

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)

1. Commentary on the First Fifty Discourses (1. Mūlapaṇṇāsa-
aṭṭhakathā)

2. The Chapter on the Lion's Roar (2. Sīhanādavaggo)



PaliVerse

2. The Collection of the Middle Length Discourses - Commentaries

1. Commentary on the First Fifty Discourses

2. The Chapter on the Lion's Roar

1. Commentary on the Cūḷasīhanāda Sutta

139. "Thus have I heard" - this is the Shorter Discourse on the Lion's Roar. But since its laying down arises from an occasion, therefore, having shown that, we shall make the gradual explanation of its terms. But on which occasion was this laid down? On the occasion of the sectarians' lamentation due to material gain and honour. It is said that great material gain and honour arose for the Blessed One according to the method stated in the Dhammadāyāda Sutta. For this world community has four measures - one who measures by appearance and is pleased by appearance, one who measures by sound and is pleased by sound, one who measures by austerity and is pleased by austerity, one who measures by the teaching and is pleased by the teaching - thus it stands fourfold by way of these persons.

This is the difference between them - And what person measures by appearance and is pleased by appearance? Here a certain person, having seen height, or having seen girth, or having seen form, or having seen completeness, takes that as a measure and generates confidence. This is called a person who measures by appearance and is pleased by appearance.

And what person measures by sound and is pleased by sound? Here a certain person, through others' praise, through others' eulogy, through others' commendation, through others' spreading of praise, takes that as a measure and generates confidence. This is called a person who measures by sound and is pleased by sound.

And what person measures by austerity and is pleased by austerity? Here a certain person, having seen coarseness of robe, or having seen coarseness of bowl, or having seen coarseness of lodging, or having seen various performance of austerities, takes that as a measure and generates confidence. This is called a person who measures by austerity and is pleased by austerity.

And what person measures by the teaching and is pleased by the teaching? Here a certain person, having seen morality, or having seen concentration, or having seen wisdom, takes that as a measure and generates confidence. This is called a person who measures by the teaching and is pleased by the teaching.

Among these four persons, even one who measures by appearance, having seen the Blessed One's incomparable body - with its height, girth, form, completeness, beauty, and loveliness, adorned with the eighty minor marks like a great golden cloth variegated with various jewels, strewn with the thirty-two marks of a great man like the vault of the sky resplendent with a host of stars, like the coral tree a hundred

yojanas in height fully in fruit and blossom, eighteen ratanas in height, surrounded by the radiance of a fathom, glorious - has confidence in the Perfectly Enlightened One alone.

Even one who measures by sound, having heard the report current by the method beginning with "By the Blessed One, over four incalculable aeons plus a hundred thousand cosmic cycles, the ten perfections, the ten secondary perfections, and the ten ultimate perfections were fulfilled; the relinquishment of limbs, the relinquishment of sons and wife, the relinquishment of kingdom, the relinquishment of self, and the relinquishment of eyes were made" - has confidence in the Perfectly Enlightened One alone.

Even one who measures by austerity, having seen the coarseness of the Blessed One's robe, thinks: "If the Blessed One had dwelt in a house, he would have worn only Kāsi cloth. But having gone forth, being content with a hempen rag-robe, he has done what is weighty" - and has confidence in the Perfectly Enlightened One alone. And having seen the coarseness of the bowl too - "By this one, while dwelling in a house, fragrant rice food worthy of a universal monarch's meal was enjoyed in vessels of fine red gold; but having gone forth, taking a stone bowl, having walked for almsfood successively at the doors of high and low families, being content with the morsel of almsfood obtained, he does what is weighty" - and has confidence in the Perfectly Enlightened One alone. And having seen the coarseness of lodging too - "This one, while dwelling in a house, with a retinue of threefold dancers in three mansions suitable for the three seasons, having experienced the splendour of sovereignty like divine success, now having gone forth, being content with lodgings at the root of a tree and the like, with wooden planks, stone slabs, chairs, small beds, and the like, he does what is weighty" - and has confidence in the Perfectly Enlightened One alone. And having seen his performance of austerities too - "For six years he sustained himself on a mere handful of mung bean soup, horse-gram soup, flour soup, and the like; he practised the breathless meditative absorption; he dwelt without regard for body and life. Oh, the Blessed One is one who does what is difficult!" - and has confidence in the Perfectly Enlightened One alone.

Even one who measures by the teaching, having seen the Blessed One's virtue of morality, virtue of concentration, virtue of wisdom, the accomplishment of meditative absorptions, deliverances, concentrations, and attainments, the fulfilment of direct knowledges, the Twin Miracle, the descent from the heavens, the taming of Pāthikaputta, and many other marvels, has confidence in the Perfectly Enlightened One alone. They, thus confident, bring great material gain and honour to the Blessed One. But for the sectarians, material gain and honour declined, just as for the crow in the Bāveru Jātaka. As he said -

"By the absence of the peacock, the crested one, the sweet-voiced;
They venerated the crow there, with meat and with fruit.

And when the peacock, endowed with a sweet voice, came to Bāveru;
Then the material gain and honour of the crow diminished.

As long as the Buddha did not arise, the king of righteousness, the light-bringer;

So long they venerated others, many ascetics and brahmins.

And when the Buddha, endowed with a sweet voice, expounded the Teaching;
Then the material gain and honour of the sectarians diminished.

They, thus declined in material gain and honour, were like fireflies that, though illuminating a mere inch or two at night, became bereft of radiance at sunrise.

For just as fireflies, in the dark fortnight of the night;
They display their light, for that is their domain.

And when the light-bringer, endowed with rays, rises up;
Then the radiance of the hosts of fireflies disappears.

Thus the many sectarians too, like fireflies, here;
In the world comparable to the dark fortnight, display their own virtue.

And when the Buddha, of immeasurable radiance, rises in the world;
The sectarians become without lustre, as fireflies when the sun rises.

They, thus become without lustre, with bodies covered with scabs, boils, and the like, having reached the utmost loss, going here and there to wherever the Buddha was, wherever the Teaching was, wherever the Community was, and wherever there was an assembly of the public, standing in side streets, at crossroads, at junctions, and in assembly halls, they lamented -

"What, dear sirs, is only the ascetic Gotama an ascetic, and we are not ascetics; Are only the disciples of the ascetic Gotama ascetics, and our disciples are not ascetics? Is only what is given to the disciples of the ascetic Gotama of great fruit, and not ours, and is what is given to our disciples not of great fruit? Surely the ascetic Gotama too is an ascetic, and we too are ascetics. The disciples of the ascetic Gotama too are ascetics, and our disciples too are ascetics. What is given to the disciples of the ascetic Gotama too is of great fruit, and is not what is given to our disciples too of great fruit? You give to and serve the disciples of the ascetic Gotama too; do you not give to and honour our disciples too? Surely the ascetic Gotama arose only in recent days, but we have arisen even as the world was arising."

