

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

2. The Collection of the Middle Length Discourses -
Commentaries (2. Majjhima Nikāya - Aṭṭhakathā)

3. Commentary on the Final Fifty Discourses (3. Uparipaṇṇāsa-
aṭṭhakathā)

2. The Chapter on One by One (2. Anupadavaggo)



PaliVerse

2. The Collection of the Middle Length Discourses - Commentaries

3. Commentary on the Final Fifty Discourses

2. The Chapter on One by One

1. Commentary on the Anupada Sutta

93. "Thus have I heard" is the Anupada Sutta. Therein, "said this" means he spoke this talk of praise of the virtues of the Elder Sāriputta, the Generalissimo of the Teaching, by the method beginning with "wise." Why? For among the remaining elders, the virtue of the Elder Mahāmoggallāna was well-known as "possessing supernormal power," of Mahākassapa as "an advocate of ascetic practices," of the Elder Anuruddha as "possessing the divine eye," of the Elder Upāli as "an expert in monastic discipline," of the Elder Revata as "a meditator delighting in meditative absorption," of the Elder Ānanda as "very learned." Thus the respective virtues of those respective elders were well-known, but those of the Elder Sāriputta were not well-known. Why? For the virtues of a wise person cannot be known without being spoken of. Thus the Blessed One, thinking "I shall speak of the virtues of Sāriputta," waited for the gathering of a like-minded assembly. For it is not proper to speak praise in the presence of persons of different disposition; when praise is being spoken, they speak only dispraise. But on this day a like-minded assembly of the Elder gathered together, and having seen that it had assembled, the Teacher, speaking praise, began this teaching.

Therein, "wise" means wise by these four reasons: skilfulness in the elements, skilfulness in the sense bases, skilfulness in dependent origination, and skilfulness in what is possible and what is impossible. In "of great wisdom" and so on, the meaning is endowed with great wisdom and so on.

Here is the diversity of great wisdom and so on -Therein, what is great wisdom? One comprehends the great aggregate of morality - this is great wisdom; one comprehends the great aggregate of concentration, the aggregate of wisdom, the aggregate of liberation, the aggregate of knowledge and vision of liberation - this is great wisdom; the great possible and impossible, the great dwelling attainments, the great noble truths, the great establishments of mindfulness, the right strivings, the bases for spiritual power, the great faculties, the powers, the factors of enlightenment, the great noble paths, the great fruits of asceticism, the great direct knowledges, the great ultimate reality, Nibbāna - one comprehends these - this is great wisdom.

What is broad wisdom? Knowledge proceeds in the various different aggregates - this is broad wisdom. In the various different elements, in the various different sense bases, in the various different meanings, in the various different dependent originations, in the various different emptinesses and non-obtainings, in the various different meanings, phenomena, languages, and discernments, in the various

different aggregates of morality, in the various different aggregates of concentration, wisdom, liberation, and knowledge and vision of liberation, in the various different possible and impossible, in the various different dwelling attainments, in the various different noble truths, in the various different establishments of mindfulness, right strivings, bases for spiritual power, faculties, powers, factors of enlightenment, in the various different noble paths, fruits of asceticism, direct knowledges, having surpassed phenomena common to worldlings, knowledge proceeds in Nibbāna, the ultimate reality - this is broad wisdom.

What is joyful wisdom? Here a certain one, abundant in mirth, abundant in inspiration, abundant in contentment, abundant in gladness, fulfils morality, fulfils restraint of the faculties, moderation in eating, pursuit of wakefulness, the aggregate of morality, the aggregate of concentration, the aggregate of wisdom, the aggregate of liberation, the aggregate of knowledge and vision of liberation - this is joyful wisdom. Abundant in mirth, abundant in gladness, penetrates the possible and impossible; abundant in mirth, fulfils the dwelling attainments - this is joyful wisdom; abundant in mirth, penetrates the noble truths. Develops the establishments of mindfulness, the right strivings, the bases for spiritual power, the faculties, the powers, the factors of enlightenment, the noble path - this is joyful wisdom; abundant in mirth, realises the fruits of asceticism, penetrates the direct knowledges - this is joyful wisdom; abundant in mirth, abundant in inspiration, contentment, and gladness, realises Nibbāna, the ultimate reality - this is joyful wisdom.

What is swift wisdom? Whatever materiality, past, future, or present, etc. whether far or near, all materiality quickly hastens as impermanent - this is swift wisdom. Quickly as suffering... quickly hastens as non-self - this is swift wisdom. Whatever feeling... etc. whatever consciousness, past, future, or present, etc. all consciousness quickly hastens as impermanent, as suffering, as non-self - this is swift wisdom. Eye... etc. ageing and death, past, future, or present, quickly hastens as impermanent, as suffering, as non-self - this is swift wisdom. Materiality, past, future, or present, is impermanent in the meaning of destruction, suffering in the meaning of fear, non-self in the meaning of being coreless - having weighed, having determined, having made clear, having made manifest, quickly hastens to Nibbāna, the cessation of materiality - this is swift wisdom. Feeling, perception, activities, consciousness, eye, etc. ageing and death, past, future, or present, is impermanent in the meaning of destruction, etc. having made manifest, quickly hastens to Nibbāna, the cessation of ageing and death - this is swift wisdom. Materiality, past, future, or present, etc. consciousness. Eye... etc. ageing and death, past, future, or present, is impermanent, conditioned, dependently arisen, subject to destruction, having the nature of falling, subject to fading away, having the nature of cessation - having weighed, having determined, having made clear, having made manifest, quickly hastens to Nibbāna, the cessation of ageing and death - this is swift wisdom.

What is sharp wisdom? One quickly cuts off mental defilements - this is sharp wisdom. One does not accept an arisen sensual thought, an arisen thought of anger, an arisen thought of violence, whatever evil unwholesome mental states have arisen, arisen lust, hate, delusion, wrath, hostility, contempt, insolence, envy, stinginess, deceit, fraudulence, obstinacy, rivalry, conceit, arrogance, vanity, negligence, all mental defilements, all misconducts, all volitional activities, all actions leading to

existence - one does not accept them, abandons them, dispels them, puts an end to them, brings them to obliteration - this is sharp wisdom. In one sitting, the four noble paths, the four fruits of asceticism, the four analytical knowledges, and the six higher knowledges are attained, realised, seen by wisdom - this is sharp wisdom.

What is penetrative wisdom? Here a certain one is full of agitation regarding all activities, full of fright, full of dissatisfaction, full of discontent, full of non-delight, turned outward, one does not delight in all activities; one pierces and breaks through the mass of greed never before pierced, never before broken through - this is penetrative wisdom. The mass of hate never before pierced, never before broken through, the mass of delusion, wrath, hostility, etc. One pierces and breaks through all actions leading to existence - this is penetrative wisdom.

"Step-by-step insight into phenomena" means one sees with insight into phenomena in succession either by way of attainment or by way of factors of meditative absorption; thus seeing with insight, he attained arahantship in a fortnight. The Elder Mahāmoggallāna, however, in seven days. Even this being so, the Elder Sāriputta was the greater in wisdom. For the Elder Mahāmoggallāna, as if pressing down the domain of exploration of disciples with the tip of a stick, meditating on only a portion, having striven for seven days, attained arahantship. The Elder Sāriputta, setting aside the domain of exploration of Buddhas and Individually Enlightened Ones, explored the domain of exploration of disciples without remainder. Thus exploring, he strove for a fortnight. And having attained arahantship, it is said, he understood - "Setting aside the Buddhas and the Individually Enlightened Ones, no other disciple whatsoever will be able to attain what is to be attained by wisdom by me." For just as a man, thinking "I shall take a bamboo stick," having seen a bamboo with a great tangle, thinking "cutting the tangle will be a delay," having inserted his hand in between, having cut at the root and at the top the very stick he reached, having taken it, might depart - he, although he goes first, does not obtain a stick that is either of substance or straight. And another, having seen a bamboo of just such a kind, thinking "If I take the stick I reach, I shall not obtain one of substance or straight," having tied up his loin-cloth, having cut the bamboo tangle with a large knife, having selected sticks that were both of substance and straight, having taken them, might depart. This one, although he goes afterwards, obtains sticks that are both of substance and straight. The striving of these two elders should be understood in the same way.

But thus having striven for a fortnight, the General of the Teaching, the Elder Sāriputta, standing at the entrance of the Boar's Cave fanning the One of Ten Powers while the Discourse on the Discernment of Feeling was being taught to his nephew, the wandering ascetic Dīghanakha, having sent forth knowledge in accordance with the teaching, on the fifteenth day from the day of going forth, having reached the summit of the knowledge of the perfections of a disciple, having penetrated sixty-seven knowledges, attained the sixteenfold wisdom.

"Herein, monks, this is Sāriputta's step-by-step insight into phenomena" means that which sees with insight step-by-step into phenomena is called step-by-step insight into phenomena; therein, this is Sāriputta's step-by-step insight into phenomena. What is now to be spoken - this was said with reference to each respective portion of insight.

94. "In the first meditative absorption" means whatever mental states are within the attainment in the first meditative absorption. "Tyāssā" means "those of his." "Are discerned one by one" means they are defined, delimited, known, and understood in succession. How? For the elder monk, examining those mental states, knows that applied thought with the characteristic of application occurs. Likewise, he knows that sustained thought with the characteristic of stroking, rapture with the characteristic of pervading, happiness with the characteristic of comfort, unified focus of mind with the characteristic of non-distraction, contact with the characteristic of touching, feeling with the characteristic of being felt, perception with the characteristic of perceiving, volition with the characteristic of willing, consciousness with the characteristic of cognition, desire with the characteristic of desire to act, decision with the characteristic of deciding, energy with the characteristic of exertion, mindfulness with the characteristic of establishing, equanimity with the characteristic of neutrality, and attention with the characteristic of directing attention occurs. Thus knowing, he defines applied thought according to its intrinsic nature in the meaning of application, etc. He defines attention according to its intrinsic nature in the meaning of directing attention. Therefore it was said "those mental states of his are discerned one by one."

"They arise as known" means while arising, they arise having become known and obvious. "They continue as known" means even while persisting, they persist having become known and obvious. "They pass away as known" means even while ceasing, they cease having become known and obvious. Here, however, the objection of self-knowledge and the objection of multiplicity of knowledge should be resolved. For just as that very fingertip cannot be touched by that same fingertip, just so the arising or the presence or the dissolution of that very consciousness cannot be known by that same consciousness. Thus, for now, the objection of self-knowledge should be resolved. But if two consciousnesses were to arise together, by one consciousness the arising or the presence or the dissolution of the other could be known. However, there is no such thing as two contacts or feelings or perceptions or volitions or consciousnesses arising together; only one at a time arises. Thus the objection of multiplicity of knowledge should be resolved. This being so, how? How are the sixteen mental states known and obvious to the Great Elder within the attainment? Because of having comprehended the sense-base and the object. For the sense-base and the object were comprehended by the elder monk; therefore, for him, when adverting to the arising of those mental states, the arising becomes obvious; when adverting to the presence, the presence becomes obvious; when adverting to the dissolution, the dissolution becomes obvious. Therefore it was said "they arise as known, they continue as known, they pass away as known." "Not having been, they come into being" - by this he sees the rise. "Having been, they vanish" - by this he sees the fall.

"Unattracted" means having become one who does not approach through the influence of lust. "Unrepelled" means not departed through the influence of aversion. "Independent" means independent of the supports of craving and views. "Unbound" means not bound by desire and lust. "Free" means free from sensual lust. "Unbound" means unbound from the four mental bonds or from all mental defilements. "With a mind rid of barriers" means with a mind made without barriers. "With mind" means he dwells with a mind of such a kind.

Therein, there are two limits: the limit of mental defilements and the limit of objects. If lust and so on were to arise in him referring to the sixteen mental states occurring within the attainment, the limit of mental defilements would have been made by that; but since not even one of them has arisen in him, there is no limit of mental defilements. But if, when he is adverting to the sixteen mental states occurring within the attainment, some were not to come into range. Thus there would be for him a limit of objects. But when he is adverting to those sixteen mental states, there is no such thing as a mental state that has not come into range; therefore there is no limit of objects either.

There are also another two limits: the limit of suppression and the limit of eradication. Among those, the limit of eradication will come later; but in this instance, the limit of suppression is intended. Because the opposing states have been suppressed by him, there are none; thus he dwells with a mind rid of barriers.

"A further escape" means an escape further than this. And in other discourses, "a further escape" refers to Nibbāna, but here it should be understood that the immediately next distinction is intended. "Through frequently practising that" means through the frequent practice of that understanding. "There indeed is for him" means for that elder monk, "there is" becomes even more firmly established. By this method, the meaning in the remaining sections too should be understood.

In the second section, however, "confidence" is in the sense of placidity. He defines according to intrinsic nature.

