

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 -
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03. Commentary on the Inspired Utterances (03. Udāna-
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PaliVerse

5. The Collection of Minor Texts

03. Commentary on the Inspired Utterances

2. The Chapter on Mucalinda

1. Commentary on the Mucalinda Discourse

11. In the first of the Mucalinda Chapter, "at the foot of the Mucalinda tree": here "mucalinda" is called the nīpa tree. It is also called "nicula"; near it. Some, however, say "mucala is the name of that tree, but because of its being the chief of the forest, it is said to be 'mucalinda.'" "A great unseasonable storm cloud" means a great cloud that arose when the rainy season had not yet arrived. For it arose in the last month of summer, filling the entire interior of the world-sphere. "A week of heaping rain clouds" means when that arose, there was uninterrupted rain for seven days. "Cold wind and overcast days" means that week of heaping rain clouds, with cold wind mixed with drops of water whirling about on all sides, having spoilt the daylight, was called overcast. "Mucalinda the king of serpents" means near that very Mucalinda tree, beneath a pond, there is a serpent realm; the king of serpents of great might was born there. "From his own dwelling" means from his own serpent realm. "Having encircled seven times with his coils" means having surrounded the Blessed One's body seven times with his own bodily coils. "Having spread his great hood over the top of his head" means having spread his own great hood above the region of the Blessed One's head. "Having made a hood" is also a reading; the meaning is the same.

It is said that this occurred to that king of serpents: "The Blessed One is seated at the foot of a tree near my dwelling, and this week of heaping rain clouds is occurring; it is fitting to obtain a shelter for him." He, though able to create a mansion made of the seven precious things, thinking "If this were done, the essence of bodily service would not be grasped; I shall perform bodily service for the Possessor of the Ten Powers," having assumed a great individual existence, having encircled the Teacher seven times with his coils, held his hood above. "The interior of the enclosure was the measure of the storehouse chamber in the Brazen Palace" - thus it was said in the Chapter Commentary. But in the Majjhima Commentary, "the measure of the Lower Brazen Palace." "The Teacher will dwell in whatever posture he wishes" - this, it is said, was the disposition of the king of serpents. But the Blessed One spent the week just as he was seated. And that place was like a pinnacle building with well-shut windows and well-fitted bolted doors. "May cold not afflict the Blessed One" and so on is the explanation of the reason for his standing having done thus. For he, having done thus, stood thinking "May cold not afflict the Blessed One, may heat not, may the contact of gadflies and so on not afflict."

Therein, although during the week of heaping rain clouds there is indeed no heat, yet if now and then the cloud were to disperse, there would be heat; it was fitting for him to think thus: "May that too not afflict." Some, however, say here: "The mention of heat is the stating of the reason for making the enclosure of coils extensive. For if that

were small, the heat produced from the serpent's body would afflict the Blessed One; but by making it extensive, having done thus thinking 'may heat not afflict,' he stood."

"Clear" (viddha) means risen high; the meaning is that the clouds have become distant through the departure of clouds. "Free from clouds" means the clouds have departed. "The sky" (deva) means space. "Having known" means having known "Now the sky is free from clouds; there is no danger of cold and so on for the Blessed One." "Having unwound" means having removed. "His own form" means his own serpent form. "Having withdrawn" means having made disappear. "The form of a young man" means the form of a youth.

"This matter" means having known in every respect this matter that for one experiencing the happiness of seclusion there is only happiness wherever one may be. "This inspired utterance" means he uttered this inspired utterance that illuminates the power of the happiness of seclusion.

Therein, "seclusion is happiness" means seclusion from clinging, reckoned as Nibbāna, is happiness. "For one who is content" means for one who is content with the contentment of the knowledge of the four paths. "Who has heard the Teaching" means one whose Teaching has been made known, one whose Teaching is renowned. "Who sees" means for one who sees that seclusion, or whatever is to be seen, all that, with the eye of knowledge attained through the power of energy of one's own. "Non-affliction" means the state of being unshakable; by this the preliminary part of friendliness is shown. "Self-control towards living beings" means self-control towards beings and the state of non-violence is happiness - this is the meaning. By this the preliminary part of compassion is shown.

"Dispassion in the world is happiness" means the state of being free from lust too is happiness in the world. Of what kind? "The transcendence of sensual pleasures" means that which is called the transcendence of sensual pleasures, that state of being free from lust too is happiness - this is the meaning; by this the path of non-returning has been spoken of. "The removal of the conceit 'I am'" - but by this, arahantship has been spoken of. For arahantship is called the removal by cessation of the conceit "I am," and beyond this there is no happiness whatsoever; therefore he said "this indeed is the supreme happiness." Thus he reaches the pinnacle of the teaching with arahantship.

The commentary on the First Discourse is completed.

2. Commentary on the King Discourse

12. In the second, "several" means according to the method of the monastic discipline, three persons are called "several"; beyond that is the monastic community. But according to the method of the discourses, three are just three; above that they are "several." Therefore here too "several" should be understood according to the method of the discourses. "In the assembly hall" means in the pavilion of the Teaching assembly. For that is called the "assembly hall" because it is the place where monks perform attendance upon the Truth-finder who has come to expound the Teaching. Or alternatively, wherever monks judge the monastic discipline, discuss the Teaching, enter into discussion, and ordinarily stand close by

way of assembling together, that hall or pavilion is called simply "assembly hall." For even there a Buddha's seat is always already prepared. For this is the practice of monks during the time when the Buddhas are living. "Seated together" means of those who had come together and sat down by way of sitting. "Assembled" means of those who had assembled by way of gathering together, having come from here and there. Or alternatively, "seated together" means of those who sat down attentively by way of sitting respectfully, having placed the Buddha's seat in front, as if in the presence of the Teacher, through the arising of regard; "assembled" means of those who had gathered together well and rightly by way of settling down with mutual disposition towards one another, because of having the same disposition. "This" points out what is now being stated. "Interrupted discussion" means another, different discussion in between the meditation subject, attention, recitation, interrogation and so on; or alternatively, it is called "interrupted discussion" because it occurred in between the exhortation of the Fortunate One received at midday and the hearing of the Teaching to be received in the evening; or it is an "interrupted discussion" because it is another, different discussion that occurred in between the conduct of an ascetic itself. "Arose" means arisen.

"Of these two kings" is the genitive case in the sense of specification. In "of greater wealth" and so on, "one of great wealth" means one who has great wealth reckoned as an accumulation of the seven precious things, buried and deposited in the earth; "of greater wealth" means the one who, among the two, is exceedingly of great wealth. The word "or" has the meaning of alternative. The same method applies to the remaining terms as well. But this is the distinction - "Of great possessions" means one who has great possessions by way of constant expenditure. "Of great treasury" means one who has a great treasury that constitutes daily incoming revenue. Yet others, however, say: "Wealth as an object of possession, constituting daily incoming revenue, distinguished by the divisions of gems, substance, softwood, clusters and so on, is 'wealth'; that very same deposited in treasure chambers and so on is 'treasury.'" Diamond, great sapphire, sapphire, emerald, lapis lazuli, lotus-ruby, topaz, kakketana, pulāka, spotless, ruby, crystal, coral, luminous essence, cow-urine gem, cat's eye, white water-lily gem, pearl, conch, collyrium-root gem, royal cloth gem, deathless-portion gem, piyaka, and brāhmaṇī - these are the twenty-four gems by name. The seven metals and the coin are called "substance" by name. Beds, coverings, cloaks, elephant tusks, stones and so on are called "softwood" by name. Sandalwood, aloe wood, saffron, fragrant shrub, camphor and so on are called "clusters" by name. Therein, by the preceding word "and so on," beginning with grain products distinguished into early-ripening and late-ripening crops such as rice, paddy and so on, and green peas, beans and so on, whatever thing constitutes articles of consumption and use for beings - all that is included. "Of great realm" means one who has a great conquered kingdom. "Of great vehicles" means one who has great vehicles such as elephants, horses and so on. "Of great power" means one who has both great army-power and great bodily strength. "Of great supernormal power" means one who has great supernormal power, reckoned as the production of what is wished for, produced by meritorious action. "Of great might" means one who has great might, reckoned as majesty, or reckoned as the power of endeavour, counsel, and authority.

And here, by the first, accomplishment in income, by the second, accomplishment in

wealth and provisions, by the third, accomplishment in resources, by the fourth, accomplishment in territory, by the fifth, accomplishment in vehicles, by the sixth, accomplishment in self together with accomplishment in retinue, by the seventh, accomplishment in meritorious deeds, by the eighth, accomplishment in might of those kings has been made known. Thereby, whatever success in lordship, success in ministers, success in army, success in country, success in resources, success in friends, success in fortresses - these seven natural accomplishments are to be desired by kings. All those should be understood as having been made clear as is fitting.

He delights the assembly by the four ways of supporting others beginning with giving - thus "king" (rājā). "Lord of the Magadhans" - thus "of Magadha." "Seniya" because of being endowed with a great army, or because of belonging to the Seniya clan. "Bimbī" is called gold; therefore, because of having the colour of a golden image, he is "Bimbisāra." Some, however, say "this is merely the name of that king." "He conquers the enemy army of the adversary" - thus "Pasenadi." "The ruler of the Kosala country" - thus "Kosala." In "ayañcarahī," here "carahī" is merely a particle. "Interrupted" means unfinished. The meaning is that this discussion among those monks was not completed.

"In the evening" means at one time in the evening. "Having emerged from seclusion" means having emerged according to the delimitation of time from the fruition attainment reckoned as seclusion, due to the withdrawal of the mind from this and that object such as matter and so on. For the Blessed One, in the earlier period of the day, surrounded by the Community of monks, having entered Sāvattthī, having made almsfood easily obtainable for the monks, having finished the meal, together with the monks having departed from Sāvattthī, having entered the monastery, having stood at the entrance of the perfumed chamber, having shown the duty, having given to the monks who were standing the exhortation of the Fortunate One as it arose, when they had gone heading for their daytime abodes in the forest, at the foot of trees, and so on, having entered the perfumed chamber, having spent the daytime in the happiness of fruition attainment, having emerged from the attainment at the delimitation of time, thinking "The four assemblies, awaiting my approach, are seated filling the entire monastery; now it is time for me to go to the Teaching hall for the purpose of expounding the Teaching," having risen from his seat, like a maned lion from a golden cave, having come forth from the fragrant perfumed chamber, like a majestic noble elephant approaching its herd, with a graceful and heroic gait without bodily fickleness, with the accomplishment of the material body endowed with the incomparable Buddha's grace of incomprehensible power, emitting the six-coloured Buddha-rays by way of blue, yellow, red, white, crimson, and luminous, adorned with a luminous garland of banners, accomplished in the splendour of its encircling, with the fathom-wide halo resplendent with the thirty-two marks of a great man adorned with the eighty minor features, making the entire monastery one light, he approached the assembly hall. Therefore it was said - "Then the Blessed One etc. he approached."