Thus they cried out in various ways. Then the four assemblies - monks, nuns, male lay followers, and female lay followers - having heard their sound, reported to the Blessed One: "The sectarians, venerable sir, are saying this and that." Having heard that, the Blessed One - Having said "Do not, monks, by the words of the sectarians, be those who perceive that 'there is an ascetic elsewhere'," prohibiting the state of being ascetics among the followers of other sects and approving it only here, on this occasion spoke this discourse: "Here only, monks, is an ascetic."

Therein, "here only" means in this very Dispensation. But this restriction should be understood in the remaining terms as well. For the second and so on ascetics too are only here, not elsewhere. "Ascetic" means a stream-enterer. Therefore he said - "And which, monks, is the first ascetic? Here, monks, a monk, with the utter elimination of

the three mental fetters, becomes a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment. This, monks, is the first ascetic."

"The second" means the once-returner. Therefore he said - "And which, monks, is the second ascetic? Here, monks, a monk, with the utter elimination of the three mental fetters and with the reduction of lust, hate, and delusion, becomes a once-returner, who, having come to this world only once more, makes an end of suffering. This, monks, is the second ascetic."

"The third" means the non-returner. Therefore he said - "And which, monks, is the third ascetic? Here, monks, a monk, with the utter elimination of the five lower mental fetters, becomes one of spontaneous birth, attaining final nibbāna there, not subject to return from that world. This, monks, is the third ascetic."

"The fourth" means the Worthy One. Therefore he said - "And which, monks, is the fourth ascetic? Here, monks, a monk, with the elimination of the mental corruptions, in this very life, having realised by direct knowledge himself, having attained, dwells in the liberation of mind and liberation by wisdom that are without mental corruptions. This, monks, is the fourth ascetic." Thus in this passage only the four ascetics who have attained the fruitions are intended.

"Empty" means void, hollow. "The other doctrines" means the four doctrines of eternalism, four partial eternalists, four finitists and infinitists, four eel-wrigglers, two fortuitous originationists, sixteen doctrines of perception, eight doctrines of non-perception, eight doctrines of neither-perception-nor-non-perception, seven doctrines of annihilationism, five doctrines of Nibbāna in this present life - all these are the sixty-two views that have come in the Brahmajāla. The doctrines of outsiders other than this are called "the other doctrines." All of those are empty of these four ascetics who have attained the fruitions, for they do not exist therein. And not only are they empty of those alone, but also of the four ascetics who have attained the paths, and also of those who have begun insight for the purpose of the four paths - thus they are empty of all twelve ascetics. With reference to this very meaning, it was said by the Blessed One in the Mahāparinibbāna -

"At twenty-nine years of age, Subhadda,
I went forth, seeking what is wholesome;
More than fifty years have passed,
Since I went forth, Subhadda;
One practising in the domain of the true method of the Teaching,
Outside of this there is not even an ascetic.

"There is no second ascetic, there is no third ascetic, there is no fourth ascetic. The other doctrines are empty of other ascetics."

Here, "one practising in the domain" means one who has begun insight is intended. Therefore, combining together the three - one who has begun insight for the path of stream-entry, one standing on the path, and one standing in the fruition - he said "there is not even an ascetic." Combining together the three - one who has begun

insight for the path of once-returning, one standing on the path, and one standing in the fruition - he said "there is no second ascetic either." The same method applies in the other two as well.

But why are these not found elsewhere? Because of being an unsuitable place. For just as a mustard seed does not remain on a needle's tip, fire does not burn on the surface of water, and seeds do not grow on a flat rock, just so these ascetics do not arise in external spheres of sectarian doctrines, but they arise only in this Dispensation. Why? Because of being a suitable place. Their unsuitability and suitability should be understood through the absence and presence of the noble path. Therefore the Blessed One said -

"In whatever Teaching and discipline, Subhadda, the noble eightfold path is not found, an ascetic is not found there, a second ascetic is not found there, a third ascetic is not found there, a fourth ascetic is not found there. But in whatever Teaching and discipline, Subhadda, the noble eightfold path is found, an ascetic is found there, a second ascetic is found there, etc. A fourth ascetic is found there. In this Teaching and discipline, Subhadda, the noble eightfold path is found; here only, Subhadda, is an ascetic, here is a second ascetic, here is a third ascetic, here is a fourth ascetic; the other doctrines are empty of other ascetics."

Thus, since the sphere of sectarian doctrines is an unsuitable place and the Dispensation is a suitable place, therefore just as the lion, the king of beasts, with deeply red paws and a heroic mane, does not dwell in a cemetery or on a rubbish heap, but having plunged into the Himalaya, three thousand yojanas in extent, dwells only in the Jewel Cave. And just as Chaddanta, the king of elephants, does not arise in the nine elephant clans beginning with the common elephant clan, but arises only in the Chaddanta clan. And just as Valāhaka, the king of horses, does not arise in a donkey clan or an untamed horse clan, but on the bank of the Sindhu arises only in the Sindhava clan. And just as the captivating jewel gem that grants all desires does not arise on a rubbish heap or on dust mountains and so on, but arises only within Mount Vepulla. And just as the timirapiṅgala, the king of fish, does not arise in small ponds, but arises only in the great ocean, eighty-four thousand yojanas deep. And just as the supaṇṇa king, one hundred and fifty yojanas in size, does not dwell at a village entrance in castor-oil groves and so on, but having plunged into the great ocean, dwells only in the Simbalī lake forest. And just as Dhataratṭha, the golden swan, does not dwell at a village entrance in pits and so on, but having become attended by ninety thousand swans, dwells only on Mount Cittakūṭa. And just as a wheel-turning monarch, lord of the four continents, does not arise in a low clan, but arises only in a warrior clan of unbroken lineage. Just so, among these ascetics, not even a single ascetic arises in the sphere of another sectarian doctrine, but arises only in the Buddha's Dispensation, which is fenced by the noble path. Therefore the Blessed One said: "Here only, monks, is an ascetic, etc. The other doctrines are empty of other ascetics."

In "rightly roar the lion's roar," here "rightly" means by cause, by method, by reason. "Lion's roar" means the foremost roar, the fearless roar, the unrivalled roar. For because these four ascetics exist here only, this roar is called the foremost roar, the highest roar. For one declaring "these ascetics exist here only," since there is no fear or suspicion from elsewhere, it is called the fearless roar. Since not even one among

Pūraṇa and the others is able to rise up and say "these ascetics exist in our teaching too," this roar is called the unrivalled roar. Therefore it was said: "Lion's roar means the foremost roar, the fearless roar, the unrivalled roar."

140. "There is indeed this possibility" means this reason indeed exists. "That heterodox" means by whatever reason the heterodox. And here, the belief should be known, the founder of a sect should be known, the sectarians should be known, the disciples of sectarians should be known. "Belief" means the sixty-two wrong views. For here beings cross over, float up, and emerge and dive; therefore they are called beliefs. The originator of those views is called the founder of a sect. Those who have gone forth having taken up his theory are called sectarians. Their donors of requisites should be understood as disciples of sectarians. "Wandering ascetics" means those who, having abandoned the bondage of the household life, have approached the going forth. "Reassurance" means support, foundation, encouragement. "Power" means strength. "By which you" means by which reassurance or by which power you speak thus.