In the fourth section, "equanimity" is just feeling-equanimity in the place where happiness is stated. "Non-reflective attention of the mind due to tranquillity" means that which is the mental occupation "whatever happiness there is therein" - "by this, that is declared to be gross" - thus non-reflective attention of the mind due to tranquillity is stated; the meaning is because of its absence. "Purity of mindfulness" means just purified mindfulness itself. And equanimity is equanimity of purification.

95. "He emerges mindful" means possessed of mindfulness, having become fully aware with knowledge, he emerges. "He regards those mental states" - because in the plane of neither-perception-nor-non-perception, step-by-step insight into phenomena belongs only to the Buddhas, not to the disciples, therefore here, showing insight by material groups, he said thus.

"And having seen with wisdom, his mental corruptions are utterly eliminated" means having seen the four truths with path wisdom, the four mental corruptions are eliminated. For the Elder Sāriputta, there is both the occasion of attaining arahantship having brought serenity and insight meditation in conjunction, and the occasion of having entered the attainment of cessation. The occasion of attaining arahantship is taken here; but they say that he will enter cessation again and again through practised mastery.

Therein, at whatever time the attainment of cessation is the lead for him, the turn for cessation comes, and the fruition attainment is hidden. At whatever time the fruition attainment is the lead, the turn for the fruition attainment comes, and the attainment of cessation is hidden. But the elder monks dwelling in the Indian subcontinent say: "The Elder Sāriputta, having brought serenity and insight meditation in conjunction,

having realised the fruition of non-returning, entered cessation, and having emerged from cessation, attained arahantship." "Those mental states" means the material states originating from the three causes occurring within the attainment, or the mental states occurring below in the attainment of the plane of neither-perception-nor-non-perception. For those too are indeed mental states to be seen with insight on this occasion; therefore it should be understood that this was said in order to show that he sees with insight those or those.

97. "One who has attained mastery" means one who has attained well-practised mastery. "One who has attained perfection" means one who has attained accomplishment. Regarding "legitimate" and so on: the elder, having heard the sound arisen at the breast of the Blessed One, was born - thus he is "legitimate"; having heard the sound produced by the mouth, he was born - thus he is "born from his mouth"; but because of being born by the Teaching, because of being fashioned by the Teaching, he is "born of the Teaching, created by the Teaching"; because of taking up the inheritance of the Teaching, he is "heir to the Teaching"; because of not taking up the inheritance of worldly gain, he is "not an heir to worldly gain" - thus it should be understood. The remainder is clear everywhere.

*In the Papañcasūdanī, the commentary on the Majjhima Nikāya,
the commentary on the Anupada Sutta is concluded.*

2. Commentary on the Chabbisodhanasutta

98. "Thus have I heard" is the Discourse on the Sixfold Purification. Therein, regarding "birth is eliminated" and so on, the final liberating knowledge is declared even by one term, or by two as well. Here, however, the declaration of the final liberating knowledge has come by four terms. Regarding "claiming to have seen what has been seen" and so on, the volition by which one says "what has been seen is seen by me" - that is called claiming to have seen what has been seen. The same method applies to the remaining terms as well. "This is in conformity with the Teaching" means this is the intrinsic nature. "Should be delighted in" means not only should it be delighted in, but for one who has attained final Nibbāna, all honour should also be given to one who has eliminated the mental corruptions. "A further question" shows that if you are not pleased with his explanation, this further question should be asked. The same method applies in the three subsequent turns from here onwards as well.

99. "Weak" means feeble. "Subject to fading away" means having the intrinsic nature of disappearing. "Without comfort" means devoid of comfort. "Involvements and clings" is a designation for craving and wrong view. For craving and wrong view approach the phenomena of the three planes of existence, thus they are involvements; they cling, thus they are clings. "Mental standpoints, adherences and underlying tendencies" is also a name for those very same. For the mind, through craving and wrong view, stands and is established upon the phenomena of identity, thus craving and wrong view are mental standpoints; through them it adheres, thus they are adherences; through them it underlies, thus they are called

underlying tendencies. In "through elimination, through dispassion" etc., the meaning is by means of elimination, by means of dispassion. And all of these are merely synonyms for each other.

100. "The solid element" means the element of support. "The liquid element" means the element of binding together. "The heat element" means the element of maturing. "The air element" means the element of expansion. "The space element" means the element of non-contact. "The consciousness element" means the element of cognition. "Did not approach as self" means I did not approach by way of the portion of self, thinking "I am self." "Nor dependent on the solid element" means the remaining elements, derivative materiality, and the immaterial aggregates that are dependent on the solid element. For those too, because the sense-organ materiality upon which they depend is dependent on the solid element, are by one method of exposition just dependent on the solid element. Therefore, one saying "nor dependent on the solid element" says that one does not approach even the remaining material and immaterial phenomena as self. But in the term "dependent on the space element," by way of inseparability, all primary and derivative materiality is called dependent on the space element; likewise the immaterial aggregates having as their basis the material sense-organs dependent on that. Thus here too, materiality and immateriality are indeed included. But in the term "dependent on the consciousness element," the three conascent aggregates and consciousness-originated materiality are dependent on the consciousness element, thus materiality and immateriality are indeed included.

101. "Regarding forms, regarding eye-consciousness, regarding mental phenomena to be cognised by eye-consciousness" - here, whatever having come into the range of the eye-door in the past has ceased, and whatever having come into the range in the future will cease, and whatever having come at present has ceased - all that is called matter. But whatever has ceased in the past without having come into the range, will cease in the future without having come into the range, and has ceased at present without having come into the range - when it was said that that is included among the mental phenomena to be cognised by eye-consciousness, the Elder Tipiṭaka Cūḷābhaya said - "If you make a twofold division in this instance, what will you do above in the section on desire? This is not permissible." Therefore, whether having come into the range or not having come into the range in the three times, all that is just matter; but the three aggregates associated with eye-consciousness should be known as mental phenomena to be cognised by eye-consciousness. For the meaning here is "regarding mental phenomena to be cognised together with eye-consciousness." "Desire" means desire as craving. "Lust" means that same thing by way of finding pleasure is lust. "Delight" means that same thing by way of rejoicing is delight. "Craving" means that same thing by way of thirsting is craving. The same method applies in the remaining doors too.

102. "The underlying tendencies to I-making, mine-making, and conceit" - here I-making is conceit, mine-making is craving, and that itself is the underlying tendency to conceit. "Towards the knowledge of the elimination of mental corruptions" - why was this said without mentioning past lives and the divine eye? The monks do not ask about mundane phenomena, they ask only about the supramundane; therefore, speaking only about the question that was asked, he said thus. This is called the

Discourse with a Single Answer; "the Sixfold Purification" is also its name. For here the four conventional expressions, the five aggregates, the six elements, the six internal and external sense bases, one's own conscious body, and others' conscious body - these six portions are purified; therefore it is said "the Sixfold Purification." But the elder monks dwelling beyond the ocean, making one's own and another's conscious body into just one, together with the four nutriments, speak of six portions.

But these six portions should be cleansed by the method of the exposition in the monastic discipline thus: "What was attained by you, how was it attained by you, when was it attained by you, where was it attained by you, which mental defilements have been abandoned by you, of which mental states are you an obtainer?"

Here, "What was attained by you?" is a question about the achievement - among meditative absorptions, deliverances, and so on, or among the path of stream-entry and so on, what was attained by you? "How was it attained by you?" is a question about the method. For the intention here is this - Was it attained by you making the characteristic of impermanence the lead, or one of the characteristics of suffering or non-self? Or was it by focusing through concentration, or through insight? Likewise, was it by focusing on materiality, or on the immaterial? Or was it by focusing internally, or externally? "When was it attained by you?" is a question about time; the meaning is "at which time among the forenoon, midday, and so on?"

"Where was it attained by you?" is a question about the place; the meaning is "in which place - at the night-quarters, the day-quarters, at the root of a tree, in a pavilion, or in which monastery?" "Which mental defilements have been abandoned by you?" asks about the abandoned mental defilements; the meaning is "which mental defilements of yours have been abandoned, those to be destroyed by which path?"

"Of which mental states are you an obtainer?" is a question about the attained mental states; the meaning is "of which mental states among the first path and so on are you an obtainer?"

Therefore, even now, if any monk should declare the achievement of a super-human achievement, he should not be honoured merely by that much. But he should be told, for the purpose of cleansing in these six grounds: "What was attained by you - was it a meditative absorption, or one among the deliverances and so on?" For whatever mental state was attained by whomever, that is obvious to him. If he says "This indeed was attained by me," then he should be asked "How was it attained by you?" Making which the lead among the characteristic of impermanence and so on, or among the thirty-eight objects, or by which approach having focused among the mental states distinguished as material, immaterial, internal, external, and so on? For whatever is one's adherence, that is obvious to him.

If however he says "This indeed is my adherence, thus it was attained by me," then he should be asked "When was it attained by you?" - "Was it in the forenoon, or at one of the times such as midday and so on?" For the time of attainment by oneself is obvious to all. If he says "It was attained by me at such and such a time," then he should be asked "Where was it attained by you?" - "Was it at the day-quarters, or at one of the places such as the night-quarters and so on?" For the place of attainment by oneself is obvious to all. If he says "It was attained by me at such and such a

place," then he should be asked "Which mental defilements have been abandoned by you?" - "Were they those to be destroyed by the first path, or those to be destroyed by the second path and so on?" For the mental defilements abandoned through the path attained by oneself are obvious to all.

If he says "These mental defilements of mine have been abandoned," then he should be asked "Of which mental states are you an obtainer?" - "Of the path of stream-entry, or of one among the path of once-returning and so on?" For the mental state attained by oneself is obvious to all. If he says "I am indeed an obtainer of these mental states," even then his word should not be believed. For very learned monks skilled in learning and interrogation are able to cleanse these six grounds. The approach-practice of this monk should be cleansed; if the approach-practice is not pure, he should be dismissed thus: "By this practice, supramundane states are indeed not obtainable."

If, however, his approaching practice is pure, if it is evident that "for a long time he has been diligent in the three trainings, devoted to wakefulness, not attached to the four requisites, dwelling with a mind like the open sky, even as the palm of the hand," then that monk's explanation fits and agrees with his practice. It is similar to what was said: "Just as the water of the Ganges flows together and meets with the water of the Yamunā, just so, well laid down by that Blessed One for disciples is the practice leading to Nibbāna; Nibbāna and the practice flow together."

And yet, even by this much, honour should not be given. Why? For even a certain worldling may have a practice similar to the practice of one who has eliminated the mental corruptions. Therefore that monk should be frightened by various means. For one who has eliminated the mental corruptions, even when a thunderbolt is falling on his head, there is no fear or trepidation or terror; but for a worldling, it arises even from a trifle.

Herein are these stories - The Elder Abhaya the Dīghabhāṇaka, it is said, being unable to examine a certain almsfood eater, gave a signal to a young monk. He, having dived under at the mouth of the Kalyāṇī river while that one was bathing, seized his feet. The almsfood eater, with the perception "A crocodile!", made a great noise; then they recognised him as a worldling. But in the time of King Candamukhatissa, the senior monk of the Community at the Great Monastery, one who had eliminated the mental corruptions, having weak eyes, remained right in the monastery. The king, thinking "I shall examine the elder," when the monks had gone on the alms round, having approached quietly, seized his feet like a snake. The elder, having become motionless like a stone pillar, said "Who is here?" "It is I, venerable sir, Tissa." "Do you emit a pleasant odour, Tissa?" Thus for one who has eliminated the mental corruptions there is no such thing as fear.

A certain worldling, however, may also be exceedingly brave and fearless. He should be examined by means of a delightful object. For indeed King Vasabha too, examining a certain elder, having caused him to sit down in the house, sat near him crushing a jujube salad. The great elder's spittle stirred; thereupon the elder's state of being a worldling became manifest. For one who has eliminated the mental corruptions, craving for flavour is well abandoned; even regarding divine flavours there is no attachment whatsoever. Therefore, having examined him by these means, if fear or

trepidation or terror or craving for flavour arises in him, he should be dismissed saying "You are not a Worthy One." If, however, being fearless, unafraid, and without terror, he sits like a lion, and does not generate attachment even towards a divine object - This monk, with accomplished explanation, deserves the honour sent from all around by kings, royal ministers, and so on.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Chabbisodhanasutta is concluded.

3. Commentary on the Sappurisdhamma Sutta

105. "Thus have I heard" is the Discourse on the Qualities of a Good Person. Therein, "qualities of a good person" means the qualities of good persons. "Qualities of a bad person" means the qualities of evil persons. Having thus set down the matrix, again, just as a man skilled in the road, leaving the left, takes the right, he speaks of what is to be released first; thus, teaching first the quality to be abandoned, he said beginning with "And what, monks, are the qualities of a bad person?" Therein, "from a noble family" means from a family of the warrior caste or from a brahmin family. For it is precisely this pair of families that is called "a noble family." "He is honourable there" means that monk is worthy of veneration among those monks. "Having made it his inner focus" means having made it internal.