Having thus approached, having shown the duty, having seen those monks seated and silent, thinking "While I am not speaking, these monks, out of respect for the Buddha, would not speak even for a cosmic cycle," for the purpose of bringing up the discussion, he said beginning with "What were you engaged in, monks?" Therein,

"what were you engaged in" means "with which were you?" "Kāya notthā" is also a reading; the meaning is the same. Some also read "kāya nvetthā"; its meaning is "with which one here?" Therein this is the meaning in brief - Monks, with what discussion indeed were you seated here, and what discussion of yours was unfinished on account of my arrival - I shall bring it to completion; thus he invited with the invitation of the Omniscient One.

"Na khvetam" means "na kho etam," or this itself is the reading. Some also read "na khota"; the analysis of terms is just "na kho etam." "Sons of good family" means sons of good family by birth and conduct. "Through faith" means through faith, through faith in the fruit of action and through faith in the Triple Gem. "From home" means from the house; the meaning is from the state of being a householder.

"Homelessness" means going forth. "Of those who have gone forth" means of those who have entered. "Yam" is a reference to the action. Therein this is the construction of terms - "Monks, you have not gone forth driven by kings, nor driven by thieves, nor oppressed by debt, nor overcome by livelihood, but rather having gone forth from home through faith, you have gone forth in my Dispensation. Yet you now would engage in such pointless talk connected with kings. That engaging in such talk - this is indeed not proper for you, not fitting at all."

Having thus rejected what is not proper for those gone forth who have gathered together, now allowing them the proper practice, he said "When you have gathered together, monks, there are two things to be done - either a talk on the Teaching or noble silence." Therein, "vo" means "of you." Having looked ahead to the term "to be done," this is the genitive case in the sense of the agent; therefore the meaning is "by you." "Two things to be done" means two things that should be done. "A talk on the Teaching" means a talk not departed from the Teaching of the four truths; the meaning is a proclamation of the Teaching that illuminates the round of existence and its cessation. For even the talk on the Teaching reckoned as the ten topics of discussion is merely a portion of that. "Noble" means noble because of bringing exclusively what is beneficial; or noble means pure and highest. "Silence" means not speaking that consists of the development of serenity and insight meditation. Some, however, say "the second meditative absorption is noble silence, because it is the opposite of verbal activity." Others say "the fourth meditative absorption is noble silence." But here the meaning is - "Monks, you who desire seclusion of the body and dwell in empty houses for the purpose of fostering seclusion of the mind, if at some time you gather together, then by you who have thus gathered together, either a talk on the Teaching connected with the impermanence and so on of the aggregates and so on should be set going for the mutual assistance according to the method stated as 'he makes known what has not been heard, or purifies what has been heard,' or one should dwell in meditative absorption attainment for the purpose of mutual non-affliction."

Therein, by the former statement of what is to be done, he shows the means of entering the Dispensation for those who have not yet entered; by the latter, the means of escape from the round of rebirths for those who have entered. Or by the former he urges to lucidity in scriptural learning; by the latter, to lucidity in achievement. Or by the former he explains the first cause for the arising of right view; by the second, the second. For this was said:

"There are these two causes, monks, two conditions for the arising of right view: the utterance of another and wise attention individually."

Or by the former he makes clear the root cause of mundane right view; by the latter, the root cause of supramundane right view - thus by such methods and so on the explanation here should be understood.

"Having understood this matter" means having understood this matter in every respect - that the attainment of meditative absorption and so on is more peaceful and more sublime than the sensual achievement praised by those monks. "This inspired utterance" means he uttered this inspired utterance that illuminates the power of the happiness of the noble abiding.

Therein, "whatever sensual happiness in the world" - the word "world" is used in the sense of activities in such passages as "the world of aggregates, the world of sense bases, the world of elements" and so on.

"As far as the moon and sun revolve,
Shining and illuminating the directions;
Over a thousandfold world,
There your authority extends."

In such passages and so on, it is used in the sense of space. In such passages as "The Blessed One, surveying the world with the Buddha-eye" and so on, it refers to beings. But here it should be understood as the world of beings and the spatial world. Therefore, in this world below the Brahma world above and beginning from Avīci, whatever happiness accompanied by sensuality that arises by way of defilement sensuality dependent on objective sensual pleasures. "And whatever this divine happiness" means whatever happiness of fine-material attainment of Brahmās and human beings that is existing in heaven and obtainable by way of divine abiding. "Of the happiness of the elimination of craving" means that which, having come to which, craving is eliminated - having made that Nibbāna the object, and by way of the subsiding of craving, the happiness of the fruition attainment that occurs is called the happiness of the elimination of craving; of that happiness of the elimination of craving. "These" is a description with a change of gender; the meaning is "these happinesses." Some, having taken both together under the common term of happiness, read "eta"; for them, the reading should be "kalamāṇāgghatī."

"A sixteenth" means the completive of sixteen. Here this is the meaning in brief - Beginning with the happiness of a universal monarch, human happiness in the entire human world, the happiness to be experienced by nāgas and so on in the world of nāgas, supaññas, and so on, the sixfold sensual happiness in the heavenly world beginning with the Cātumahārājika gods - which is the sensual happiness arising in the eleven-fold sensual world, and this mundane meditative absorption happiness which, because of having arisen among the fine-material and immaterial gods that constitute divine abidings and in the fine-material and immaterial meditative absorptions, has obtained the name "divine" - even the whole of both of those, having divided the happiness of fruition attainment reckoned as the happiness of the elimination of craving into sixteen parts, from that one part obtained by the factor of sixteen parts, the fraction reckoned as one part is not worth it.

And this explanation of the meaning was stated in terms of the general category of fruition attainment. Since in the Pāḷi text the elimination of craving has come without distinction, even a fraction of the happiness of the first fruition attainment the mundane is not worth. For thus it has been said -

"By sole sovereignty over the earth, or by going to heaven;
By universal power, the fruition of stream-entry is excellent."

In the Sotāpattisaṃyutta too it was said -

"Although, monks, a wheel-turning monarch, having exercised sovereign lordship over the kingdom of the four continents, upon the body's collapse at death, is reborn in a fortunate realm, in a heavenly world, in the company of the Thirty-three gods, and there in the Nandana grove, surrounded by a host of nymphs, endowed and furnished with the five types of divine sensual pleasure, he indulges himself, yet he is not possessed of four qualities. Then he is not released from hell, not released from the animal realm, not released from the sphere of ghosts, not released from the realm of misery, the unfortunate realm, the nether world. Although, monks, a noble disciple sustains himself on morsels of almsfood and wears patched robes, yet being possessed of four qualities, he is released from hell, released from the animal realm, released from the sphere of ghosts, released from the realm of misery, the unfortunate realm, the nether world.

"With which four? Here, monks, a noble disciple is endowed with unwavering confidence in the Buddha - 'Thus indeed is the Blessed One: the Worthy One, etc. the Enlightened One, the Blessed One.' Endowed with unwavering confidence in the Teaching, etc. by the wise.' Endowed with unwavering confidence in the Community, etc. an unsurpassed field of merit for the world.' He is endowed with morality pleasing to the noble ones, unbroken... etc. conducive to concentration. With these four qualities he is endowed. Whatever, monks, is the acquisition of the four continents, and whatever is the acquisition of the four qualities, the acquisition of the four continents is not worth a sixteenth fraction of the acquisition of the four qualities."

Thus the Blessed One declared that everywhere mundane happiness is surpassed and excelled, while supramundane happiness alone is unsurpassed and excelling.

The commentary on the Second Discourse is completed.

3. Commentary on the Discourse on the Stick

13. In the third, "boys" means children. "Between Sāvatthī and Jeta's Grove" - the word "antarā" is used in the sense of reason in such passages as "Who could know that difference, except for the Truth-finder" and "People having come together discuss about me and you - what is the reason" and so on. In passages such as "A certain woman, venerable sir, washing a vessel by a flash of lightning, saw me" and so on, it is used in the sense of moment. In passages such as "For one within whom there are no irritations," etc., it is used in the sense of mind. In passages such as "Came to a stop midway," etc., it is used in the sense of middle. In passages such as "But this hot spring, monks, comes through the interval between two great hells" and so on, it is used in the sense of opening. That same word here too should be understood in the sense of opening. Therefore, "in the opening between Sāvatthī and

Jeta's Grove" - thus the meaning here should be understood. And here, because of being connected with the word "antarā," the accusative case was used in "between Sāvattthī and Jeta's Grove." In such instances, the grammarians employ only a single word "antarā" as in "he goes between the village and the river"; that word must be connected with the second term also. But here it was stated having already connected it.

"Were striking a snake with a stick" means having followed a hungry black snake that had come out from its hole and was going for food, they beat it with sticks. Now at that time the Blessed One, while going to Sāvattthī for almsfood, having seen on the road those boys striking a snake with a stick, having asked "Why, boys, do you strike this snake with a stick?" and when it was said "Out of fear of being bitten, venerable sir," he aroused a sense of religious urgency thus: "These ones, striking this one thinking 'We shall make happiness for ourselves,' will experience suffering in the place of rebirth. Alas, the cleverness of fraud born of ignorance!" And by that very sense of religious urgency he uttered an inspired utterance. Therefore it was said "Then the Blessed One" and so on.

Therein, "having understood this matter" - some explain it thus: having known this matter, namely "These boys, causing suffering to others for their own happiness, will themselves not obtain happiness in the hereafter." The quest for happiness of others who are badly practised leads to suffering in the future; that of those who are well practised leads certainly to happiness. Therefore, they say that the Teacher uttered this inspired utterance too by the power of pleasure, thinking "Those freed from harming others, absolutely sharers of happiness indeed, are those who follow my exhortation." Yet others say: "Having understood in every respect the danger of the harming of others carried out by those boys, he uttered this inspired utterance which illustrates in succession the danger of harming others and the benefit of compassion towards others."