"There are indeed for us, friends, by that Blessed One, who knows and sees, the Worthy One, the Perfectly Enlightened One" - here this is the meaning in brief: That Blessed One who, having fulfilled the thirty perfections and having destroyed all mental defilements, fully awakened to the unsurpassed perfect enlightenment - by that Blessed One who knows the inclinations and underlying tendencies of those various beings, who sees all phenomena that should be known as if an emblic myrobalan placed on the palm of the hand. Furthermore, knowing by means of the recollection of past lives and so on, seeing with the divine eye. Or knowing by means of the three true knowledges or the six direct knowledges, seeing with the all-seeing eye that is unobstructed everywhere. Knowing by means of wisdom capable of knowing all phenomena, seeing with the exceedingly pure physical eye even material forms of all beings that have gone beyond the domain of the eye, that have gone through walls and so on. Knowing by means of the wisdom of penetration that accomplishes one's own welfare and has concentration as its proximate cause, seeing by means of the wisdom of teaching that accomplishes the welfare of others and has compassion as its proximate cause. As the Worthy One, because of having destroyed the enemies and because of being worthy of requisites and so on; as the Perfectly Enlightened One, because of having perfectly and by himself awakened to the truths. Or knowing the things that are obstructions, seeing the states leading to liberation. As the Worthy One, because of having destroyed the enemies that are mental defilements; as the Perfectly Enlightened One, because of having perfectly and by himself awakened to all phenomena - thus, by one praised in four ways by means of the four grounds of self-confidence, four qualities were declared, seeing which in ourselves we speak thus - not the support of kings, royal ministers, and so on, nor bodily power.

"Confidence in the Teacher" means the confidence arisen in those who recollect the virtues of the Buddha by the method beginning with "Thus indeed is the Blessed One." "Confidence in the Teaching" means the confidence arisen in those who recollect the virtues of the Teaching by the method beginning with "Well proclaimed by the Blessed One is the Teaching." "Fulfilment of morality" means the fulfilment in morality pleasing to the noble ones. Morality pleasing to the noble ones means the

five precepts. For even a noble disciple who has gone to another existence, even not knowing his own state as a noble disciple, does not transgress them. For even if someone were to say to him - "Having accepted this entire wheel-turning sovereignty, deprive a small fly of life" - this is impossible, that he would carry out that word of his. Thus the moral precepts are pleasing, dear, and agreeable to the noble ones. With reference to those it was said "fulfilment of morality."

"And those who share the same Teaching" means monk, nun, female trainee, novice, female novice, lay follower, and female lay follower - these are the seven who practise the same Teaching. For among these, a monk practises the same Teaching together with monks by virtue of having the same training. Likewise a nun with nuns, etc. a female lay follower with female lay followers, a stream-enterer with stream-enterers, a once-returner, etc. practises the same Teaching with non-returners. Therefore all these are called "those who share the same Teaching." But here noble disciples alone are intended. For even in another existence there is no contention among them regarding the seeing of the path; therefore they are those who share the same Teaching by virtue of perpetually practising the same Teaching. By this, the confidence arisen in those who recollect the Community by the method beginning with "the Community of the Blessed One's disciples is practising well" has been spoken of. To this extent, the four factors of a stream-enterer have been spoken of.

"These indeed, friends" means: friends, these four qualities have been declared by that Blessed One as our reassurance and power, seeing which in ourselves we speak thus.

141. "Who is our Teacher" - by this they call to witness the six teachers beginning with Pūraṇa Kassapa. But just as now in the Dispensation, regarding teachers and preceptors and so on, there is affection connected with the family life, thinking "our teacher, our preceptor." With reference to such affection, they say "confidence in the Teacher." But the Elder said: "Since a Teacher by name belongs not to one, not to two, but is the only Teacher of the world with its gods, therefore the sectarians, by the single term 'our Teacher,' having set apart the Teacher as their own, by this very term they are opposed and defeated." "Confidence in the Teaching" - but this, just as now in the Dispensation they cherish possessively, saying "our Dīgha Nikāya, our Majjhima Nikāya," so they say this with reference to affection connected with the family life regarding their own respective Scriptures. "In the moral precepts" means in the goat-morality, cow-morality, ram-morality, dog-morality, and so on. "Here, friends" - here, "here" they say with reference to confidence. "What is the disparity" means what is the additional exertion. "That is to say" means that which you would say is the difference between you and us. What indeed is that? For you too have confidence in four matters, and we too. "Is it not that in this confidence, you and we are alike, like gold split in two?" - having become equally sweet in speech, they stood thus.

Then, breaking that equal sweetness of theirs, the Blessed One said beginning with "who speak thus." Therein, "one goal" means: the goal that is the final end of that confidence - is that one, or are there many? Thus he asks - so he says. But since there is no one at any given time who does not declare a goal - for the brahmins, the Brahma world is the goal; for the great ascetics, the Radiant gods; for the wandering ascetics, the gods of Streaming Radiance; for the naked ascetics, the non-percipient

existence thus conceived as "of infinite mind." But in this Dispensation, arahantship is the goal. And all of these say that arahantship alone is the goal. But by the influence of their views, they declare the Brahma world and so on. Therefore, by the influence of their own respective doctrines, they each declare one single goal; to show that, the Blessed One said beginning with "answering correctly."

Now, when it stood as if two litigants - the monks too have one goal, the sectarians too have one goal - the Blessed One, showing the method of cross-examination, said beginning with "But, friends, is that goal for one with lust or for one without lust?" Therein, since for those infatuated with lust and so on, there is no goal whatsoever. If there were, it would exist even for dogs and jackals and so on - seeing this fault, the answer of the sectarians was shown by the method beginning with "Friends, that goal is for one without lust."

Therein, "for a wise man" means for a wise person. "For one who is compliant and opposing" means compliant through lust and opposing through wrath. "One who delights in obsession and takes pleasure in obsession" - here, "they delight" (āramanti) "here" - thus it is a delight (ārāmo). "Obsession is his delight" - thus "one who delights in obsession." "Delight in obsession is his" - thus "one who takes pleasure in obsession." And "obsession" is a designation for craving, wrong view, and conceit, which occur in the manner of intoxication and heedlessness. But here, only craving and wrong view are intended. In the five instances beginning with "for one with lust," only one single mental defilement has come. Its diversity should be understood by manner. For in the instance stated as "for one with lust," it is taken by the influence of lust for the five strands of sensual pleasure. "For one with craving" means by the influence of craving for existence. "For one with clinging" means by the influence of grasping. "For one who is compliant and opposing" means by the influence of a pair. "For one who delights in obsession" means by the influence of showing the arising of obsession. Or, "for one with lust" - here it is taken by the influence of the unwholesome root. "For one with craving" - here, by the influence of showing clinging with craving as condition. The remainder is just as before. But the Elder said: "Why should it be thus scattered? For this is just one single greed - it is called lust by the influence of finding pleasure. Craving by the influence of the act of craving. Clinging in the sense of grasping. Compliance and opposition by the influence of a pair. Obsession in the sense of showing the arising of obsession."