"From a great family" means from a family of the warrior caste, or from a brahmin family, or from a merchant family. For it is precisely this triad of families that is called "a great family." "From a wealthy family" means families endowed with great wealth. "From a family of eminent wealth" means families accomplished in eminent, superior wealth. In this pair of terms, all four families are applicable. For one born in whatever family, through the power of merit, can indeed be one of great wealth or one of eminent wealth.

106. "Famous" means accomplished with a retinue. "Unknown" means they are not apparent in the midst of the Community and so on, like arrows shot in the night. "Of little influence" means with few attendants.

107. "Forest-dweller" means one who has taken upon himself the ascetic practice of forest-dwelling. In the case of the remaining ascetic practices too, the same method applies. And in this discourse, in the canonical text, only nine ascetic practices have been mentioned, but in detail they are thirteen. Regarding those, whatever should be said, all that has been stated in every way in the Visuddhimagga in the description of the ascetic practices.

108. "Non-identification" means identification is called craving; the meaning is free from craving. "Having made non-identification itself his inner focus" means having made freedom from craving itself the reason, or having made it internal, meaning having aroused it in the mind.

In the cessation section, since only non-returners and those who have eliminated the mental corruptions attain that attainment, and it does not exist for a worldling, therefore the bad person section is omitted. "Does not imagine anything" means he does not imagine any person by the three imaginations. "Does not imagine anywhere" means he does not imagine in any place. "Does not imagine by means of

anything" means he does not imagine that person by means of any basis whatsoever. The remainder is clear everywhere.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Sappurisdhamma Sutta is concluded.

4. Commentary on the Sevitabbāsevitabba Sutta

109. "Thus have I heard" is the Sevitabbāsevitabba Sutta. Therein, "and that bodily conduct is mutually distinct" means: I say that one kind of bodily conduct is to be practised and another is not to be practised; I do not say that what is to be practised is by any method not to be practised, or that what is not to be practised is to be practised - this is the meaning. In the case of verbal conduct and so on, the same method applies. Thus the Blessed One, having set down the matrix with seven terms, concluded the teaching without analysing it in detail. Why? For the purpose of making room for the Elder Sāriputta.

113. Regarding mental conduct, wrong view and right view, being by way of the acquisition of view separately a factor standing apart, were not included.

114. Regarding the arising of consciousness, covetousness and so on that have not reached the course of action should be understood.

115. In the section on acquisition of perception, "with perception accompanied by covetousness" and so on were stated for the purpose of showing perception of sensuality and so on.

117. "Afflictive" means with suffering. "For the non-completion of existences" means for the non-completion of existences. And here, those with afflictive individual existence are four. For even a worldling who is unable to bring existence to an end by means of that individual existence, for him from conception onwards unwholesome mental states increase and wholesome mental states decline; he brings into existence an individual existence that is only with suffering. Likewise for stream-enterers, once-returners, and non-returners. Let alone worldlings and so on, how does the non-returner bring into existence an afflictive individual existence, and how do his unwholesome mental states increase and wholesome mental states decline? For even a non-returner, reborn in the Pure Abodes, having looked at the park-mansions and wish-fulfilling trees, utters the inspired utterance "Oh, what happiness! Oh, what happiness!" For non-returners, craving for existence and craving for becoming are simply not abandoned. Because of his craving not being abandoned, unwholesome states increase and wholesome states decline; he brings into existence an individual existence that is only with suffering. It should be understood that he is one whose existences are simply not completed.

"Non-afflictive" means without suffering. This too should be understood by way of four persons. For whoever, even a worldling, is able to bring existence to an end by means of that individual existence, and does not take conception again, for him from the taking of conception onwards unwholesome states decline and only wholesome states increase; he produces an individual existence that is only without suffering. He is one whose existences are simply completed. Likewise for stream-enterers, once-returners, and non-returners. Let the stream-enterers and so on be, but how does the

worldling produce a non-afflictive individual existence, and how do the decline of unwholesome states and so on occur for him? Even a worldling who is a being in the last existence is able to bring existence to an end by means of that individual existence. For him, like Aṅgulimāla, even while killing one less than a thousand living beings, his individual existence is simply non-afflictive, and he simply brings existence to an end. Only the unwholesome diminishes, and only insight causes conception to be taken.

119. In the passage beginning with "cognisable by the eye" and so on, because for a certain person lust and so on arise regarding that very form, he delights in it, enjoys it, and delighting in it, enjoying it, he attains calamity and disaster; for a certain person they do not arise, he becomes disenchanted, becomes dispassionate, and becoming disenchanted, becoming dispassionate, he attains peace; therefore "and that mutually" was not said. This same method applies everywhere.

Regarding "they would understand the meaning in detail thus" - here, who understands the meaning of this saying of the Blessed One, and who does not understand? First, those who, having learnt both the canonical text and the commentary of this discourse, are not doers thereof, and do not proceed along the conforming practice as stated before, they do not understand. But those who are doers thereof, and proceed along the conforming practice as stated before, they understand. Even this being so, let it be for the welfare and happiness for a long time for those with rebirth-linking for now; how is it for those without rebirth-linking? Those without rebirth-linking attain final Nibbāna like a fire without fuel; even after the passing of a hundred thousand cosmic cycles, there is no more suffering for them. Thus it is definitely for the welfare and happiness of those very ones for a long time. The remainder is clear everywhere.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Sevittabbāsevitabba Sutta is concluded.

5. Commentary on the Bahudhātuka Sutta

124. "Thus have I heard" is the Discourse on the Many Elements. Therein, in the passage beginning with "fears" and so on, "fear" means terror of the mind. "Misfortune" means a state of non-one-pointedness. "Danger" means a state of being afflicted, a state of clinging here and there. Their diversity should be understood thus - Thieves based in uneven terrain such as mountains and so on send word to the country-dwellers: "On such and such a day we shall attack your village." From the time of hearing that news, they experience fear and terror. This is called terror of the mind. Thinking "Here the angry thieves might bring us harm," having taken their most valuable possessions, together with bipeds and quadrupeds, having entered the forest, they lie down on the ground here and there; being bitten by gadflies, mosquitoes and so on, they enter the interiors of bushes; they tread upon stumps and thorns. The state of distraction of those thus wandering about is called the state of non-one-pointedness. Then, when the thieves do not come on the aforesaid day, thinking "That will have been a hollow message; we shall enter the village," they enter the village with their belongings. Then, having known that they had entered, having surrounded the village, having set fire at the doors, having killed the people,

the thieves, having plundered all the wealth, depart. Among those, the survivors of the slaughter, having extinguished the fire, having clung here and there in the shade of storerooms, in the shade of walls and so on, sit down bewailing what was lost. This is called the state of being afflicted, the state of clinging.

"Reed huts" means houses covered with reeds; but the remaining materials here are made of wood. In the case of grass huts too, the same method applies. "Arise from the fool" means they arise in dependence on the fool alone. For the fool, an unwise person, aspiring to kingship or viceroyalty or else some other great position, having taken a few sons of widows and great rogues similar to himself, saying "Come, I shall make you lords," in dependence on mountain thickets and so on, attacking the outermost villages, having made known his state of banditry, gradually attacks even market towns and even provinces. People, having abandoned their houses, depart desiring a place of safety. Monks and nuns too, dwelling in dependence on them, having abandoned their own respective dwelling places, depart. At whatever place they go, both almsfood and lodging are difficult to obtain. Thus fear has indeed come upon the four assemblies. Even among those gone forth, two foolish monks, having started a contention with one another, begin accusations. Thus a great dispute arises as for the dwellers of Kosambī; fear has indeed come upon the four assemblies - thus whatever fears arise, all of them should be understood as arising from the fool.

"He said this" means the proclamation of the Teaching was concluded by the Blessed One without bringing it to its summit. Having thought "What if I, having asked the One of Ten Powers, were to bring about the fulfilment of his teaching through omniscient knowledge itself," he spoke this statement beginning with "In what respect, venerable sir."

125. Among the eighteen elements, ten and a half elements are the discernment of matter, and seven and a half elements are the discernment of the immaterial - thus only the discernment of matter and the immaterial has been spoken of. All of them, by way of aggregates, are the five aggregates. The five aggregates too are the truth of suffering, the craving that gives rise to them is the truth of origin, the non-continuance of both is the truth of cessation, the practice of understanding cessation is the truth of the path. Thus the meditation subject of the four truths has been spoken of, having brought the conclusion for one monk to its summit. This is the summary here; but in detail, these elements have already been spoken of in the Visuddhimagga. "Knows and sees" - the path together with insight is stated.

The solid element and so on were stated in order to show the conscious body as empty and soulless. These too should be completed by the former eighteen elements. When completing, they should be completed by taking out from the consciousness element. For this consciousness element is sixfold by way of eye-consciousness and so on. Therein, when the eye-consciousness element has been discerned, its base, the eye-element, and its object, the material element - thus two elements are also discerned. This same method applies everywhere. But when the mind-consciousness element has been discerned, by way of what precedes and follows it, the mind-element, and by way of object, the element of phenomena - thus two elements are also discerned. Thus, among these eighteen elements, ten and a half elements are the discernment of matter - by the former method just so, this too has been spoken of, having brought the conclusion for one monk to its summit.

Regarding "the pleasure element" and so on: it is pleasure and that, in the sense of being empty of a being, is an element - thus "pleasure element." This same method applies everywhere. And here, the first four elements are taken by way of having opposites, the last two by way of resemblance. For by its obscure nature, the equanimity element resembles the ignorance element. And here, when the pleasure and pain elements have been discerned, the body-consciousness element is also discerned; when the remaining ones have been discerned, the mind-consciousness element is also discerned. These six elements too should be completed below by the eighteen only. When completing, they should be completed by taking out from the equanimity element. Thus, among these eighteen elements, ten and a half elements are the discernment of matter - by the former method just so, this too has been spoken of, having brought the conclusion for one monk to its summit.

The meaning of the sensual element and so on should be understood by the very method stated regarding sensual thought and so on in the Discourse on the Twofold Thought. In the Abhidhamma too, the detail of these has come by the very method beginning with "therein, what is the sensual element? Reasoning and applied thought connected with sensuality." These six elements too should be completed below by the eighteen only. When completing, they should be completed by taking out from the sensual element. Thus, among these eighteen elements, ten and a half elements are the discernment of matter - by the former method just so, this too has been spoken of, having brought the conclusion for one monk to its summit.

Regarding the sensual element and so on: the five aggregates of the sensual-sphere of existence are called the sensual element, the five aggregates of the fine-material-sphere of existence are called the fine-material sphere element, the four aggregates of the immaterial-sphere of existence are called the immaterial sphere element. But in the Abhidhamma, the detail of these has come by the method beginning with "therein, what is the sensual element? From below, making the Avīci hell the limit." These three elements too should be completed below by the eighteen only. When completing, they should be completed by taking out from the sensual element. Thus, among these eighteen elements, ten and a half elements are the discernment of matter - by the former method just so, this too has been spoken of, having brought the conclusion for one monk to its summit.

"Conditioned" means produced by conditions having come together; this is a designation for the five aggregates. What is not conditioned is unconditioned. This is a designation for Nibbāna. These two elements too should be completed with just the eighteen below. When completing, they should be completed by extracting from the conditioned element. Thus, among these eighteen elements, ten and a half elements are the discernment of matter - by the former method just so, this too has been spoken of, having brought the conclusion for one monk to its summit.

126. "Internal and external" means internal and external. For here, the six beginning with the eye are internal, and the six beginning with forms are external. Here too, "knows and sees" - the path together with insight is spoken of.

"When this exists, that" and so on has been explained in detail in the Mahātaṇhāsāṅkhaya.

127. "Impossible" is the rejecting of the cause. "There is no chance" is the rejecting of the condition. By both, it rejects the reason itself. For a reason, because of the result's dependent occurrence upon it, is called "possibility" and "chance" of its own result. "That" means by whatever reason. "Accomplished in right view" means a stream-enterer noble disciple accomplished in path view. "Any activity" means any single activity among the conditioned activities in the four planes. "Should approach as permanent" means should grasp as permanent. "This is impossible" means this reason does not exist, is not found. "That a worldling" means by whatever reason a worldling. "This is possible" means this reason exists. The meaning is that through eternalist view, he might grasp any activity among the conditioned activities in the three planes as permanent. But the activities of the fourth plane, because of the abundance of energy, like an iron ball heated all day for flies, do not become an object of wrong view or of other unwholesome states. By this method, the meaning should be understood also in "any activity as happiness" and so on.

