, by which, having seen the order of beings beset by great suffering and confinement, with a mind inspired thinking "For them there is no other refuge whatsoever; I myself, being liberated from the suffering of wandering in the round of rebirths, shall liberate them," he made the great resolution. And having made it, in accordance with his aspiration, engaged in zeal for accomplishing the welfare of the entire world, heedless of his own body and life, practising the extremely difficult austere conduct that produces terror in the minds of others by the mere coming within earshot, in such a way that the practice of the great Bodhisattas was not conducive to decline, nor conducive to defilement, nor conducive to mere duration, but rather was ever progressively conducive to distinction alone - thus practising, he gradually brought together all the requisites of enlightenment without remainder and attained the highest enlightenment. And thereafter too, with a mind urged by that very great compassion, having abandoned the delight in solitude and the supreme

peaceful happiness of deliverance, not counting the various forms of honour and dishonour produced by them in the world abounding with foolish people, he completed the entire duty of a Buddha without remainder through the training of those amenable to training. Therein, the manner of the Blessed One's great compassion entering towards beings will become clear later. Just as the great compassion of the Lord of the World who has become a Buddha towards beings, so too when he was a Bodhisatta at the time of the great resolution and so on - everywhere and always, by being of one and the same nature, that very compassion is true, unerring, not otherwise. Therefore, in all three stages, by that true great compassion of equal flavour towards all beings, he has gone, he has practised for the welfare of the entire world - thus he is a Truth-finder. Thus he is a Truth-finder as one who has gone to truth.

How is he a Truth-finder as one who has come to the true? "The true" means the four noble path knowledges. For those, through "This is suffering, this is the origin of suffering, this is the cessation of suffering, this is the practice leading to the cessation of suffering" - thus, of the four noble truths which encompass all that is to be known and which are the cause of both occurrence and cessation, with suffering having the meaning of oppression, the meaning of conditioned, the meaning of torment, the meaning of change; the origin having the meaning of accumulation, the meaning of source, the meaning of bondage, the meaning of impediment; cessation having the meaning of escape, the meaning of seclusion, the meaning of unconditioned, the meaning of deathlessness; the path having the meaning of deliverance, the meaning of cause, the meaning of seeing, the meaning of authority, and so on, and their respective divisions - through the eradication of the side of defilement that obstructs the understanding of the actual intrinsic nature, through the functioning in an undistorted manner reckoned as the full realisation of non-confusion therein, which was obtained thereby, because of not deceiving regarding the intrinsic nature, individual essence, and characteristic of phenomena, they are true, unerring, not otherwise. Those the Blessed One, not to be led by another, by himself alone came to, attained. Therefore, he is a Truth-finder as one who has come to the true.

And just as the path knowledges, so too the Blessed One's knowledges unobstructed in the three times, the four analytical knowledges, the four grounds of self-confidence knowledges, the five destination-distinguishing knowledges, the six kinds of knowledge not shared with others, the seven factor of enlightenment elucidation knowledges, the eight path factor elucidation knowledges, the nine progressive abiding attainment knowledges, and the ten power knowledges should be elucidated.

Herein is the elucidation: For whatever is to be known regarding the aggregates, sense bases, and elements of immeasurable beings in immeasurable world systems, divided into distinctions such as inferior and so on, in the past, divided into distinctions such as inferior and so on - their intrinsic nature, function, and so on, their particular conditions and so on, their names and clans connected with the aggregates and so on. And regarding material phenomena not bound to the sense faculties, in places that are extremely subtle, concealed, and remote, whatever distinction of colour, shape, odour, flavour, touch, and so on of those conditionally arisen together with the respective particular conditions - there, everywhere, as if directly perceiving an emblic myrobalan placed on the palm of the hand, the Blessed

One's knowledge proceeds unattached and unobstructed; likewise regarding the future and the present - these are called the knowledges unobstructed in the three times. As he said -

"Regarding the past, the Buddha, the Blessed One's knowledge is unobstructed; regarding the future, the Buddha, the Blessed One's knowledge is unobstructed; regarding the present, the Buddha, the Blessed One's knowledge is unobstructed."

And moreover, those, because of not deceiving regarding the intrinsic nature, individual essence, and characteristic of phenomena in each and every case, are true, unerring, not otherwise; those the Blessed One attained through self-born knowledge. Thus he is a Truth-finder as one who has come to the true.

Likewise, analytical knowledge of meaning, analytical knowledge of phenomena, analytical knowledge of language, and analytical knowledge of discernment - these are the four analytical knowledges. Therein, the knowledge that has gone into the varieties of meaning, capable of discerning, elucidating, and defining the varieties of meaning, is the analytical knowledge of meaning. The knowledge that has gone into the varieties of phenomena, capable of discerning, elucidating, and defining the varieties of phenomena, is the analytical knowledge of phenomena. The knowledge that has gone into the varieties in the expression of language, capable of discerning, elucidating, and defining the varieties of language, is the analytical knowledge of language. The knowledge that has gone into the varieties of discernment, capable of discerning, elucidating, and defining the varieties of discernment, is the analytical knowledge of discernment. For this was said:

"Knowledge regarding meaning is analytical knowledge of meaning, knowledge regarding phenomena is analytical knowledge of phenomena, knowledge regarding the expression of the language of those phenomena is analytical knowledge of language, knowledge regarding knowledges is analytical knowledge of discernment."

And here, in brief, by following the cause, because of being worthy of reverence and because of being attainable, the fruit of the cause is called meaning. But in detail, whatever is conditionally arisen, Nibbāna, the meaning of what is said, result, and functional - these five phenomena are meaning. For one who reviews that meaning, the knowledge that has reached the varieties in that meaning is analytical knowledge of meaning. "Phenomenon" means, in brief, condition. For because it arranges, sets going, and causes to reach this and that meaning, therefore it is called "phenomenon." But in detail, whatever cause that produces a fruit, the noble path, what is said, wholesome, and unwholesome - these five phenomena are phenomenon. For one who reviews that phenomenon, the knowledge that has reached the varieties in that phenomenon is analytical knowledge of phenomena. And this too was said -

"Knowledge of suffering is analytical knowledge of meaning, knowledge of the origin of suffering is analytical knowledge of phenomena, knowledge of the cessation of suffering is analytical knowledge of meaning, knowledge of the practice leading to the cessation of suffering is analytical knowledge of phenomena."

Or alternatively, knowledge regarding the cause is analytical knowledge of phenomena, knowledge regarding the fruit of the cause is analytical knowledge of meaning. Whatever phenomena are born, come to be, produced, generated, fully generated, become manifest, knowledge regarding these phenomena is analytical knowledge of meaning. From whatever phenomena those phenomena are born, come to be, produced, generated, fully generated, become manifest, knowledge regarding those phenomena is analytical knowledge of phenomena. Knowledge of ageing and death is analytical knowledge of meaning, knowledge of the origin of ageing and death is analytical knowledge of phenomena. Knowledge of the cessation of ageing and death is analytical knowledge of meaning, knowledge of the practice leading to the cessation of ageing and death is analytical knowledge of phenomena. Regarding birth, becoming, clinging, craving, feeling, contact, the six sense bases, mentality-materiality, consciousness, knowledge of activities is analytical knowledge of meaning, knowledge of the origin of activities is analytical knowledge of phenomena. Knowledge of the cessation of activities is analytical knowledge of meaning, knowledge of the practice leading to the cessation of activities is analytical knowledge of phenomena.

"Here a monk knows the Teaching - discourse, mixed prose and verse, etc. catechism. This is called analytical knowledge of phenomena. He knows the meaning of each and every statement - 'This is the meaning of this statement, this is the meaning of this statement' - this is called analytical knowledge of meaning.

"What mental states are wholesome? At whatever time wholesome consciousness of the sensual sphere has arisen, accompanied by pleasure, associated with knowledge, having a visual object, or etc. having a mental object as object, or referring to whatever else, at that time there is contact, etc. there is non-distraction. These mental states are wholesome. Knowledge regarding these mental states is analytical knowledge of phenomena, knowledge regarding their result is analytical knowledge of meaning" - and so on is the detail.

Whatever intrinsic language, unerring conventional expression, and speech there is regarding that meaning and phenomenon, the knowledge that has reached the varieties in that intrinsic language and speech, in the Māgadhī language which is the root language of all beings, as "this is intrinsic language, this is not intrinsic language" - is analytical knowledge of language. For one who, having made as object all that knowledge which has occurred extensively by way of range, function, and so on in those aforesaid knowledges, reviews it, the knowledge that has reached the varieties in that knowledge is analytical knowledge of discernment. Thus these four knowledges of analytical knowledge were attained by the Blessed One himself; by way of not deceiving regarding meaning, phenomena, and so on, in each and every one of their own domains, through their occurrence in an undistorted manner, they are true, unerring, not otherwise. Thus too the Blessed One has arrived at the true, hence he is a Truth-finder.

Likewise, whatever is to be known, all that has been known, seen, attained, and fully awakened to by the Blessed One in every way. For thus indeed, the phenomena to be directly known have been enlightened to by him as what should be directly known, the phenomena to be fully understood as what should be fully understood, the phenomena to be abandoned as what should be abandoned, the phenomena to be

realised as what should be realised, the phenomena to be developed as what should be developed, so that there is no ascetic or brahmin or god or Māra or Brahmā who is able to reprove him with reason, saying "These phenomena have not been fully awakened to by you."

Whatever is to be abandoned, all that has been abandoned by the Blessed One completely at the very foot of the Bodhi tree, having the nature of non-recurrence; there is nothing further to be done for its abandoning. For thus indeed, his one and a half thousand mental defilements, comprising such varieties as greed, hate, delusion, wrong attention, shamelessness, moral fearlessness, sloth and torpor, wrath, hostility, contempt, insolence, envy, stinginess, deceit, fraudulence, obstinacy, rivalry, conceit, arrogance, vanity, negligence, the three unwholesome roots, misconduct, unrighteousness, wrong perception, stain, applied thought, obsession, search, craving, the fourfold perversion, mental corruptions, mental knots, mental floods, mental bonds, bias, craving, clinging, the five delights, mental hindrances, mental rigidities, mental shackles, the six sources of contention, the seven underlying tendencies, the eight wrong courses, the nine grounds of resentment, the ten craving-rooted unwholesome courses of action, the twenty-one wrong ways of earning, the sixty-two wrong views, the one hundred and eight thoughts of craving, and so on - have been abandoned together with their habitual tendencies, utterly cut off, uprooted, since no ascetic or etc. or Brahmā is able to reprove him with reason saying "These mental defilements of yours have not been abandoned."

And those things declared by the Blessed One as obstructions, comprising the varieties of action, result, mental defilement, reproach, and transgression of commands, for one indulging in them they are indeed certainly sufficient for obstruction, since no ascetic or etc. or Brahmā is able to reprove him with reason saying "For one indulging in them they are not sufficient for obstruction."

And whatever Teaching taught by the Blessed One for the escape from the complete round of suffering without remainder, a classification of morality, concentration, and wisdom, having seven divisions, thirty-seven varieties, having the noble path as its forerunner, unsurpassed, leading to liberation - that absolutely leads to liberation from the suffering of the round of rebirths for one who has practised, since no ascetic or etc. or Brahmā is able to reprove him with reason saying "The Teaching leading to liberation taught by you does not lead to liberation." For this was said: "For you who acknowledge yourself as a Perfectly Enlightened One, these things have not been fully awakened to" - in detail. Thus these four knowledges of the grounds of self-confidence of the Blessed One, operating in an undistorted manner through the realisation of the unerring nature of his own distinctions of knowledge, abandoning, and teaching, are true, unerring, not otherwise. Thus too the Blessed One has arrived at the true, hence he is a Truth-finder.

Likewise, the destination of hell, the destination of animals, the destination of ghosts, the destination of human beings, the destination of gods - these are the five destinations. Among them, the eight great hells beginning with Sañjīva, the sixteen subsidiary hells beginning with Kukkuḷa, and the inter-world hell - all these are hells in the meaning of being without gratification due to absolute suffering, and they are destinations because they are to be gone to by one's own action - thus "the destination of hell." The intensely dark cold purgatories too are included within these

very ones. Worms, insects, grasshoppers, serpents, birds, dogs, jackals, and so on are called animals because of being stretched across horizontally. They themselves are the destination - thus "the destination of animals." Those afflicted by hunger and thirst, those who subsist on what is given by others, the parched and thirsty, and so on, are ghosts because they have departed from, are devoid of, obvious happiness due to the abundance of suffering; they themselves are the destination - thus "the destination of ghosts." The titans beginning with the Kālakañcikas too are included within these very ones. Together with the inhabitants of the minor islands, the inhabitants of the four great continents beginning with Jambudīpa are human beings because of the abundance of mind; they themselves are the destination - thus "the destination of human beings." Beginning from the Cātumahārājika realm up to those reborn in the plane of neither-perception-nor-non-perception - these twenty-six orders of gods sport by their own supernormal power, play, and shine - thus they are gods; they themselves are the destination - thus "the destination of gods."

Now those destinations, since they are the distinction of the becoming of rebirth produced by each respective action, therefore in meaning they are resultant aggregates and kamma-born materiality. Therein, the Blessed One's knowledge proceeds with reason and cause by way of determining the division of cause and effect each according to its own, thus: "This destination arises by this action, and because of the special conditions of that action, being thus differentiated by division, these orders of beings are separately thus differentiated by division." Therefore the Blessed One said -

"Sāriputta, there are these five destinations. What five? Hell, the animal realm, the sphere of ghosts, human beings, gods. I understand hell, Sāriputta, and the path leading to hell, and the practice leading to hell; And how one practising thus, upon the body's collapse at death, is reborn in a realm of misery, an unfortunate realm, a nether world, in hell - that too I understand" and so on.

Now those knowledges of the Blessed One, through operating in an undistorted manner in each respective domain, through being non-deceiving, are true, unerring, not otherwise. Thus too the Blessed One has arrived at the true, hence he is a Truth-finder.

Likewise, that knowledge of the Blessed One of the higher and lower faculties, which operates in fifty ways through the discernment of the distinction of having little dust in the eyes, having much dust in the eyes, and so on, by means of understanding the deficient and non-deficient state of the endowment with faith and other qualities of beings. For this was said: "A person with faith has little dust in the eyes, a person without faith has much dust in the eyes" - in detail.

And that which, by such methods as "this person has little dust in the eyes, this one holds the eternalist view, this one holds the annihilationist view, this one is established in conformity acquiescence, this one is established in knowledge of things as they really are, this one has sensuality as inclination, not renunciation and so on as inclination, this one has renunciation as inclination, not sensuality and so on as inclination," and by such methods as "for this one sensual lust has become exceedingly strong, not aversion and so on, for this one aversion has become exceedingly strong, not sensual lust and so on," and by such methods as "for this one

meritorious volitional activity is predominant, not demeritorious volitional activity nor imperturbable volitional activity, for this one demeritorious volitional activity is predominant, not meritorious volitional activity nor imperturbable volitional activity, for this one imperturbable volitional activity is predominant, not meritorious volitional activity nor demeritorious volitional activity. For this one bodily good conduct is predominant, for this one good verbal conduct, for this one good mental conduct. This one is of inferior disposition, this one is of sublime disposition, this one is possessed of obstruction by kamma, this one is possessed of obstruction by mental defilements, this one is possessed of obstruction by kamma results, this one is not possessed of obstruction by kamma, not possessed of obstruction by mental defilements, not possessed of obstruction by kamma results" and so on - is the Blessed One's knowledge of the inclinations and underlying tendencies, operating in the manner of discerning as they really are the inclinations and so on of beings. With reference to which it was said -

"Here the Truth-finder knows beings' inclinations, knows their underlying tendencies, knows their temperament, knows their disposition, and knows beings who are capable and incapable" and so on.