142. Now, showing the doctrine of views which is the root of these mental defilements, he said beginning with "Monks, there are these two views."

Therein, "view of existence" means the eternalist view. "View of non-existence" means the annihilationist view. "Cling to the view of existence" means clinging to the eternalist view by way of craving and wrong view. "Have reached" means have reached by way of craving and wrong view itself. "Are attached" means have entered into by way of craving and wrong view itself. "They are opposed to the view of non-existence" means all of them together with the annihilationists - "You blind fools do not know; this world is eternal, this world is not annihilated" - thus opposed, they constantly dwell engaged in disputes and quarrels. In the second section too, the same method applies.

Regarding "the origin" and so on, there are two origins of views: momentary arising and conditioned arising. Momentary arising is the production of views. Conditioned arising is the eight grounds. As follows: the aggregates are also a standpoint for views, ignorance also, contact also, perception also, applied thought also, unwise attention also, an evil friend also, the sound from others is also a standpoint for views. "The aggregates are the cause, the aggregates are the condition for views, with reference to the meaning of origination. Thus the aggregates are also a standpoint for views. Ignorance... contact... perception... applied thought... unwise attention... having evil friends... the sound from others is the cause, the sound from others is the condition for views, with reference to the meaning of origination. Thus the sound from others is also a standpoint for views." The passing away too is just twofold: momentary passing away and conditioned passing away. Momentary passing away means elimination, fall, breaking up, disintegration, impermanence, disappearance. Conditioned passing away means the path of stream-entry. For the path of stream-entry has been called the uprooting of standpoints for views.

"Gratification" means the benefit rooted in wrong view. With reference to which it was said - "Whatever view the teacher holds, the disciples hold that same view. The disciples who hold that view honour, respect, revere, and venerate the teacher, and on that account they obtain the requisites of robes, almsfood, lodging, and medicine for the sick. This, monks, is the benefit of wrong view pertaining to the present life." "Danger" means the misfortune rooted in the grasping of wrong view. That should be understood by way of the bat-observance, striving in the squatting posture, lying on a bed of thorns, the five-fire asceticism, falling from a precipice, plucking out the hair and beard, the practice without a bowl, meditation, and so on. "Escape" means the escape from views is Nibbāna. "Do not understand as it really is" means those who do not know all this according to its inherent nature. "Are not released from suffering" means they are not released from the entire suffering of the round of rebirths. By this he shows that for them there is no goal whatsoever. "Are released from suffering" means they are released from the entire suffering of the round of rebirths. By this, like a judge deciding the case of two litigants, he establishes the existence of the goal in the Dispensation alone, saying that for them there is indeed a goal.

143. Now, showing the cutting off of views, he said beginning with "There are, monks, these four kinds of clinging." Their detailed discussion has already been stated in the Visuddhimagga.

"Claiming to teach the full understanding of all clinging" means claiming thus: "We teach the full understanding, the transcendence, of all clinging." "Do not rightly declare the full understanding of all clinging" means they do not rightly declare the transcendence of all clinging. Some declare the full understanding of clinging to sensual pleasures only. Some declare that of clinging to views only, some even that of clinging to moral rules and austerities. But there is no one who declares the full understanding of clinging to the doctrine of self. Showing their distinction, he said beginning with "they declare the full understanding of clinging to sensual pleasures." Therein, all indeed declare the full understanding of clinging to sensual pleasures, for even the ninety-six heresies do not declare that the indulgence in the material basis of sensual pleasure is allowable for one who has gone forth, saying "sensual pleasures should not be cultivated by one who has gone forth"; rather, having made

it not allowable, they declare it. But those who do indulge, they indulge through theft. Therefore it was said "they declare the full understanding of clinging to sensual pleasures."

Because they go about having taken up such views as "there is not what is given" and so on. They take up "by morality there is purification, by ascetic practice there is purification, by meditative development there is purification," and they do not abandon the acquisition of a self; therefore they do not declare the full understanding of clinging to views, nor of clinging to moral rules and austerities, nor of clinging to the doctrine of self. "What is the reason for this" means: what is the reason, what is the cause, for this non-declaration by them? "Because those venerable ones, these" means: because those venerable ones do not know these three causes according to their intrinsic nature - this is the meaning. But those here who know views and moral rules and austerities according to their intrinsic nature as "this is to be abandoned," which is the reason for the declaration of two full understandings. With reference to them, the two subsequent occasions were stated. Therein, those who take up "there is what is given" and so on, they declare the full understanding of clinging to views. But those who take up "not by morality is there purification, not by ascetic practice is there purification, not by meditative development is there purification," they declare the full understanding of clinging to moral rules and austerities. But not even one is able to declare the full understanding of clinging to the doctrine of self. For even sectarians who have attained the eight meditative attainments and who go about stroking the moon and sun with their hands declare three full understandings. They are unable to release the doctrine of self. Therefore they fall again and again into the very round of rebirths. For they are like the hare disgusted with the earth.

Herein this is the simile involving a dialogue of meaning -The earth, it is said, said to the hare - "My dear hare." The hare said - "Who is this?" "Why, while disposing yourself in all postures right upon me and defecating and urinating, do you not know me?" "Well have I been seen by you! The place trodden by me is like a place touched by fingertips, the water discharged is a trifle, the excrement is the size of a kataka fruit. But the place trodden by elephants, horses and the like is great, their urine is the measure of a pot, their excrement is the measure of a basket - enough of you for me!" and having leapt up, he landed in another place. Then the earth said to him - "I say! Even having gone far, have you not fallen right upon me?" He, again being disgusted with it, having leapt up, landed elsewhere; thus even for a thousand years, leaping up and falling, the hare is unable to release the earth. Just so, the sectarians, even while declaring the full understanding of all clinging, declare the transcendence of only three, beginning with clinging to sensual pleasures. But they are unable to release the doctrine of self, and being unable, they fall again and again into the very round of rebirths.

Thus, having spoken the discourse on the cutting off of views by means of that which the sectarians are unable to transcend, now showing the discourse on the cutting off of confidence, he said beginning with "In such a Teaching and discipline, monks." Therein, "the Teaching and discipline" means in the Teaching and in the discipline; by both he shows a Dispensation not leading to liberation. "Whatever confidence there is in the Teacher, that is not rightly attained" - for in a Dispensation not leading to liberation, the Teacher, having died, becomes a lion, becomes a tiger, a panther, a

bear, or a hyena. But his disciples become deer, pigs, or pasada deer; he, without exercising patience or friendliness or sympathy, thinking "These were formerly my attendants, donors of requisites," having fallen upon them, drinks their blood and eats even their thick chunks of flesh. Or else the Teacher becomes a cat, and the disciples become fowl or mice. Then, without showing compassion in the manner already stated, he eats them. Or else the Teacher becomes a guardian in hell, and the disciples become beings doomed to hell. He, without showing compassion, thinking "These were formerly my attendants, donors of requisites," inflicts various bodily punishments, yokes them to blazing chariots, makes them ascend the mountain of embers, throws them into the copper pot, and subjects them to many painful states. Or else the disciples, having died, become lions and so on, and the Teacher becomes one among the deer and so on. They, without exercising patience or friendliness or sympathy towards him, thinking "We formerly attended upon this one with the four requisites; this is our Teacher," bring him to calamity and disaster in the manner already stated. Thus in a Dispensation not leading to liberation, whatever confidence there is in the Teacher, that is not rightly attained; even having lasted for some time, it just perishes afterwards.