"Should approach as happiness" - this is said with reference to the grasping as happiness by the power of the view of self, thus: "The self is exclusively happy and healthy after death." But with consciousness dissociated from wrong view, a noble disciple approaches any activity as happiness, like one overcome by fever who is frightened by a rutted elephant capable of appeasing the fever, and like a pure brahmin towards faeces. In the section on self, in order to include concepts such as kasiṇa and so on, instead of saying "any activity," "any phenomenon" is said. Here too, for the noble disciple it should be understood by way of the four planes, and for the worldling by way of the three planes. In all instances, the delimitation is fitting even for the noble disciple by way of the three planes only. For whatever a worldling grasps, from that the noble disciple disentangles the grasping. For whatever a worldling grasps as permanent, as happiness, as self, the noble disciple, grasping that as impermanent, as suffering, as non-self, disentangles that grasping.

128. In the terms beginning with "mother" and so on, "mother" means the genetrix only, "father" means the begetter, and "Worthy One" means one who has eliminated the mental corruptions who is a human being only. But would a noble disciple deprive another of life? This too is an impossibility. For even if someone were to say thus to a noble disciple who has gone to another existence, not knowing his own noble state: "Having deprived this louse or ant of life, enter upon the wheel-turning sovereignty in the entire interior of the world-circle," he would indeed not deprive it of life. And even if someone were to say to him thus: "If you will not kill this one, we shall cut off your head." He would cut off his very head, but he would not kill that one. But this was said for the purpose of showing the greatly blameworthy nature of the state of being a worldling, and for the purpose of illustrating the power of the noble disciple. For this is the intention here: The state of being a worldling is blameworthy, in that a worldling will even commit heinous actions with immediate bad destination such as matricide and so on. And the noble disciple is of great power, who does not commit these actions.

"With a malicious mind" means with a mind corrupted by a murderous mind. "Should shed blood" means should cause even so much blood as a small fly could drink to flow from the living body. "Should break the Community" means should break the

Community belonging to the same communion, standing within the same boundary, by five means. For this has been said: "In five ways, Upāli, the monastic community is split. By a legal act, by a recitation, by speaking, by proclamation, by vote taking."

Therein, "by a legal act" means by any one legal act among the four legal acts beginning with a transaction by announcement. "By a recitation" means by any one recitation among the five recitations of the principal monastic code. "By speaking" means speaking, explaining the eighteen matters making for schism such as "what is not the Teaching is the Teaching" and so on, by means of various occasions. "By proclamation" means by proclamation, having made a verbal expression at the base of the ear in such a manner as: "Do you not know my state of having gone forth from a noble family and my state of being very learned? It is fitting for you even to give rise to the thought that one like me would take up the Teacher's instruction as contrary to the Teaching and contrary to the monastic discipline. What, is Avīci cool for me like a grove of blue water-lilies? What, am I not afraid of the realm of misery?" and so on. "By vote taking" means by vote taking, having thus proclaimed and having supported their minds and having made them of the nature of not turning back, saying "Take this voting ticket."

And here, only the legal act or the recitation is the criterion, but the speaking, proclamation, and vote taking are preliminary stages. For even though one speaking by way of explaining the eighteen matters has proclaimed there for the purpose of generating approval and voting tickets have been taken, the monastic community remains unsplit. But when four or more, having thus taken voting tickets, perform a separate legal act or recitation, then the monastic community is called split. That a person thus accomplished in right view should break the Community - this is impossible. By this much, the five heinous actions with immediate bad destination beginning with matricide have been shown, which a worldling commits but not a noble disciple; for the purpose of making them manifest -

By action, by door, and likewise by duration for a cosmic cycle;

By result, by commonality and so on, the judgment should be understood.

Therein, first by action - For here, the action of one who is a human being depriving of life a mother or father who is a human being, even one whose sex has changed, is a heinous action with immediate bad destination; even if one were to fill the entire world-circle with golden monuments the size of great shrines, thinking "I shall obstruct its result," and even if one were to give a great gift to the community of monks seated filling the entire world-circle, and even if one were to go about without releasing the corner of the double robe of the Buddha, the Blessed One, upon the body's collapse one is reborn in hell only. But whoever, being himself a human being, deprives of life a mother or father who is an animal, or being himself an animal deprives of life one who is a human being, or being an animal deprives of life one who is an animal, his action is not a heinous action with immediate bad destination, but it is weighty; it stands close to a heinous action with immediate bad destination. But this question was spoken by way of those of human birth.

Therein, the set of four regarding the goat, the set of four regarding the battle, and the set of four regarding the thief should be discussed. Even with the intention "I am killing a goat," indeed a human being killing a mother or father who is a human being

standing in the place of a goat experiences a heinous action with immediate bad destination. But one killing a goat with the intention of killing a goat or with the intention of killing mother and father does not experience a heinous action with immediate bad destination. One killing mother and father with the intention of killing mother and father does indeed experience it. This same method applies to the other pair of sets of four as well. And just as with mother and father, so too these sets of four should be understood with regard to Worthy Ones.

One experiences a heinous action with immediate bad destination only by killing a Worthy One who is a human being, not one born as a demon. But the action is weighty, similar to a heinous action with immediate bad destination. And even if a knife-blow or poison is given to a human Worthy One while still in the time of being a worldling, if he, having attained arahantship, dies by that very means, it is indeed the slaying of a Worthy One. But whatever gift given during the time of being a worldling one consumes after attaining arahantship, it has been given to a worldling only. For one killing the remaining noble persons, there is no heinous action with immediate bad destination. But the action is weighty, similar to a heinous action with immediate bad destination.

Regarding the wounding, because of the Truth-finder's body being unbreakable, there is no such thing as causing blood to trickle by cutting the skin through an attack. But within the body itself, in one and the same place, blood collects together. Even the splinter that broke off from the rock hurled by Devadatta struck the tip of the Truth-finder's foot; the foot was just bruised with blood inside, as if struck by a hatchet. For one doing thus, there is a heinous action with immediate bad destination. But Jīvaka, with the Truth-finder's approval, having cut the skin with a lancet and having removed the corrupted blood from that place, made him comfortable; for one doing thus, it is only a meritorious action.

Now, for those who, when the Truth-finder has attained final Nibbāna, break a shrine, cut down a Bodhi tree, or make an attack upon a relic - what happens to them? It is a weighty action similar to a heinous action with immediate bad destination. But it is proper to cut a branch of the Bodhi tree that is obstructing a monument or an image containing relics. Even if birds hidden there drop excrement on the shrine, it is indeed proper to cut it. For a bodily relic shrine is greater than a shrine of articles of use. It is proper to cut down and remove even the root of a Bodhi tree that is breaking through the shrine site as it grows. But a branch of the Bodhi tree that obstructs the Bodhi tree house - one is not permitted to cut it for the purpose of protecting the house, for the house is for the sake of the Bodhi tree, not the Bodhi tree for the sake of the house. In the case of the seat-house too, the same method applies. But in whatever seat-house a relic has been deposited, it is proper to cut a branch of the Bodhi tree for the purpose of protecting it. It is indeed proper to cut a branch that draws away nutrients or a rotten part for the purpose of tending the Bodhi tree, and there is merit too, as in attending to the Blessed One's body.

Regarding the schism of the Community, when the Community standing within the boundary has not assembled, for one who, having taken a separate assembly and having performed the proclamation, vote-taking, and declaration, performs an act or recites the recitation, there is both a schism and a heinous action with immediate bad destination. But for one who performs an act with the perception of unity thinking "it

is proper," there is only a schism, not a heinous action with immediate bad destination; likewise in an assembly of fewer than nine. By the final reckoning, whoever breaks the Community of nine persons, for him there is a heinous action with immediate bad destination. For the followers who speak what is not according to the Teaching, it is a greatly blameworthy action. But those who speak what is the Teaching are blameless.

Therein, regarding schism in the Community with only nine, there is this discourse - "On one side, Upāli, there are four, on one side four, a ninth proclaims, has the voting ticket taken - 'This is the Teaching, this is the monastic discipline, this is the Teacher's instruction; take this, approve of this' - thus indeed, Upāli, there is both dissension in the Community and schism in the Community. With nine, Upāli, or more than nine, there is both dissension in the Community and schism in the Community." But among these five, schism in the Community is verbal action, the remaining are bodily actions. Thus the judgment should be understood as regards action.

"As regards door" means all of these originate from both the body-door and the speech-door. But here the former four, even though originating from the speech-door by means of the effort of commanding, knowledge, and craft, fulfil only the body-door; schism in the Community, even though originating from the body-door for one creating schism by hand-gesture, fulfils only the speech-door. Thus here the judgment should be understood also as regards door.

"As regards duration for a cosmic cycle" means here only schism in the Community has duration for a cosmic cycle. For having created schism in the Community during a forming cosmic cycle or at the middle of a cosmic cycle, one is released only at the destruction of the cosmic cycle. Even if one creates schism in the Community today thinking "Tomorrow the cosmic cycle will be destroyed," one is released the next day; one is cooked in hell for just one day. But such an occurrence does not exist. The remaining four actions are only of immediate result, not of duration for a cosmic cycle. Thus here the judgment should be understood also as regards duration for a cosmic cycle.

"As regards ripening" means for one by whom all five of these actions have been done, only schism in the Community ripens by way of conception; the remaining come to be reckoned among such categories as "defunct kamma, there was no result of action" and so on. In the absence of schism in the Community, wounding the Truth-finder; in the absence of that, killing a Worthy One; in the absence of that, if the father is moral and the mother is immoral, or not moral in the same way, patricide ripens by way of conception. If there is both matricide and patricide, whether both are equal in morality or immorality, only matricide ripens by way of conception. For a mother is one who does what is difficult to do and is very helpful to her children. Thus here the judgment should be understood also as regards ripening.

"As regards common and so on" means the former four are common to all, both householders and those gone forth. But schism in the Community, from the statement "Indeed, Upāli, a nun does not break the Community, nor a female trainee, nor a novice, nor a female novice, nor a lay follower, nor a female lay follower breaks the Community; a monk, Upāli, who is regular, belonging to the same communion, standing within the same boundary, breaks the Community" - it belongs only to a

monk of the aforesaid type, not to another; therefore it is not common. By the word "and so on," all of these are also accompanied by unpleasant feeling and associated with hate and delusion. Thus here the judgment should be understood also as regards common and so on.

"Another teacher" means thinking "This is my Teacher, but he is unable to perform the function of a Teacher," even in another existence he should take another founder of a religious order as "This is my Teacher" - this is impossible; such is the meaning.

129. "In one world system" means in the ten-thousandfold world system. For there are three fields - the birth-field, the authority-field, and the domain-field. Therein, the birth-field is the ten-thousandfold world system. For it trembles at the time of the Truth-finder's descent into the mother's womb, at the time of emergence, at the time of highest enlightenment, at the turning of the wheel of the Teaching, at the relinquishing of the life principle, and at the final nibbāna. But the hundred thousand million world-circles is what is called the authority-field. For herein the authority of the Āṭānāṭiya, the Peacock Protection, the Banner-top Protection, the Jewel Protection, and so on, operates. But the domain-field has no measure. For since the statement regarding the Buddhas says "as much as is knowledge, so much is what is to be known; as much as is what is to be known, so much is knowledge; what is to be known has knowledge as its limit; knowledge has what is to be known as its limit," there is nothing that is outside their domain.

But in these three fields, setting aside this world-circle, there is no discourse stating that Buddhas arise in another world-circle; but there is one stating that they do not arise. The three Canons are the Canon of Monastic Discipline, the Canon of Discourses, and the Canon of the Higher Teaching; the three rehearsals are the rehearsal of the Elder Mahākassapa, the rehearsal of the Elder Yasa, and the rehearsal of the Elder Moggaliputtatissa. In the three Canons of the word of the Buddha that have been established through these three rehearsals, having left aside this world-circle, there is no discourse stating that Buddhas arise elsewhere; but there is one stating that they do not arise.

"Simultaneously" means neither before nor after. They do not arise together; it is said that they arise either before or after. Therein, from the time of sitting on the seat of enlightenment thinking "Without attaining enlightenment I shall not rise," going back to the taking of conception in the mother's womb, that much should not be understood as "before." For at the Bodhisatta's taking of conception, the discernment of the field was made by the very trembling of the ten-thousand world-circles; the arising of another Buddha is indeed prevented. From the time of the final nibbāna onwards, as long as a relic even the size of a mustard seed remains, that much should not be understood as "after." For as long as the relics remain, the Buddhas too remain as it were. Therefore, in the meantime, the arising of another Buddha is indeed prevented. But when the final nibbāna of the relics has occurred, the arising of another Buddha is not prevented.

For there are three disappearances - the disappearance of the Scriptures, the disappearance of penetration, and the disappearance of practice. Therein, "the Scriptures" means the three Canons. "Penetration" means the penetration of the truths. "Practice" means the practice. Therein, penetration and practice sometimes

exist and sometimes do not exist. For at one time monks who bear penetration are many, and one who is a worldling monk has to be pointed out by extending a finger. On this very island there was once no such thing as a worldling monk. Those who fulfil the practice too are sometimes many, sometimes few. Thus penetration and practice sometimes exist and sometimes do not exist, but for the duration of the Dispensation, the Scriptures are the measure.