And the Blessed One's knowledge of the Twin Miracle, which is the emission of great masses of fire and torrents of water from the upper, lower, front, and back parts of the body, from the right and left eyes, ears, nostrils, shoulders, sides, hands, and feet, from the fingers and the spaces between the fingers, and from the body hairs and the pores of the skin - not shared with any other, producing various miraculous transformations through supernormal power. With reference to which it was said -

"Here the Truth-finder performs the Twin Miracle not shared with disciples. From the upper body a great mass of fire proceeds, from the lower body a torrent of water proceeds. From the lower body a great mass of fire proceeds, from the upper body a torrent of water proceeds" and so on.

And the knowledge of the great compassion attainment, which is the condition for the descent of the Blessed One's great compassion, proceeding by various methods, through the desire to lead out from there the order of beings troubled by many painful phenomena such as lust and so on and birth and so on. As he said -

"What is the Truth-finder's knowledge of the great compassion attainment? In many ways, for the Buddhas, the Blessed Ones, seeing, great compassion enters towards beings; seeing 'the world community is ablaze,' for the Buddhas, the Blessed Ones, great compassion enters towards beings."

By this beginning, the classification was made by eighty-nine modes.

But that knowledge of the Blessed One which, as far as the element of phenomena extends, whatever is to be known of all that is conditioned, unconditioned, and so on, is capable of claiming in every way without the instruction of others, whose functioning is dependent on mere wish, and which is not shared with any other - because of the awakening to all conditioned, unconditioned, and conventional truths without remainder in every way, it is the knowledge of omniscience; because of the

very absence of obstruction therein, taking its unimpeded occurrence, it is also called unobstructed knowledge. This is the summary here; the detail, however, will become clear further on.

Thus these six kinds of knowledge not shared with others of the Blessed One, through their occurrence in an undistorted manner, because of not deceiving regarding their own respective domains, are true, unerring, not otherwise. Thus too the Blessed One has arrived at the true, hence he is a Truth-finder.

Likewise, "Monks, these seven are the factors of enlightenment - the enlightenment factor of mindfulness, the enlightenment factor of investigation of phenomena, the enlightenment factor of energy, the enlightenment factor of rapture, the enlightenment factor of tranquillity, the enlightenment factor of concentration, the enlightenment factor of equanimity" - thus by their own nature, that concord of mental states, differentiated as mindfulness and so on, which, arising at the moment of the supramundane path, is the counterpart of many dangers such as the support and accumulation of sloth and restlessness, the pursuit of sensual pleasure and self-mortification, adherence to annihilationism and eternalism, and so on, by which a noble disciple awakens, rises from the sleep of mental defilements, or penetrates the four truths, or realises Nibbāna itself - that concord of mental states is called "enlightenment" (bodhi). Factors of that enlightenment are factors of enlightenment. Or the noble disciple is called "the enlightened one" (bodhi) because he awakens by means of the aforesaid concord of mental states. Factors of that enlightened one are factors of enlightenment - thus by the general characteristic; the enlightenment factor of mindfulness has the characteristic of establishing, the enlightenment factor of investigation of phenomena has the characteristic of investigation, the enlightenment factor of energy has the characteristic of exertion, the enlightenment factor of rapture has the characteristic of pervading, the enlightenment factor of tranquillity has the characteristic of peace, the enlightenment factor of concentration has the characteristic of non-distraction, the enlightenment factor of equanimity has the characteristic of reflection - thus by the specific characteristic.

"Therein, what is the enlightenment factor of mindfulness? Here a monk is mindful, endowed with the highest mindfulness and discretion, remembering and recollecting what was done long ago and what was said long ago" - by this and so on, showing the occurrence at one moment by way of the mutual support of the seven factors of enlightenment. "Therein, what is the enlightenment factor of mindfulness? There is mindfulness regarding internal phenomena, there is mindfulness regarding external phenomena" - by this and so on, showing their occurrence by the elucidation of their domains. "Therein, what is the enlightenment factor of mindfulness? Here, monks, a monk develops the enlightenment factor of mindfulness, based upon seclusion, based upon dispassion, based upon cessation, maturing in release" - by this and so on, showing the method of development. "Therein, what are the seven factors of enlightenment? Here a monk, at whatever time he develops supramundane meditative absorption, etc. at that time there are seven factors of enlightenment - the enlightenment factor of mindfulness, etc. the enlightenment factor of equanimity. Therein, what is the enlightenment factor of mindfulness? Whatever mindfulness, recollection" - by this and so on, by ninety-six thousand divisions of methods - thus, occurring in various ways, the Blessed One's knowledges of the elucidation of the

factors of enlightenment, because of not deceiving regarding each respective meaning, are true, unerring, not otherwise. Thus too the Blessed One has arrived at the true, hence he is a Truth-finder.

Likewise, "Therein, what is the noble truth of the practice leading to the cessation of suffering? It is just this noble eightfold path, as follows -right view, etc. right concentration" - thus by its own nature. It is noble because of being far from all mental defilements, because of producing the state of nobility, and because of producing the attainment of noble fruition. It is eightfold because of being of eight kinds for the noble ones and because of being the exclusive cause for the achievement of Nibbāna. It goes killing mental defilements; it is sought by those who desire it; or it itself seeks Nibbāna - thus it is a path. Thus by the general characteristic. "Right view has the characteristic of right seeing, right thought has the characteristic of right application, right speech has the characteristic of right encompassing, right action has the characteristic of right origination, right livelihood has the characteristic of right cleansing, right effort has the characteristic of right exertion, right mindfulness has the characteristic of right establishing, right concentration has the characteristic of right non-distraction" - thus by the specific characteristic. Right view, to begin with, abandons wrong view together with other mental defilements opposed to itself, makes Nibbāna its object, and sees the associated mental states through non-delusion by means of dispelling the delusion that conceals them. Likewise, right thought and the rest also abandon wrong thought and so on, and make cessation their object, and perform the right application, encompassing, origination, cleansing, exertion, establishing, and concentrating of the co-arisen mental states - thus by the division of function. Right view, in the preliminary stage, occurs at different moments, separately with suffering and so on as objects, but at the time of the path, at one moment, having made Nibbāna alone its object, by function it obtains four names beginning with "knowledge of suffering." Right thought and the rest too, in the preliminary stage, occur at different moments and with different objects, but at the time of the path, at one moment and with one object; among them, right thought, by function, obtains three names beginning with "thought of renunciation." Right speech and the other two, in the preliminary stage, are classified as "abstention from lying" and so on, being both abstinences and volitions, but at the moment of the path they are only abstinences; right effort and right mindfulness, by function, obtain four names by way of right strivings and establishments of mindfulness. But right concentration, even at the moment of the path, is diverse by way of the first meditative absorption and so on - thus by the classification of occurrence in the preliminary and subsequent stages. By the method of development beginning with "Here, monks, a monk develops right view, based upon seclusion." "Therein, what is the eightfold path? Here, a monk, at whatever time he develops supramundane meditative absorption, etc. which is of difficult practice and sluggish direct knowledge, at that time there is the eightfold path - right view, right thought" and so on, by eighty-four thousand classifications of method - thus, occurring in many ways, the Blessed One's knowledges of the elucidation of the noble path, because of not deceiving regarding the meaning, are all true, unerring, not otherwise. Thus too the Blessed One has arrived at the true, hence he is a Truth-finder.

Likewise, the attainment of the first meditative absorption and the attainment of

cessation - among these progressive abiding attainments, in the sense of what should be dwelt in and what should be entered upon in succession, the knowledges of the Blessed One that occurred by way of accomplishment, reviewing, and so on, as is fitting, and by way of association, are true, unerring, not otherwise, because of the accomplishment of that purpose. Thus too the Blessed One has arrived at the true, hence he is a Truth-finder. Likewise, the unerring knowing of the cause and non-cause of each and every result as "this is the possibility for this, this is the impossibility"; the knowing as it really is, without remainder, of the resultant interval of the undertaking of action of those various beings, distinguished by divisions such as past and so on; at the very moment of accumulation, of each and every being, "this is the practice leading to hell, etc. this is the practice leading to Nibbāna" - the exact knowing of the classification of actions with and without mental corruptions; the knowing as it really is of the diversity of elements by the method beginning with "because of the abundance of such and such an element, in this continuity of phenomena this distinction arises," regarding the many intrinsic natures such as clung-to and not-clung-to and so on, and the diverse intrinsic natures of the aggregates and sense bases of that world; the knowing of the sharpness and softness of the faculties beginning with faith; the knowing of meditative absorptions, deliverances, and so on together with defilements and so on; the knowing without remainder of the continuity of aggregates formerly dwelt in by beings in immeasurable births together with the connections thereto; the knowing of death and conception together with the classifications of inferior and so on; the knowing of the four truths by the very method stated below beginning with "this is suffering" - these ten power-knowledges of the Blessed One, by not failing, by plunging into their respective domains, and by accomplishing the intended meaning, are true, unerring, not otherwise, by their nature of being as they really are. For this was said:

"Here the Truth-finder understands as it really is the possible as possible and the impossible as impossible" and so on.

Thus too the Blessed One has arrived at the true, hence he is a Truth-finder.

Just as by the power of these knowledges, so too by the power of the aforementioned distinctions of wisdom - the knowledges of the elucidation of the establishments of mindfulness and right strivings and so on, of endless and immeasurable divisions, not shared with others - the Blessed One has arrived at, has attained, the true knowledges - thus he is the Truth-finder. Thus too he is a Truth-finder as one who has come to the true.

How is "one who has thus gone" the Truth-finder? Those elements of the Blessed One - the noble birth, the full enlightenment, the declaration of the Teaching and Discipline, and the Nibbāna element without residue of clinging - they are true. What is meant? For whatever purpose they were aspired to and set in motion by the Lord of the World, because of the absolute accomplishment of that purpose, because of not deceiving, because of the nature of being of unerring meaning, they are true, unerring, not otherwise. For thus this Blessed One, while still a Bodhisatta, having accomplished all the causes of Buddhahood of the aforementioned manner, beginning with the fulfilment of the thirty perfections, while standing in the Tusita city, having heard the announcement about a Buddha, having been approached by the deities of the ten-thousand world-systems who had gathered together -

"The time has come for you, O great hero, having been born in your mother's womb;
Helping the world with its gods to cross over, awaken to the Deathless state."

Having been requested, with the advanced signs having appeared, having investigated the five great investigations, thinking "Now I shall be born in the human realm and fully awaken," on the full-moon day of Āsāḷhī, having taken conception in the womb of Queen Mahāmāyā in the Sakyan royal family, for ten months being attended to with great care by gods and humans, on the full-moon day of Vesākha, towards the break of dawn, he reached his noble birth.

And at the moment of his noble birth, just as at the moment of taking conception, thirty-two advanced signs appeared; this ten-thousand-fold world system trembled, quaked, and shook violently; immeasurable radiance pervaded the ten thousand world-systems; as if wishing to see his glory, the blind obtained their eyes; the deaf heard sounds; the mute conversed; the hunchbacked became straight-bodied; the lame obtained the ability to walk on foot; all beings in bondage were freed from fetters and chains and so on; in all the hells the fire was extinguished; in the realm of ghosts hunger and thirst were appeased; for animals there was no fear; the disease of all beings was appeased; all beings became sweet-spoken; horses neighed in a sweet manner; elephants trumpeted; all musical instruments released their own respective melodies; even untouched, the ornaments worn on the hands and so on of humans emitted sounds in a sweet manner; all directions became clear; a soft, cool wind blew, producing happiness for beings; an untimely cloud rained; from the earth too water sprang up and overflowed; birds abandoned their flight through the sky; rivers stood still without flowing; in the great ocean the water became sweet; even while the sun was shining, freed from impurities, all the stars in the sky shone; except for the gods of the immaterial sphere, all the remaining gods and all the hell-beings became visible in form; trees, walls, door panels, rocks, and so on became without obstruction; there were no deaths and rebirths of beings; overcoming all unpleasant odours, a divine fragrance blew forth; all fruit-bearing trees became laden with fruit; the great ocean everywhere had its surface covered with lotuses of five colours; all flowers, land-born, water-born, and so on, bloomed; on the trunks of trees trunk-lotuses, on the branches branch-lotuses, on the creepers creeper-lotuses bloomed; breaking through the rock surfaces on the earth's surface, rising up layer upon layer in groups of seven, stalk-lotuses emerged; in the sky hanging lotuses appeared; all around a shower of flowers rained; in the sky divine musical instruments sounded; the entire ten-thousand-fold world system, having been turned around, like a released cluster of flowers, having been pressed together like a revolving garland bouquet, like a decorated and prepared flower-seat, became garlanded with a single garland, with shimmering yak-tail fans, pervaded by the fragrance of flowers and incense, having reached the highest splendour; and those advanced signs were indeed the signs of the many specific attainments to be achieved later. Thus this noble birth, with the manifestation of many marvels, for whatever purpose it was greatly aspired to by him, because of the absolute accomplishment of that full enlightenment, was indeed true, unerring, not otherwise.

Likewise, those who were to be guided by the Buddha, kinsmen to be enlightened, all of them without remainder were disciplined by the Blessed One himself. And those who were to be guided by disciples and those to be guided by the Teaching, they too, disciplined by disciples and others, go to discipline and will go to discipline - for whatever purpose the full enlightenment was greatly aspired to by the Blessed One, because of the absolute accomplishment of that purpose, the full enlightenment is true, unerring, not otherwise.

Furthermore, whatever intrinsic nature of whatever knowable phenomenon was to be awakened to, that was fully awakened to by the Blessed One, without error and without remainder, through his own knowledge dependent on mere adverting, like an emblic myrobalan placed on the palm of the hand - thus too the full enlightenment is true, unerring, not otherwise.

Likewise, having properly surveyed the manner in which those various phenomena should be taught in such and such ways, and the dispositions, underlying tendencies, temperaments, and inclinations of those various beings, by the Blessed One who, while not abandoning the nature of things, while not overrunning the mere conventional expression and method of description, while making clear the nature of things, instructed according to the offence, according to the disposition, and according to the Teaching - those accessible to instruction were disciplined and brought to the noble plane. Thus his declaration of the Teaching and discipline too, because of the accomplishment of that purpose and because of the nature of being as it really is, is true, unerring, not otherwise.

Likewise, that which was reached by the Blessed One, freed from the intrinsic nature of materiality and immateriality beginning with earth, contact, feeling, and so on, transcending the nature of the world because of the absence of the nature of dissolution and disintegration, not to be illuminated by anything because of being dissociated from darkness, devoid of the nature of destination and so on because of the very absence of the nature of the world, without support, without object - the Deathless great Nibbāna element - is also called "without residue of clinging" because of the absence of even the slightest trace of the substrata reckoned as aggregates. With reference to which it was said -

"There is, monks, that plane, where there is neither earth, nor water, nor fire, nor air, nor the plane of infinite space, nor the plane of infinite consciousness, nor the plane of nothingness, nor the plane of neither-perception-nor-non-perception, nor this world, nor the world beyond, nor both moon and sun. That, monks, I say is neither coming, nor going, nor presence, nor passing away, nor rebirth; Without support, without occurrence, without object is this indeed. This itself is the end of suffering."