Therein, "longing for happiness" means absolutely desiring their own happiness, greedy for happiness. "Beings" means living beings. "Whoever hurts with a stick" - here "with a stick" is merely a representative teaching; the meaning is with a stick or with clods, knives, blows of the hand, and so on. Or alternatively, "with a stick" means by punishment. This is what is meant - Whoever hurts, harasses, and causes suffering to all beings longing for happiness - by verbal punishment through the striking of birth and so on, or by bodily punishment through beating, striking, cutting, and so on with the hand, club, knife, and so on, or by financial punishment through the imposition of a hundred or a thousand - by whichever of these punishments he hurts with any punishment whatsoever, seeking happiness for oneself, "after death he does not obtain happiness" means that person, seeking, searching for, and aspiring for his own happiness, after death does not obtain the threefold happiness - human happiness, divine happiness, and the happiness of Nibbāna - in the world beyond; on the contrary, by that punishment he obtains only suffering. This is the meaning.

"After death he obtains happiness" means whoever, endowed with patience, friendliness, and compassion, having reflected "Just as I am one who desires happiness and is averse to suffering, so too are all others," established in spontaneous abstinence and so on, does not hurt or afflict any beings whatsoever by any punishment in the manner stated - that person, in the world beyond, being born

as a human being obtains human happiness, being born as a god obtains divine happiness, and transcending both obtains the happiness of Nibbāna. And here, for the purpose of showing that for such a person, because it will inevitably come to be, that happiness is as if present, "obtains" was said. The same method applies to the first verse as well.

The commentary on the Third Discourse is completed.

4. Commentary on the Discourse on Honour

14. In the fourth, "Now at that time the Blessed One was honoured" means the Blessed One is honoured by honour and so on, which, as the fruit of the special accumulation of merit fulfilled during four incalculable periods plus a hundred thousand cosmic cycles, as if arisen with the endeavour "Beyond this there is no further opportunity for me," kept increasing more and more. For just as a twin great cloud having arisen in all directions produces a great flood, so all the perfections, as if combined together thinking "We shall give result in one individual existence," produced a great flood of material gain and honour for the Blessed One. Thereupon, warriors, brahmins, and others, with hands bearing food, drink, cloth, vehicles, garlands, scents, ointments, and so on, having come, sought the Blessed One - "Where is the Buddha? Where is the Blessed One? Where is the god of gods? Where is the lord of men? Where is the lion among men?" Even having brought requisites with hundreds of carts, not finding space, for a distance of a league all around, they stood with cart-shaft touching cart-shaft and followed along, like the brahmins of Andhakavinda and others. All this should be understood according to the method that has come in the chapter and in those various discourses. And just as for the Blessed One, so too for the community of monks. For this was said:

"As far as, Cunda, any monastic communities or groups have now arisen in the world, I do not, Cunda, perceive any other single community that has attained such heights of material gain and fame, just as, Cunda, the community of monks."

This material gain and honour that had arisen for the Blessed One and the community of monks, having become one, was immeasurable, like the flood of water of two great rivers. Therefore it was said - "Now at that time the Blessed One was honoured etc. requisites, the community of monks too was honoured etc. requisites."

But the sectarians, formerly not honoured and not respected due to not having made merit and due to wrong practice, and with the arising of a Buddha in particular, their splendour having failed, like fireflies at sunrise, were without lustre, without power, their material gain and honour destroyed. They, not enduring such material gain and honour of the Blessed One and the Community, overcome by jealousy, thinking "Thus we shall drive these away by striking them with harsh speech," belching forth the vomit of envy, went about here and there reviling and abusing monks. Therefore it was said - "But the heterodox wandering ascetics were not honoured etc. requisites. Then those heterodox wandering ascetics, not enduring the honour shown to the Blessed One and to the community of monks, having seen monks in the village and in the forest, revile, abuse, irritate, and harass them with vulgar and harsh speech."

Therein, "with vulgar" means with those unsuitable for an assembly, inappropriate to be spoken in an assembly, in a gathering of good people; the meaning is "with gross words." "With harsh" means with hard, cutting-to-the-quick words. "Revile" means they jeer at them with the grounds for reviling such as birth and so on. "Abuse" means they threaten them, arousing fear by way of quarrelling. "Irritate" means they produce anger in another by way of intimidation, just as anger arises in another. "Harass" means they vex, they cause discomfort in various ways.

But how did these carry out reviling and so on against the Blessed One and the community of monks, who are pleasing on all sides? With minds impaired due to the loss of their material gain and honour from the arising of the Blessed One, as if digging the earth and stumbling, as if producing a wound on a flawless lapis lazuli gem, having persuaded a female wandering ascetic named Sundarī, and through her having raised up dispraise of the Teacher and the monks, they carried out reviling and so on. But this story of Sundarī will come later in the Pāḷi text itself in the Sundarī Sutta; therefore what should be said here, we shall explain right there.

The monks, having approached the presence of the Blessed One, reported that occurrence to him. Therefore it was said - "Then several monks approached the Blessed One etc. harass them." The meaning of that has already been stated.

"Having understood this matter" means having understood in every respect this wrong conduct of the sectarians overcome by jealousy. "This inspired utterance" means he uttered this inspired utterance that illuminates the power of the state of equanimity (tādibhāva) in the face of the hostility done by them and the support done by others with confident minds.

Therein, "in village or forest, touched by pleasure and pain" means touched by pleasure and pain in the village or in the forest or wherever anywhere, experiencing pleasure and pain, or endowed with their conditions. "Do not attribute it to oneself nor to another" means do not attribute that pleasure and pain either to oneself or to another, thinking "I am happy, I am afflicted, my happiness, my suffering, this pleasure and pain of mine has been produced by another." Why? Because there is nothing here in the fivefold group of aggregates that is fit to be regarded as 'I' or as 'mine' or as 'another' or as 'another's'; rather, activities alone, having arisen according to their conditions, break up moment by moment. And here the mention of pleasure and pain is a heading of the Teaching; the meaning should be understood by way of all worldly adversities as well. Thus the Blessed One made clear the fourfold emptiness: "I am not anywhere a possession of anyone, nor is there anywhere in anything a possession of mine."

Now he shows the reason for not attributing it to oneself or to another: "Contacts touch dependent on clinging." These contacts, namely those experienced as pleasant and those experienced as unpleasant, dependent on clinging, which is termed the fivefold group of aggregates, when that exists, touch their respective domains; they simply occur therein. For neither-unpleasant-nor-pleasant feeling, due to its peaceful intrinsic nature, is included under pleasure itself; thus this explanation of the meaning was made by way of twofold contact only.

But to show how those contacts do not touch, "without clinging, by what would contacts touch?" was said. For when the clinging of the aggregates is altogether

absent, for what reason would those contacts touch? That reason does not exist. If indeed you do not wish for the pleasure and pain arising by way of reviling and so on, you should make your exertion towards the state of being altogether without clinging - thus he concluded the verse with the Nibbāna element without residue of clinging. Thus by this inspired utterance, the round of rebirths and the end of the round of rebirths have been spoken of.

The commentary on the Fourth Discourse is completed.

5. Commentary on the Discourse on the Lay Follower

15. In the fifth, "from Icchānaṅgala" means Icchānaṅgala is a brahmin village named Icchānaṅgala among the Kosalans; one who is a resident of that place, or who was born there, is called "from Icchānaṅgala." "Lay follower" means a lay follower because of having declared the state of being a lay follower in the presence of the Blessed One by the three goings for refuge; one who observes the five training rules, one devoted to the Buddha, one devoted to the Teaching, one devoted to the Community. "On some business" means by some task to be done, such as withdrawing and clearing and so on. "Having finished" means having completed. It is said that this lay follower formerly used to frequently approach and attend upon the Blessed One; for some time, due to having much to do, he was unable to attain an audience with the Teacher. Therefore the Blessed One said - "It has been a long time, lay follower, since you made this occasion, that is to say, for coming here."

Therein, "cirassaṃ" means after a long time. "Pariyāya" means a turn. "Yadidaṃ" is an indeclinable particle; its meaning is "which is this." This is what is meant - This turn which was made today for coming here to my presence, he made this after a long time, having delayed. "Long since" means "long since I"; the connection is "I have wished to approach from a long time ago." "With various" means with some and some. Or alternatively, "with various" means with these or those. Therein, he shows respect. For one who has faith in the Teacher, there is no regard elsewhere as there is in seeing the Teacher and hearing the Teaching. "With duties to be done" - here, what must necessarily be done is a "duty" (kicca); the other is "what is to be done" (karaṇīya). Or, what is to be done first is a "duty" (kicca); what is to be done afterwards is "what is to be done" (karaṇīya). Or, what is small is a "duty" (kicca); what is great is "what is to be done" (karaṇīya). "Occupied" means zealous. "Thus I" means the intention is: thus, in this manner, I was not able to approach; not out of disrespect.

"Having understood this matter" means having understood this matter in every respect - that when the arising of a Buddha is rare and the obtaining of human existence is rare, for beings, due to the state of having possessions, being engaged in duties, there is an obstacle to wholesome action; not so for one who owns nothing. "This inspired utterance" means he uttered this inspired utterance which is itself the illumination of that very matter.

Therein, "happy indeed for one who has nothing" means for whatever person not even a single thing among matter and so on exists, does not exist, is not found, in the state of being possessed through craving as "this is mine" - happy indeed for that person; the meaning is "oh, what happiness indeed!" "Na hoṣī" is also a reading; its

meaning should be understood in terms of the past tense. Some, however, explain the meaning of the phrase "has nothing" as "for whom there is no possession of lust and so on"; that is not good, because the teaching has come by way of the subject of possession. "Possession of lust and so on" - since even what is to be possessed is included in the classification, what was said would indeed be fitting. Or alternatively, for whatever person not even a little possession, an impediment that has arisen, exists due to the very absence of the possession of lust and so on - that state of owning nothing for him, because of being a condition for happiness, is happiness indeed; the meaning is "oh, what happiness!" But if one asks "for whom is there no possession?" - he said "for one who has discerned phenomena, very learned." Whoever, through the four path-reckonings, by the accomplishment of the sixteen functions, is one who has discerned phenomena, one who has fulfilled his task; precisely because of that, through the great learning of penetration, is very learned - for him.