"Whatever confidence there is in the Teaching" - for in a Dispensation not leading to liberation, what is called confidence in the Teaching - is confidence in the textual Teaching that is merely learnt, mastered, retained in speech and mind; but there is no release from the round of rebirths herein. Therefore whatever confidence there is herein, it only makes the round of rebirths deeper again and again - thus it is declared to be not rightly attained in the Dispensation, because of its lacking true nature.

"Whatever fulfilment of morality" - whatever fulfilment there is in a Dispensation not leading to liberation by way of the morality of goats and so on, that too, since it does not lead to release from the round of rebirths, to escape from existence, but when succeeding brings about the animal realm, and when ripening brings about hell, therefore that is declared to be not rightly attained. "Whatever towards those who share the same Teaching" - for in a Dispensation not leading to liberation, those who share the same Teaching, since among them some, having died, become lions and so on, and some become deer and so on, therein those who have become lions and so on, without exercising patience and so on towards those who have become deer and so on, thinking "These were our companions in the Teaching," produce great suffering for them in the manner already stated previously. Therefore here, even affection and agreeableness towards those who share the same Teaching is declared to be not rightly attained.

But showing all these various reasons together as one, the Blessed One said "What is the reason for this?" He said beginning with "For this is so, monks." Herein this is the meaning in brief - "For this is so, monks" - what was said by me beginning with "whatever confidence there is in the Teacher, that is declared to be not rightly attained," that is just so. Why? Because those confidences and so on are in a badly preached Teaching and discipline, etc. "Not proclaimed by a Perfectly Enlightened One" - here indeed "as one who" (yathā tam) is an indeclinable particle used in the sense of cause. Therein, "badly preached" means badly spoken; because of being badly spoken, it is badly proclaimed. And this, since it does not lead out for the purpose of the path and its fruition, is therefore not leading to liberation. Because it

does not conduce to the peace of lust and so on, it is not conducive to peace. Not proclaimed by a Perfectly Enlightened One, an omniscient one - thus it is not proclaimed by a Perfectly Enlightened One. In that which is not leading to liberation, not conducive to peace, not proclaimed by a Perfectly Enlightened One. By this much, the Blessed One shows that confidence in sectarians is useless, like confidence in a jackal that has drunk liquor.

It is said that a certain dark jackal, having entered the city at night, having eaten the dregs of liquor, having lain down in an Alexandrian laurel grove, sleeping, having awoken at sunrise, thought: "At this time it is not possible to go; our enemies are many; it is fitting to deceive someone." He, having seen a certain brahmin going along, thinking "I shall deceive this one," said "Noble brahmin!" "Who is this that calls the brahmin?" "It is I, master; come here for a moment." "What is it, dear sir?" "Take me outside the village; I shall give you two hundred coins." He too, thinking "I shall take him," seized him by the feet. "I say, foolish brahmin, my coins are not to be thrown away; coins are rare; hold me properly." "How, dear sir, shall I hold you?" "Having made a knot with the upper robe and having hung it on the shoulder, hold me." The brahmin, having taken him thus, having gone to the place near the southern gate, asked "Shall I put you down here?" "What place is this called?" "This is the great gate." "I say, foolish brahmin, do your relatives keep coins at the inner gate? Carry me further." He, having gone again and again little by little, having asked "Shall I put you down here? Shall I put you down here?" having been threatened by him, having gone to a secure place, when told "Put me down there," having put him down, took his cloth. The dark jackal said: "I said 'I shall give you two hundred coins.' But my coins are many, not just two hundred; while I bring the coins, you stand looking at the sun." Having said this, having gone a little way, having turned back, he again said to the brahmin: "Noble brahmin, do not look this way; stand looking only at the sun." And having said thus, having entered a screw-pine grove, he departed at his pleasure. As for the brahmin, while he was looking at the sun, sweat was released from his forehead and from his armpits. Then a tree deity said to him:

"Do you believe the jackal, the one who has drunk liquor, brahmin?
There is not a hundred oyster shells, whence then two hundred bronze
plates?"

Thus, just as confidence in the dark jackal is useless, so too in the sectarians.

144. Having shown the uselessness of confidence in a Dispensation not leading to liberation, in order to show its usefulness in a Dispensation leading to liberation, he said beginning with "But the Truth-finder, monks." Therein, "he declares the full understanding of clinging to sensual pleasures" means he declares the abandoning full understanding, the transcendence, of clinging to sensual pleasures by the path of arahantship; he declares the full understanding of the other three kinds of clinging by the path of stream-entry. "In such a Teaching and discipline, monks" means monks, in such a Teaching and in such a discipline. By both he shows a Dispensation leading to liberation. "Confidence in the Teacher" means whatever confidence there is in the Teacher in such a Dispensation, that is declared to be rightly attained, and leads to the escape from the suffering of existence.

Herein are these stories - The Blessed One, it is said, was dwelling on the VEDIYAKA mountain in the Indasāla cave. Then a certain owl bird, when the Blessed One was entering the village for almsfood, would follow him halfway along the road, and when he was coming out, would go out to meet him halfway along the road. One day, he descended from the mountain, paid homage to the Perfectly Enlightened One who was seated in the evening time surrounded by the community of monks, spread out his wings, raised joined palms, lowered his head, and stood paying homage to the one of ten powers. The Blessed One, having looked at him, manifested a smile. The Elder Ānanda asked: "What now, venerable sir, is the cause, what is the condition for the manifestation of a smile?" "See, Ānanda, this owl bird. Having gladdened his mind towards me and the community of monks, having wandered in the round of rebirths among gods and humans for a hundred thousand cosmic cycles, he will become an Individually Enlightened One named Somanassa" - he said:

O owl with round eyes, long-time dweller on the VEDIYAKA;
You are happy, noble KOSIYA, you see the excellent Buddha risen at evening time.

Having gladdened the mind towards me, and towards the unsurpassed community of monks;
For a hundred thousand cosmic cycles, this one does not go to an unfortunate realm.

Having fallen away from the world of the gods, urged on by wholesome root;
He will be of infinite knowledge, renowned as Somanassa.

And here other stories too in the city of Rājagaha - the story of the jasmine garland-maker, the story of the great drum player, the story of the murava drum player, the story of the lute player, the story of the conch blower - such stories and so on should be expanded upon. Thus in a Dispensation leading to liberation, confidence in the Teacher is rightly attained.

"Confidence in the Teaching" means confidence in the Teaching in a Dispensation leading to liberation is rightly attained. Even for animals who hear it, having grasped the sign of merely the sound, it is a bestower of success; what then need be said regarding the ultimate reality? This meaning should be understood by way of the stories of the frog god's son and so on.