That is the passing away of all aggregates of clinging, the stilling of all activities, the relinquishment of all clinging, the appeasement of all suffering, the uprooting of all attachment, the cutting off of all rounds of rebirths, having the characteristic of absolute peace - because of never deceiving the aforesaid intrinsic nature, it is true, unerring, not otherwise. Thus these beginning with noble birth he has gone to, approached, attained, practised, and reached - thus he is the Truth-finder. Thus the Blessed One is a Truth-finder in the sense of "one who has thus gone."

How is "one of such kind" the Truth-finder? Just as the former Perfectly Enlightened

Ones were of such kind, this Blessed One too is of such kind. What is meant? Of whatever kind those Blessed Ones were in path-morality, fruition-morality, and all mundane and supramundane morality; in path-concentration, fruition-concentration, and all mundane and supramundane concentration; in path-wisdom, fruition-wisdom, and all mundane and supramundane wisdom; in the daily practised twenty-four hundred thousand million attainment-dwellings; in liberation by substitution of opposites, liberation by suppression, liberation by eradication, liberation by cessation, and liberation by escape - in brief; but in detail, through the endless and immeasurable divisions, through the incomprehensible powers, through the entire qualities of omniscience, this Blessed One of ours too is of such kind. For among all Perfectly Enlightened Ones there may be difference in these five differences: difference in life span, difference in bodily measure, difference in clan, difference in difficult practice, and difference in radiance; but in the purifications beginning with purification of morality, in the practice of serenity and insight meditation, and in the qualities personally penetrated, there is no distinction whatsoever; rather, like gold split in the middle, those Buddhas, Blessed Ones, are without difference from one another. Therefore, just as the former Perfectly Enlightened Ones were of such kind, this Blessed One too is of such kind. Thus he is a Truth-finder in the sense of "one of such kind." And here the word "gata" has the meaning of "vidha" (kind). For thus indeed worldly people use the word "gata" conjoined with "vidha" in the sense of manner.

How is "one whose activity is thus" the Truth-finder? Because of being endowed with supernormal power not shared with others, because of having reached the highest perfection of the analytical knowledge of meaning and so on, and because of the attainment of unobstructed knowledge, since there is nowhere any obstruction to the Blessed One's bodily activity and so on, his going, destination, journey, and bodily, verbal, and mental activity have gone as he wishes - thus he is the Truth-finder. Thus he is a Truth-finder in the sense of "one whose activity is thus."

How is "one who has not gone by true knowledges" the Truth-finder? In the accumulation of the requisites of enlightenment, there is no going for him that is reckoned as the occurrence of what is opposed to that - thus he is "one who has not gone." But that state of his not having gone is by knowledges that operate in the method of reviewing the danger and benefit and so on, without distortion, regarding stinginess and the perfection of giving and so on - thus by true knowledges he has not gone, and so he is the Truth-finder.

Or alternatively, there is no going for him, no journey reckoned as the occurrence of defilement-activities or reckoned as the occurrence of aggregates, in any of the five destinations - thus he is "one who has not gone." That state of his not having gone is through the attainment of Nibbāna with residue of clinging and without residue of clinging, by true noble path knowledges - thus too the Blessed One is a Truth-finder in the sense of "one who has not gone by true knowledges."

How is he a Truth-finder by the state of being a Truth-finder? "By the state of being a Truth-finder" means by the existence of the Truth-finder's real nature - this is the meaning. But what is this Truth-finder, by whose existence the Blessed One is called "Truth-finder"? The Good Teaching. For the Good Teaching - first, the noble path, just

as it should be gone by one who eradicates the entire side of mental defilements without remainder through the power of serenity and insight meditation yoked together, by way of abandoning through eradication - has thus gone. The fruition phenomenon, just as it should be gone in conformity with its own path by way of abandoning through cessation - has thus gone, has thus proceeded. But the Nibbāna phenomenon, just as it has been gone to, penetrated by wisdom, succeeds for the appeasement of the suffering of the entire round of rebirths, thus gone to and realised by the Buddhas and others - thus he is the Truth-finder. The Teaching of the scriptures too, just as it was set forth by the former Buddhas by way of discourses, mixed prose and verse, and so on, and by way of making known the occurrence and so on, in conformity with the disposition and so on of those amenable to instruction, by our Blessed One too it has thus been gone to, spoken, and set forth - or thus he is the Truth-finder. Just as it was taught by the Blessed One, so it has been gone to and understood by the Blessed One's disciples - thus he is the Truth-finder. Thus all the Good Teaching too is the Truth-finder. Therefore Sakka, the lord of the gods, said: "We venerate the Teaching, the Truth-finder honoured by gods and humans - may there be well-being." That is present in him - thus the Blessed One is the Truth-finder.

And just as with the Teaching, so too with the noble Community - just as what should be gone through each respective path by those practising for personal welfare and for the welfare of others, having put forward the well-purified preliminary practice of serenity and insight meditation, has been thus gone to in each case - thus he is a Truth-finder. Or just as the method of the truths, dependent origination, and so on was taught by the Blessed One, so too because of having awakened to them and because of speaking of them thus, he is a Truth-finder. Therefore Sakka, the king of gods, said - "We venerate the Community, the Truth-finder honoured by gods and humans - may there be well-being." That which has become his disciple exists - thus the Blessed One is a Truth-finder. Thus by the state of being a Truth-finder, he is a Truth-finder.

This too is merely a beginning in the illumination of the Truth-finder's state of being a Truth-finder. But in every way, only a Truth-finder could describe the Truth-finder's state of being a Truth-finder. For this term "Truth-finder" is of great meaning, of great scope, and of great domain. Just as with the term "diligence," one who brings even the word of the Buddha in the three Canons by way of its being relevant in meaning should not be told "the speaker of the Teaching has entered by an unsuitable way."

Herein this is said -

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

"Having abandoned the stains beginning with sensual desire entirely,
Just as the Conquerors went by concentration and knowledge;
Like the ancient ones, the Sage of the Sakyans, the resplendent one,
Has thus gone, therefore he is understood as the Truth-finder.

"And the true characteristic of elements, sense bases, and so on,

By the distinction of intrinsic nature, similarity, and classification;
This Conqueror has arrived by self-born knowledge,
The bull of the Sakyans is called the Truth-finder.

"The true truths by the all-seeing one,
And the specific conditionality thus in every respect;
Not to be guided by another, made clear by the method,
Thus gone, therefore the Conqueror is the Truth-finder.

"Even in world systems of manifold variety,
In the domain of the Conqueror beginning with the visible form sense base;
In their variegated diversity, the seeing is just so,
Therefore the all-seeing one is the Truth-finder.

"And since he speaks the Teaching just as it truly is,
He acts in conformity with his own speech;
By virtues, having overcome the world, he conducts himself,
The Truth-finder is therefore also the leader of the world.

"Having fully understood by truth in every respect,
He knew the world, transcended its production;
And having gone to the making evident of cessation,
And having gone the noble path, the Truth-finder.

"Having pledged by truth in every respect,
For the welfare of the world, from where this one has come;
The protector by truth, with compassion always,
And having gone by that too, the Conqueror is the Truth-finder.

"True knowledges, from where this one has come,
Through the awakening to domains according to their intrinsic nature;
The Truth-finder beginning from his true birth,
The Truth-finder through the accomplishment of that purpose.

"Of whatever kind those former great sages were,
This one too is of such kind, thus according to preference;
With speech proceeding from the state of subtle consciousness,
The foremost person is called the Truth-finder.

"Formerly, regarding the opposition to the requisites of enlightenment,
There is no going, nor even going in the round of rebirths for him;
There is nothing for the protector who sees the end of existence,
Therefore, not gone by truths, the Truth-finder.

"The excellent Teaching is the Truth-finder of the great sage,
Just as the stain to be abandoned is abandoned;
The noble company is the Truth-finder, the great leader,
The Truth-finder by reason of being endowed with that."

Regarding "the Worthy One, the Perfectly Enlightened One," here the meaning of the

term "Worthy One" has been stated above. The Perfectly Enlightened One, because of having perfectly and by himself awakened to all phenomena. Whatever is to be known, all of that in every way, without distortion, by himself alone has been fully awakened to - this is what is meant. By this, the achievement of the knowledge of omniscience - which is reckoned as the unobstructed knowledge, whose functioning is dependent on wish, which is capable of awakening to all phenomena in every way, and which is without dependence on the instruction of others - is shown.

But is not the unobstructed knowledge different from the knowledge of omniscience? Otherwise, would not the statement that the six knowledges not shared with others are Buddha-knowledges be contradicted? It is not contradicted, because one and the same knowledge has been stated in two ways, by way of the distinction in the proceeding regarding its domain, for the purpose of showing its nature as not shared with others. For that one knowledge itself is the knowledge of omniscience because of having as its domain all conditioned, unconditioned, and conventional phenomena without remainder; and it is called the unobstructed knowledge because of the absence of obstruction therein, taking its unimpeded proceeding. As it is said in the Paṭisambhidā -

"He knows all that is conditioned and unconditioned without remainder - this is the knowledge of omniscience. Therein there is no obstruction - this is the unobstructed knowledge," and so on.

Therefore there is no difference between them in meaning; this should certainly be accepted thus. Otherwise, the knowledge of omniscience and the unobstructed knowledge would incur commonality and not having all phenomena as object. For there is not even the slightest obstruction to the Blessed One's knowledge; and if the unobstructed knowledge did not have all phenomena as its object, then wherever it does not proceed, because of the existence of obstruction there, there would be no unobstructed nature at all. Or else, let the unobstructed knowledge be indeed different from the knowledge of omniscience; but here, because of its unobstructed functioning everywhere, by "unobstructed knowledge" the knowledge of omniscience itself is intended. It is by the achievement of that very knowledge that the Blessed One is called omniscient, all-knowing, the Perfectly Enlightened One - not because of awakening to all phenomena at once. And thus it was said in the Paṭisambhidā -

"This is a designation realised at the end of liberation by the Buddhas, the Blessed Ones, at the foot of the Bodhi tree, together with the attainment of the knowledge of omniscience, that is to say 'Buddha.'"

For through the achievement of the knowledge capable of awakening to all phenomena, there was the ability to penetrate all phenomena without remainder in the Blessed One's continuity.

Here one asks - Does this knowledge, when proceeding, proceed regarding the entire domain at once, or gradually? And what here - If it proceeds regarding the entire domain at once, then, just as for one looking at a painting from a distance where conditioned phenomena differentiated by the distinctions of past, future, present, internal, external, and so on, and unconditioned and conventional phenomena all present together, there would be no awakening by way of distinction of domains, and that being so, it would follow that all phenomena become the objects of the Blessed

One's knowledge in an undetermined form, just as all phenomena are in the mode of non-self for those who practise insight with "all phenomena are non-self." Even those who say "The knowledge of the Buddhas proceeds at all times, free from conceptual proliferation, having as its domain the characteristic of stability of all knowable phenomena, and therefore they are called all-knowing. And having done so -

"Walking, the elephant is concentrated, even standing he is concentrated." -

"This statement too is well spoken" - they say, but for them too there is no overcoming of the stated fault, and because of having the characteristic of stability as object, since past and future conventional phenomena lack that, the Blessed One's knowledge would have only a partial domain. Therefore, that knowledge proceeds at once only - this is not fitting.

Then does knowledge proceed in the entire domain gradually? This too is not fitting. For indeed, when what is to be known, which is divided into many classifications by way of birth, plane, intrinsic nature and so on, and by way of direction, region, time and so on, is being grasped gradually, its complete penetration without remainder is not possible, because of the limitless nature of what is to be known. But those who say "Because of not deceiving regarding the meaning, having made a portion of what is to be known evident, and having resolved 'the rest is likewise,' by determination the Blessed One is omniscient, and that knowledge is not inferential because of the absence of doubt. For in the world, inferential knowledge is bound up with doubt" - for them too this is not fitting. For when the whole is not evident, the determination by making a portion of what is to be known evident through not deceiving regarding the meaning, and having resolved 'the rest is likewise too,' is not possible. For whatever is that remainder, that is not evident. But if that too were evident, it would not have the status of a remainder - all this is without reason. Why? Because it is not a matter for investigation. For this was said by the Blessed One -

"The domain of a Buddha, monks, is incomprehensible, it should not be considered; whoever were to consider it, would become a partaker of madness and vexation."

But here this is the conclusion - Whatever the Blessed One wished to know, whether the whole or a part, therein knowledge proceeds from direct experience through its unobstructed functioning, and there is constant concentration because of the absence of distraction; because of the whole that is wished to be known not being outside its domain, its functioning would not be dependent on wish; that should certainly be accepted absolutely, from the statement "All phenomena are bound to the Buddha, the Blessed One's adverting, bound to his wish, bound to his attention, bound to the arising of his consciousness." Even the Blessed One's knowledge having the past and future as its domain is direct experience itself, because of being devoid of inference, tradition, and the grasp of reasoning.

But is it not that even in this position, when the whole is wished to be known, then at once, because of having the whole as its domain, the Blessed One's knowledge would proceed in an undetermined form, and thus there is no overcoming of the stated fault? No, because that has been purified. For that domain of a Buddha has been purified - it is incomprehensible. Otherwise, because of functioning equally with the knowledge of ordinary people, the incomprehensibility of the knowledge of the

Buddhas, the Blessed Ones, would not exist; therefore, even when having all phenomena as its object, it proceeds having well determined those phenomena, just as when having a single phenomenon as its object - this is what is incomprehensible here. As much as is to be known, so much is knowledge; as much as is knowledge, so much is to be known; knowledge has what is to be known as its limit; what is to be known has knowledge as its limit - thus, together and separately, at once and gradually, in accordance with wish, because of having perfectly and by himself awakened to all phenomena, the Blessed One is the Perfectly Enlightened One. That Perfectly Enlightened One.

"Two applied thoughts" means two right applied thoughts. Therein, they think by means of it, or it itself thinks, or it is merely the act of thinking - thus it is "applied thought." This has the characteristic of fixing the mind upon the object, the function of striking and repeatedly striking, and the manifestation of leading consciousness to the object. But by the distinction of domain, having divided it into two, it was said "two applied thoughts." "Occur" means they move evenly and rightly, again and again, within a boundary. For this form has the meaning of boundary, and by that connection, "to the Truth-finder, the Worthy One, the Perfectly Enlightened One" is an accusative expression used in the sense of the genitive. This is what is meant - They move evenly and rightly within the Truth-finder's, the Worthy One's, the Perfectly Enlightened One's own domain, not transgressing each other's boundary, again and again, abundantly, frequently, they occur and proceed.

But what is their domain, what is their limit, and how, not transgressing that, do they proceed upwards and upwards, frequently, repeatedly, and constantly? It is said - The applied thought of security and the applied thought of solitude - these are just the two applied thoughts. Among them, the applied thought of security is firstly associated with compassion as a distinction of the Blessed One, but it is also obtainable as associated with friendliness and altruistic joy; therefore it should be understood as a forerunner of and associated with the great compassion attainment and the attainment of friendliness and so on. The applied thought of solitude, however, is a forerunner of and associated with fruition attainment, and is also obtainable by way of the divine abiding and so on. Thus applied thought is their domain; therefore, even though they frequently proceed in one continuity, since from time to time they operate only within their own domain, there is no limit, and there is no functioning through mixing.