Thus the Blessed One, having shown the benefit in the state of owning nothing, in order to show the danger in the state of having possessions, said beginning with "See one with possessions." Its meaning is - "See" means one with possessions due to the existence of possessions such as lust and so on and material possessions, and precisely because of having possessions, being afflicted, falling into vexation, by way of duties to be done on account of the quest for and safeguarding of sensual pleasures both unobtained and obtained, and by way of grasping as "I" and "mine" - the Teacher, having attained spiritual urgency, addresses his own mind. "A person bound to people by nature" means being oneself one person, having become one whose nature is bondage to another person through the influence of craving as "I am his, this is mine," one is afflicted, falls into vexation. "Paṭibaddhacitto" is also a reading. And this meaning -

"I have sons, I have wealth," thus the fool is vexed;
Indeed, oneself is not one's own, whence sons, whence wealth?

Should be explained by discourse passages beginning with these.

The commentary on the Fifth Discourse is completed.

6. Commentary on the Discourse on the Pregnant Woman

16. In the sixth, "of a certain wandering ascetic" means of one wandering ascetic who was a householder. "Young" means a young woman. "Maiden" is the conventional expression for a brahmin's daughter. "Wife" means spouse. "Pregnant" means a woman with a conceived being. "Near to giving birth" - the connection is: the time of giving birth has arrived, being today or tomorrow. He, it is said, was of brahmin birth, established together with his wife at a hermitage for debating; therefore they address him together with his wife by the conventional expression for a wandering ascetic. But his wife, because of his being of brahmin birth, addresses him as "brahmin." "Oil" means sesame oil. And here, using oil as the heading, whatever is to be desired for the purpose of remedying the suffering of childbirth for one who has given birth, she commands him to bring all that - ghee, salt, and so on. "Which will be for me when I have given birth" means which oil and so on will be of help to me when I have given birth, when the embryo has come out. "Paribbājikāya" is also a reading. "From where"

means from what place; the intention is: the place from which I might bring oil and so on, whether from a relatives' family or a friends' family, that place does not exist for me. "I bring oil" is stated using the present tense due to the proximity of the present; the meaning is "I shall bring oil." "To an ascetic or to a brahmin or of ghee or of oil" - and the word "or" has the meaning of conjunction, as in "from fire or from water or from the breaking of alliance" and so on. "Of ghee or of oil" is the genitive case used in the reflexive sense; the meaning is that ghee and oil are given to drink, to consume, as much as one likes. Others, however, say "'of ghee or of oil' is the genitive case in the sense of a part-whole relationship. For a part of the aggregate of ghee and oil is here denoted by the word 'as much as one likes.'" "Not to take away" means it is not given to take outside by vessel or by hand. "Having vomited it up" means having vomited; the connection is "what if I were to give." For thus it occurred to him: "I shall go to the king's storehouse, having drunk oil up to the throat, having come home at that very moment, having vomited what was drunk into one vessel, having placed it on the oven, I shall cook it; whatever is mixed with bile, phlegm and so on, that will be burnt away by the fire; but having taken the oil, I shall bring it to this female wandering ascetic for her needs."

"To bring up" means to expel upwards by means of vomiting. "Nor down" means he is not able to expel downwards by means of purging. For he, having drunk thinking "what is drunk in excess will come out from the mouth by itself," when it did not come out due to the stomach not being empty, not knowing or not obtaining the method of vomiting and purging, was simply touched by painful feelings and rolled about and writhed. "Painful" means causing suffering. "Sharp" means intense or piercing. "Harsh" means hard. "Bitter" means severe due to the exceedingly undesirable nature. "Rolled about" means without lying down in one and the same place, dragging his own body here and there, he rolled about. "Writhed" means even while lying down in one spot, throwing his limbs and minor limbs about on all sides, he turned; or turning forwards, he rolled about; turning all around, he writhed.

"Having understood this matter" means having known this matter in every respect - "for one with possessions, this arising of suffering is caused by use without reflection, but for one who owns nothing, this does not exist at all" - and he uttered this inspired utterance for the purpose of making that meaning clear.

Therein, "happy indeed" means happy indeed are the good persons. But who are they? Those who own nothing, those who own nothing by the absence of the possession of lust and so on and the possession of material things - and for whom is there no possession? He said - "For people who have attained the highest knowledge own nothing" - those who have gone to, have attained, the knowledge reckoned as noble path knowledge, or those who have gone to Nibbāna by that knowledge - thus "those who have attained the highest knowledge"; those noble persons, individuals who have eliminated the mental corruptions, are called "those who own nothing" because the possessions of lust and so on without remainder have been utterly cut off by the highest path. For when the possession of lust and so on is absent, whence is the origination of the possession of material things? Thus, having praised the Worthy Ones by the first part of the verse, censuring the blind worldlings by the latter

part, he said beginning with "See one with possessions." That is just the meaning stated in the preceding discourse. Thus by this verse too, the round of rebirths and the end of the round of rebirths have been spoken of.

The commentary on the Sixth Discourse is completed.

7. Commentary on the Discourse on the Only Son

17. In the seventh, "only son" means one son, and he is an only son in the sense of being worthy of compassion, dear in the sense of being worthy of affection, agreeable in the sense of gladdening the mind. Or dear in the sense of being beautiful to behold through the achievement of bodily beauty, agreeable through the achievement of morality and good conduct, through being of good character. It destroys beings, it consumes them - thus "time" means death. One who has reached that, who has attained it, is "deceased"; or one who has been made by time, by death, destroyed, gone to disappearance - thus "deceased"; the meaning is "dead."

"Several lay followers" means many lay followers dwelling in Sāvattthī, sharing in the sorrow of the lay follower whose son had died, having gone behind as far as the cremation ground, having had done what had to be done for the dead body, having returned, just as they were clothed, having entered the water, having bathed their heads, having wrung out their garments, without drying them in the sun, having put on one as a lower garment, having made one as an upper robe, having placed the lay follower in front, thinking "We shall hear the Teaching that dispels sorrow in the presence of the Teacher," they approached the Blessed One. Therefore it was said "with wet hair" and so on.

Therein, "with wet clothes" means clothes moistened with water. "During the day" means during the daytime of the day, the meaning is at midday time. Since Truth-finders, even knowing, ask; even knowing, do not ask. Having understood the time, they ask; having understood the time, they do not ask; therefore the Blessed One, already knowing, asking for the purpose of bringing up the discussion, said beginning with "Why indeed are you, lay followers?" Its meaning is - You, lay followers, on other days, coming to my presence, come in the evening with sun-dried clean clothes; but today you have come here with wet clothes and wet hair at the time when midday stands still - what is the reason for that? "Therefore we" means because of that mental anguish born of separation from the son, being overcome by powerful sorrow, being in such a state, we are approaching here.

"Having understood this matter" means sorrow, suffering, displeasure and so on arise from dear objects; when there is no dear object, these do not exist at all - having known this matter in every respect, he uttered this inspired utterance for the purpose of making that meaning clear.

Therein, "bound by gratification in dear forms" means bound, with minds attached, by the gratification of pleasant feeling in the aggregates of matter and so on which are of a dear nature. "Gadhitāse" indeed has the meaning of just "gadhitā" (bound). Or "se" is merely a particle. "Dear forms" are the eye and so on, and sons, wives and so on. For this was said: "And what in the world has a dear nature and a pleasant nature? The eye in the world etc. craving for mental objects in the world has a dear nature and a pleasant nature."

"Field, site, unwrought gold, cattle and horses, slaves and servants;
Women, relatives, manifold sensual pleasures, whatever man covets" - and.

Therefore the meaning is greedy, infatuated, become guilty through gratification in those dear forms. But who are those bound by gratification in dear forms? He shows them by "groups of gods and many humans" - the many groups of gods beginning with the Cātumahārājika and the many humans beginning with those of Jambudīpa and so on. "Afflicted with misery" means afflicted with bodily and mental suffering. "Subject to loss" means declined from the achievement of youth, health and so on through the failure of ageing, disease and so on. The meaning should be understood among gods and humans according to what is obtained by each. Or alternatively, although suffering, ageing and disease do not arise for gods who are endowed with exclusively pleasant happiness, yet because of the nature of not having transcended them, they too are called "afflicted with misery" and "subject to loss." Or for them too, the origination of suffering and so on should be understood by way of the arising of the premonitory signs, concealed ageing, and mental illness. "They come under the control of the King of Death" means because craving whose domain is dear objects has not been abandoned, because of entering the womb again and again, because of the sovereignty of the three elements, they come right into the hand, the control, of death which is termed the King of Death.

Having shown the round of rebirths to this extent, now by "those who indeed by day" and so on, he shows the end of the round of rebirths. Therein, "those who indeed by day and by night are diligent" means by the method stated beginning with "during the day by walking and sitting purifies the mind of obstructive mental states," during the daytime and the night-time they are firmly diligent and fulfil the practice of diligence. "Give up dear forms" means having aroused zeal in the meditation on the four truths as a meditation subject, through the attainment of the noble path, they give up dear forms - the dear objects beginning with the eye which are of a dear nature - by the abandoning of desire and lust bound to them. "They indeed dig up the root of misery, Death's bait, so hard to overcome" means those noble persons dig up that which is the root of misery, the suffering of the round of rebirths; bait because it is to be touched by Death, by death; hard to overcome because of the inability of any ascetics and brahmins outside of this to turn back from it; they dig up craving together with ignorance with the spade of noble path knowledge, uprooting it completely without leaving even a trifle remaining. And this meaning -

"Heedfulness is the state of the Deathless, heedlessness is the state of Death;
The heedful do not die, the heedless are as if already dead."

Should be expanded by discourse passages beginning with these.

The commentary on the Seventh Discourse is completed.

8. Commentary on the Discourse on Suppavāsā

18. In the eighth, "at Kuṇḍikā" means in the city of the Koliyans so named. "In the Kuṇḍadhāna grove" means in the grove known as Kuṇḍadhāna, not far from that city.