"Fulfilment of morality" means the fulfilment of morality in a Dispensation leading to liberation too is rightly attained, and brings about the success of heaven and liberation. Therein, the story of the young man Chatta, the story of the novice, and so on should be explained.

"Towards those who share the same Teaching" means in a Dispensation leading to liberation, even affection and agreeableness towards those who share the same Teaching is rightly attained, and brings about great success. This meaning should be explained by means of the Vimāna and Peta stories. For this was said:

"I gave milk-rice to a monk walking for almsfood, etc.

Molasses... etc. A piece of sugar-cane... A timbaru fruit... A cucumber...

A cucumber... A creeper fruit... Sweet lovi-lovi... A hand-flag...

A handful of vegetables... A handful of flowers... A radish... A handful of neem...

Mango gruel... A trough-scraper... A waistband...

A shoulder strap... An iron plate... A fan... A palm-leaf fan...

A peacock-feather fan... An umbrella... Sandals... Cakes, sweet-meats...

"I gave a slice to a monk walking for almsfood, etc."

"See my mansion, I am a nymph of sensual appearance."

"What is the reason for this?" and so on should be understood by connecting it in accordance with the method already stated.

145. Now, in order to show the condition of those kinds of clinging for which the sectarians do not rightly declare the full understanding, but the Truth-finder declares, he said beginning with "And these, monks." Therein, in the passage beginning with "what is their source," source and so on are all merely synonyms for cause. For since a cause delivers the result, as if dispatching it saying "Come, take it!" - therefore it is called "source" (nidāna). Since that is born from it, arises from it, and originates from it, therefore it is called "origin" (samudaya), "birth" (jāti), and "production" (pabhava). Now here this is the meaning of the terms - "What is the source of these?" - thus "what is their source." "What is the origin of these?" - thus "what is their origin." "What is the birth of these?" - thus "what gives birth to them." "What is the production of these?" - thus "what is their production." But since craving is their source, origin, birth, and production in the aforesaid meaning, therefore he said beginning with "having craving as their source." Thus the meaning should be understood in all terms. But since the Blessed One knows not only the condition of clinging, but also of craving which has become the condition for clinging, and indeed knows the condition of feeling and so on which are the conditions for craving and so on, therefore he said beginning with "And this craving, monks."

"But when" means at whatever time. "Ignorance has been abandoned" means ignorance, which is the root of the round of rebirths, has been abandoned by cessation through non-arising. "True knowledge has arisen" means the true knowledge of the path of arahantship has arisen. "Through the fading away of ignorance and the arising of true knowledge" - That monk, because of the abandoning of ignorance and because of the arising of true knowledge. "Does not cling to clinging to sensual pleasures" means he does not grasp, does not approach clinging to sensual pleasures, nor the remaining kinds of clinging. "Not clinging, he is not agitated" means thus not grasping any clinging, he is not agitated by the agitation of craving. "Not being agitated" means not being agitated, not producing craving. "He personally attains final nibbāna" means by himself he attains final nibbāna through the final extinguishment of the mental defilements. Having thus shown the elimination of mental corruptions for him, now showing the reviewing of the monk who has eliminated the mental corruptions, he said beginning with "Birth is eliminated." That is of the meaning already stated.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

2. Explanation of the Great Discourse on the Lion's Roar

Explanation of the City of Vesālī

146. "Thus have I heard" - this is the Discourse on the Great Lion's Roar. Therein, "at Vesālī" means in the city so named. That, it is said, because of having become expanded again and again, came to be reckoned as "Vesālī." Herein this is the progressive account - It is said that an embryo was established in the womb of the queen-consort of the king of Bārāṇasī. She, having known, reported it to the king. The king gave pregnancy care. She, being properly cared for, at the time of the ripening of the pregnancy, entered the birthing house. For women of merit, delivery occurs towards the break of dawn, and she was one of those; therefore, towards the break of dawn, she gave birth to a slice of flesh resembling a bandhujīvaka flower covered with a film of lac. Then, having thought "Other queens give birth to sons resembling golden images, but the queen-consort gives birth to a slice of flesh - disrepute for me would arise before the king," out of fear of that disrepute, she had that slice of flesh placed in a vessel, covered over, sealed with the royal signet ring, and cast into the current of the Ganges. As soon as it was cast away by the humans, the deities arranged protection. And they wrote on a golden slab with natural vermilion "The offspring of the queen-consort of the king of Bārāṇasī" and fastened it there. Then that vessel, untroubled by the danger of waves and so on, floated along with the current of the Ganges.

And at that time a certain hermit was dwelling on the bank of the Ganges in dependence on a family of cowherds. He, having gone down to the Ganges right early, seeing that vessel coming, took hold of it with the perception that it was a rag-robe. Then, having seen there that inscribed slab and the royal signet seal, having opened it, he saw that slice of flesh; and having seen it, this occurred to him: "It could be an embryo, for thus indeed it has no foul-smelling, putrid condition." Having taken it to the hermitage, he placed it in a clean spot. Then, by the elapse of a fortnight, there were two slices of flesh. The hermit, having seen them, placed them more carefully. Then again, by the elapse of a fortnight, on each slice of flesh five blisters arose for the purpose of the hands, feet, and head. Then, by the elapse of a fortnight from that, one slice of flesh became a boy resembling a golden image, and one became a girl.

Towards them, affection for children arose in the hermit, and milk was produced from his thumb. From then on he also obtained a meal of milk-rice; he, having eaten the meal, poured milk into the mouths of the children. Whatever entered their bellies, all of that could be seen as if placed in a crystal vessel; thus they were without skin. Others said: "Their skin was as if sewn and placed together, clinging to each other." Thus they became known as Licchavī, either because of being without skin or because of having clinging skin.

The hermit, while nourishing the children, enters the village when the sun is up for alms, and returns late in the day. Having known that occupation of his, the cowherds said - "Venerable sir, the nourishing of children is an impediment for those gone forth; give the children to us, we will nourish them; you do your own work." The

hermit agreed, saying "Very well." The cowherds, on the second day, having made the road level, having scattered it with flowers, having hoisted flags and banners, with musical instruments being played, came to the hermitage. The hermit - having said "The children are of great merit; raise them with diligence, and having raised them, arrange marriages with one another; having pleased the king with the five dairy products, having obtained a piece of land, build a city; there consecrate the prince," he gave the children. They, having agreed saying "Very well," having taken the children, nourished them.

The children, following growth, while playing, at places of contention struck other cowherd children with hand and even with foot. They wept. And when asked by their mother and father "Why do you weep?" they said "These orphans nourished by the hermit strike us excessively." Then their mother and father said "These children destroy other children and cause them suffering; these should not be supported, these should be avoided." From that time onwards, it is said, that region is called Vajjī, a hundred yojanas in extent. Then the cowherds, having pleased the king, took that region. And there, having built a city, having consecrated a prince of sixteen years of age, they made him king. And having arranged a marriage with that girl, they made an agreement: "No outside girl should be brought in, no girl from here should be given to anyone." From their first cohabitation two children were born, a daughter and a son. Thus sixteen times two by two were born. Then, as those children grew in succession, being unable to obtain parks, pleasure groves, dwelling places, retinue, and prosperity, they enclosed the city three times, at intervals of a league each time. Because of its being made extensive again and again, the name Vesālī came to be. Therefore it was said "at Vesālī means in the city so named."