Therein, the applied thought of security should be elucidated by way of the Blessed One's entry of compassion and so on, and the applied thought of solitude by way of the attainments. Herein is the elucidation: It should be stated by way of showing the aspects of the world community being ablaze and so on through the fire of lust and so on, beginning with "this world is born of torment, afflicted by suffering," in the preliminary stage of the great compassion attainment, and also in the attainment itself by way of the first meditative absorption. For this was said:

"In many ways, for the Buddhas, the Blessed Ones, seeing, great compassion enters towards beings; seeing 'the world community is ablaze,' for the Buddhas, the Blessed Ones, great compassion enters towards beings. Energetic, set out, gone upon the wrong path, the world is being carried away, unstable; the world is without shelter, without a lord; the world is without ownership, one must go having abandoned all; the

world is deficient, unsatisfied, a slave of craving.

"The world community is without protection, without a cave of shelter, without refuge, having become without refuge; the world is agitated, not calmed; the world community is with darts, pierced by many darts; obstructed by the darkness of ignorance, fenced in by the cage of defilements; the world community gone to ignorance, egg-like, enveloped, become like a tangled ball of thread, become like a matted ball of string, become like muñja grass and pabbaja reeds, does not pass beyond the realm of misery, the unfortunate realm, the nether world, the round of rebirths - seeing thus; smeared with the poison-fault of ignorance, become mired in the mud of defilements, entangled in the tangle of lust, hate, and delusion.

"Fastened to the yoke of craving, spread over by the net of craving, carried away by the stream of craving, connected by the mental fetter of craving, followed by the underlying tendency of craving, tormented by the torment of craving, burnt by the fever of craving.

"Fastened to the yoke of wrong view, spread over by the net of wrong view, carried away by the stream of wrong view, connected by the mental fetter of wrong view, followed by the underlying tendency to wrong view, tormented by the torment of wrong view, burnt by the fever of wrong view.

"Accompanied by birth, followed by ageing, overcome by illness, afflicted by death, established in suffering.

"Ensnared by craving, fenced in by the wall of ageing, fenced in by the snare of death, bound by a great bondage, the world community, bound by the bondage of lust, by the bondage of hate and delusion, by the bondage of conceit, wrong view, mental defilement, and misconduct; gone upon a great confinement, obstructed by a great impediment, fallen into a great precipice, gone upon a great wilderness, gone upon a great round of rebirths, rolling about in a great difficult passage, sunk into a great marsh.

"The world community is afflicted, the world community is ablaze with the fire of lust, with the fire of hate, with the fire of delusion, with birth, etc. with anguishes; the world community, taken up, is destroyed, always without shelter, like a thief who has received the rod, a wrongdoer, bound by the bondage of faults, standing before the place of execution; the world community is without a protector, having reached the highest state of wretchedness, overwhelmed by suffering, oppressed for a long time, constantly bound, constantly thirsting.

"Blind, without eyes, with eye destroyed, without a guide, plunged into the wrong path, having failed on the straight road, plunged into the great flood.

"Obsessed by two wrong views, gone wrong through three kinds of misconduct, yoked by four mental bonds, tied by four mental knots, clinging through four kinds of clinging, ascended to the five destinations, finding pleasure in the five types of sensual pleasure, spread over by the five mental hindrances, quarrelling through the six sources of contention, finding pleasure in the six classes of craving, obsessed by six wrong views, followed by the seven underlying tendencies, connected by the seven mental fetters, raised by the seven kinds of conceit, rolling about through the eight worldly adversities, fixed in the eight wrong courses, corrupted by the eight

faults of a person, struck by the nine grounds of resentment, raised by the nine kinds of conceit, finding pleasure in the nine states rooted in craving, defiled by the ten bases of mental defilements, struck by the ten grounds of resentment, endowed with the ten unwholesome courses of action, connected by the ten mental fetters, fixed in the ten wrong courses, endowed with the view of ten bases, endowed with the extreme-grasping view of ten bases, obsessed by the one hundred and eight obsessions of craving, obsessed by sixty-two wrong views - seeing thus the world community, for the Buddhas, the Blessed Ones, great compassion enters towards beings.

"I have crossed over, and the world has not crossed over. I am released, and the world is not released. I am tamed, and the world is untamed. I am peaceful, and the world is not peaceful. I am comforted, and the world is not comforted. I have attained final Nibbāna, and the world has not attained final Nibbāna. I am indeed able, having crossed over, to help others cross over; being released, to release; being tamed, to tame; being peaceful, to bring peace; being comforted, to comfort; having attained final Nibbāna, to lead others to final Nibbāna - seeing thus, for the Buddhas, the Blessed Ones, great compassion enters towards beings."

By this very method, the Blessed One's entry of friendliness towards beings should also be elucidated. For friendliness too proceeds by bringing happiness, which is the counterpart of suffering that is the domain of compassion, towards beings; thus here the applied thoughts of non-anger and non-violence are the applied thought of security. The applied thought of solitude, however, is just the applied thought of renunciation; its occurrence should be understood by way of the preliminary stage of the first meditative absorption in the divine abidings and noble abidings, and by way of reviewing. Therein, those attainment-abidings of the Blessed One numbering twenty-four hundred thousand ten millions by way of daily resort, the knowledge that proceeds as a forerunner of those, following the course of concentration and following the course of knowledge, which is called the great diamond knowledge traversing twenty-four hundred thousand ten million attainments - by way of those, the frequent occurrence of the Blessed One's applied thought of solitude should be understood. And this meaning should also be understood by the Mahāsaccaka Sutta. For there the Blessed One said:

"So I, Aggivessana, internally steady the mind, settle it, on that very same former sign of concentration, by which I constantly dwell."

For the Blessed One brought this forth as if seizing a thief together with the stolen goods, when Saccaka the son of the Nigaṇṭhas had reflected thus: "The ascetic Gotama is handsome, pleasing, with well-formed lips, a slender tongue, sweet speech; he goes about, methinks, delighting the assembly, but he has no unified focus of mind, one who goes about thus full of persuasion" - in order to show "No, Aggivessana, the Truth-finder does not go about delighting the assembly, full of persuasion; he expounds the Teaching even to an assembly extending to the edge of the world-circle, not withdrawn, untainted, devoted to unity, to the lone-dweller's emptiness, to the fruition of the fruition attainment."

For the Blessed One, at the moment when the assembly gives applause or when he reviews the Teaching, at that moment, having determined the time by the preliminary part, he attains fruition attainment during the interval of an in-breath or an out-breath; when the sound of the applause has not yet ceased, and at the conclusion of the reviewing of the Teaching, having emerged from the attainment, he expounds the Teaching beginning from the place where he was standing. For the Buddhas' dwelling in the life-continuum is light; they attain attainments during the interval of an in-breath or an out-breath. Thus, by means of the aforesaid attainments together with their preliminary parts, the frequent occurrence of the Blessed One's applied thought of security and applied thought of solitude should be understood.

Therein, for one whose defilements such as the applied thought of anger and the applied thought of violence and so on have been abandoned, through the power of the applied thought of non-anger and the applied thought of non-violence, because of the absence of fear from anywhere, one who is endowed with that dwells having attained security, and from that, for everyone at all times there is only security, only fearlessness. Therefore, being twofold, the applied thought of security makes security for both. But for one whose defilements such as the applied thought of sensuality and so on have been abandoned, through the power of the applied thought of renunciation, seclusion is threefold: seclusion of the body, seclusion of the mind, and seclusion from clinging; and seclusion is fivefold - seclusion by substitution, seclusion by suppression, seclusion by eradication, seclusion by subsiding, and seclusion by escape - goes to fulfilment. That, as is appropriate, by way of object and by way of association, is an applied thought accompanied by solitude - thus it is the applied thought of solitude. And these two applied thoughts, even though having thus divided domains, arise for the mutual assistance of beginners. For just as the applied thought of solitude serves for the arising of the unarisen applied thought of security and for the increase and expansion of the arisen, so too the applied thought of security serves for the applied thought of solitude. For without withdrawn body and mind, the abiding in friendliness and so on do not come to be, and without the abandoning of anger and so on, there is simply the non-arising of seclusion of the mind and so on - thus these phenomena should be seen as of great mutual assistance. But for the Blessed One, whose defilements have been abandoned in every respect, for the welfare of the world, thus the applied thought of security and the applied thought of solitude bring only welfare and happiness even in the mere interval of an in-breath. It should be connected as "the applied thought of security and the applied thought of solitude."

In order to explain in detail the two applied thoughts thus set forth in summary, he said beginning with "delights in non-affliction." Therein, non-affliction, the not causing suffering to anyone, is non-affliction; that which is to be delighted in is a delight for him - thus "one who delights in non-affliction." Devoted to non-affliction, constantly engaged by way of cultivating it - thus "devoted to non-affliction." "Eseva" means "this very." "By conduct" means by action, by bodily and verbal engagement - this is the meaning. "I do not harm anything" means among the low and so on, any being whatsoever, whether moving - because of the connection with craving and trembling - or still - because of the absence of that, because all mental defilements have been abandoned and their agitation has ceased - I do not afflict, I do not cause suffering. The Blessed One, whose disposition is compassion, who frequently attains the great

compassion attainment, said thus in accordance with his own supremely cherished disposition of compassion. By that he shows the applied thought of non-violence and the applied thought of non-anger. This is what is meant - "I, by this conduct, by this practice, thus rightly practising, thus dwelling in the attainment abidings, thus accepting the honours, respect, esteem, homage, and veneration done by those desirous of merit, do not harm any being among beings; moreover, I foster only their welfare and happiness, distinguished as pertaining to the present life, pertaining to the future life, and pertaining to the ultimate goal."

"Whatever was unwholesome, that has been abandoned" means whatever unwholesome of one and a half thousand varieties of mental defilements and other associated unwholesome of infinite varieties, all that was abandoned and uprooted by me at the very foot of the Bodhi tree. By this, together with the seclusion by escape, which is the chief among the seclusions, he shows the seclusion by eradication and the seclusion by subsiding. Some, however, here also bring in the seclusion by substitution and the seclusion by suppression. For the Blessed One's own elimination of mental defilements is stated here together with the practice that led to it.

Thus the Blessed One, having now brought to its summit his own disposition towards solitude, cultivated over immeasurable cosmic cycles, together with the disposition towards escape, standing there, makes clear that disposition through the means of reviewing the abandoning of his own mental defilements, having attained fruition attainment. Now, for whatever purpose the Teacher here set forth these two applied thoughts, now showing that purpose, he said beginning with "Therefore, monks." For the Blessed One began this teaching in order to establish the monks therein through the very means of showing his own frequent occurrence of this pair of applied thoughts.

Therein, "therefore" means because for me who delights in non-affliction and solitude, only the applied thoughts of security and solitude frequently occur - therefore. "Tiha" is merely a particle. "Dwell delighting in non-affliction" means dwell delighting in the abiding in compassion through the abiding in friendliness towards all beings. By that he states the removal of anger and the mental defilements co-existent with it. In "of you" (tesaṃ vo), here "vo" is merely a particle. "Dwell delighting in solitude" means dwell having made all forms of seclusion - both bodily seclusion and so on, and seclusion by substitution of opposites and so on - a ground for delighting in. Just as "by this conduct we" and so on is a showing of the manner of occurrence of the applied thought of security for them, so "what is unwholesome" and so on is a showing of the manner of occurrence of the applied thought of solitude. Therein, just as a search for wholesome phenomena should be made by one who wishes to fulfil blameless phenomena, having become one who seeks "what is wholesome," so too a search for the unwholesome should be made by one who wishes to abandon blameworthy phenomena - thus he said "what is unwholesome" and so on. For direct knowledge is the precursor of full understanding, abandoning, realisation, and development. Therein, "what is unwholesome" means what indeed is the unwholesome, what is its characteristic by intrinsic nature, or what are its function, manifestation, and proximate cause - thus it shows the method of reviewing the unwholesome beginning with its intrinsic nature and function. And this applied thought has come by way of the beginner; "what is not abandoned, what should we

abandon" - this pair of terms is by way of the learner. Therefore, "what is not abandoned" means among the unwholesome states such as the mental fetter of sensual lust and so on, what unwholesome state has not been eradicated by our path? "What should we abandon" means what unwholesome state should we uproot? Or alternatively, "what should we abandon" means among transgression, prepossession, and underlying tendency, what category of unwholesome do we now abandon - this is the meaning. Some, however, read "what is not abandoned" (kim appahīna). For them, among the unwholesome states of many divisions by way of the mental fetter of wrong view and so on, what particular unwholesome state, by what particular method, or by which path is not abandoned by us - this is what is meant. The remainder is according to the method already stated.

In the verses, "the Buddha" means the Buddha because of having awakened to, having penetrated, the four noble truths without distortion by self-born knowledge, since there is no knowable thing apart from the truths. For thus it has been said -

"What should be directly known has been directly known, what should be developed has been developed;
What should be abandoned has been abandoned by me, therefore I am the Buddha, brahmins."

"Who bears the unbearable" means because, apart from the Great Bodhisatta, of the impossibility for others to endure and bear it, he endures and bears the entire accumulation of requisites for enlightenment and the undertaking of great compassion, which are unbearable; likewise, because of the difficulty for others to endure and overcome them, he endures and overcomes the five Māras, which are unbearable; through the understanding of the divisions of disposition, underlying tendency, temperament, inclination, and so on, he endures and bears the Buddha's task, which is unbearable by others, reckoned as instruction to those amenable to instruction as is appropriate through benefits pertaining to the present life, the future life, and the highest good; or because of being one who accomplishes well therein. In "occur to him" (samudācaranti naṃ), here "naṃ" is merely a particle, or the meaning is "him, the Truth-finder."

"Dispeller of darkness" means he drove away, cast out the blinding darkness of delusion, termed darkness, in one's own and others' continuities - thus he is the dispeller of darkness. "Gone to the far shore" means gone to the far shore, which is Nibbāna. Or alternatively, gone to the far shore, the limit, of the great resolution set in motion by the method beginning with "being freed, he would free" and so on, or of the entire suffering of the round of rebirths, or of the qualities of omniscience - thus "gone to the far shore"; him, the dispeller of darkness, gone to the far shore. From that very fact, "the Buddha who has attained what should be attained" means he has attained all that should be attained by Perfectly Enlightened Ones - morality and so on, the knowledge of the ten powers and so on - this is the meaning. "The master" means the supreme mastery of adverting and so on, which is dependent on wish, in meditative absorptions and so on, and the mastery over consciousness, which is termed noble supernormal power and not shared with any other, exist for him - thus he is a master; him, the master - the meaning is "one who has mastery." "Without mental corruptions" means through the absence of all mental corruptions beginning

with the mental corruption of sensuality. "Who has crossed over poison" means one who crosses over poison because of having vomited out the unevenness of bodily unrighteousness and so on, or having crossed over all the stain of mental defilement termed poison, or having himself crossed over the poison that is the entire suffering of the round of rebirths and causing others to cross over - thus he is one who has crossed over poison; him, one who has crossed over poison. "Liberated" means liberated in the fruition of arahantship, which is the elimination of craving, or in Nibbāna; "the sage" means because of going to both, or because of being endowed surpassingly with knowledge termed wisdom, or with bodily moral perfection and so on. "Sage" - for there are many kinds of sages: the household sage, the homeless sage, the learner sage, the sage beyond training, the individual sage, and the sage of sages. Therein, a householder who has attained the fruit and understood the teaching is the household sage; one gone forth of such a nature is the homeless sage; the seven learners are the learner sage; one who has eliminated the mental corruptions is the sage beyond training; an Individually Enlightened One is the individual sage; the Perfectly Enlightened One is the sage of sages. It is this very one that is intended here. "Bearing his final body" means because of the absence of renewed existence in the future, he bears the last, the final body - thus he is the bearer of the final body; him, the bearer of the final body. "Who has abandoned Māra" means because of having properly relinquished the Māra of mental defilements and so on. From that very fact, through the eradication of the cause of ageing, by way of the attainment of Nibbāna without residue of clinging, one who has gone beyond all ageing including obvious ageing and so on. And it should be seen that here, under the heading of ageing, the going beyond birth, death, sorrow, and so on is stated. The connection is: I say that two applied thoughts occur to that Truth-finder who is of such a nature.