For a wise person, having heard the three Canons, fulfils both. Just as our Bodhisatta, having produced the five direct knowledges and seven attainments in the presence of Āḷāra, asked about the preliminary work for the attainment of the plane of neither-perception-nor-non-perception, he said "I do not know." Then, having gone to the presence of Udaka, having compared the distinction he had attained, he asked about the preliminary work for the plane of neither-perception-nor-non-perception; he told him; immediately after his words the Great Being accomplished that. Just so, a wise monk, having heard the Scriptures, fulfils both. Therefore, when the Scriptures stand, the Dispensation stands.

But when they disappear, first the Canon of the Higher Teaching perishes. Therein, the Conditional Relations disappears first of all. Gradually afterwards the Compendium of Mental States; when that has disappeared, when the other two Canons still stand, the Dispensation still stands. Therein, when the Canon of Discourses is disappearing, first the Aṅguttara Nikāya disappears beginning from the Book of Elevens down to the Book of Ones; immediately after that the Saṃyutta Nikāya disappears beginning from the Wheel Chapter with its Repetition Series down to the Crossing over the Flood; immediately after that the Majjhima Nikāya disappears beginning from the Development of the Faculties down to the Root of All Things; immediately after that the Dīgha Nikāya disappears beginning from the Tenfold Expansion down to the Brahmajāla. Even the question of one or two verses endures for a long stretch of time, but is unable to sustain the Dispensation, like the Sabhiya Questions and the Āḷavaka Questions. These, it is said, being from the time of the Buddha Kassapa, were unable to sustain the Dispensation in the interim.

But even when the two Canons have disappeared, when the Canon of Monastic Discipline still stands, the Dispensation stands. When the Parivāra and the Khandhakas have disappeared, when the two Analyses still stand, it still stands. When the two Analyses have disappeared, even when the matrix still stands, it still stands. When the matrix has disappeared, when the Pātimokkha, the going forth, and the full ordination still stand, the Dispensation stands. The outward sign endures for a long stretch of time, but the lineage of white-robed ascetics was unable to sustain the Dispensation from the time of the Buddha Kassapa onwards. But from the last penetration of the truths and from the last breach of morality onwards, the Dispensation is said to have declined. Thenceforth the arising of another Buddha is not prevented.

There are three final extinguishments, namely: the final extinguishment of the mental defilements, the final extinguishment of the aggregates, and the final extinguishment of the relics. Therein, the final extinguishment of the mental defilements took place at the seat of enlightenment, the final extinguishment of the aggregates at Kusinārā, the final extinguishment of the relics will take place in the future. It is said that at the time of the decline of the Dispensation, the relics in this island of Tambapaṇṇi, having

assembled together, will go to the Mahācetiya. From the Mahācetiya to the Rājāyatana Shrine on the island of Nāgadīpa. From there they will go to the great seat of enlightenment. From the abode of the serpents too, from the world of the gods too, from the Brahma world too, the relics will go to the great seat of enlightenment itself. Not even a relic the size of a mustard seed will perish in the interim. All the relics, having become a heap at the great seat of enlightenment, like a mass of gold, having become one solid mass, will emit rays of six colours. Those will pervade the ten-thousandfold world system.

Thereupon, the deities of the ten-thousand world-systems, having assembled together, saying "Today the Teacher attains final Nibbāna, today the Dispensation draws back, this is now our last sight," will make lamentation greater than on the day of the Ten-Powered One's final Nibbāna. Except for non-returners and those who have eliminated the mental corruptions, the rest will not be able to sustain themselves in their own nature. Among the relics, the heat element, having arisen, will rise up as far as the Brahma world. Even when there remains a relic the size of a mustard seed, it will become one mass of flame. When the relics have reached exhaustion, it will be cut off. Having thus shown such great power, when the relics have disappeared, the Dispensation is called disappeared. As long as it does not thus disappear, for so long it is called "not after." That they should thus arise simultaneously - this is impossible.

But why do they not arise simultaneously? Because it would not have been marvellous. For Buddhas are marvellous human beings. As he said - "One person, monks, arising in the world arises as a marvellous human being. Which one person? The Truth-finder, the Worthy One, the Perfectly Enlightened One."

And if two or four or eight or sixteen were to arise together, they would not be marvellous. For even in one monastery, the material gain and honour for two shrines is not eminent. Monks too, by being many, have not become marvellous; so too would Buddhas be. Therefore they do not arise.

And because of the absence of distinction in the Teaching. For the Teaching classified as the establishments of mindfulness and so on, which one teaches - even if another were to arise, that very same Teaching would have to be taught by him. Therefore it would not be marvellous, but when one expounds the Teaching, the teaching too is marvellous.

And because of the absence of contention. For if many Buddhas were to arise, like the pupils of many teachers, they would quarrel saying "Our Buddha is pleasing, our Buddha is sweet-voiced, an obtainer, meritorious." For this reason too they do not thus arise. Moreover, this reason was explained in detail by the Elder Nāgasena when asked by King Milinda. For it is said -

"Therein, venerable Nāgasena, this too was said by the Blessed One: 'This is impossible, monks, there is no chance, that two Worthy Ones, Perfectly Enlightened Ones, should arise simultaneously in one world system - this is impossible.' And when teaching, venerable Nāgasena, all Truth-finders teach the thirty-seven qualities conducive to enlightenment; when speaking, they speak of the four noble truths; when training, they train in the three trainings; when instructing, they instruct in the practice of diligence. If, venerable Nāgasena, all Truth-finders have one teaching, one talk, one training, one instruction, for what reason do two Truth-finders not arise at

one moment? Even by the arising of one Buddha this world has become radiant. If there were a second Buddha, by the radiance of two this world would become radiant to an even greater degree. And two Truth-finders exhorting would exhort easily, and instructing would instruct easily. Tell me the reason for this, so that I may be free from doubt."

"This ten-thousand-fold world system, great king, can bear only one Buddha; it bears the virtue of only one Truth-finder. If a second Buddha were to arise, this ten-thousand-fold world system would not bear it; it would shake, tremble, bend, bend down, twist, scatter, be destroyed, be demolished, and would not remain in place.

Just as, great king, a boat might be able to carry one person. When one person has boarded, that boat would be fully loaded. Then a second person might come, similar in life span, beauty, age, size, thinness and stoutness, and in all major and minor limbs; he might board that boat. Would that boat, great king, bear both of them?" "No indeed, venerable sir, it would shake, tremble, bend, bend down, twist, scatter, be destroyed, be demolished, would not remain in place, and would sink in the water." "Just so indeed, great king, this ten-thousand-fold world system can bear only one Buddha; it bears the virtue of only one Truth-finder. If a second Buddha were to arise, this ten-thousand-fold world system would not bear it; it would shake, etc. would not remain in place.

Or else, great king, suppose a man were to eat as much food as he likes, satisfying himself, filling up to the throat; he, satisfied, gratified, complete, without interval, drowsy, become stiff as an unbent stick, were to eat again that much food. Would that man, great king, be happy?" "No indeed, venerable sir, having eaten once he would die." "Just so indeed, great king, this ten-thousand-fold world system can bear only one Buddha, etc. would not remain in place.

Is it then, venerable Nāgasena, that the earth shakes because of the excessive burden of the Teaching? "Here, great king, suppose there were two carts filled with jewels up to the brim. Having taken jewels from one cart, they were to heap them onto one cart. Would that cart, great king, bear the jewels of both carts?" No indeed, venerable sir, its hub would split, its spokes would break, its rim would fall off, its axle would break. Is it then, great king, that the cart breaks because of the excessive burden of jewels? Yes, venerable sir. "Just so indeed, great king, the earth shakes because of the excessive burden of the Teaching."

But moreover, great king, this reason has been brought forward for the elucidation of the power of a Buddha. Listen also to another fitting reason therein, by which reason two Perfectly Enlightened Ones do not arise at one moment. If, great king, two Perfectly Enlightened Ones were to arise at one moment, a dispute would arise among their followers - "Your Buddha, our Buddha," and they would become divided into two factions. Just as, great king, a dispute might arise among the followers of two powerful ministers: "Your minister, our minister," and they become divided into two factions, just so indeed, great king, if two Perfectly Enlightened Ones were to arise at one moment, a dispute would arise among their followers: "Your Buddha, our Buddha," and they would become divided into two factions. This, for now, great king, is one reason by which reason two Perfectly Enlightened Ones do not arise at one moment.

Furthermore, great king, listen to a further reason by which reason two Perfectly Enlightened Ones do not arise at one moment. If, great king, two Perfectly Enlightened Ones were to arise at one moment, the statement "the foremost Buddha" would be wrong. The statement "the eldest Buddha" would be wrong. "The best Buddha," "the distinguished Buddha," "the highest Buddha," "the most excellent Buddha," "the matchless Buddha," "the equal to the matchless Buddha," "the without equal Buddha," "the without counterpart Buddha," "the matchless person Buddha" - this statement would be wrong. Accept this reason too, great king, according to its meaning, by which reason two Perfectly Enlightened Ones do not arise at one moment.

And yet, great king, this is the intrinsic nature of the Buddhas, the Blessed Ones: only one Buddha arises in the world. For what reason? Because of the greatness of the qualities of the omniscient Buddha. Whatever else, great king, is great in the world, that is only one. The earth, great king, is great; it is only one. The ocean is great; it is only one. Sineru, the king of mountains, is great; it is only one. Space is great; it is only one. Sakka is great; he is only one. Māra is great; he is only one. Brahmā is great; he is only one. The Truth-finder, the Worthy One, the Perfectly Enlightened One is great; he is only one in the world. Wherever they arise, there is no opportunity for another. Therefore, great king, the Truth-finder, the Worthy One, the Perfectly Enlightened One arises only one in the world. "Well explained, Venerable Nāgasena, is the question with similes and reasons."

"In one world system" means in one world-circle. Below, by this very term, ten thousand world-circles were included; those too are proper to be delimited by one world-circle alone. For Buddhas, when arising, arise in this very world-circle; but when the place of arising is prevented, the fact that they do not arise in other world-circles apart from this is itself what is prevented.

"Simultaneously" - here, "before" means before the manifestation of the wheel treasure, and "after" means after its very disappearance. Therein, the disappearance of the wheel treasure occurs in two ways: either through the death of the universal monarch or through his going forth. And when disappearing, it disappears on the seventh day after the death or the going forth; after that, the manifestation of a universal monarch is not prevented.

But why do two universal monarchs not arise in a single world-system? Because of the prevention of contention, because of the nature of being marvellous, and because of the great majesty of the wheel treasure. For if two were to arise, the contention "Our king is great, our king is great" would arise. And "a universal monarch in one continent" and "a universal monarch in one continent" - they would not be marvellous. And this great majesty of the wheel treasure, which is capable of bestowing sovereignty over the four great continents with their surrounding two thousand islands, would decline. Thus, because of the prevention of contention, because of the nature of being marvellous, and because of the great majesty of the wheel treasure, two do not arise in a single world-system.

130. "That a woman should be a Worthy One, a Perfectly Enlightened One" - here, let alone the Buddhahood which, having produced the qualities of omniscience, is capable of delivering the world, even the mere aspiration does not succeed for a

woman.

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.

For these are the causes for the success of the aspiration. Thus, since a woman is unable to accomplish even the aspiration, how could there be Buddhahood? Therefore it is said: "This is impossible, there is no chance, that a woman should be a Worthy One, a Perfectly Enlightened One." And an accumulation of merit complete in every respect produces an individual existence complete in every respect; therefore only a man becomes a Worthy One, a Perfectly Enlightened One.

In "that a woman should be a king, a universal monarch" and so on as well, since for a woman the characteristics are not fulfilled due to the absence of the sheathed male organ and so on, the endowment with the seven jewels does not succeed due to the absence of the jewel of a woman, and there is no individual existence superior to all human beings, therefore it is said: "This is impossible, there is no chance, that a woman should be a king, a universal monarch." And since the three positions of Sakka and so on are the highest, and the female gender is inferior, therefore the positions of Sakka and so on are also prohibited for her.

But is it not the case that just as the female gender, so too the male gender does not exist in the Brahma world? Therefore, it might be that even "that a man should attain the position of Brahmā - this is possible" should not be said. No, it should not be said so. Why? Because of a man here being reborn there. "The position of Brahmā" means the position of Great Brahmā is intended. And a woman, having developed meditative absorption here and having died, is reborn in the company of Brahmā's retinue, not of the Great Brahmās; but it should not be said that a man does not arise there. And even though there is the absence of both genders here, the Brahmās have the appearance of men, not the appearance of women; therefore this has been well said indeed.