01 "Outside the city" means outside the city, not inside the city like Ambapālī's grove. But this is a jungle thicket outside the city, like Jīvaka's mango grove. Therefore it was said "outside the city." "To the west of the city" means to the west of the city; the meaning is in the western direction. "In a jungle thicket" - that jungle thicket, it is said, was at a place about a league away in the western direction of the city. There the people, having made a perfumed chamber for the Blessed One, having surrounded it, established night-quarters, day-quarters, walking paths, rock cells, huts, pavilions, and so on for the monks; the Blessed One dwells there. Therefore it was said "to the west of the city, in a jungle thicket." "Sunakkhatta" is his name. But because of being a son of the Licchavis, he was called "the Licchavi's son." "Recently departed" means having forsaken the Order, recently departed by taking up the state of a layman. "In the assembly" means in the midst of the assembly. "Through super-human achievement" - here "human achievement" means the ten wholesome courses of action. He is not able to deny those. Why? Because of fear of reproof. For in Vesālī many people were devoted to the Triple Gem, devoted to the Buddha, devoted to the Dhamma, devoted to the Community. They, if it were said "There is not even as much as the ten wholesome courses of action for the ascetic Gotama," having said "Where did you see the Blessed One killing a living being, where taking what is not given?" and so on, "Do you not know your own measure? Thinking 'I have teeth,' do you chew stone pebbles? Do you strive to grasp a snake by the thumb? Do you wish to play with a garland of flowers on the teeth of a saw? We will knock your teeth out of your mouth" - they would say. He, because of fear of reproof from them, is not able to say thus.

Explanation of Super-Human Achievement and So On

But denying the specific attainment beyond that, he said "no super-human achievement, no distinction of knowledge and vision worthy of the noble ones."

Therein, "worthy of the noble ones to know" means worthy of the noble ones; what is meant is capable of noble status. Knowledge and vision itself is the distinction of knowledge and vision. "Worthy of the noble ones" and "that distinction of knowledge and vision" - thus "distinction of knowledge and vision worthy of the noble ones." "Knowledge and vision" is called the divine eye, insight, the path, fruition, reviewing knowledge, and omniscience knowledge. For in "being diligent, he attains knowledge and vision," here the divine eye is called knowledge and vision. In "he directs and inclines the mind towards knowledge and vision," here it is insight knowledge. In "they are incapable of knowledge and vision, of unsurpassed enlightenment," here it is the path. In "this is another attained super-human achievement, a distinction of knowledge and vision worthy of the noble ones, a comfortable abiding," here it is fruition. In "and knowledge and vision arose in me: 'Unshakable is my liberation of mind, this is the last birth, there is now no more rebirth,'" here it is reviewing knowledge. In "and knowledge and vision arose in me: Āḷāra Kālāma had died a week ago," here it is omniscience knowledge. But here the supramundane path is intended. For that is what he denies of the Blessed One.

By "beaten out through reasoning," he wards off the teacher. For thus it occurred to him - The ascetic Gotama, having approached teachers, has not grasped any subtle distinction of the Teaching; but he teaches a Teaching beaten out through reasoning, having reasoned "it will be thus, it will be thus" - a Teaching beaten out through reasoning. By "followed through inquiry," he allows his mundane wisdom. The ascetic Gotama is wise; he, having caused that investigation termed wisdom, like Indra's thunderbolt, to follow here and there, thinking "it will be fitting thus, it will be fitting thus," teaches a Teaching followed through inquiry. By "his own ingenuity," he wards off his direct experience of the teachings. For thus it occurred to him - The ascetic Gotama has no subtle distinction of the Teaching - neither insight, nor the path, nor fruition, nor reviewing; but this one has gained a following; just as a universal monarch, the four castes surround him; and his lips are well-formed, his tongue is soft, his voice is sweet, his speech is faultless; whatever occurs to him, taking this and that, speaking as his own ingenuity, he delights the great multitude.

"And the Teaching expounded for whatever purpose" means and the Teaching expounded for whatever purpose of his. As follows: the meditation subject of foulness for the purpose of counteracting lust, the development of friendliness for the purpose of counteracting hate, the five phenomena for the purpose of counteracting delusion, mindfulness of breathing for the arrest of applied thought.

"It leads one who practises it to the complete destruction of suffering" - it explains that that Teaching, for whoever practises it as taught, leads, goes, accomplishes that purpose for the complete destruction of the suffering of the round of rebirths for that practitioner, rightly, by cause, by method, by reason. But this he does not say from his own disposition. He would declare just so that the Teaching of the Buddhas is not

leading to liberation, but he is not able to say it. Why? Because of fear of reproof. For in Vesālī there were many lay followers who were stream-enterers, once-returners, and non-returners. They would say "Sunakkhatta, you say that the Teaching expounded by the Blessed One is not leading to liberation; if this Teaching is not leading to liberation, why in this city have this many become stream-enterers, this many once-returners, this many non-returners?" - they would reprove him by the method stated before. He, being unable to say "not leading to liberation" because of this fear of reproof, like an arrow released by Ajjuna, says his Teaching is not futile, it leads out, but within him there is nothing.

"He heard" means he heard that utterance of one speaking thus here and there in the midst of assemblies among brahmin families, millionaire families, and so on in Vesālī, but he did not prevent him. Why? Out of compassion. For thus it occurred to him: "This one, angry, crackles through the power of anger like a bamboo grove that is burning, like an oven with salt thrown in; but if warded off by me, he will bind resentment towards me as well; thus his resentment towards two persons - the Truth-finder and me - will become exceedingly heavy." Out of compassion he did not prevent him. Furthermore, thus it occurred to him: "Speaking blame of the Buddhas is like attributing faults to the full moon - who will accept his talk? When his spittle is cut off, with his mouth dry, he will desist of his own accord." For this reason he did not prevent him. "Having returned from the alms round" means having departed from the quest for almsfood.

147. "Prone to wrath" means fierce and harsh. "Foolish man" means a hollow man. For one in whose individual existence there is no decisive support for path and fruition, the Buddhas call him "a foolish man." Even when there is decisive support, if at that moment there is no path or fruition, they still call him "a foolish man." But for this one, the decisive support for path and fruition in this individual existence has been completely cut off; therefore he called him "a foolish man." "And this speech of his was spoken out of wrath" means this speech of his was spoken through wrath.