Thus the Blessed One, having indicated the pair of applied thoughts by the first verse, and then having shown the applied thought of solitude by the second verse, now in order to show the applied thought of security, spoke the third verse beginning with "just as on a rock." Therein, "standing on a rocky mountain peak" means standing just as on a solid rocky mountain peak made of stone. For indeed there is no task of raising and stretching the neck upwards and so on for one standing there. "Such a simile" means a corresponding simile of a rocky mountain. Now here this is the meaning in brief - Just as a man with eyes, standing on a rocky mountain peak, might see the populace all around, just so the wise one, the one of beautiful wisdom, the all-seeing one through the knowledge of omniscience, the Blessed One, having ascended the palace made of the Teaching, made of wisdom, himself free from sorrow, looks upon, considers, and examines the populace sunk in sorrow and overcome by birth and ageing, the orders of beings. Now here this is the intention - Just as indeed, having made a great field all around at the foot of a mountain, and having made huts there on the embankments of the paddy fields, one might light fires at night, and there would be darkness possessed of four factors, then for a man with eyes standing on the summit of that mountain and looking down at the piece of land, neither the field, nor the embankments of the paddy fields, nor the huts, nor the people sleeping there would be visible, but in the huts only the flames of fire would be visible - so too, for the Truth-finder who, having ascended the palace made of the Teaching, surveys the orders of beings, those beings who have not done good, even though seated on the right side in the same dwelling, do not come into the range of the Buddha's

knowledge; they are like arrows shot in the night. But those persons accessible to instruction who have done good, even though standing far from him, come into range, like that fire and like the Himalaya mountain. And this too has been said -

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

Thus in this discourse and in the verses, the Blessed One showed himself as if speaking of another.

The commentary on the First Discourse is completed.

2. Commentary on the Discourse on the Teaching

39. In the second, "by method" - here the word "pariyāya" occurs in such passages as "Remember it as the Madhupiṇḍika Exposition" and so on, in the sense of teaching. "There is indeed, brahmin, a method by which method one speaking rightly would say of me - 'The ascetic Gotama is a proponent of the inefficacy of action'" and so on, in the sense of reason. In such passages as "Whose turn is it today, Ānanda, to exhort the nuns" and so on, it is used in the sense of turn. But here it is fitting in the sense of both turn and reason. Therefore the meaning here is: monks, the two teachings of the Teaching of the Truth-finder occur as is proper by reason and by turn. For the Blessed One, in accordance with the disposition of those to be guided, sometimes, by such methods as "these mental states are wholesome, these mental states are unwholesome. These mental states are blameworthy, these mental states are blameless. These should be cultivated, these should not be cultivated" and so on, analysing wholesome and unwholesome mental states, making known unwholesome mental states as distinct from wholesome mental states without confusion, expounds the Teaching thus: "See evil as evil." Sometimes, by such methods as "Killing living beings, monks, when practised, developed, and cultivated, is conducive to hell, conducive to the animal realm, conducive to the sphere of ghosts. Whatever is the very lightest killing of living beings, that is conducive to a short life span" and so on, making known the danger, urging by disenchantment and so on away from evil, he expounds the Teaching thus: "Become disenchanted, become dispassionate."

"They occur" means they exist, they proceed. "See evil as evil" means see all evil mental states as inferior, as bringing harm and suffering in this very life and in the future. "Become disenchanted therein" means in that evil mental state, seeing with right wisdom the manifold dangers by such a method as: "it is evil in the sense of being inferior because of being utterly low in nature; it is unwholesome in the sense of having arisen from lack of proficiency; it is subject to defilement because of destroying the luminous and other states of consciousness which is naturally luminous and clear; it is leading to rebirth because of producing the suffering of existence again and again; it is accompanied by disturbance because of occurring together with disturbances and fevers; it has painful results because of ripening only as suffering; it leads to birth, ageing, and death in the future because of producing birth, ageing, and death even for an immeasurable time in the future; it is capable of destroying all welfare and happiness" and so on, and seeing the benefits in its abandoning - become disenchanted, arrive at disenchantment. And becoming disenchanted, having developed insight, through the attainment of the noble path,

become dispassionate towards evil and become liberated. Or, by the path, become dispassionate by way of the dispassion of eradication; then by the fruition, become liberated by way of the liberation of subsiding. Or alternatively, "evil" means evil as inferior. What is meant? That which, being contemptible through the nature of impermanence, suffering, and so on, and being repulsive to the noble ones, leads to the suffering of the round of rebirths - thus it is "evil." But what is that? The collection of phenomena belonging to the three planes of existence. Having seen it as evil in the aforesaid meaning, developing insight therein by way of impermanence, suffering, disease, a boil, a dart, misery, affliction, and so on - become disenchanted. "This is the second" means taking first the elucidation of harm and detriment as they really are, then the separation from it - this is the second proclamation of the Teaching.

In the verses, "of the Buddha" means of the Omniscient Buddha. "Compassionate towards all beings" means of one whose intrinsic nature is compassion towards all beings through great compassion. "Teaching by method" means speaking by method, teaching. "See" - he addresses the assembly, or it was said with reference to the chief of the assembly. Some, however, say: "With reference to himself alone, the Blessed One said 'see.'" "Therein" means become dispassionate in that evil; the meaning is abandon lust. The remainder is according to the method already stated.

The commentary on the Second Discourse is completed.

3. Commentary on the Discourse on True Knowledge

40. In the third, "forerunner" means forerunner in two ways - by way of conascence and by way of decisive support - a precursor, the chief cause. For indeed without ignorance there is no arising of the unwholesome. "For the attainment" means for the attaining, for the acquisition of intrinsic nature; the meaning is "for the occurrence." Therein, regarding the occurrence of the unwholesome, the decisive support condition for unwholesome mental states is seen through the concealment of danger, through being a condition for unwise attention, and through the state of not being abandoned.

Thus, because of being the foundation of suffering such as disease, death and so on, all destinations are here unfortunate realms. Or alternatively, destinations corrupted by mental defilements such as lust and so on, being the occurrence of body, speech and mind, are unfortunate realms - that is, bodily, verbal and mental misconduct. "In this world" means here in this world, or in the human destination. "And the next" means in the other destinations beyond that. "All are rooted in ignorance" means all those failures of misconduct, because of being preceded by ignorance in the manner stated, are indeed rooted in ignorance. "Accumulated by desire and greed" means elevated and accumulated by desire, which has the characteristic of seeking objects not yet attained, and by greed, which has the characteristic of coveting objects already attained - thus "accumulated by desire and greed."

"When" means because, having become hindered by ignorance on account of ignorance. "Having evil desires" means one who, because of being concealed by ignorance, not seeing the danger in evil desire, performing hypocrisy and so on by way of claiming to possess qualities one does not possess, has evil desires; it should

be seen that excessive desire too is included by greed itself. "Disrespectful" means devoid of regard among fellows in the holy life, due to the absence of moral fear which takes the world as authority. "From that" means therefore, because of ignorance, evil desire, shamelessness and moral fearlessness. "Produces" means accumulates evil classified as bodily misconduct and so on. "By that one goes to a realm of misery" means by that evil thus produced, one goes, is reborn in a realm of misery classified as hell and so on.

"Therefore" means because these - ignorance and so on - are thus the root of all misconduct and the cause of the defilement of all unfortunate realms, therefore becoming dispassionate towards desire, and greed, and ignorance, and by the word "and" shamelessness and moral fearlessness too, abandoning them by way of eradication. How does one become dispassionate? He said: "Arousing true knowledge" means by the successive order of insight and by the successive order of the path, having striven, arousing the true knowledge of the path of arahantship in one's own continuity. "All unfortunate realms" means all destinations reckoned as misconduct, or suffering because of being the foundation of the suffering of the round of rebirths - all five destinations one should give up, should abandon, should transcend. For indeed by the abandoning of the round of mental defilements alone, the round of action and the round of result are abandoned.

The commentary on the Third Discourse is completed.

The commentary on the first recitation section is completed.

4. Commentary on the Discourse on One Declined in Wisdom

41. In the fourth, "thoroughly declined" means well declined. "Who have declined from noble wisdom" means those beings who, through the penetration of the rise and fall of the five aggregates and through the penetration of the four truths, because of standing far from mental defilements, have declined from noble, pure insight wisdom and path wisdom - they are exceedingly declined from mundane and supramundane achievements, greatly to be pitied. But who are they? Those who are possessed of obstruction by kamma. For they, because of the state of being fixed in the wrong course, are certainly declined, imperfect, greatly to be pitied. Therefore he said "an unfortunate realm is to be expected." Those possessing obstruction by kamma results are also declined. Or alternatively, on the bright side, those called "not declined" are those free from the threefold obstruction, holding right views, and endowed with the knowledge that one is the owner of one's actions. The remainder should be understood in accordance with the method already stated.

In the verses, "of wisdom" is an ablative expression, meaning by decline from insight knowledge and path knowledge. Or this is the genitive case, meaning by the decline of the aforesaid knowledge; and here the decline is precisely the non-arising of what should be produced. "Settled in mentality-materiality" means attached to and clinging to mentality-materiality, the fivefold aggregates of clinging, by the power of craving and wrong view in the manner beginning with "this is mine"; because of that very thing one imagines "this is truth," one imagines "only this is the truth, anything else is vain." The case ending of "in the world with its gods" should be diverted.

Having thus shown the side of defilement by the first verse, now, making known the

power of wisdom - that through the non-attainment of which the round of mental defilements turns by way of imaginings and adherences in mentality-materiality, and through the arising of which there is the arrest of the round - he spoke the verse "For wisdom is foremost in the world."

Therein, "in the world" means in the world of activities. Just as the Perfectly Enlightened One among beings, there is no phenomenon similar to wisdom among activities. For wholesome mental states have wisdom as higher than them, and when wisdom is accomplished, all blameless mental states are accomplished as well. For thus it was said: "For one of right view, right thought is able to arise" and so on. But whatever wisdom is intended here, that is praised as "foremost." And to show how it proceeds, "that which leads to penetration" and so on was stated. Its meaning is - That which is this wisdom that, piercing and breaking through the mass of greed and so on never before pierced, never before broken through, goes, proceeds - thus it leads to penetration; and by which, in each and every order of beings in the existences, modes of generation, destinations, stations of consciousness, and abodes of beings, one rightly, without distortion, knows and realises the utter elimination of birth - reckoned as the first production of the aggregates - and of kammic becoming which is its cause, the final goal, Nibbāna, and arahantship - this path wisdom together with insight is foremost in the world.

Now, praising those who have eliminated the mental corruptions, who are accomplished in the power of wisdom as stated, he spoke the concluding verse "Gods and humans envy them." Its meaning is - Of them - who are the Ones Enlightened by themselves through the enlightenment of the four truths, because of the completion of the sixteen functions of full understanding and so on in the four noble truths; who are mindful through the attainment of the expansion of mindfulness; who are of joyful wisdom through the attainment of the expansion of wisdom, because confusion has been uprooted in the manner stated; or who are of joyful wisdom because of the abundance of joy, inspiration, satisfaction, and gladness, beginning from the fulfilment of morality and so on in the preliminary stage up to the realisation of Nibbāna; who bear their final bodies because the fetters of becoming have been utterly eliminated in every respect; who have eliminated the mental corruptions - gods and humans envy them, they are dear to them, they wish to attain that state, thinking "Oh, the power of wisdom! Oh, indeed, may we too be such, thus having crossed over all suffering!"

The commentary on the Fourth Discourse is completed.

5. Commentary on the Discourse on Bright Qualities

42. In the fifth, "bright" means not bright by the brightness of colour, but bright by the brightness of accomplishment, since they lead to the supreme cleansing through the bright state. Even in essence, all wholesome mental states are indeed bright, being the opposite of the dark state. For by their arising, consciousness becomes luminous and pure. "Qualities" means wholesome mental states. "World" means the world of beings. "Protect" means they guard by establishing a boundary through the support and sustaining. "Shame and moral fear" - here, one is ashamed of what should be ashamed of, or shame is that by which one is ashamed. And this too was said: "Whatever being ashamed of what should be ashamed of, being ashamed of the

attainment of evil unwholesome mental states - this is called shame." One has moral fear of what should be feared, or moral fear is that by which one has moral fear. And this too was said: "Whatever having moral fear of what should be feared, having moral fear of the attainment of evil unwholesome mental states - this is called moral fear."

Therein, shame is of internal origination, moral fear is of external origination. Shame takes oneself as authority, moral fear takes the world as authority. Shame is established in the intrinsic nature of bashfulness, moral fear is established in the intrinsic nature of fear. Shame has the characteristic of deference, moral fear has the characteristic of seeing danger in faults with timid fear.

Therein, one produces internally originated shame for four reasons - Having reviewed one's birth, having reviewed one's age, having reviewed one's valour, and having reviewed one's great learning. How? "This evil doing is indeed not the deed of those accomplished in birth; it is the deed of those of low birth such as fishermen and so on. It is not proper for one like me, accomplished in birth, to do this deed." Thus, firstly, having reviewed one's birth, by not doing evil deeds such as killing living beings and so on, one produces shame. Likewise, "This evil doing is indeed a deed to be done by the young. It is not proper for one like me, established in age, to do this deed." Thus, having reviewed one's age, by not doing evil deeds such as killing living beings and so on, one produces shame. Likewise, "This evil doing is indeed the deed of those of a weak nature. It is not proper for one like me, accomplished in valour, to do this deed." Thus, having reviewed one's valour, by not doing evil deeds such as killing living beings and so on, one produces shame. Likewise, "This evil doing is indeed the deed of the blindly foolish, not of the wise. It is not proper for one like me, a wise one, very learned, to do this deed." Thus, having reviewed one's great learning, by not doing evil deeds such as killing living beings and so on, one produces shame. Thus one produces internally originated shame for four reasons. And having produced it, having introduced shame into one's own mind, one does not commit evil deeds. Thus shame is called of internal origination.

How is moral fear called of external origination? "If you commit an evil deed, you will incur reproach in the four assemblies.

"The wise will censure you, as a citizen censures filth;
Shunned by the moral ones, monk, what will you do?"

For one who reviews thus, through externally originated moral fear, does not commit evil deeds. Thus moral fear is called of external origination.