Formerly, it is said, a demon named Kuṇḍa made his dwelling in that jungle thicket, and since he was pleased by oblations mixed with kuṇḍadhāna, they thus presented offerings to him there; on account of that, this jungle thicket became known simply as "the Kuṇḍadhāna grove." Not far from that there was a chief village, and because it too was established in the place where that demon's authority operated, and because it was protected by him, it was called "Kuṇḍikā." At a later time the Koliyan kings built a city there, and that too, by the former conventional expression, is called simply "Kuṇḍikā." And in that jungle thicket the Koliyan kings established a monastery for the dwelling of the Blessed One and the community of monks, and that too became known simply as "the Kuṇḍadhāna grove." Then the Blessed One, while wandering on a journey through the country, in due course having reached that monastery, dwelt there. Therefore it was said - "On one occasion the Blessed One was dwelling at Kuṇḍikā in the Kuṇḍadhāna grove."

"Suppavāsā" is the name of that female lay follower. "The Koliyan daughter" means a Koliyan king's daughter. For she was the Blessed One's chief female attendant, a stream-enterer, a noble female disciple, established in the foremost position among female disciples who are givers of superior things. For whatever solid food, soft food, or medicine suitable for the Blessed One that did not need to be arranged by others, all that she herself, having considered it with her own wisdom, having carefully prepared it, presented. And daily she gave eight hundred meals for the Community and individual meals. Whatever monk or nun entered that family for almsfood did not go away empty-handed. Thus she was generous in giving, with purified hands, delighting in relinquishment, accessible to requests, delighting in giving and sharing. In her womb, a Bodhisatta destined for discipleship, who had formed aspirations under former Buddhas, a being in his last existence, took conception. She carried that embryo in her womb for seven years due to some evil deed, and for a week she had an obstructed womb. Therefore it was said - "She has been carrying an embryo for seven years, for a week with an obstructed womb."

Therein, "seven years" means seven years; and this is an accusative expression in the sense of absolute connection. "Carries an embryo" means she bears an embryo; the meaning is she is pregnant. "For a week with an obstructed womb" means for seven days with a disordered womb. For when a fully matured embryo is proceeding well, at the time of delivery, having been shaken and turned around by kamma-born winds, it becomes feet upward and head downward, facing the mouth of the womb; thus, not stuck anywhere, it comes forth outside. But when it goes wrong, by way of turning in the opposite direction, having blocked the birth passage, it lies across; or the birth passage itself closes up; that embryo, being turned again and again there by kamma-born winds, disordered, is called "an obstructed womb." For her too, it was thus for seven days; therefore it was said "for a week with an obstructed womb."

And this embryo was the Elder Sīvali. How did the suffering of dwelling in the womb for seven years, the attainment of the state of an obstructed womb for a week, and such experience of suffering arise even for his mother, a stream-enterer, a noble female disciple? It is said - In the past, when a Kāsi king was exercising kingship in Bārāṇasī, a certain king of Kosala, having come with a great army, having seized Bārāṇasī, having killed that king, made his queen-consort his own queen-consort. But the son of the king of Bārāṇasī, at the time of his father's death, having fled through

the sluice gate, having gathered together his own relatives, friends, and kinsmen, having gradually assembled an army, having come to Bārāṇasī, having set up a great camp not far away, sent a letter to that king: "Either give the kingdom or give battle." The prince's mother, having heard the message, sent a letter: "There is no need for battle; having cut off movement in all directions, let him surround the city of Bārāṇasī; then, exhausted by the depletion of firewood, water, and food, the people in the city, without any battle, having seized the king, will hand him over." He, having heard his mother's message, guarding the four great gates, besieged the city for seven years; the people in the city, having gone out through the small gates, brought firewood and water, and performed all their tasks.

Then the prince's mother, having heard that news, sent a secret message to her son saying "My son is a fool, he does not know the means. Go and tell him 'Let him block the small gates and besiege the city.'" He, having heard his mother's message, did so for seven days. The citizens, being unable to go outside, on the seventh day, having taken that king's head, gave it to the prince. The prince, having entered the city, seized the kingship. He, at that time, as an outcome of the action of besieging the city for seven years, now dwelt for seven years in the pot of blood termed the mother's womb; and from the remainder, by the besieging of the city for a week, he underwent the state of an obstructed womb for a week. But in the Jātaka Commentary it is said: "As an outcome of the action of having besieged the city for seven days, having dwelt for seven years in the pot of blood, he underwent the state of an obstructed womb for a week." But that he made an aspiration at the feet of the Perfectly Enlightened One Padumuttara, having given a great gift, saying "May I become the foremost of obtainers," and that he made an aspiration in the time of the Blessed One Vipassī, having given together with the citizens jaggery and curds worth a thousand - by the power of that, he became the foremost of obtainers. Suppavāsā too, because of having sent the message "Besiege the city and seize it, dear son," carried the embryo in her womb for seven years and became one with an obstructed womb for a week. Thus those mother and son experienced such suffering in accordance with their own action.

"With three thoughts" means with three right thoughts connected with the recollection of the qualities of the Triple Gem. "Endures" means she bears the suffering arisen through the state of having an obstructed womb. For she, recollecting the state of being a Self-awakened One of the Blessed One, the good practice of the noble Community, and the state of Nibbāna being an escape from suffering, endures by overcoming her own arising suffering through mere inattention to it. Therefore it was said "endures with three thoughts."

"The Blessed One is indeed a Perfectly Enlightened One" and so on is a showing of the mode of occurrence of those thoughts. Its meaning is - He who, for reasons such as being fortunate and so on, is the Blessed One, the Lord of the World, who rightly, without distortion, by himself, on his own, has indeed awakened to all phenomena - oh indeed! - that Blessed One expounds the Teaching for the abandoning, for the absolute cessation through non-arising, of such suffering of the round of rebirths as is now being experienced by me and of all other suffering of such a kind; he teaches the undistorted Teaching. For the accomplishment of the Teacher's perfect Self-awakening is through the teaching of the undistorted Teaching. The assembly of eight

noble persons who obtained the name "Community of disciples" because of being born at the end of hearing the Teaching of that Blessed One of the aforesaid qualities, and because of being united by the similarity of morality and view - is indeed well practised, oh indeed, rightly practised - that noble Community which has entered upon the practice of non-return for the abandoning, for the cessation through non-arising, of such suffering of the round of rebirths as this. Very happy indeed, oh indeed, well happy is Nibbāna, free from all that is conditioned, in which Nibbāna such suffering of the round of rebirths is not found. And here, even those who are practising are said to be "practised" because of the irreversible nature of the practice. Or alternatively, the word "practised" should be understood as having a present tense meaning, like the word "arisen." Therefore he said "practising for the realisation of the fruition of stream-entry."

"Husband" means her own husband, the Koliyan prince. "Addressed" means she spoke. "In my name pay respect with your head at the Blessed One's feet" means: with my words, pay respect with your head to the Blessed One's feet adorned with the marks of wheels, possessing the splendour of blossoming lotuses; pay homage with the highest limb - this is the meaning. Regarding "free from illness" and so on: "illness" is called disagreeable feeling, which, having arisen even in one part of the body, seizes the entire body as if binding it with an iron band. "Affliction" means a disease that makes life difficult. Or alternatively, a disease that can be endured is affliction; the other is illness. Or a minor disease is affliction; a powerful one is illness. Some, however, say "illness is internally originated; affliction is externally originated." He says that he asks about the absence of both of those. For one who is sick, rising is indeed heavy, and there is no strength in the body; therefore, he says that he asks about lightness of rising of the body, which is termed easy turning about due to being free from sickness, and about bodily strength. "Dwelling in comfort" means: he says that he asks about pleasant abiding in the four postures termed standing, sitting, walking, and lying down. Then, showing the manner in which she should ask, she said beginning with "Suppavāsā, venerable sir." "And say thus" illustrates the manner of what is now to be said.

"Supreme" is the acceptance of the statement. By that he shows "Good, dear lady, I shall proceed just as stated." "The Koliyan's son" means Suppavāsā's husband, a Koliyan prince. "May she be happy" - the Teacher, the foremost worthy of offerings in the world including its gods, having received the homage sent by Suppavāsā, immediately after that, having made known in general terms the wish for happiness that was the Buddha's habitual practice indicative of his abiding in friendliness, then showing the wish for happiness by way of rejecting the arising of suffering rooted in the failure of the womb for her and her son, he said "May she be happy, etc. healthy, may she give birth to a healthy son."

"Together with the words" means together with the very words of the Blessed One. At whatever time the Blessed One spoke thus, at that very time that action too went to utter exhaustion. Having surveyed the exhausted state of that, the Teacher spoke thus. But others say - if the Teacher had not declared thus, for some time further that suffering would have pursued her. But since it was said by the Blessed One "May she be happy, healthy, and give birth to a healthy son," therefore at the very time of that utterance, that embryo, having abandoned its obstructed state, came out easily, and

thus there was well-being for both mother and child. For the power of the Buddhas is incomprehensible. Just as indeed for Paṭācārā, having reached madness through sorrow arisen from separation from the dear -

"Both sons have died, my husband died on the road;
Mother, father, and brother are burnt on one pyre."

Having said this and wandering about just as she was born, immediately after the Blessed One's words "Regain mindfulness, sister," the madness was appeased. Likewise, the female lay follower Suppiyā too, being unable to rise because of the great wound made by herself on her own thigh, lying on the back of her bed, immediately after the words "Let him come and pay homage to me," when the wound became normal, having gone by herself, paid homage to the Blessed One - such stories and so on should be cited here.

"Yes, venerable sir" - venerable sir, just as the Blessed One, wishing for the state of health of the mother together with her son, said - "May she be happy, healthy, and give birth to a healthy son" - that is just so. For never is there any alteration of the word of the Buddhas, the Blessed Ones - this is the intention. Some, however, say "may it be so"; others, bringing in the meaning of the word "may it be," explain it. "Having delighted in" means having rejoiced by way of facing towards, from the obtaining of joy and happiness, regarding that statement being spoken by the Blessed One with a divine voice as sweet as the call of the Indian cuckoo. "Having given thanks" means having produced gladness even afterwards, or having delighted in with the mind and having given thanks by speech, or having delighted in by the excellence of the words and having given thanks by the excellence of the meaning. "Returned to his own house" means he went back to his own house. But those who read "yena sakaṃ ghara," for them, even though the word "tena" is already implied from the correlative relationship of the words "ya" and "ta," nevertheless the remainder of the reading "having returned" must be connected.