131. In "of bodily misconduct" and so on, just as neem seeds, bitter gourd seeds, and so on do not produce sweet fruit, but produce only disagreeable, non-sweet fruit, so bodily misconduct and so on do not produce sweet results, but produce only non-sweet results. And just as sugar-cane seeds, rice seeds, and so on produce only sweet, pleasant-flavoured fruit, not disagreeable and pungent, so bodily good conduct and so on produce only sweet results, not non-sweet. And this too was said -

"Whatever kind of seed one sows, that kind of fruit one reaps;
The doer of good reaps good, the doer of evil reaps evil."

Therefore "this is impossible, there is no chance, that of bodily misconduct" and so on was stated.

In "one possessing bodily misconduct" and so on, "possessing" means the fact of being endowed is fivefold: the fact of being endowed with accumulation, the fact of being endowed with volition, the fact of being endowed with action, the fact of being endowed with result, and the fact of being endowed with presence. Therein, at the moment of accumulating wholesome and unwholesome action, it is called the fact of

being endowed with accumulation. Likewise the fact of being endowed with volition. But as long as they do not attain arahantship, all beings, with reference to action previously accumulated that is worthy of result, are called "possessing action" - this is the fact of being endowed with action. The fact of being endowed with result should be known only at the moment of result. But as long as beings do not attain arahantship, for them, having fallen away from here and there, for those being reborn in hell, hell appears through the modes of presence such as flames of fire and copper cauldrons and so on; for those entering the state of womb-born beings, the mother's womb; for those being reborn among the gods, the heavenly world appears through the modes of presence such as wish-fulfilling trees and heavenly mansions and so on - thus the sign of rebirth appears. Thus, their not being freed from this appearance of the sign of rebirth is called the fact of being endowed with presence. That one changes; the rest are unchanging. For even when hell has appeared, the heavenly world appears; even when the heavenly world has appeared, hell appears; even when the human world has appeared, the animal realm appears; and even when the animal realm has appeared, the human world just appears.

Herein is this story - At Soṇagiri, it is said, in the Naked Ascetics' monastery, there was a speaker of the Teaching named the Elder Soṇa; his father was one who made his living by dogs. The Elder, even while obstructing him, being unable to establish him in restraint, thinking "Let the old man not perish," gave him the going forth unwillingly in his old age. As he lay on his sick bed, hell appeared to him; great, great dogs, having come from Soṇagiri, surrounded him as if wishing to devour him. He, frightened with great fear - "Ward them off, dear son Soṇa, ward them off, dear son, the dogs!" he said. "What is it, Great Elder?" "Do you not see, dear son?" - he told him that occurrence. The Elder Soṇa - "How indeed could the father of one such as myself be reborn in hell! I shall be his support" - having had various flowers brought by novices, having had the offering of spreading flowers on the ground and the offering of seats made in the shrine courtyard and the Bodhi tree courtyard, having brought his father on a bed to the shrine courtyard, having had him seated on the bed - "This offering of the Great Elder has been made for your benefit. Having said 'This is my humble gift-offering to the Blessed One,' having paid homage to the Blessed One, inspire confidence in your mind" - he said. That Great Elder, having seen the offering, doing accordingly, inspired confidence in his mind. At that very moment the heavenly world appeared to him; the mansions of Nandana Grove, Cittalatā Grove, Missaka Grove, and Phārusaka Grove, together with dancers, appeared as if standing surrounding him. He said "Go away, go away, dogs!" "What is this, Elder?" "These, dear son, are your mothers coming." The Elder thought "Heaven has appeared to the Great Elder." Thus it should be known that the fact of being endowed with presence changes. Among these facts of being endowed, here "one possessing bodily misconduct" and so on was stated by way of the fact of being endowed with accumulation, volition, and action.

132. "When this was said, the Venerable Ānanda" means when this discourse was thus spoken by the Blessed One, the Elder, having collected together the entire discourse from the beginning and having thus made it resplendent, a name had not been taken by the Blessed One for the discourse that was taught. Thinking "Come, I shall have him take a name for it," he said this to the Blessed One.

In the passage beginning with "Therefore, you" and so on, this is the interpretation of the meaning -

Ānanda, because in this exposition of the Teaching many elements have been classified thus: "There are these eighteen elements, Ānanda; there are these six elements, Ānanda," therefore remember this exposition of the Teaching as "The Many Elements." Because, moreover, herein four turnings have been spoken of by way of elements, sense bases, dependent origination, and the possible and impossible, therefore remember it as "The Four Turnings." And because, just as the facial reflection for one looking into a mirror, so for one looking into this exposition of the Teaching these meanings beginning with the elements become obvious, therefore remember it as "The Mirror of the Teaching." And because, just as warriors who crush the enemy army, having raised the battle drum, having entered the enemy army, having crushed their foes, take victory for themselves, just so practitioners who crush the army of mental defilements, having raised insight in the manner stated here, having crushed the mental defilements, take the victory of arahantship for themselves, therefore remember it as "The Drum of the Deathless." And because, just as battle warriors, having taken the five weapons, having destroyed the enemy army, take victory, so too practitioners, having taken the weapon of insight stated here, having destroyed the army of mental defilements, take the victory of arahantship. Therefore remember it as "The Unsurpassed Victory in Battle."

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Bahudhātuka Sutta is completed.

6. Commentary on the Isigili Sutta

133. "Thus have I heard" is the Discourse on Isigili. Therein, "there was indeed a different designation" means that at the time when the designation "Isigili" arose for Isigili, Vebhāra was not known as "Vebhāra"; it had indeed a different designation. "A different description" - this is a synonym for the preceding term itself. The same method applies in the remaining ones too.

At that time, it is said, the Blessed One, in the evening period, having emerged from his meditative attainment, having come out from the Perfumed Chamber, having sat down surrounded by the community of monks at a place where, for those seated, the five mountains can be seen, told of these five mountains in succession. Therein, the Blessed One had no need for the mountains, but when these mountains were being spoken of in succession, the state of Isigili being "Isigili" had to be spoken of. When that was being spoken of, the names of Padumavatī's sons, the five hundred Individually Enlightened Ones, and also Padumavatī's aspiration would have to be spoken of - thus the Blessed One told of this succession of five mountains.

"They were seen entering, but having entered, they were not seen" means having walked for almsfood in a convenient place, having completed their meal duty, having come back, as if opening a twin great door in the interior of a shrine, having split that mountain in two, having entered inside, having created night-quarters and day-quarters, they dwelt there; therefore he spoke thus. "These sages" means these sages who were Individually Enlightened Ones.

But when did they dwell there? In the past, it is said, when a Truth-finder had not yet arisen, in a small village in dependence on Bārāṇasī, a certain daughter of a good family, while guarding a field, having given one lotus flower together with five hundred grains of parched corn to a certain Individually Enlightened One, aspired for five hundred sons. And at that very moment, five hundred deer-hunters, having given sweet meat, aspired "May we become sons of hers." She, having remained as long as life lasted, was reborn in the heavenly world; having passed away from there, she was reborn in the interior of a lotus in a natural lake. A certain hermit, having seen her, looked after her; and as she walked about, at each and every footstep, lotuses arose from the ground. A certain forester, having seen this, informed the king of Bārāṇasī. The king, having had her brought, made her his queen-consort; an embryo was established in her. The prince Mahāpaduma dwelt in the mother's womb; the rest were born in dependence on the afterbirth. Having come of age, while playing in a lotus pond in the park, having sat down on a lotus each, having established contemplation of destruction and passing away, they produced the knowledge of individual enlightenment. This was their verse of declaration -

"A lotus, born in the lake, arisen with lotus leaves and petals, fully in bloom,
frequented by swarms of bees;
Having understood it as subject to impermanence, one should wander alone,
like a rhinoceros horn."

At that time they dwelt there, and then the designation "Isigili" arose for that mountain.

135. "Those who are the essence of beings" - having stated the names of thirteen Individually Enlightened Ones, namely Ariṭṭha, Upariṭṭha, Tagarasikhī, Yasassī, Sudassana, Piyadassī, Gandhāra, Piṇḍola, Upāsabha, Nīta, Tatha, Sutavā, and Bhāvitatta, now telling the names of those and others in verse composition, he said beginning with "Those who are the essence of beings." Therein, "the essence of beings" means those who have become the essence of beings. "Free from trouble" means free from suffering. "Desireless" means free from craving.

"Two Jālins" means two named Jāli, namely Cūḷajāli and Mahājāli. "Santacitta" - this too is just the name of one. "Passi abandoned the root of suffering in clinging" - here Passi is the name of that Individually Enlightened One, but "he abandoned clinging, the root of suffering" is his praise. "Aparājita" - this too is just the name of one.

"Satthā, Pavattā, Sarabhaṅga, Lomaḥṃsa, Uccaṅgamāya" - these are five persons.

"Asita, without mental corruptions, Manomaya" - these too are three persons.

"Mānacchida and Bandhumā" - Bandhumā is the name of one; but because of the cutting of conceit, he is called "Mānacchida." "Tadādhimutta" - this too is just a name.

"Ketumbharāga and Mātāṅga the noble" - these are three persons. "Athaccuta" means then Accuta. "Accutaḡāṃabyāmaṅka" - these are two persons. "Khemābhirata and Sorata" - these are just two.

"Sayha, of superior conduct" - Sayha is the name of that Buddha; but because of his superior energy, he is called "of superior conduct." "Ānanda, Nanda, Upananda - twelve" means four Ānandas, four Nandas, and four Upanandas - thus twelve.

"Bhāradvāja, bearer of his final body" - Bhāradvāja is the name of that Buddha.

"Bearer of his final body" is praise.

"Craving-cutter" - this is praise of Sikhari. "Without lust" is praise of Maṅgala.

"Usabha cut off craving, the root of suffering" - Usabha is the name of that Buddha; the meaning is that he cut off craving, which has become the root of suffering.

"Attained the peaceful state, Upanīta" - Upanīta is the name of that Buddha; he attained the peaceful state. "Vītarāga" - this too is just the name of one. "With well-liberated mind" - this is praise of Kaṇha.

"These and others" means these who have come in the canonical text, and others not come in the canonical text are just those having the same names as these. For among these five hundred Individually Enlightened Ones, two, three, ten, or even twelve had the same name, like the Ānandas and so on. Thus, since the names of all are stated by the very names that have come in the canonical text, from here on, without stating them separately one by one, he said "these and others." The remainder is clear everywhere.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Isigili Sutta is completed.

7. Commentary on the Mahācattārīsaka Sutta

136. "Thus have I heard" is the Great Discourse on the Forty. Therein, "noble" means faultless, supramundane; for what is faultless is called "noble." "Right concentration" means path concentration. "With its proximate cause" means with its condition. "With its accessories" means with its retinue.

"Equipped" means surrounded. "Right view is the forerunner" means right view is the forerunner, the leader, in two ways: insight right view and path right view. Insight right view thinks thoroughly over the activities of the three planes by way of impermanence and so on; But path right view arises at the conclusion of the thorough investigation, uprooting the round of rebirths obtained in the planes, appeasing it, like pouring a thousand pots of cool water on the head. For just as a farmer making a field first cuts down trees in the forest, and afterwards sets fire to them, and that fire burns up the previously cut trees without remainder, just so insight right view first investigates the activities by way of impermanence and so on, and path right view arises uprooting those activities investigated by it by way of non-occurrence again; both kinds are intended here.

"One understands wrong view" means one understands wrong view by way of object through the penetration of the characteristics of impermanence, suffering, and non-self; one understands right view by way of function and by way of non-delusion. "That is his right view" means that understanding in this way is called his right view.

"As twofold I say" means I say as twofold, I say as a twofold portion - this is the meaning. "Conducive to merit" means being a portion of merit. "Resulting in clinging" means giving the result reckoned as clinging.

In the passage beginning with "wisdom, wisdom faculty," "wisdom" means it makes known, shows the door to the Deathless by analysing and classifying. "Wisdom faculty" means it exercises the function of lordship in that matter. "Power of wisdom" means one does not waver regarding ignorance. "Enlightenment factor of investigation of phenomena" means having reached the status of a factor of enlightenment, it investigates the phenomena of the four truths. "Right view" means the view that is praised and beautiful through the achievement of the path. "Path factor" means a factor of the noble path. "He" means that monk. "For the abandoning" means for the purpose of abandoning. "For the acquisition" means for the purpose of attainment. "Right effort" means wholesome effort leading to liberation. "Mindful" means having been possessed of mindfulness. "Run around and revolve around" means they surround, having been both conascent and prenascent. For here, right effort and right mindfulness surround supramundane right view as conascent, like a sword-bearer and an umbrella-bearer standing in the same chariot as the king. But insight right view, having been prenascent, surrounds it, like foot-soldiers and others in front of the chariot. But beginning from the second section, it should be understood that for right thought and so on, the three are only conascent retinue.

137. "One understands wrong thought" means one understands wrong thought by way of object through the penetration of the characteristics of impermanence, suffering, and non-self; one understands right thought by way of function and by way of non-delusion. In the subsequent ones beginning with right speech from here, the explanation should be understood in just the same way. The thought of sensuality and so on are as already stated in the Dvedhāvitakka Sutta.