How is shame called taking oneself as authority? Here a certain son of good family, having made himself the authority and foremost, thinking "It is not proper for one like me, who has gone forth out of faith, who is very learned, who inculcates the austere practices, to do an evil deed," does not commit an evil deed. Thus shame is called taking oneself as authority. Therefore the Blessed One said -

"He, having made himself the authority, abandons the unwholesome, develops the wholesome, abandons the blameworthy, develops the blameless, he maintains himself in purity."

How is moral fear called taking the world as authority? Here a certain son of good family, having made the world the authority and foremost, does not commit an evil deed. As he said -

"Great indeed is this world community. In this great world community there are ascetics and brahmins possessing supernormal power, possessing the divine eye, knowing the minds of others; they see even from afar, even when near they are not seen, and with the mind they understand the mind; they too will know me thus: 'See, sirs, this son of good family, having gone forth with faith from home into homelessness, dwells mixed up with evil unwholesome mental states.' There are deities possessing supernormal power, possessing the divine eye, knowing the minds of others; they see even from afar, even when near they are not seen, and with the mind they understand the mind; they too will know me thus: 'See, sirs, this son of good family, having gone forth with faith from home into homelessness, dwells mixed up with evil unwholesome mental states.' He, having made the world itself the authority, abandons the unwholesome."

Thus moral fear takes the world as authority.

"Established in the intrinsic nature of bashfulness" - here "bashfulness" means the manner of being ashamed; shame is established in that intrinsic nature. "Fear" means fear of the realms of misery; moral fear is established in that intrinsic nature. Both of those are obvious in the avoidance of evil. Therein, just as among two iron balls, one might be cool and smeared with dung, and one hot and blazing. Among them, just as an intelligent person, being disgusted, does not take the cool one because of its being smeared with dung, and the other because of fear of burning, so a wise person, being disgusted through bashfulness, does not do evil, and through moral fear, being afraid of the realms of misery, does not do evil. Thus shame is established in the intrinsic nature of bashfulness, and moral fear is established in the intrinsic nature of fear.

How does shame have the characteristic of deference, and moral fear have the characteristic of seeing danger through fear of faults? For a certain person, through reviewing the greatness of birth, reviewing the greatness of the Teacher, reviewing the greatness of the inheritance, and reviewing the greatness of fellow practitioners of the holy life - by these four reasons, through respect therein, having aroused shame characterised by deference, does not do evil. A certain person, through fear of self-censure, fear of censure by others, fear of punishment, and fear of an unfortunate realm - by these four reasons, fearing faults, having aroused moral fear characterised by seeing danger through fear of faults, does not do evil. And here, the internal origination and so on of shame and moral fear have been stated by way of their being obvious in each respective case, but there is never a mutual dissociation of them. For there is no bashfulness without fear, nor fear of evil without bashfulness.

"If, monks, these two bright qualities did not protect the world" means monks, if these two blameless qualities did not guard the world, if they were not protectors of the world. "There would be no recognition here of 'mother'" means here in this world, the mother who gave birth would not be recognised by way of respect and consideration as "this is my mother"; one could not obtain "this is a mother." The same method applies to the remaining terms as well. "Mātucchā" means mother's sister. "Mātulānī" means maternal uncle's wife. "Of elders" means of those worthy of respect such as

the paternal grandfather, the paternal uncle, the elder brother, and so on.

"Confusion" means mixing up, or the breaking of boundaries. He shows a simile with "like goats and sheep" and so on. For these beings do not know by way of respect and consideration "this is my mother" or "this is my mother's sister"; they even err regarding the very object in dependence on which they were born. Therefore, in bringing a simile, he brought goats and sheep and so on. Here this is the meaning in brief - Just as goats and sheep and other animals, devoid of shame and moral fear, without making the perception of mother and so on, having gone beyond the limits, proceed everywhere in confusion, so this human world, if the qualities that protect the world were not to exist, would proceed everywhere in confusion. But because these qualities that protect the world do protect the world, therefore there is no confusion.

In the verses, "for those in whom shame and moral fear" - "ce" is merely a particle. For those beings in whom shame and moral fear are never found at all, at all times, are not found, are not obtained. "They have deviated from the bright root" means those beings, because of performing actions that even bring about the cutting off of wholesome roots, or because of the absence of shame and moral fear which are the support of wholesome actions, having deviated from the wholesome, having stepped aside, because of standing thus, they have deviated from the bright root; because of the intrinsic nature of being born and dying again and again, going to birth and death, they do not pass beyond the round of rebirths - this is the meaning.

"And for those in whom shame and moral fear" means for those beings of purified wisdom, shame and moral fear - these qualities are always, at all times, night and day, in the periods of the newly ordained, the middle and the elder, rightly approached and established, shunning evil, fearing it, abandoning evil by way of substitution of opposites and so on. "Grown in the holy life" means having grown and entered upon the holy life of the Dispensation and the holy life of the path, through the achievement of the highest path, being peaceful in every respect through the state of pacified mental defilements or through the state of pacified virtues, because of the exhaustion of renewed existence, they are ones with rebirth eliminated.

The commentary on the Fifth Discourse is completed.

6. Commentary on the Discourse on the Unborn

43. In the sixth, "There is, monks" - what is the origin? One day, it is said, the Blessed One, having made known the danger in the round of rebirths in many ways, when a proclamation of the Teaching connected with Nibbāna had been given by way of the appeasement of that, this occurred to the monks: "This round of rebirths has been stated by the Blessed One as having a cause, with causes such as ignorance and so on; but for Nibbāna, which is the appeasement of that, no cause whatsoever has been stated. That being without cause, how is it found in the highest truth and ultimate reality?" Then the Blessed One, for the purpose of both dispelling the doubt of those monks, and for the purpose of breaking the wrong assertions of those who, like the materialists and others, have gone wrong, and of those outside holding various views, saying "For ascetics and brahmins here, 'Nibbāna, Nibbāna' is merely a verbal expression; for there is no such thing as Nibbāna in the ultimate sense, because of the non-obtainability of its intrinsic nature," and for the purpose of illuminating the

existence in the ultimate sense of the deathless, great Nibbāna, and for the purpose of illuminating its power as being an escape and so on, spoke this discourse by way of an inspired utterance through the force of joy. For thus this discourse was recited also in the Udāna.

Therein, "there is" means it exists, it is found in the ultimate sense. "The unborn, the not become, the unmade, the unconditioned" - all these terms are mutual synonyms of one another. Or alternatively, "the unborn" means not born, not produced by the conjunction of causes termed the combination of cause and condition, like feeling and so on. "The not become" means not come to be, not become manifest, not arisen, either without a cause or by itself. "The unmade" means not made by any cause whatsoever, because of being thus unborn and not become. And "the unconditioned" was said for the purpose of showing that the intrinsic nature of being born, become, and made belongs to conditioned phenomena of mentality-materiality and so on, not to Nibbāna, which has the intrinsic nature of the unconditioned. Or in reverse order, "conditioned" means made by conditions having come together and combined; "unconditioned" means not so conditioned, and devoid of the characteristics of the conditioned. Thus, when the state of being produced by many causes has been denied, "the unmade" was said for the purpose of showing "not made by any whatsoever," against the suspicion "Could it perhaps have been made by just one cause?" Thus, even though being without conditions, "the not become" was said for the purpose of averting the suspicion "Has this perhaps come to be, become manifest, by itself?" And "the unborn" was said in order to show "This state of being unconditioned, unmade, and not become of it is in every respect because of having the nature of non-birth." Thus the meaningfulness of all four terms should be understood.

Thus the Blessed One, having said "There is, monks, the unborn, the not become, the unmade, the unconditioned," stating the existence of Nibbāna in the ultimate sense, showing the reason for that, said beginning with "If, monks, there were not this." This is the summary of that - Monks, if the unconditioned element, having the intrinsic nature of the unborn and so on, had not existed, were not present, the escape from what has gone into activities, reckoned as the fivefold group of aggregates beginning with materiality, having the intrinsic nature of the born and so on - the complete appeasement of the round of rebirths without remainder - would not be evident, would not be found, would not come to be, here in the world. For the noble path phenomena beginning with right view, occurring having made Nibbāna their object, eradicate the mental defilements without remainder; therefore here, the non-continuance, the departure, the escape from all the suffering of the round of rebirths is evident.

Having thus shown the existence of Nibbāna by way of the method of exclusion, now in order to show that also by way of inference, "because, indeed" and so on was stated; that has the same meaning as already stated. And here, since "phenomena without conditions, unconditioned phenomena. There is, monks, that plane, where there is neither earth. This state too is difficult to see, that is to say, the stilling of all activities, the relinquishment of all clinging. And I will teach you, monks, the unconditioned phenomenon and the practice leading to the unconditioned" - by many discourse passages such as these, and also by this discourse "There is, monks, the

unborn," the existence in the ultimate sense of the element of Nibbāna has been taught by the Perfectly Enlightened One, who has compassion for the whole world; therefore it should not be rejected. Therein, even for wise persons who have not directly experienced it, there is indeed no uncertainty or doubt. But for those persons lacking understanding, for the purpose of dispelling their doubt, here is an examination by reasoning through the method of determining the intention - Just as an escape is evident that is the counterpart of sensual pleasures that are surpassed and of materiality, which are to be fully understood, having an intrinsic nature dissimilar from them, so for all conditioned phenomena of that nature too, there must be an escape that is the counterpart of them, having an intrinsic nature dissimilar from them. And whatever this escape is, that is the unconditioned element. What is more, insight knowledge having conditioned phenomena as its object, even conformity knowledge, is not able to abandon mental defilements by way of eradication; likewise, knowledge in the first meditative absorption and so on, having conventional truth as its object, abandons mental defilements only by way of suppression, not by way of eradication. Thus, since knowledge having conditioned phenomena as its object and knowledge having conventional truth as its object are incapable of the eradication-abandoning of mental defilements, the noble path knowledge that effects their eradication-abandoning must have an object of an intrinsic nature opposite to both of those - that is the unconditioned element. Likewise, "There is, monks, the unborn, the not become, the unmade, the unconditioned" - this statement that illuminates the existence of Nibbāna in the ultimate sense is of unerring meaning, because it was spoken by the Blessed One. For whatever was spoken by the Blessed One, that is of unerring meaning, of ultimate meaning, just as "all activities are impermanent, all activities are suffering, all phenomena are non-self." Likewise, the word Nibbāna, in whatever domain, is a domain of ultimate reality as it really is, because of the existence of its usage in merely a figurative sense in some cases, just as the word "lion." Or alternatively, the unconditioned element indeed exists in the ultimate sense, because of having an intrinsic nature free from and opposite to the other - just as the solid element and feeling. By such methods and others, the existence in the ultimate sense of the unconditioned element should be understood also from reasoning.

In the verses, "born" means born in the meaning of being born, the meaning being that it has reached the characteristic of birth. "Become" means become in the meaning of becoming, the meaning being that not having been, it has come into being. "Arisen" means arisen by way of a combined state, the meaning being arisen together with combined phenomena. "Made" means produced by conditions which are causes. "Conditioned" means made by those very same having come together and combined - thus conditioned; all this is a designation for what is produced by conditions. Unstable because of being devoid of permanence, substance, and so on. "Conjoined with ageing and death" means absolutely joined together and conjoined with ageing and death. Some read "jarāmarasaṅghaṭṭa" also, the meaning being troubled and oppressed by ageing and death. "A seat of disease" means a nest, a dwelling place, of many diseases such as eye diseases and so on. Perishable because of having the supreme nature of being breakable both by its own nature and by external attack.

"Originating from nutriment and craving" means the fourfold nutriment and craving,

which is termed the conduit, are the production, the origination, of this. Or every condition is nutriment. Here, however, because craving has been taken by the taking of the term "conduit," it should be understood as the domain of craving. Therefore, "originating from nutriment and craving" means nutriment and the conduit are the production of this. Or nutriment itself is the conduit in the meaning of leading and in the meaning of carrying forward - thus also "originating from nutriment and craving." "It is not fit to delight in that" means it is not fitting to delight in and relish with craving and wrong view that fivefold aggregate of clinging which is thus dependent on conditions for its functioning, and precisely because of that is impermanent and suffering.

"Its escape" means the escape, the departure, from that identity spoken of by "born, become" and so on; it is peaceful because of the absence of defilements such as lust and so on which are of unpeaceful nature and of all activities, because of the state of their appeasement, and because of being praiseworthy; unattainable by mere reasoning because of being outside the resort of reasoning knowledge; everlasting in the meaning of permanent; precisely because of that, unborn and not arisen; sorrowless because of the absence of causes of sorrow; stainless because of being free from the dust of lust and so on; the state because it should be reached by those established in the suffering of the round of rebirths; the cessation of phenomena subject to suffering because of being the cause of cessation of phenomena such as birth and so on which are subject to suffering; the peace of activities because of being the cause of appeasement of all activities; precisely because of that, happiness because of being absolute happiness - thus by all these terms he extols the great deathless Nibbāna alone. Thus the Blessed One made clear Nibbāna by the first verse by way of the method of exclusion, and by the second verse by way of inference.

The commentary on the Sixth Discourse is completed.

7. Commentary on the Discourse on the Element of Nibbāna

44. In the seventh, "dvemā" means these two. Craving is called weaving (vāna); gone out from weaving, or there is no weaving here, or upon the attainment of this there is the absence of weaving - thus Nibbāna; that very thing, in the sense of being soulless and lifeless, and in the sense of bearing its own intrinsic nature, is an element - thus the element of Nibbāna. Even though there is no distinction of it in the ultimate sense, yet it becomes known by way of exposition; with reference to that distinction by way of exposition, having said "Monks, there are these two elements of Nibbāna," in order to show the distinction as intended, "with residue of clinging" and so on was stated. Therein, that which is clung to by craving and so on as their fruit is clinging (upādi) - the five aggregates. That which clings is itself the remainder - thus residue of clinging; together with the residue of clinging - thus with residue of clinging; because of the absence of that - without residue of clinging.

"Worthy One" means one whose mental defilements are far away; the meaning is one whose mental defilements are distant. For this was said by the Blessed One -

"And how, monks, is a monk a Worthy One? For him evil unwholesome mental states are far away, that are subject to defilement, leading to rebirth, that give trouble, with painful results, leading to future birth, ageing and death. Thus, monks, a monk is a

Worthy One."

"One who has eliminated the mental corruptions" means the four mental corruptions beginning with the mental corruption of sensuality of the Worthy One are eliminated, completely destroyed, abandoned, tranquillised, incapable of arising, burnt by the fire of knowledge - thus one who has eliminated the mental corruptions. "One who has lived the holy life" means he has dwelt, lived under, stayed, and completed his stay in the communion with the venerable ones, in the noble path, and in the ten noble abodes; he has completed his dwelling, accomplished his conduct - thus one who has lived the holy life. "One who has done what had to be done" means with reference to the good worldling, the seven trainees perform what is to be done by the four paths; for one who has eliminated the mental corruptions, all that was to be done has been done and completed; there is nothing further to be done for the achievement of the elimination of suffering - thus one who has done what had to be done. And this too was said -

"For that monk rightly liberated, with peaceful mind;
There is no adding to what has been done, nothing to be done is found."