"Vijāta" means born, delivered - this is the meaning. "Wonderful" means that which does not occur constantly, like a blind man's climbing of a mountain - this is wonderful. This is the method according to the word. But in the commentaries it is said "that which is fitting for snapping the fingers is wonderful"; the meaning is fitting to snap the fingers. "Vata" is an exclamation of wonder; the meaning is "oh, how wonderful!" "Bho" is a form of address in accordance with the Teaching. "What has not come to be before has come to be" is "marvellous."

"Of the Truth-finder": the Blessed One is a Truth-finder for eight reasons - He who has thus come is a Truth-finder; he who has thus gone is a Truth-finder; he who has arrived at the true characteristic is a Truth-finder; he who has fully awakened to the true phenomena as they really are is a Truth-finder; by his true seeing he is a Truth-finder; by his true speaking he is a Truth-finder; by his true acting he is a Truth-finder; in the sense of overcoming he is a Truth-finder.

How is the Blessed One a Truth-finder in the sense of "he who has thus come"? Just as the former Perfectly Enlightened Ones who had undertaken zeal for the welfare of the entire world came. What is meant? By whatever resolution those Blessed Ones came, by that very same resolution endowed with eight qualities, this Blessed One too

came. And just as those Blessed Ones, having fulfilled the perfection of giving, the perfections of morality, renunciation, wisdom, energy, patience, truth, determination, friendliness, and equanimity - these ten perfections, ten secondary perfections, and ten ultimate perfections - thus having fulfilled thirty perfections, having relinquished the five great relinquishments, having fulfilled the preliminary exertion, the preliminary conduct, the proclamation of the Teaching, the conduct for the welfare of relatives, and so on, having reached the summit of the conduct of higher intelligence, came; in the same way this Blessed One too came. And just as those Blessed Ones the four establishments of mindfulness, etc. having developed and cultivated the noble eightfold path, came; in the same way this Blessed One too came. 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 those Blessed Ones, just born, having stood firmly on even feet on the earth, facing north, went with seven strides, while a white parasol was being held aloft, surveyed all directions, and spoke a bold speech proclaiming their own state of being the eldest and best in the world, and that going of theirs was true, unerring, by being an advanced sign of many specific attainments; likewise this Blessed One too went, and that going of his was likewise unerring, by being an advanced sign of those very same specific attainments. Thus "gone thus" means Truth-finder.

Or just as those Blessed Ones, having abandoned sensual desire through renunciation, went forth; anger through non-anger; sloth and torpor through perception of light; restlessness and remorse through non-distraction; having abandoned sceptical doubt through defining of phenomena; having shattered ignorance through knowledge; having dispelled discontent through gladness; having abandoned each respective opponent through the eight attainments, the eighteen great insights, and the four noble paths, went forth; thus this Blessed One too went. In this way too, "gone thus" means Truth-finder.

How is he a Truth-finder in the sense of "having arrived at the true characteristic"? The characteristic of hardness of the solid element, the characteristic of flowing of the liquid element, the characteristic of hotness of the heat element, the characteristic of distension of the air element, the characteristic of non-contact of the space element, the characteristic of being deformed of materiality, the characteristic of being felt of feeling, the characteristic of perceiving of perception, the characteristic of volitional activity of activities, the characteristic of cognition of consciousness - thus of the five aggregates, of the twelve sense bases, of the eighteen elements, of the twenty-two faculties, of the four truths, of the twelve-linked mode of dependent conditions, of the four establishments of mindfulness, of the four right strivings, of the four bases for spiritual power, of the five faculties, of the five powers, of the seven factors of enlightenment, of the noble eightfold path, of the seven purifications, of Nibbāna grounded upon the Deathless - thus whatever characteristic of intrinsic nature and function of each respective phenomenon, that true, unerring, not otherwise characteristic he has arrived at by the course of knowledge, without failing, having attained, having reached - he is the Truth-finder. Thus, he who has arrived at the true characteristics is the Truth-finder.

How is it that he who has fully awakened to the true phenomena as they really are is the Truth-finder? The true phenomena are namely the four noble truths. As he said -

"There are these four things, monks, that are true, unerring, not otherwise. What are the four? 'This is suffering,' monks - this is true, this is unerring, this is not otherwise" - in detail. And the Blessed One has fully awakened to them; therefore, because of having fully awakened to the true, he is the Truth-finder.

Furthermore, the meaning of ageing and death having arisen and come about with birth as condition is actual, unerring, not otherwise... etc. The meaning of activities having arisen and come about with ignorance as condition is actual, unerring, not otherwise; likewise, the meaning of ignorance being the condition for activities, etc. The meaning of birth being the condition for ageing and death is actual, unerring, not otherwise. The Blessed One has fully awakened to all that; therefore too, because of having fully awakened to the true, 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, undesirable, and so on, or by way of the terms obtainable among the seen, heard, sensed, and cognised - "What is that matter, the visible form sense base? Whatever matter is derived from the four primary elements, radiance of colour, manifest, impinging, blue, yellow" - by this method, when analysed by many names, in thirteen sections, by fifty-two methods, it is just so; there is nothing false. This same method applies to sounds and so on coming into the range of the ear-door and the other doors. For this was said by the Blessed One -

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

Thus he is a Truth-finder by virtue of true seeing. Therein, the derivation of the term "Truth-finder" in the sense of "one who sees truly" should be understood.

How is he a Truth-finder by virtue of true speaking? On the night when the Blessed One 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 and talked 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'."

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,

unerring, undistorted - by changing the letter "da" to the letter "ta," the derivation of the term "Truth-finder" here should be understood thus.

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

"Monks, the Truth-finder speaks as he acts, acts as he speaks. Thus he speaks as he acts, acts as he speaks. Therefore he is called 'Truth-finder'."

Thus he is a Truth-finder by virtue of true acting.

How is he a Truth-finder in the sense of overcoming? Because, making the summit of existence above and Avāci below as the limits, and across in immeasurable world systems, he 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, the god of 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 the generation with its gods and humans, the Truth-finder is the overlord, unvanquished, the all-seeing, wielding power; therefore he is called 'Truth-finder'."

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. 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, unerring, 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 at peace, I shall bring peace; being comforted, I shall comfort; having attained final Nibbāna, I shall lead others to final Nibbāna; 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 Leader 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? By that great compassion, the Lord of the World, 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, bowing down, being liberated from the suffering of wandering in the round of rebirths, shall liberate them," 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 for the great enlightenment 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 accomplished 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. And 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, it 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 the eradication of the side of defilement that obstructs the understanding of the actual intrinsic nature of the four noble truths - which encompass all phenomena to be known, which are the cause of both occurrence and cessation - namely, "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," 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 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 understood as being of that same true nature.

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 - 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, even 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 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 too he is a Truth-finder as one who has come to the true.

Likewise, the analytical knowledge of meaning, the analytical knowledge of phenomena, the analytical knowledge of language, the 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, etc. 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.

But whatever intrinsic language, unerring conventional expression, and speech there is regarding this 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 non-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 and function 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 charge 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, 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, it is for the release 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 taught by you as leading to liberation 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 hells - 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 according to one's actions - thus "the destination of hell"; the intensely dark cold purgatories too are included within these very ones. Worms, insects, serpents, birds, dogs, jackals, and so on are animals because of being stretched across horizontally; they themselves are the destination - thus "the destination of animals." Those who subsist on what is given by others, the parched and thirsty, and so on, because of the state of being afflicted by hunger and thirst, 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, hands, and feet, from the fingers and the spaces between the fingers, and from 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. 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 - seeing thus, for the Buddhas, the Blessed Ones, great compassion enters towards beings.

"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, thrown into 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; 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, bound by the bondage of lust, by the bondage of hate, delusion, 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, with ageing, with death, with sorrows, with lamentations, with sufferings, with displeasures, 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, 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, gone out through 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, gone out through the ten wrong courses, endowed with wrong 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."

Thus 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 penetrating in every way without dependence on 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 called the knowledge of omniscience; because of the absence of obstruction therein, taking its unimpeded occurrence, it is called unobstructed knowledge. For that one knowledge itself has been set forth in two ways, by way of its proceeding regarding its domain, for the purpose of showing its nature as not shared with others. Otherwise, the knowledge of omniscience and the unobstructed knowledge would incur commonality and having all domains alike, and that is not proper, even by this reasoning. For here the canonical text is -

"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. "He knows all the past" - this is the knowledge of omniscience; "therein there is no obstruction" - this is the unobstructed knowledge. "He knows all the future" - this is the knowledge of omniscience; "therein there is no obstruction" - this is the unobstructed knowledge. "He knows all the present" - this is the knowledge of omniscience; "therein there is no obstruction" - this is the unobstructed knowledge. This is the detail.

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, there are these seven 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 noble truths, or realises Nibbāna itself - that concord of mental states is called enlightenment. '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, and factors of that enlightened one are also 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, monks, there is mindfulness regarding external phenomena" - by this and so on, showing their occurrence by the division 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, etc. 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 and because of being the exclusive cause for the achievement of Nibbāna. It goes killing mental defilements; it is sought by those who desire Nibbāna; 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 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 Nibbāna 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," and by "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. 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, sense bases, and so on of that world; the knowing without remainder of the dispositions and inclinations of beings such as inferior and so on; the knowing of the sharpness and softness of the faculties beginning with faith; the knowing of the distinctions 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? That which is the Blessed One's noble birth, full enlightenment, declaration of the Teaching and discipline, and the Nibbāna element without residue of clinging - that is true. What is meant? For whatever purpose the full enlightenment was 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, it is true, unerring, not otherwise. For thus this Blessed One, while still a Bodhisatta, having accomplished all the causes of Buddhahood of the aforementioned variety, beginning with the fulfilment of the thirty perfections, while still 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, O god, 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. For this ten-thousand-fold world system trembled, quaked, shook violently, and shuddered; immeasurable radiance pervaded the ten thousand world-systems; as if wishing to see his glory, those blind from birth 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 sounded sweetly; 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 visible, freed from impurities, all the stars in the sky shone; except for the gods of the immaterial sphere, all the remaining gods and even 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; 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; on the surface of the earth, breaking through the rock surfaces, 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 bound 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, adorned with the manifestation of many marvels, for whatever purpose the full enlightenment was 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 advertizing, 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 path of 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, 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 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. There too I, monks, say there 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 attained, 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 has thus proceeded" 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 has thus proceeded."