In the terms beginning with "reasoning" (takko), reasoning is by way of thinking (takkana). And that same, having increased the term with a prefix, is called "applied thought" (vitakko); that same, by way of intending (saṅkappana), is "thought" (saṅkappo). "Having become fully focused, it fixes upon the object" - thus it is "absorption" (appanā). But having increased the term with a prefix, it is called "full absorption" (byappanā). "Directing of mind" (cetaso abhiniropanā) means the directing of consciousness. For when applied thought is present, applied thought directs consciousness upon the object; but when applied thought is absent, consciousness ascends to the object by its own nature, like a well-known person of good birth ascending to the king's palace. For one who is not well-known has need of an attendant or a doorkeeper; but the well-known one of good birth, since all the king's ministers know him, goes out and enters by his own authority alone. This should be understood in the same way. "It prepares speech" - thus it is "verbal activity" (vacīsaṅkhāro). And here, mundane applied thought prepares speech, not supramundane. Although it does not prepare speech, yet its name is "verbal activity" only. "Run around right thought" means they surround supramundane right thought. And here, the three beginning with thought of renunciation too are found in the preliminary stage in different consciousnesses; but at the moment of the path, making the cutting off of the track and the uprooting of all three beginning with thought of sensuality, fulfilling the path factor, just one right thought arises and obtains three names by way of thought of renunciation and so on. In the subsequent ones beginning with right speech too, the same method applies.

138. In the passages beginning with "abstention from lying" and so on, both abstinence and volition are applicable. In the passages beginning with "abstinence" and so on, one delights far away from verbal misconduct - thus "abstinence" (āraṭi). One delights without them - thus "avoidance" (viraṭi). Having turned back from each and every one of them, one delights without them - thus "complete abstinence" (paṭiviraṭi). Or the term is extended by means of a prefix; all this is a designation for the state of not stopping short. It measures, that is, destroys enmity - thus "abstention" (veraṃaṇī). This too is a synonym for not stopping short itself.

139. In the case of "abstention from killing living beings" and so on as well, both volition and abstinence are indeed applicable.

140. Regarding "scheming" and so on: they deceive the world, astonishing it, by means of the threefold basis of scheming - thus "scheming." Having become desirous of material gain and honour, they talk by means of this - thus "talking." Hinting is the habit of these - thus "fortune-tellers"; their state is hinting. Belittling is the habit of these - thus "disparagers"; their state is belittling. They seek to gain profit from profit, they track it down, they search for it - thus "seeking gain with gain"; their state is seeking gain with gain. This is the summary here; however, these matters beginning with scheming and so on have been explained in detail in the Visuddhimagga in the description of morality itself, having brought together both the canonical text and the commentary. "For the abandoning of wrong livelihood" - herein, wrong livelihood is not only what has come in the canonical text; but the seven course-of-action volitions beginning with killing living beings, set in motion because of livelihood, are also wrong livelihood itself. The abstinence that has arisen, making the cutting off of the track and the uprooting of those very seven volitions, fulfilling the path factor, is called right livelihood.

141. "For one with right view" means for a person established in path-right view. "Right thought is able to arise" means path-right thought is able to arise; for one with fruition-right view too, fruition-right thought is able to arise - thus the meaning should be understood in all terms. "For one with right knowledge, right liberation" - here, however, for one established in path-right concentration, path-review right knowledge is able to arise; for one established in fruition-right concentration, fruition-review right knowledge is able to arise. And for one established in path-review right knowledge, path-right liberation is able to arise; for one established in fruition-review right knowledge, fruition-right liberation is able to arise - this is the meaning. And here, setting aside the eight fruition factors, it is said that it is proper to make right knowledge the reviewing and to make right liberation the fruition.

142. In "For one with right view, monks, wrong view has been worn away" and so on, the reciters of the remaining collections say that fruition has been spoken of, but the reciters of the Middle Collection say that the path has been spoken of in the passage where the ten bases of wearing away have come. Therein, right view should be understood in the meaning of seeing, right knowledge in the meaning of making known, and right liberation in the meaning of being inclined towards that.

"Twenty on the wholesome side" means the ten beginning with right view, and ten stated by the method beginning with "and with right view as condition, many wholesome mental states" - thus there are twenty on the wholesome side. "Twenty

on the unwholesome side" means the ten beginning with wrong view stated by the method beginning with "wrong view has been worn away," and ten stated by the method beginning with "and whatever many evil with wrong view as condition" - thus twenty on the unwholesome side should be understood. "The Great Forty" means because of the giving of great results, and because of the elucidation of forty great mental states on the wholesome side and on the unwholesome side, it is called the Great Forty.

And in this discourse, five kinds of right view have been spoken of: insight right view, right view of the ownership of action, path right view, fruition right view, and reviewing right view. Therein, that stated by the method beginning with "one understands wrong view as wrong view" is called insight right view. That stated by the method beginning with "there is what is given" is called right view of the ownership of action. In "For one with right view, monks, right thought is able to arise," however, both path right view and fruition right view have been spoken of. "Right knowledge is able to arise." Here, however, it should be understood that reviewing right view has been spoken of.

143. "If the venerable one censures right view" - even one who says "this called wrong view is beautiful" and even one who says "this called right view is not beautiful" censures right view. "Okkalā" means the inhabitants of the Okkalā country. "Vassabhañña" means Vassa and Bhañña - two persons. "Proponents of non-causality" means those who speak thus: "There is no cause, there is no condition for the purification of beings" and so on. "Proponents of the inefficacy of action" means those who speak thus rejecting action: "For one who acts, no evil is done." "Proponents of nihilism" means those who speak beginning with "There is nothing given" and so on. They had entered the fixed course in all three of these views. But how does the fixed course come about in these? For whoever, having taken up such a theory, seated in the night-quarters and day-quarters, recites and investigates, for him, with respect to the object "there is no cause, there is no condition, for one who acts no evil is done, there is nothing given, upon the collapse of the body one is annihilated" - wrong mindfulness becomes settled, consciousness becomes fully focused, impulses run their course. At the first impulse one is curable, likewise at the second and so on. At the seventh, one is incurable even for Buddhas, irreversible, like a fatal thorn.

Therein, someone enters into one view, someone into two, someone even into three; one is indeed a person of wrong view with fixed bad rebirth, having reached the obstruction of the path to heaven and the obstruction of the path to liberation. Unable to go even to heaven immediately after that individual existence, how much more to liberation; this being is called a stump in the round of rebirths, a guardian of the earth; for the most part, there is no emergence from such an existence. Vassa and Bhañña too were such. "Because of fear of blame, anger, and reproof" means the meaning is: through fear of blame against oneself, through fear of being struck, and through fear of reproach. The remainder is clear everywhere.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Mahācattārīsaka Sutta is completed.

8. Commentary on the Ānāpānassati Sutta

144. "Thus have I heard" is the Discourse on Mindfulness of Breathing. Therein, "and with others" means setting aside the ten elders mentioned in the canonical text, together with many other well-known disciples as well. At that time, it is said, the great community of monks was of unlimited number.

"Exhort and instruct" means having supported them with two kinds of support, namely material support and Dhamma support, they exhort and instruct with exhortations and instructions on meditation subjects. "And those" - the word "and" is merely a euphonic conjunction. "They knew a lofty distinction from before to after" means they knew a subsequent distinction of kasiṇa preliminary work and so on, which was loftier than the earlier distinction beginning with the fulfilment of morality. This is the meaning.

145. "Satisfied" means pleased. "For the attainment of the unattained" means for the purpose of reaching the unattained arahantship. The same meaning applies to the remaining two terms as well. "The Komudī full moon of the fourth month" means the full moon of the last month of Kattika, the fourth month. For it is called Komudī because of the existence of white water lilies, and it is called cātumāsini because it is the end of the four months of the rainy season. "I shall wait" means I shall look forward to it; having postponed today, until that arrives, without going anywhere, I shall dwell right here - this is the meaning. Thus he spoke, allowing the classification of the invitation to admonish for the monks.

The classification of the invitation to admonish is given by a legal act at which a motion is put and is followed by one proclamation. But to whom is it given, and to whom is it not given? First, it is not given to an innocent foolish worldling, likewise to one who has begun insight practice and to a noble disciple. But for one whose serenity is young or whose insight is young, it is given to him. The Blessed One too, at that time, thinking over thoroughly the disposition of the monks' minds, having known the young state of their serenity and insight - "If I perform the invitation to admonish today, monks who have completed the rains retreat in various directions will assemble here. Then these monks, when lodgings have been taken by more senior monks, will not be able to produce a distinction. Even if I set out on a journey, a dwelling place for these monks will be difficult to obtain indeed. But if I postpone, monks will not assemble at this Sāvattihī, and I too will not set out on a journey; thus the dwelling place of these monks will be unhindered. They, dwelling in comfort in their own respective dwelling places, having made their serenity and insight grown in strength, will be able to produce a distinction" - thus, having postponed on that day, thinking "I shall perform the invitation to admonish on the full moon of Kattika," he allowed the classification of the invitation to admonish for the monks. For when the classification of the invitation to admonish has been obtained, if the teacher and preceptor of one practising under dependence depart, he too, thinking "If a suitable dependence-giver comes, I shall take dependence in his presence," is permitted to dwell until the last month of summer. Even if monks of sixty rains retreats come, they are not permitted to take his lodging. And this classification of the invitation to admonish, even though given to one, is as if given to all.

"Come to Sāvattthī" - this was said with reference to those who, having heard "The classification of the invitation to admonish has been given by the Blessed One," having dwelt for one month in the very place where they heard it according to their intrinsic nature, having performed the Observance on the full moon of Kattika, come assembling. "From before to after" - here, having worked on the young serenity and insight, they made their serenity and insight grown in strength; this is called the former distinction. Then, having contemplated activities with a concentrated mind, some the fruition of stream-entry, etc. some realised arahantship. This is called the latter, lofty distinction.

146. "Alaṃ" means proper. "Yojanagaṇanāni" means one yojana is just a yojana, even ten yojanas are just yojanas, but beyond that they are called "counts of yojanas." Here, however, even a hundred yojanas or even a thousand yojanas is intended. "Puṭosenāpi" means puṭosa is called provisions for a journey. The meaning is that it is proper to approach even having taken those provisions. "Puṭaṃsenā" is also a reading; its meaning is - A container on the shoulder is puṭaṃsa; with that puṭaṃsa - it means even by one carrying a container of provisions on the shoulder.

147. Now, in order to show that there are monks here endowed with such conduct, he said beginning with "There are, monks." Therein, the passages beginning with "of the four establishments of mindfulness" were spoken for the purpose of showing the meditation subjects to which those monks were devoted. Therein, the thirty-seven qualities conducive to enlightenment are spoken of as mundane and supramundane. For therein, for those monks who at that moment develop the path, they are supramundane. For those who have begun insight, they are mundane. "The pursuit of the development of the perception of impermanence" - here insight is spoken of under the heading of perception. Because, moreover, herein many monks were devoted to the meditation subject of mindfulness of breathing, therefore, having spoken of the remaining meditation subjects in brief, while speaking of the meditation subject of mindfulness of breathing in detail, he said beginning with "Mindfulness of breathing, monks." But this meditation subject of mindfulness of breathing has been explained in every way in the Visuddhimagga; therefore, the meaning of the canonical text and the method of meditation development should be understood according to the method stated there.

149. "A certain body" means among the four bodies beginning with the earth body, I say a certain one, I say the air body - this is the meaning. Or else the visible form sense base... etc. edible food - the twenty-five material portions are called the material body. Among these, since breathing is included in the touch sense base, it is a certain body; for this reason too he said thus. "Therefore" means since one observes the air body, a certain one among the four bodies, or breathing, a certain one among the twenty-five material portions in the material body, therefore "observing the body in the body" - this is the meaning. Thus the meaning should be understood everywhere. "A certain feeling" means a certain one among the three feelings; this was said with reference to pleasant feeling. "Thorough attention" means the good attention arisen by way of experiencing joy and so on. But is attention pleasant feeling? It is not; but this is a heading of the Teaching. For just as in "devoted to the pursuit of developing the perception of impermanence," here wisdom is spoken of by the name of perception, so too here it should be understood that

feeling is spoken of by the name of attention. In this set of four, in the first term feeling is spoken of under the heading of joy; in the second term "happiness" is spoken of in its own form. In the pair of terms on mental activity, from the statement "perception and feeling are mental, these mental states are connected to consciousness; they are mental activities," and from the statement "except for applied and sustained thought, all mental states associated with consciousness are included in mental activity," feeling is spoken of by the name of mental activity. Having collected all that under the name of attention, here he said "thorough attention."