"One who has laid down the burden" means there are three burdens -the burden of aggregates, the burden of mental defilements, the burden of volitional activities. For him these three burdens have been laid down, lowered, put aside, cast down - thus one who has laid down the burden. "One who has attained his own welfare" means he has attained his own welfare; what is meant is "his own welfare," the letter "da" having been substituted for the letter "ka." One whose own welfare has been attained by this means - thus one who has attained his own welfare; and by "his own welfare" arahantship should be understood. For that is one's own welfare because it is bound to oneself in the sense of being connected to oneself, in the sense of not leaving oneself, and in the sense of being the supreme welfare of oneself. "One who has utterly eliminated the fetter of becoming" means the mental fetter of sensual lust, the mental fetter of aversion, the mental fetter of conceit, wrong view, sceptical doubt, adherence to moral rules and austerities, lust for existence, envy, stinginess, and the mental fetter of ignorance - these bind beings in existences. Or they bind existence with existence, tie them down - thus they are called fetters of becoming. Those of the Worthy One are completely destroyed, abandoned, burnt by the fire of knowledge - thus one who has utterly eliminated the fetter of becoming. "One completely liberated through final knowledge" - here "sammadaññā" means having perfectly understood; this is what is meant - The meaning of aggregate of the aggregates, the meaning of sense base of the sense bases, the meaning of emptiness of the elements, the meaning of oppression of suffering, the meaning of production of the origin, the meaning of peace of cessation, the meaning of seeing of the path, or the classification beginning with "all activities are impermanent" - having rightly understood as it really is, having known, having judged, having weighed, having made clear, having made manifest. "Liberated" means there are two kinds of liberation - the liberation of consciousness and Nibbāna. For the Worthy One is liberated by the liberation of consciousness too, because of being liberated from all mental defilements, and liberated in Nibbāna too. Therefore it was said "one completely liberated through final knowledge."

"His five faculties remain right there" means the five faculties beginning with the eye indeed remain so long as the action that is the cause of the last existence is not exhausted. "Because of their non-destruction" means because of not having ceased by way of cessation without arising. "What is agreeable and disagreeable" means the desirable and undesirable sensory field of visible form and so on. "Experiences" means finds, obtains. "He feels pleasure and pain" means he feels pleasure and pain that are resultant, he obtains them through those doors.

Having thus far shown the residue of clinging, now in order to show the element of Nibbāna with residue of clinging, "for him, whatever" and so on was stated. Therein, "for him" means for that Worthy One who has residue of clinging. "The elimination of lust" means the elimination of lust, the state of being eliminated, the absence, the absolute non-arising. The same method applies in the remaining ones too. By this much, it has been shown that the elimination of lust and so on is the element of Nibbāna with residue of clinging.

"Right here" means in this very individual existence. "All that is felt" means all indeterminate feelings beginning with happiness; but wholesome and unwholesome feelings have already been abandoned before. "Not delighted in" means not delighted in through craving and so on. "Will become cool" means through absolute appeasement, through the cessation of the disturbance of activities, they will become cool; the meaning is that they will cease through cessation without reconnection. Not only feelings alone, but indeed all five aggregates in the continuity of one who has eliminated the mental corruptions will cease; the teaching was given under the heading of feeling.

In the verses, "by the one with vision" means possessing vision through the five eyes: the Buddha-eye, the eye of the teaching, the divine eye, the eye of wisdom, and the all-seeing eye. "By the independent one" means by one not dependent on any phenomenon by way of the support of craving and wrong view, or by one not bound by the bonds of lust and so on. "By such a one" means by such a one possessing the characteristic of such-likeness, reckoned as the state of having one intrinsic nature everywhere regarding the desirable and so on, by way of six-factored equanimity. "Pertaining to the present life" means existences occurring in this individual existence. "Through the extinction of craving for becoming" means with the utter elimination of craving, which is the craving for becoming. "Pertaining to the future life" means existences in the further portion after the breaking up of the aggregates. "Wherein" means in whatever Nibbāna without residue of clinging. "Existences" is said with a change of gender; the becomings of rebirth cease altogether without remainder, they do not proceed.

"They" means those with thus liberated minds. "Having attained the essence of the Teaching" means because liberation is the essence of this Teaching and discipline, and because of the achievement of arahantship, which is the essence among phenomena. "In the extinction" means delighting, taking delight in Nibbāna, which is the extinction of lust and so on. Or alternatively, because of its permanent nature and supreme nature, it is the essence among phenomena - thus "the essence of the Teaching" is Nibbāna. For this has been said: "Dispassion is foremost of phenomena, dispassion is declared the foremost among them." Because of the achievement of that essence of the Teaching, they are delighting in the extinction, in the utter

elimination of all activities, in Nibbāna without residue of clinging. "Pahaṃsu" means they abandoned. "Te" is merely a particle. The remainder is according to the method already stated.

The commentary on the Seventh Discourse is completed.

8. Commentary on the Discourse on Seclusion

45. In the eighth, "delighting in seclusion" means seclusion is the withdrawal of oneself, having turned back from those various beings and activities; dwelling alone, resorting to a secluded place - the meaning is seclusion of the body. They delight in and find pleasure in that seclusion - thus "delighting in seclusion." "Paṭisallānārāmā" is also a reading. The aforesaid seclusion is to be delighted in, thus it is a delight for them - thus "those who delight in seclusion." "Dwell" means the meaning is: having become such, dwell. Delighted in, devoted to, and rejoicing in seclusion - thus "devoted to seclusion." By this much, the pursuit of wakefulness and the state of bodily withdrawal, which is its basis, are shown. The pursuit of wakefulness, restraint by morality, guarding the doors of the sense faculties, moderation in eating, and mindfulness and full awareness - without these qualities it does not proceed; therefore these too should be understood as stated here in meaning.

"Internally engaged in serenity of mind" means engaged in the serenity of one's own mind. "Internally" and "of oneself" - this is one in meaning; only the phrasing is different. This "serenity" in the locative sense is an accusative expression by the connection of the following word. "With meditative absorption not neglected" means those whose meditative absorption has not been removed outside or whose meditative absorption has not been destroyed. Removal or destruction - this is what "nirākata" means, as in such passages as "having removed obstinacy, one of humble conduct" and so on. "Endowed with insight" means engaged in the sevenfold observation. The sevenfold observation is: observation of impermanence, observation of suffering, observation of non-self, observation of disenchantment, observation of dispassion, observation of cessation, and observation of relinquishment; these have been explained in detail in the Visuddhimagga.

"Ones who develop empty dwellings" means ones who increase empty dwellings. And here, "empty dwellings" means any secluded place suitable for the pursuit of meditation. Monks who, having taken up a meditation subject by way of serenity and insight, enter an empty dwelling night and day and sit down by way of the pursuit of meditation, should be understood as "ones who develop empty dwellings." But even meditators dwelling in single-storeyed mansions and the like should be understood as ones who develop empty dwellings.

And here, the state of bodily withdrawal that was prescribed by "Monks, dwell delighting in seclusion, devoted to seclusion" belongs to one of pure morality, not to one without morality or of impure morality, because of the very non-existence of the turning back of consciousness from visual objects and so on for him; thus purification of morality is shown in meaning - this is the meaning that has been stated. By the pair of terms "internally engaged in serenity of mind, with meditative absorption not

neglected," the development of concentration is prescribed; by this, "endowed with insight," the development of wisdom is prescribed - thus the three mundane trainings are shown.

Now, to show the fruit that will inevitably come to be for one established in those, "for those delighting in seclusion" and so on was said. Therein, "of those who develop" means of those who increase. "Of two fruits" means of the third and fourth fruits. "To be expected" means to be desired; it will inevitably come to be. "Final liberating knowledge" means arahantship. For that is called "final liberating knowledge" because it knows without transgressing the boundary of what has been known by the lower path knowledges, because of the completeness of knowing, and because there is no further function of knowing above. "If there is a residue of clinging" means if there is a residue of clinging to defilements, when there is inability to abandon. For when knowledge is not fully matured, those mental defilements that are to be abandoned by that fully matured knowledge are not abandoned. With reference to that, he said "if there is a residue of clinging." And when there are defilements, the volitional activities of the aggregates simply remain. Thus in this discourse, two phenomena are shown: the fruition of non-returning and arahantship. And just as here, so in the two discourses following this.

In the verses, "those with peaceful minds" means those practitioners of spiritual exercise whose minds are peaceful through the calming of mental defilements by the power of substitution of opposites and by the power of suppression. Discretion is called wisdom; through being endowed with that, they are prudent. By this he shows their knowledge of maintaining the meditation subject. "Mindful and meditators" means mindful through mindfulness that is the cause of not abandoning the meditation subject while standing, sitting, and so on; meditators through meditative absorption having the characteristic of meditation on a single object. "They rightly see the Teaching with insight, without longing for sensual pleasures" means previously already, through reviewing the danger in object sensual pleasures and defilement sensual pleasures by such means as "sensual pleasures are like a skeleton" and so on, they are without longing, without desire; having abandoned those and having made the attained access concentration or absorption concentration the foundation, having comprehended mentality-materiality and its conditions, by the method of exploration of material groups and so on, they rightly, without distortion, see with insight the phenomena of the five aggregates beginning with impermanence.

"Delighting in diligence" means delighting and taking delight in non-negligence regarding the development of serenity and insight meditation of the aforementioned kind, spending night and day therein with diligence alone. "Peaceful ones" means those who are present. "Sattā" is also a reading; the meaning is persons. "Seeing danger in heedlessness" means seeing as peril in heedlessness the danger such as rebirth in hell and so on. "Incapable of decline" means those of such a nature are incapable of decline from the mental states of serenity and insight or from path and fruition. For they do not decline from what has been attained of serenity and insight, and they attain the other things not yet attained. "Near to Nibbāna itself" means near to Nibbāna and to final nibbāna without clinging; they will attain it before long.

The commentary on the Eighth Discourse is completed.

9. Commentary on the Discourse on the Benefits of Training

46. In the ninth, "with training as benefit" - here, "what should be trained in" is training; that is threefold: training in higher morality, training in higher consciousness, and training in higher wisdom. This threefold training too is the benefit of these, not material gain, honour, and fame - thus "with training as benefit." "Dwell" means dwell having training as your benefit; the meaning is: having become ones who see the benefit in the three trainings, dwell seeing only the benefit obtainable through those trainings. "With wisdom as higher" - among those trainings, whatever wisdom is reckoned as the training in higher wisdom, that is higher, predominant, distinguished for these - thus "with wisdom as higher." For those who dwell with training as their benefit become ones with wisdom as higher. "With liberation as core" - liberation reckoned as the fruition of arahantship is the core of these - thus "with liberation as core"; the meaning is: they stand having taken the aforesaid liberation itself as the core. For those who have training as their benefit and wisdom as higher do not aspire to any distinction of existence; but rather, desiring non-existence, they fall back upon liberation itself as the core. "With mindfulness as authority" - mindfulness is the authority of these in the sense of making it the chief - thus "with mindfulness as authority," taking predominance itself as authority; the meaning is: with minds well established in the four establishments of mindfulness, engaged in the development of serenity and insight meditation by way of observation of the body and so on.

Or alternatively, "with training as benefit" - monks, in such a rare and difficult-to-obtain opportunity, dwell making the training in the threefold training itself the benefit; and dwelling thus, dwell with wisdom as higher, having become endowed with wisdom that is higher, with supramundane wisdom; and being such, dwell with liberation as core, with Nibbāna as core, with nothing else as core. And this is the means for such a state - that you dwell with mindfulness as authority, be properly engaged in the development of the establishments of mindfulness, or dwell everywhere with a mind protected by mindfulness - thus the meaning here should be understood. Thus the Blessed One, urging the monks in the three trainings, having shown in brief how those should be trained in and by what they go to fulfilment, now making known the fruitful nature of that practice by showing the distinction of fruit for those who practise in accordance with the instruction, said beginning with "for those with training as benefit." The meaning of that has already been stated.

In the verses, "one whose training is complete" means one whose training is purified through the attainment of the highest fruition; the meaning is one beyond training. "Whose nature is not subject to decline" - here, "subject to decline" refers to shakeable liberations. For "subject to decline" means one of a nature to decline, one of shakeable nature. "Not subject to decline" means one whose nature is not subject to decline, one of unshakeable nature. "Appahānadhammo" is also a reading; the meaning is the same. "Destruction" itself is the "end," thus "the end of destruction"; the end of destruction of birth is "the end of the destruction of birth" - Nibbāna. Or "destruction" means death; "the end of the destruction of birth" is Nibbāna itself; because of having seen that, "one who sees the end of the destruction of birth."

"Therefore" - because through the fulfilment of the training this benefit has as its final goal the going beyond ageing, therefore. "Always" means at all times. "Delighting in

meditative absorption" means delighted in both kinds of meditative absorption - meditation on the three characteristics and meditation on a single object - and because of that very thing, concentrated. "Having overcome Māra together with his army" means having overcome the fourfold Māra without remainder, together with his army consisting of the army of mental defilements and the army of harm. For even of Māra the son of a god, the mental defilements are called "army" because they take on the role of allies in the killing of virtuous qualities. Likewise, diseases and so on are the harmful forces of Māra as death. As he said -

"Sensual pleasures are your first army, discontent is called the second;
Hunger and thirst are your third, craving is called the fourth.

"Sloth and torpor are your fifth, fear is called the sixth;
Sceptical doubt is your seventh, contempt and obstinacy are your eighth.

"Material gain, praise, honour, and whatever fame wrongly obtained;
Whoever exalts oneself, and despises others.

"This, Namuci, is your army, the Dark One's striking force;
A coward does not conquer it, but having conquered one obtains happiness."

And as he said -

"Today itself the effort should be made, who knows death tomorrow;
For there is no bargaining with that one, Death with his great army."

"Become ones who have gone beyond birth and death" means become ones going beyond birth and death, ones going to Nibbāna.

The commentary on the Ninth Discourse is completed.

10. Commentary on the Discourse on Wakefulness

47. In the tenth, "awake" means one who is watchful, free from sleep, devoted to wakefulness, engaged and devoted to attention to the meditation subject night and day - this is the meaning. For this was said:

"And how, monks, is a monk devoted to the practice of wakefulness in the first and last watches of the night? Here a monk during the day by walking and sitting purifies the mind of obstructive mental states, during the first watch of the night by walking and sitting purifies the mind of obstructive mental states, during the middle watch of the night lies down in the lion's posture on the right side, overlapping foot upon foot, mindful and fully aware, having attended to the perception of rising, during the last watch of the night, having risen, by walking and sitting purifies the mind of obstructive mental states. Thus a monk is devoted to the practice of wakefulness in the first and last watches of the night."

The word "ca" has the meaning of combining; by it, he combines with the state of mindfulness and so on that is about to be stated. "Assa" means "would be," "might be" - this is the meaning. And some read "a monk should dwell awake." "Mindful" means everywhere and always by way of not abandoning the meditation subject, through the continuous presence of mindfulness; "fully aware" means by way of full

awareness of the fourfold kind that is of the sevenfold type. "Concentrated" means concentrated with fully focused mind through access concentration and absorption concentration. "Greatly delighted" means greatly delighted, abundant in gladness, through seeing the benefit of the practice, through progressively higher and higher specific attainments, and through seeing the non-futility of the arousal of energy. "Very pure" means well purified through the abundance of faith in the three trainings that constitute the practice and in the Teacher who teaches the practice, from that very same source. "Everywhere should be" is the connection, or "should dwell."