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 having thus gone?"By the state of having thus gone" 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 side of mental defilements completely 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 truths, dependent origination, and so on were 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 Truth-finder, honoured by gods and humans, the Community - may there be well-being." That good Teaching 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.

And this too is merely a beginning in the illumination of the Truth-finder's state of being a Truth-finder. But in every way, only a Truth-finder could describe the Truth-finder's state of being a Truth-finder. 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 by speech not unlike himself;
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 too is the Truth-finder of the Teacher,
The Truth-finder by reason of being endowed with that."

"Of great supernormal power" means the possession of great supernormal power reckoned as the ability to produce alteration in phenomena through supreme mastery of consciousness and through the practice of the various kinds of supernormal power is the state of having great supernormal power. "Of great majesty" means the possession of the fire of merit that is arisen over a long period of time, whose opposition is very far removed, that is the cause for the accomplishment of desired purposes, and that is of great radiance. "Yatra" is an indeclinable particle in the sense of individual experience, expressing wonder, praise, curiosity, delight, and confidence. Because of being connected with that, "she will give birth" is a future tense expression, but the meaning is in the past tense only. For the meaning here is this: That this Suppavāsā, thus submerged in suffering, fallen into distress, at the very same time as the Blessed One's words, became happy, healthy, and gave birth to a healthy son. "Delighted" means joyful in mind, with a mind free from defilements through confidence in the Blessed One - this is the meaning. For a mind obsessed by defilements, because of not turning under one's control, cannot be called "delighted." Or "delighted" means one whose mind is seized by joy and pleasure. "Greatly pleased" means endowed with gladness. "Filled with joy and happiness" means one in whom strong joy and happiness have arisen. "Then" means afterwards, after the passing of a few days from that. "Seven meals" means meals to be given on seven days. "For the morrow" means for the purpose of merit on the morrow; whatever merit will arise on the morrow through giving to the Community headed by the Buddha and through attending upon them - for that purpose.

"Then the Blessed One addressed the Venerable Mahāmoggallāna" - why did he address him? For the purpose of protecting the confidence of Suppavāsā's husband. Suppavāsā, however, had unshakeable confidence, but the protection of the lay follower's confidence was the burden of the Elder Mahāmoggallāna. Therefore he said "He is your attendant." Therein, "tuyheso" means "this one is yours." "A surety for three things" explains: if the noble Mahāmoggallāna is a surety, a guarantor, for the non-deterioration and non-destruction of my three things beginning with wealth, then having passed seven days from now, it is possible for me to give a gift - if this is known by the noble one. The Elder too, having seen the freedom from danger of his wealth and life during those days, said - "For two of these things, friend, I am a surety - for wealth and for life." "But his faith is connected to consciousness" - placing the burden upon him alone, he said "But for faith you yourself are the surety." Moreover, that lay follower was one who had seen the truth; there is no alteration of his faith - thus it was said. And for that very reason it was said by the Blessed One "Convince him that 'afterwards you will do so.'" The lay follower too, out of respect for the Teacher and the Elder, out of compliance, and wishing for the increase of her merit,

consented: "Let Suppavāsā the Koliyan daughter provide the seven meals, afterwards I will do so."

"And that child" means starting from the day of birth, having passed beyond the eleventh day, thereafter for seven days having fed the Community of monks headed by the Buddha, on the seventh day she had that seven-year-old child pay respect to the Blessed One and the Community of monks. "Seven years for me" means seven years for me; and this is an accusative expression by way of absolute connection. "Dwelt in a pot of blood" means he speaks with reference to his own suffering of dwelling in the womb, in the mother's womb. "Even seven more sons of such kind" - where "even seven more sons of such kind" should be said, "evarūpānī" is said by way of change of gender. The meaning is: a son born after having brought about great suffering by way of carrying the embryo for seven years and by the obstructed womb for a week. By this he shows that for womankind, through eagerness for sons, there is no satisfaction by the gaining of sons.

"Having understood this matter" means having understood the matter spoken by her through eagerness for sons, having forgotten in a single moment the great suffering that occurred by way of carrying the embryo for seven years plus seven days. "This inspired utterance" means he uttered this inspired utterance that illuminates the greatly harmful nature of the moisture of craving, having deceived heedless persons in the guise of the desirable, as if intoxicated by mental happiness.

Therein, "unpleasant" means not sweet, not beautiful, undesirable. "In the guise of the pleasant" means with the intrinsic nature of the desirable. "In the guise of the dear" means with the nature of being held dear. "In the guise of happiness" means with the intrinsic nature of happiness. This is what is meant - Since the unpleasant, the disagreeable, being nothing but suffering, the entire collection of activities belonging to the round of rebirths, because illusions have not been abandoned, through unwise attention, appearing as if desirable, as if dear, and as if pleasant, through separation from mindfulness overcomes, conquers, and overwhelms the heedless person; therefore this same Suppavāsā too is overwhelmed yet again seven times by such unpleasant, disagreeable suffering - by suffering in the counterfeit guise of the pleasant and so on, by the happiness of the object of affection reckoned as a son.

The commentary on the Eighth Discourse is completed.

9. Commentary on the Discourse on Visākhā

19. In the ninth, "in the Eastern Park" means in the park built in a place to the eastern side of Sāvattthī, similar to the monastery of Queen Uttamā in Anurādhapura. "In Migāramātā's mansion" means in the mansion of Migāramātā.

Herein this is the progressive discourse - In the past, at the summit of a hundred thousand cosmic cycles, a certain female lay follower, having seen the One of Ten Powers Padumuttara establishing a certain female lay follower in the position of his chief female attendant, having invited the Blessed One, having given a gift to a hundred thousand monks headed by the Buddha, having shown respect to the Blessed One, made the aspiration "May I become the chief female attendant of a Buddha such as you in the future." She, having wandered in the round of rebirths

among gods and human beings for a hundred thousand cosmic cycles, in the time of our Blessed One, took conception in the womb of Queen Sumanā in the house of the millionaire Dhanañjaya, the son of the millionaire Menḍaka, in the city of Bhaddiya. At the time of her birth they gave her the name Visākhā. When the Blessed One came to the city of Bhaddiya, she, together with five hundred girls, having gone out to meet the Blessed One, became a stream-enterer at the very first sight.

Afterwards she went to the house of the prince Puṇṇavaḍḍhana, the son of the millionaire Migāra, in Sāvatthī. There her father-in-law, the millionaire Migāra, placed her in the position of mother by way of assistance. Therefore she is called Migāramātā. She, having given up her own great bridal ornament, with nine hundred million had a mansion built on a piece of land the size of a karīsa for the dwelling of the Blessed One and the community of monks, adorned with a thousand inner rooms - five hundred inner rooms on the upper storey and five hundred inner rooms on the lower storey. Therefore it was said "in Migāramātā's mansion."

"Some matter" means some purpose. "On the king" (raññe) means on the queen. "Dependent" means reliant upon. From Visākhā's family of relatives, such goods adorned with gems, pearls and so on were sent as a gift for her. When those reached the city gate, the tax collectors collecting the toll there, not taking the amount corresponding to it, took an excessive amount. Having heard that, Visākhā, wishing to report that matter to the king, went to the king's dwelling with a suitable retinue. At that moment the king had gone to the inner palace together with Queen Mallikā. Visākhā, not obtaining an audience, thinking "Now I shall get one, now I shall get one," having passed the mealtime, being without food, departed. Thus, even having gone for two or three days, she did not obtain an audience at all. Thus, although the king was not even informed, because of his not making an opportunity for the adjudication of that matter, it is said "does not settle according to intention." Therein, "according to intention" means in accordance with intention. "Does not settle" means does not bring to conclusion. For the great female lay follower's intention was to give the king only the toll due to the king and to have the rest released. That was not settled precisely because she was not seen by the king. "Well then" (handa) is an indeclinable particle used in the sense of release. "During the day" (divā divassā) means during the daytime of the day; the meaning is at midday time. The great female lay follower, showing this meaning - "I, venerable sir, have come here at this time" - that is, "Going to the door of the king's dwelling for two or three days on some business, because of the non-completion of that matter, I approached in vain; but approaching the Blessed One is purposeful because it is the cause for obtaining the unsurpassed in seeing and so on" - spoke beginning with "Here, venerable sir."

"This matter" means having understood this matter reckoned as the non-fulfilment of intention due to dependence on others. "This inspired utterance" means he uttered this inspired utterance that illuminates the danger and benefit in the ways of living dependent on others and not dependent on others.

Therein, "all dependence on others is suffering" means whatever matter or purpose that has arisen is under the control of others, dependent on others, because of the inability to accomplish it by one's own wish, it is suffering, bringing suffering - this is the meaning. "All sovereignty is happiness" - sovereignty is twofold: mundane and supramundane. Therein, the mundane is the sovereignty of kings and so on, and also

the sovereignty over the mind produced by mundane meditative absorptions and direct knowledges; the supramundane is the sovereignty of cessation, which has as its sign the achievement of path and fruition. Among those, whatever sovereignty among human beings culminating in the state of a universal monarch, and whatever sovereignty that has become the dominion of Sakka and others in each respective order of gods - both of those, even though they are happiness because of being a cause of happiness through the accomplishment of whatever is wished for by the power of action, yet because of the suffering due to change, they are in every way nothing but suffering. Likewise, the sovereignty over the mind produced by mundane meditative absorption, because of having the nature of impermanence; but the sovereignty of cessation alone, because of being unshakeable by worldly adversities and because of having the nature of non-reversal, is called exclusively happiness. But whatever happiness of mind one obtains here through non-dependence on others in every respect - with reference to that the Teacher said "all sovereignty is happiness."

"In what is common they are vexed" - this is the explanation of the meaning of the term "all dependence on others is suffering." For the meaning here is this: When there is a common undertaking to be accomplished, because of its dependence on others, through the non-accomplishment according to intention, these beings are vexed, they fall into vexation, they are wearied. Why? "For the mental bonds are hard to overcome" - because the mental bond of sensuality, the mental bond of becoming, the mental bond of views, and the mental bond of ignorance, having been cultivated since beginningless time, are hard to overcome due to the impossibility of abandoning them by those who have not accumulated the requisites of merit. Among these, the mental bond of views is to be overcome by the first path, the mental bond of sensuality by the third path. The others by the highest path. Thus, because of the difficulty of attaining the noble paths, these mental bonds are hard to overcome. Therefore, by way of the mental bond of sensuality and so on, beings are vexed because of not obtaining what is desired; but when there is the sovereignty of mind and the sovereignty of cessation, which are not common, there is never any origination of vexation - this is the intention.