Even this being so, since this feeling does not become the object, therefore the observation of feeling is not fitting. No, it is not unfitting, for in the commentary on the establishments of mindfulness too it is said: "Having made the basis of this or that pleasure and so on the object, it is feeling alone that feels; but with reference to the occurrence of feeling, 'I feel' is merely a conventional expression." Furthermore, the resolution of this has been stated in the explanation of the meaning of "experiencing joy" and so on. For this has been said in the Visuddhimagga -

"In two ways joy is experienced: by way of object and by way of non-delusion. How is joy experienced by way of object? One attains the two meditative absorptions with rapture; at the moment of that attainment, through the attainment of meditative absorption, joy is experienced by way of object, because the object is experienced. How by way of non-delusion? Having attained the two meditative absorptions with rapture and having emerged, one meditates on the joy associated with meditative absorption in terms of elimination and passing away; at the moment of insight for that one, through the penetration of characteristics, joy is experienced by way of non-delusion. And this too has been said in the Paṭisambhidā: 'For one who understands unified focus of mind and non-distraction by means of long in-breath, mindfulness is established; by that mindfulness, by that knowledge, that joy is experienced.' By this very method, the remaining terms too should be understood in meaning."

Thus, just as joy, happiness, and mental activities are experienced by way of object through the attainment of meditative absorption, so too by this attainment of attention reckoned as feeling associated with meditative absorption, feeling is experienced by way of object. Therefore this is well said: "At that time a monk dwells observing feelings in feelings."

"I do not, monks, for one who is unmindful and not fully aware" - here this is the intention: Since a monk proceeding by the method of "experiencing the mind, I shall breathe in" and so on, although he makes the sign of the in-breath and out-breath the object, yet because that consciousness proceeds having established mindfulness and full awareness upon the object, he is indeed called one observing mind in mind. For there is no development of mindfulness of breathing for one who is unmindful and not fully aware. Therefore, by way of experiencing the mind and so on by way of object, at that time a monk dwells observing mind in mind. "He, that abandoning of covetousness and displeasure, having seen that with wisdom, becomes one who thoroughly looks on with equanimity" - here by covetousness the mental hindrance of sensual desire is shown, and by way of displeasure the mental hindrance of anger is shown. For this set of four is spoken of by means of insight alone, and the observation of mental phenomena is sixfold by way of the section on mental hindrances and so

on; the section on mental hindrances is the beginning of that, and of that too this pair of mental hindrances is the beginning; thus, to show the beginning of the observation of mental phenomena, he said "covetousness and displeasure." "Abandoning" means the knowledge that effects abandoning is intended, thus: through the observation of impermanence one abandons the perception of permanence. "Having seen that with wisdom" means that knowledge of abandoning reckoned as the knowledge of impermanence, dispassion, cessation, and relinquishment, by a subsequent insight wisdom, and that too by a subsequent one - thus it shows the succession of insight. "Becomes one who looks on with equanimity" means one looks on with equanimity at what has entered serenity, and one looks on with equanimity at the establishing of oneness - thus one looks on with equanimity in two ways. Therein, there is looking on with equanimity towards co-arisen states and also looking on with equanimity towards the object; here looking on with equanimity towards the object is intended. "Therefore, monks" means since one proceeding by the method of "observing impermanence, I shall breathe in" and so on, not only the mental phenomena beginning with mental hindrances, but having seen with wisdom even the knowledge of abandoning of the mental phenomena spoken of under the heading of covetousness and displeasure, becomes one who looks on with equanimity; therefore it should be understood that "at that time a monk dwells observing mental phenomena in mental phenomena."

150. "Investigates" means investigates by way of impermanence and so on. The other pair of terms is a synonym for this very same thing. "Spiritual" means free from mental defilements. "Becomes calm" means through the cessation of bodily and mental disturbance, both the body and the mind become calm. "Becomes concentrated" means is rightly established; it is as if it has reached absorption. "Becomes one who looks on with equanimity" means becomes one who looks on with equanimity through conascent equanimity.

Thus, for a monk who discerns the body in fourteen ways, mindfulness regarding that body is the enlightenment factor of mindfulness; the knowledge associated with mindfulness is the enlightenment factor of investigation of phenomena; the bodily and mental energy associated with that itself is the enlightenment factor of energy; rapture, tranquillity, and unified focus of mind are the enlightenment factor of concentration; the neutral mode termed as neither falling back nor overstepping these six enlightenment factors is the enlightenment factor of equanimity. For just as when horses are proceeding evenly, there is no pricking by the charioteer thinking "this one is lagging behind," or pulling back thinking "this one is running ahead," but there is only the mode of stability for one thus observing; just so, the neutral mode termed as neither falling back nor overstepping these six enlightenment factors is called the enlightenment factor of equanimity. By this much, what has been spoken of? What have been spoken of are the insight enlightenment factors, lasting one mind-moment, with different functions and characteristics.

152. "Based upon seclusion" and so on are of already stated meaning. But here, the mindfulness that comprehends breathing is mundane; mundane breathings fulfil the mundane establishments of mindfulness; mundane establishments of mindfulness fulfil the supramundane factors of enlightenment; supramundane factors of enlightenment fulfil the fruit of true knowledge and liberation, which is Nibbāna. Thus,

where the mundane has come, the mundane is spoken of; where the supramundane has come, the supramundane is spoken of. But the Elder said: "Elsewhere it is thus, but in this discourse the supramundane has come above; mundane breathings fulfil the mundane establishments of mindfulness; mundane establishments of mindfulness fulfil the mundane factors of enlightenment; mundane factors of enlightenment fulfil the supramundane fruit of true knowledge and liberation, which is Nibbāna; for here by the term 'true knowledge and liberation,' the fruit of true knowledge and liberation, which is Nibbāna, is intended."

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Ānāpānassati Sutta is completed.

9. Commentary on the Kāyagatāsati Sutta

153-154. "Thus have I heard" is the Kāyagatāsati Sutta. Therein, "connected with the household life" means dependent on the five types of sensual pleasure. "Thoughts" means running thoughts. For "sara" means "they run," the meaning is "they move along." "Internally" means within one's own resort. "Mindfulness of the body" means mindfulness that discerns the body and also mindfulness that has the body as its object. When "discerning the body" is said, serenity is spoken of; when "having the body as object" is said, insight is spoken of. By both, serenity and insight meditation have been spoken of.

"Furthermore, etc. Thus also, monks, a monk develops mindfulness of the body" - in the Satipaṭṭhāna, observation of body has been spoken of in fourteen ways.

156. "Are included within him" means they are gone within through that monk's meditation. "Conducive to true knowledge" - here, they are conducive to true knowledge because they associate with true knowledge by way of association. They operate in the portion of true knowledge, in the share of true knowledge - thus too they are conducive to true knowledge. Therein, insight knowledge, mind-made supernormal power, and the six direct knowledges - these are the eight true knowledges. By the former meaning, the mental states associated with them are also conducive to true knowledge. By the latter meaning, among those, whichever single true knowledge is true knowledge, the rest are conducive to true knowledge - thus it should be understood that true knowledge too, and the mental states associated with true knowledge, are indeed conducive to true knowledge. "Pervaded with the mind" - here there is a twofold pervading: water-pervading and divine eye-pervading. Therein, having attained the water kasiṇa, pervading with water is called water-pervading. Even when the great ocean is thus pervaded, all rivulets that flow to the ocean are included within it. But extending the light and seeing the entire ocean with the divine eye is called divine eye-pervading. Even when the great ocean is thus pervaded, all rivulets that flow to the ocean are included within it.

"Access" means an opening, a fissure. "Object" means a condition for the arising of mental defilements. "Would gain access" means would obtain entrance; the meaning is having pierced through, would go as far as the end. "A place to deposit" means a place for putting down.

157. Having thus compared the person with undeveloped mindfulness of the body with a heap of wet clay and so on, now in order to compare one with developed mindfulness of the body with a heartwood plank and so on, he said beginning with "seyyathāpi." Therein, "aggaḷaphalaka" means a door panel.

158. "Full to the brim so that a crow could drink from it" means drinkable by a crow having sat down on the rim without even bending its neck. "To be realised by direct knowledge" means of what is to be realised through direct knowledge. "Attains the ability to witness" means attains the state of direct experience. "When there is a basis for mindfulness" means when there is a cause. But what here is the cause? Direct knowledge itself is the cause. "Bounded by embankments" means bounded by boundaries.

"Made a vehicle" means made like a yoked vehicle. "Made a basis" means made a support. "Carried on" means kept going continuously. "Practised" means made familiar through practice. "Thoroughly undertaken" means well undertaken, well sustained. The remainder is clear everywhere.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Kāyagatāsati Sutta is completed.

10. Commentary on the Saṅkhārupapatti Sutta

160. "Thus have I heard" is the Discourse on Rebirth through Activities. Therein, "rebirth through activities" means the rebirth of activities only, not of a being, not of a person, or the rebirth of aggregates leading to existence through meritorious volitional activity.

161. "Endowed with faith": the five qualities beginning with faith are mundane. "Fixes" means establishes. "Determines" means causes to establish. "Activities and abidings": the five qualities beginning with faith itself, together with aspiration. "For rebirth there": for the purpose of arising in that place. "This is the path, this is the practice": just the five qualities together with aspiration. For one who has the five qualities but not the aspiration, his destination is not fixed. For one who has the aspiration but not the five qualities, his too is not fixed. For those who have both, their destination is fixed. For just as there is no fixed rule that a stick thrown into the sky will fall on its tip, or its middle, or its base, so the taking of conception of beings is undetermined. Therefore, having done wholesome action, it is proper to make an aspiration for one particular place.

165. "Gallnut" means emblic myrobalan. Just as that is entirely obvious to a man with pure vision, so is the thousandfold world system together with the beings reborn there to that Brahmā. This same method applies everywhere.

167. "Beautiful" means good-looking. "Of pure origin" means accomplished in its source. "Well polished" means with preliminary work well done through washing and so on. "Placed on a pale-yellow blanket" means placed on a red blanket.

168. "Hundred-thousandfold" means a Brahmā who pervades with light in a hundred thousand world systems. "Gold coin" means an ornament made with a gold coin. A gold coin is five gold pieces. An ornament made with less than a gold coin does not

withstand striking and polishing. One made with more withstands striking and polishing, but is not of good complexion; it appears to be of harsh nature. One made with a gold coin both withstands striking and polishing and is of good complexion. "Jambu river gold" means produced in the Jambu river. For each and every branch of the great Jambu tree has grown fifty yojanas each; in those, great rivers flow; on both banks of those rivers, at the places where Jambu fruits have fallen, gold sprouts arise; those, being carried along by the river water, gradually enter the great ocean. With reference to that, "Jambu river gold" is said. "Skilfully refined in the furnace by a skilled goldsmith's son" means refined by a skilled, very skilful goldsmith's son, having heated it in the furnace. "In the furnace" means in the oven. "Refined" means washed, struck, and polished. In the Vatthūpama and the Dhātuvibhaṅga, the cleansing of the raw material is stated. In this discourse, the cleansing of the finished article is stated.

But as for what is said in all instances "having pervaded, having resolved upon," therein there is a fivefold pervading: mind-pervading, kasiṇa-pervading, divine eye-pervading, light-pervading, and body-pervading. Therein, mind-pervading means knowing the minds of beings in the thousandfold world system. Kasiṇa-pervading means the spreading of the kasiṇa throughout the thousandfold world system. Divine eye-pervading means having extended the light, seeing the thousandfold world system with the divine eye. Light-pervading too is this very same thing. Body-pervading means the spreading of the body's radiance throughout the thousandfold world system. Everywhere, these five pervadings should be spoken of without destroying them.

But the Elder Tipiṭaka Cūḷābhaya said: "In the jewel simile, it appears like kasiṇa-pervading; in the gold coin simile, it appears like body-pervading." Having rejected his statement as "there is no such commentary," it was said that body-pervading is not perpetual, and these four pervadings should be spoken of without destroying them. "Resolves upon" is a synonym for the term "pervading" itself. Or alternatively, "pervades" means spreads. "Resolves upon" means knows.

169. Regarding "radiance" and so on, there are no separate gods called "radiance" and so on; the three gods beginning with those of limited radiance are called "radiance," and those beginning with those of limited beauty also. Those beginning with the gods of refulgent beauty are called "beauty." The sections beginning with the gods of great fruit are obvious indeed.

Let him, to begin with, having developed these five qualities, be reborn in the sensual-sphere realms. But how does one who is reborn in the Brahma world attain the elimination of mental corruptions? These five qualities are morality; he, having established himself in this morality, having performed the preliminary work on a circular meditation object, having developed those various attainments, is reborn in the material Brahma world; having produced the immaterial meditative absorptions, in the immaterial Brahma world; having developed insight with the attainment as proximate cause, having realised the fruition of non-returning, he is reborn in the five Pure Abodes. Having developed the higher path, he attains the elimination of mental corruptions.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Saṅkhārupapatti Sutta is completed.

The commentary on the second chapter is completed.



ABOUT THIS TRANSLATION

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