"Therein seeing with insight at the right time in wholesome mental states" means one gifted with introspection at that time, or in the pursuit of the meditation subject, seeing with insight at the right time, in accordance with the time. What is meant? Having established insight, meditating by way of comprehension of material groups and so on, having avoided the seven unsuitable things such as residence and so on, resorting to what is suitable, not arriving at a stop midway, being resolute, observing the concentrated appearance of the mind, carefully and continuously engaging in the observation of impermanence and so on, at whatever time the insight consciousness is sluggish, in those reckoned as investigation of phenomena, energy, and rapture, but at whatever time the mind is agitated, in those reckoned as tranquillity, concentration, and equanimity - in wholesome, blameless, factors of enlightenment - thus therein, at each and every time, or in the pursuit of the meditation subject, one gifted with introspection in accordance with the time should be. But the enlightenment factor of mindfulness should be desired everywhere. For this was said: "But mindfulness, monks, I say is useful everywhere." By this much, having shown wakefulness through a teaching based on the standpoint of the person, he makes known the mental states by which the pursuit of wakefulness succeeds.

Thus the Blessed One, having shown in brief the domain of exploration together with the supporting mental states for a monk who has begun insight practice, now showing the non-barrenness of the practice for one who practises accordingly, said beginning with "For a monk dwelling awake, monks." Therein, in the pursuit of wakefulness, the undertakings of mindfulness and full awareness are applicable everywhere and bring delight and confidence; therein, seeing with insight at the right time is the conception of insight that has reached maturity. For when the insight knowledge, freed from impurities, proceeding along the cognitive process, is sharp and courageous, the practitioner has lofty gladness and confidence, and by those he is very near to specific attainment. For this was said:

"Whenever one meditates on the rise and fall of the aggregates;
One obtains joy and gladness, that is the Deathless for those who understand.

"The monk full of gladness, devoted to the Buddha's teaching;
He would attain the peaceful state, the stilling of activities, happiness."

In the verses, "you who are awake, listen to this" means this word of mine, absolutely for the purpose of awakening from the sleep of negligence and the sleep of ignorance, being awake, devoted to wakefulness through the conjunction with mental states such as mindfulness and full awareness and so on, listen. "You who are asleep, awaken" means those who are asleep, who have fallen into sleeping through the aforesaid sleep, you, by way of the pursuit of wakefulness, having gathered together

the faculties, powers, and factors of enlightenment, arousing zeal in insight, through the practice of diligence, awaken from that. Or "being awake" means by the sign of wakefulness. In "listen to this," "this" is said; what is that utterance? He said beginning with "you who are asleep, awaken" and so on. Therein, "those who are asleep" means those who are asleep through the sleep of mental defilements, you should awaken through the awakening of the noble path. "Wakefulness is better than sleep" - this is a statement of the reason for awakening. Because for a son of good family who wishes for welfare, the aforesaid wakefulness, the keeping awake of the aforesaid manner, is better than the aforesaid sleeping, more praiseworthy, bringing welfare and happiness, therefore awaken. "There is no fear for the vigilant one" - this is the showing of the benefit therein. For whoever, through being endowed with the qualities of wakefulness such as faith and so on, is awake and keeps vigil, does not fall into the sleep of negligence, for him there is no fear of self-censure, no fear of censure by others, no fear of punishment, no fear of an unfortunate realm, and no fear of the round of rebirths at all, which has birth and so on as its sign.

"In proper time" means at the time when suitability of residence and so on has been obtained. "So" is merely a particle. "Rightly investigating the Teaching" means investigating all around the phenomena of the three planes, which are the object of insight, rightly by the true method, in such a way that disenchantment, dispassion, and so on come to be; the meaning is seeing with insight in every way. "Having become unified" means "one" (eka) being the foremost (seṭṭha), "rises" (udeti) - thus "ekodi," which is concentration. That ekodi has come to be, has arisen, has appeared in him - thus "ekodibhūto" (one who has become unified). That ekodi has come to be, has arisen, has appeared in him - thus "ekodibhūto." Here the word "bhūto" should be seen as a term for another, just as in words such as "aggiāhita" (fire-kindled) and so on. Or, one who has come to (bhūto patto) the unified state (ekodim) - thus "ekodibhūto." And here, "ekodi" means path concentration is intended; but in "concentrated," insight concentration together with the concentration of the basic meditative absorption. Or alternatively, "in proper time" means at the time of penetration of the path. "Rightly investigating the Teaching" means investigating properly the Teaching of the four truths by way of full understanding, full realisation, and so on, fully realising by a single full realisation. "Having become unified" means "one" (eka) being the foremost or without companion, "rises" (udeti) - thus "ekodi," the right striving that accomplishes the four functions. "That ekodi has come to be, has arisen" - all is just as in the former case. "He would dispel the darkness" means that noble disciple, being thus, would dispel, would utterly destroy the darkness of ignorance completely without remainder by the path of arahantship.

Thus the Blessed One, having shown the fruitful nature of the practice, now firmly urging therein, spoke the concluding verse "Therefore indeed." Therein, "therefore" means because for the vigilant one, through the continuous presence of mindfulness and so on, the development of serenity and insight meditation goes to fulfilment, gradually the noble path appears, and from that there is no fear of the round of rebirths for him at all - therefore. "Have" means definitively or firmly. "Bhajethā" means one should cultivate. Thus a monk cultivating wakefulness, endowed with qualities beginning with ardour, having broken the mental fetters, may touch, may attain the unsurpassed, without anything higher, highest enlightenment reckoned as the knowledge of the highest fruition. The remainder is according to the method

already stated.

The commentary on the Tenth Discourse is completed.

11. Commentary on the Discourse on One Bound for the Realm of Misery

48. In the eleventh, "bound for the realm of misery" means they will be reborn in the realm of misery, thus "bound for the realm of misery." Even therein, "doomed to Niraya Hell" means they will be reborn in hell, thus "doomed to Niraya Hell." "Without having abandoned this" means without having abandoned this twofold evil conduct that will now be stated, without having relinquished the speech, consciousness, and view that proceed by way of such practice and such support. This is the meaning. "Not a practitioner of the holy life" means one who practises what is foremost, what is excellent, is a "practitioner of the holy life"; or one who has the foremost, the excellent conduct is a "practitioner of the holy life"; one who is not a practitioner of the holy life is "not a practitioner of the holy life." The meaning is an immoral one who resembles a practitioner of the holy life. "Claiming to be a practitioner of the holy life" means one who claims thus: "I am a practitioner of the holy life." "Complete" means not deficient by being unbroken and so on. "Pure" means pure through the absence of impurities. "Unfounded" means devoid of a basis such as what is seen and so on; excluded from these bases of accusation - what is seen, what is heard, and what is suspected. "Not living the holy life" means not living the excellent life. "Accuses" means while knowing "this one is pure," he defames, assaults, accuses, or reviles with a matter entailing expulsion.

In the verses, "a liar" means one who, without even having seen a fault of another, having committed lying with what is not factual and hollow, falsely accuses another. "Having done" means whoever, having done an evil deed, says "I do not do this." "Both of them, after death, become equal" means those two persons, having gone from here to the world beyond, become equal in destination by going to hell. Therein, only their destination is determined, but not their life span. For having done much evil, one is cooked in hell for a long time; having done a small amount, for only a trifling period. But because the action of both of them is indeed inferior. Therefore it was said: "Human beings of low action in the hereafter." But the term "in the hereafter" is connected with the term "after death" which precedes it - In the hereafter, after death, having gone from here, those of low action become equal.

Thus the Blessed One, having shown the result of lying that proceeds by way of false accusation with what is not factual and by way of concealing a factual fault, now spoke two verses for the purpose of arousing spiritual urgency by showing the result of the misconduct of the many evil monks seated in that place. Therein, "wearing the orange robe around their necks" means those whose necks are wrapped with cloth dyed yellow with the orange dye. "Of bad character" means of inferior character. "Unrestrained" means devoid of self-control of body and so on. "The evil ones" means such evil persons; having been reborn by their evil deeds, they indeed experience great suffering by the method stated in the Lakkhaṇa Saṃyutta beginning with "his body too was blazing, in flames, aglow; his double robe too was blazing."

This is the meaning in brief of the third verse -If an immoral one, a person without morality, unrestrained in body and so on, claiming "I am an ascetic," having taken and consumed whatever country's almsfood given in faith by the inhabitants of the country, better, more excellent than that, is an iron ball consumed, heated, of fire-colour. Why? For on account of that, only one individual existence would burn up, but having become immoral and having consumed offerings given in faith, one would be reborn in hell for even many hundreds of births.

The commentary on the Eleventh Discourse is completed.

12. Commentary on the Discourse on Wrong View

49. In the twelfth, "by two wrong views" - here, views themselves are wrong views, as in such passages as "a heap of dung, a heap of urine" and so on. Or, because views are mere goings that are empty of the aspect of what is grasped, they are wrong views; by those wrong views. "Obsessed" means overpowered or fettered. For the word "prepossession" also has the meaning of impediment, as in such passages as "thieves beset the road" and so on. "Gods" means gods by rebirth. For they sport - they play with the most excellent types of sensual pleasure and with meditative absorptions and so on, or by the power of supernormal power they go to and attain whatever purpose they wish - thus they are called gods. Human beings are so called because of the abundance of mind; and this was said by way of superior designation, as in "the Teacher of gods and humans." "Some lag behind" means by the eternal nature, which constitutes adherence to and fixation upon existences through the view "the self and the world are eternal," certain gods and humans shrink back, cling, undergo contraction, and do not escape from that. "Run beyond" means even regarding phenomena of intrinsic nature that are of different intrinsic natures in the ultimate sense, whatever connection there is between them by way of cause and effect, not grasping that, by grasping only the method of diversity, they run here and there; therefore they run beyond and surpass the nature of rejecting the practice for the cessation of existence, either in annihilationism thinking "the self and the world are annihilated, there is nothing after death." "And those with vision see" - the word "ca" is in the sense of contrast. But gods and humans who possess the eye of wisdom through the maturity of knowledge due to the success of former exertion, with that very eye of wisdom, without approaching the pair of extremes of eternalism and annihilationism, make it evident through the seeing of the middle practice. For they see without distortion thus: "This is merely mentality-materiality, dependently arisen; therefore it is not eternal, nor is it annihilated."

In order to indicate by the standpoint of persons those beginning with lagging behind and so on, "And how, monks" and so on was stated. Therein, "existence" means sensual existence, fine-material existence, immaterial existence. There are also another three existences: percipient existence, non-percipient existence, neither-percipient-nor-non-percipient existence. There are also another three existences: single-aggregate constituent existence, four-aggregate constituent existence, five-aggregate constituent existence. They delight in and rejoice in these existences - thus "delighting in existence." Devoted to and delighted in existences - thus "devoted to existence." Well pleased in existences - thus "rejoicing in existence." "For the cessation of existence" means for the absolute cessation of those existences, for the

purpose of their non-arising. "When the Teaching is being taught" means when the Teaching leading to liberation proclaimed by the Truth-finder is being spoken. "Does not spring forward" means because of being attached to eternalism, because of being one of contracted nature regarding the Teaching, one does not enter, does not plunge into it. "Does not become clear" means does not arrive at confidence, does not believe it. "Does not become settled" means does not stand firm in that teaching, does not become resolved. Thus, by adhering to eternalism, they lag behind in existences.

"Being troubled" means having seen in existence ageing, illness, death and so on, and murder, imprisonment, mutilation and so on, being stirred with a sense of urgency, being oppressed and afflicted by existence through being endowed with those. "Being ashamed" means being embarrassed; "being disgusted" means regarding as repulsive. "Non-existence" means annihilation. "Delight in" means they rejoice by grasping through the delights of craving and wrong view. "Since, dear sir" and so on is the showing of the manner of their delighting. Therein, "when" means whenever. "Bho" is a form of address. "This self" - he speaks with reference to what is imagined by oneself as being a doer and so on. "Is annihilated" means is cut off. "Perishes" means is not seen, goes to destruction and non-existence. "Does not exist after death" means does not exist beyond death. "This is peaceful" means that which is the annihilation and so on of oneself, this is peaceful because of the appeasement of all existence and the appeasement of all torment; sublime precisely because of being peaceful; exact because of being of a true and not reversed nature. Therein, they say this pair "peaceful, sublime" through the delight of craving, and "exact" through the delight of wrong view. "Thus" means thus, by adherence to annihilationism as stated above.

"What has come to be" means the five aggregates. For that is called "what has come to be" because of having arisen from conditions and because of existing in the ultimate sense. Therefore he said "Do you regard this, monks, as 'what has come to be.'" He sees as what has come to be, as of undistorted intrinsic nature, by its own characteristic and by the general characteristic. For this five aggregates is merely mentality-materiality. Therein, "these phenomena beginning with earth are materiality, these phenomena beginning with contact are mentality, these are their characteristics and so on, these are their conditions beginning with ignorance" - thus by way of seeing mentality-materiality together with its conditions, and "all these phenomena, not having been, come into being; having been, they vanish; therefore they are impermanent, because of impermanence they are suffering, because of suffering they are non-self" - thus he sees by way of the observation of impermanence and so on - this is the meaning. To this extent, the ground of insight ending with tender insight has been shown. "For disenchantment" means for the purpose of becoming disenchanted with the class of phenomena of the three planes reckoned as what has come to be; by this he shows powerful insight. "For dispassion" means for the purpose of dispassion, for the purpose of becoming dispassionate; by this he shows the path. "For cessation" means for the purpose of ceasing; by this too he shows the path itself. Or, "for cessation" shows Nibbāna without residue of clinging together with cessation by subsiding. "Thus, monks, those with vision see" means thus those with the eye of wisdom see the Teaching of the four truths with the eye of path wisdom together with its preliminary portion.

In the verses, "those who, having seen what has come to be as what has come to be" means those noble disciples who, having seen what has come to be - the five aggregates - as what has come to be, as of undistorted intrinsic nature, with path wisdom together with insight wisdom. By this he shows the full realisation of full understanding. "And the overcoming of what has come to be" means the full realisation of development. For the noble path overcomes what has come to be by means of this - thus "the overcoming of what has come to be" is said. "As it really is" means in Nibbāna, which has the intrinsic nature of undistorted truth. "Become liberated" means they resolve upon; by this he shows the full realisation of direct experience. "With the utter elimination of craving for existence" means because of the complete annihilation and eradication of craving for existence in every respect; by this he shows the abandoning of the origin.

In "sa ve bhūtapariñño so," here "sa ve" is merely a particle. He, with full understanding of what has come to be, with aggregates fully understood through the utter elimination of craving for existence by means of the path which is the means of overcoming what has come to be, is precisely thereby resolved upon Nibbāna which is as it really is. "In any kind of existence" means in the small and the great, or free from craving regarding the view of annihilation and so on, with mental defilements broken. A monk, through the non-existence of what has come to be - the individual existence reckoned as the aggregates of clinging - through non-arising in the future, does not come to rebirth, but simply reaches the state beyond designation - thus he concluded the teaching with the Nibbāna element without residue of clinging.

Thus it should be understood that in this chapter, in the eleventh the round of rebirths was spoken of, in the third, fourth, fifth, and the final discourse both the round of rebirths and the end of the round of rebirths were spoken of, and in the rest only the end of the round of rebirths.

The commentary on the Twelfth Discourse is completed.

Of the Paramatthadīpanī, the Commentary on the Khuddakanikāya

the commentary on the Book of Twos of the Itivuttaka is completed.



ABOUT THIS TRANSLATION

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