Or alternatively, "all dependence on others" - whatever is reckoned as a mode of living bound to others than oneself, all that is suffering because of its nature of being impermanent. For it was said: "What is impermanent, that is suffering." "All sovereignty" - whatever Nibbāna, which has escaped from all that is conditioned, has received the name "sovereignty" because of being in the state of sovereignty, that, in all its divisions beginning with the residue of clinging, is entirely happiness. For it was said: "Nibbāna is the highest bliss." "In what is common" - when suffering and happiness have been thus defined, these beings, having been submerged in the cause of suffering which is common to many, are vexed. Why? "For the mental bonds are hard to overcome" - because those mental bonds beginning with the mental bond of sensuality, which are the causes of submersion everywhere, are hard to overcome; therefore you too, Visākhā, having desired a matter dependent on others and not obtaining it, are vexed - this is the intention.

The commentary on the Ninth Discourse is completed.

10. Commentary on the Discourse on Bhaddiya

20. In the tenth, "at Anupiyā" means in the city so named. "In the mango grove" - not far from that city there was one mango grove of the Malla kings; there a dwelling was built by the Malla kings for the Blessed One; it is called simply "the mango grove." Making Anupiyā his village as food resort, the Blessed One dwells there; therefore it was said "he dwells at Anupiyā in the mango grove." "Bhaddiya" is that elder's name. "The son of Kālīgodhā" - Kālīgodhā by name was a Sakyan woman, a queen of the Sakya kings, a noble female disciple, one who had attained the fruit, one who had cognised the teaching; this is her son. The procedure of his going forth has already appeared in the Chapter. He, having gone forth, having established insight, before long became a possessor of the six higher knowledges, and practises having undertaken all thirteen ascetic practices. And by the Blessed One, with the declaration "This is the foremost, monks, of my disciples who are monks of high birth, namely Bhaddiya, the son of Kālīgodhā," he was established in the foremost position in the state of high birth, included among the eighty disciples.

"Gone to an empty house" - setting aside the forest as stated "setting aside the village and the precincts of the village, the remainder is forest," and setting aside the tree-root, another dwelling place suitable for one gone forth, such as mountain caves and so on, because of the absence of the crowding of people, here "empty house" is what is intended. Or alternatively, any dwelling whatsoever that is secluded due to the absence of sounds that are thorns to meditative absorption should be understood as an "empty house." Gone to that empty house. "Constantly" means frequently. "Uttered an inspired utterance" - for that venerable one, whether having gone to the day's abiding in the forest or having gone to the night's lodging, for the most part spends time in the happiness of fruition attainment and the happiness of cessation; therefore, with reference to that happiness, having felt disgust towards the happiness of kingship formerly experienced by himself, which was accompanied by fear and accompanied by fever, he utters forth "Oh, what happiness! Oh, what happiness!" - accompanied by pleasure, arisen from knowledge, arisen from joy.

"Having heard, this occurred to them" - of those several monks, having heard the inspired utterance of that venerable one uttering "Oh, what happiness! Oh, what happiness!" it was thus reflected: "Without doubt this one lives the holy life without delight." Those monks, being worldlings, not knowing the inspired utterance with reference to that venerable one's happiness of seclusion, thought thus; therefore it was said "without doubt" and so on. Therein, "without doubt" means without uncertainty, certainly - this is the meaning. Some explain the meaning by stating the Pāḷi text "yaṃ so pubbe agāriyabhūto samāno" and completing the sentence with "experienced"; others read "yaṃ sā"; but the Pāḷi text is "yaṃsa pubbe agāriyabhūtassā." Therein, "yaṃsā" means "yaṃ assa" (whatever of his); for by way of euphonic conjunction there is elision of the vowel "a" and the consonant "s," as in such cases as "evaṃsa te, pupphaṃsā uppajjī" and so on. Its meaning is - Whatever happiness of kingship was experienced by this Venerable Bhaddiya, formerly before going forth, when he was a householder living the household life. "Recollecting that" means he, recollecting that happiness now by way of dissatisfaction.

"Those monks said this to the Blessed One" - those several monks, established in the nature of friendly concern, said this to the Blessed One with the intention of helping him, not by way of taking offence. "A certain one" means one monk unknown by

name and clan. "Addressed" means he commanded, wishing to convince those monks. "Yes" is in acceptance of a statement; the meaning is "very well." The second "yes" is by way of acknowledgment. "Constantly uttered this inspired utterance 'Oh, what happiness! Oh, what happiness!'" - just as those monks say, that is so, exactly thus - he acknowledges his own inspired utterance. "But what do you, Bhaddiya" - why does the Blessed One ask? Does he not know his mind? No, it is not that he does not know; but having had him state that matter, he asks in order to convince those monks. For this was said: "Even knowing, Truth-finders ask; even knowing, they do not ask" and so on. "Reason" means cause.

"Inner palace" means within the interior of the king's palace, which has become the place of movement for the women's quarters, where the king arranges bathing, eating, sleeping and so on. "Protection was well arranged" means guarding was well arranged all around by men appointed for safeguarding and so on. "Outside the inner palace too" means in the king's palace situated outside the inner palace, such as the place of the court of justice and so on. "Though thus protected and guarded" means being thus protected and guarded in the king's palace, the royal city, and the regions of the kingdom, both inside and outside, in many places, by many hundreds of well-arranged protection, defence, and guarding, for my own sake alone, for the purpose of fearlessness and comfortable abiding. The terms "frightened" and so on are mutual synonyms of one another. Or alternatively, "frightened" means fearing rival kings. "Agitated" means agitated and shaken by the alarm of fear naturally arising even in one's own kingdom. "Distrustful" means, by the saying "a king should at all times be without trust," proceeding with upturned face due to distrust everywhere and due to suspicion regarding the conditions for those various duties and tasks to be done. "Fearful" means fearful with terror capable of producing bodily trembling, arisen from the thought "Even by those who frequent my presence, without my knowing, harm might come to me at some time." Some also read "utrasto." "I dwell" means having become thus, I dwell.

"Now" means now, from the time of going forth onwards. "Alone" means without companion; by this he shows bodily withdrawal. The meaning of the terms "fearless" and so on should be understood by the reverse of what has been stated. His being fearless and so on is due to the very absence of possession which is the sign of fear and so on, and of the mental defilement which has that as its sign. By this he shows mental seclusion. "Living at ease" means without eagerness regarding the guarding of the body. "Subdued" means with hair not raised, due to the absence of trepidation which produces horripilation. By both terms too he shows independent dwelling. "Living on what is given by others" means subsisting on robes and so on given by others; by this, through the means of illustrating the complete absence of attachment, he shows the abandonment of every cause of fear without remainder. "With a mind become like a deer" means with a mind arisen like that of a deer, through dwelling in confidence. For a deer, dwelling in the forest on a path untrodden by humans, stands confidently, sits down, lies down, and departs wherever it wishes with unobstructed movement; thus he shows "I too dwell in this way." For this was said by the Individually Enlightened One -

"Just as a deer in the forest, unfettered,
Goes wherever it wishes for its food resort;

A wise man, seeing freedom,
One should wander alone, like a rhinoceros horn."

"This is the reason, venerable sir" means venerable sir, the Blessed One, that is to say, this supreme happiness of seclusion, the happiness of fruition attainment that is mine now - seeing this very reason, I uttered the inspired utterance "Oh, what happiness! Oh, what happiness!"

"This matter" means having understood in every respect this matter of the Elder Bhaddiya, reckoned as the happiness of seclusion, which has gone beyond the domain of worldlings. "This inspired utterance" means he uttered this inspired utterance that illuminates the power of the departure of fear and sorrow together with their causes.

Therein, "for one within whom there are no irritations" means: for whatever noble person, within, internally, in one's own mind, the agitations of consciousness that cause impurity of consciousness - lust and so on - irritations of hate alone, of many kinds by way of the distinction of causes such as grounds of resentment and so on - those irritations do not exist, are not found, because they have been abandoned by the path. For this word "antara," although it is seen in the sense of reason in such passages as "about me and you - what is the reason" and so on, in the sense of middle in such passages as "during the coldest eight days of the winter, at the time of snowfall" and so on, in the sense of opening in such passages as "between Jeta's Grove and between Sāvatthī" and so on, in the sense of mind in such passages as "the danger born from within" and so on, here too it should be seen in the sense of mind. Therefore it was said "within, in one's own mind."

"And who has transcended such becoming and non-becoming" means: because "becoming" means success; "non-becoming" means failure. Likewise, "becoming" means growth; "non-becoming" means deterioration. Or "becoming" means eternalism; "non-becoming" means annihilation. Or "becoming" means merit; "non-becoming" means evil. Or "becoming" means a fortunate destination; "non-becoming" means an unfortunate realm. Or "becoming" means minor; "non-becoming" means great. Therefore, that which is called "becoming and non-becoming," manifold by way of the becomings of rebirth into success, failure, growth, deterioration, eternalism, annihilation, merit, evil, fortunate destination, unfortunate realm, minor, and great. By the four noble paths, according to their origination, by this or that method, he has transcended, gone beyond, such becoming and non-becoming. The grammatical inflection should be altered according to the meaning. "That one, free from fear" means: that one of such nature, endowed with the aforesaid qualities, one who has eliminated the mental corruptions, free from fear through the departure of the cause of fear by way of the absence of irritation of consciousness and the transcendence of such becoming and non-becoming; happy through the happiness of seclusion and the happiness of the highest fruition; sorrowless precisely because of being free from fear. "The gods are unable to see" means: except for those who have attained the path, all rebirth gods, even though striving, are unable to see, cannot manage, cannot succeed in seeing by way of seeing the course of consciousness - how much less so human beings. For even learners, like worldlings, do not know the course of consciousness of an arahant.

The commentary on the Tenth Discourse is completed.

And completed is the commentary on the Mucalinda Chapter.



ABOUT THIS TRANSLATION

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