But why was he angry with the Blessed One? For previously he had approached the Blessed One and asked about the preliminary work for the divine eye. Then the Blessed One explained it to him. He, having produced the divine eye, having increased the light, looking at the heavenly world, having seen the young gods and celestial maidens experiencing divine success in the Nandana Grove, the Cittalatā Grove, the Phārusaka Grove, and the Missaka Grove, wishing to hear their sound, thinking "How sweet indeed would be the sound of those established in such success of individual existence," having approached the one of ten powers, asked about the preliminary work for the divine ear element. But the Blessed One, having known that there was no decisive support for the divine ear element for him, did not explain the preliminary work. For Buddhas do not explain the preliminary work to one devoid of decisive support. He, having bound resentment towards the Blessed One, thought: "I asked the ascetic Gotama first about the preliminary work for the divine eye, and he explained it thinking 'Whether it succeeds for him or not, let it succeed.' But I, having produced that by my own personal effort, asked about the preliminary work for the divine ear element; that he did not explain to me. Surely it occurs to him thus: 'This one who has gone forth from royalty, having produced the knowledge of the divine eye, having produced the knowledge of the divine ear element, having produced the

knowledge of others' mental states, having produced the knowledge of the elimination of mental corruptions, will become my equal' - through the power of jealousy and stinginess he does not explain it to me." Having bound even more resentment, having abandoned the ochre robes, even having attained the state of a householder, he does not go about in silence. But he goes about misrepresenting the one of ten powers with what is untrue and hollow. Therefore the Blessed One said: "And this speech of his was spoken out of wrath."

"For it is praise of the Truth-finder, Sāriputta" means: Sāriputta, by the Truth-finder, while fulfilling the perfections over four incalculable periods exceeding a hundred thousand cosmic cycles, effort was made for this very purpose: "My Teaching will be leading to liberation." Therefore whoever would speak thus, he speaks only praise of the Truth-finder. "For it is praise of the Truth-finder, Sāriputta" shows that this is a virtue of the Truth-finder, not a fault.

What does he show by the passage beginning with "Indeed this, Sāriputta"? He shows the existence in himself of the super-human achievement denied by Sunakkhatta. The Blessed One says: "This Sunakkhatta, Sāriputta, this foolish man, says there is no super-human achievement of the Truth-finder. But for me there is what is called the knowledge of omniscience, there is what is called the knowledge of various kinds of supernormal power, there is what is called the knowledge of the divine ear element, there is what is called the knowledge of others' mental states, there is what is called the knowledge of the ten powers, there is what is called the knowledge of the four grounds of self-confidence, there is what is called the knowledge of being unshakeable in the eight assemblies, there is what is called the knowledge that distinguishes the four modes of generation, there is what is called the knowledge that distinguishes the five destinations; and all these are indeed super-human achievements. To show this meaning - that this foolish man will not have even a mere inference from the teaching capable of understanding even one among such super-human achievements - he began this teaching by the method beginning with "Indeed this, Sāriputta." Therein, "follows" means inference; it means knows, understands. An inference of the teaching is an inference from the teaching; this is a designation for the wisdom of knowing each and every teaching beginning with the knowledge of omniscience. By the passage beginning with "Thus indeed is the Blessed One," he shows that this foolish man will not have even an inference from the teaching to know that such a super-human achievement of mine reckoned as the knowledge of omniscience, though actually existing, is present. The same explanation should be understood regarding the knowledge of various kinds of supernormal power and so on as well.

The commentary on super-human achievement and so on is completed.

Explanation of the Ten Powers of Knowledge and So On

148. And here, although the three true knowledges should be stated immediately after the knowledge of others' mental states, since when those have been stated the knowledge of the ten powers above is not fulfilled, therefore, without stating those, showing by making the Truth-finder's knowledge of the ten powers complete, he said beginning with "There are indeed these ten, Sāriputta." Therein, "powers of the Truth-finder" means powers not shared with others, belonging to the Truth-finder alone. Or

just as the powers of the former Buddhas came through the achievement of the accumulation of merit, so too they are powers that have come in the same way - this is also the meaning. Therein, the power of the Truth-finder is twofold: bodily power and knowledge-power. Among those, bodily power should be understood in accordance with the elephant species. For this was said by the ancients:

"Kālāvaka and Gaṅgeyya, Paṇḍara, Tamba, Piṅgala;
Gandha, Maṅgala, Hema, and Uposatha, Chaddanta - these last are the ten."

For these are the ten elephant species. Therein, "Kālāvaka" should be seen as the ordinary elephant species. Whatever is the bodily power of ten men, that is the power of one Kālāvaka elephant. Whatever is the power of ten Kālāvakas, that is the power of one Gaṅgeyya. Whatever is the power of ten Gaṅgeyyas, that is the power of one Paṇḍara. Whatever is the power of ten Paṇḍaras, that is the power of one Tamba. Whatever is the power of ten Tambas, that is the power of one Piṅgala. Whatever is the power of ten Piṅgalas, that is the power of one Gandha elephant. Whatever is the power of ten Gandha elephants, that is the power of one Maṅgala. Whatever is the power of ten Maṅgalas, that is the power of one Hemavata. Whatever is the power of ten Hemavatas, that is the power of one Uposatha. Whatever is the power of ten Uposathas, that is the power of one Chaddanta. Whatever is the power of ten Chaddantas, that is the power of one Truth-finder. "The power of Nārāyaṇa's compactness" - this very same is called thus. That same, by the reckoning of ordinary elephants, is the power of ten thousand koṭis of elephants, and by the reckoning of men, is the power of ten thousand koṭis of men. This, for now, is the bodily power of the Truth-finder.

But the knowledge-power has indeed come in the Pāḷi itself. The knowledge of the ten powers, the knowledge of the four grounds of self-confidence, the knowledge of being unshakeable in the eight assemblies, the knowledge that distinguishes the four modes of generation, the knowledge that distinguishes the five destinations. The seventy-three knowledges and the seventy-seven knowledges that have come in the Saṃyutta - thus many other thousands of knowledges too; this is called knowledge-power. Here too, knowledge-power alone is intended. For knowledge is called power in the sense of being unshakeable and in the sense of supporting - thus it is said.

"Endowed with which powers" means endowed, fully endowed with which ten powers of knowledge. "A distinguished position" means the foremost position, the highest position. Or the former Buddhas are distinguished ones (āsabhā), and "their position" is the meaning. Furthermore, the chief of a hundred cattle is a bull (usabha), the chief of a thousand cattle is a great bull (vasabha). Or the chief of a hundred cattle pens is a bull (usabha), the chief of a thousand cattle pens is a great bull (vasabha). The foremost of all cattle, enduring all dangers, white, pleasing, bearing great burdens, unshakeable even by the sounds of a hundred thunderbolts - a leading bull (nisabha); he is what is intended here as the bull (usabha). For this too is a synonymous expression for that. "Of the bull, this" - thus "distinguished" (āsabham). "Position" means the unshakeable standing, having pressed down the earth with four feet. But "this is like the distinguished" - thus "distinguished" (āsabham). For just as the bull designated as a leading bull, endowed with the strength of a bull, having pressed down the earth with four feet, stands in an unshakeable position, so too the Truth-

finder, endowed with the ten powers of the Truth-finder, having pressed down the ground of the eight assemblies with the four feet of self-confidence, stands in an unshakeable position, unshakeable by any adversary or enemy in the world including its gods. Standing thus, he acknowledges that distinguished position, approaches it, does not reject it, attributes it to himself. Therefore it was said "acknowledges a distinguished position."

"In assemblies" means in the eight assemblies. "Roars the lion's roar" means he roars the foremost roar, the fearless roar, or he roars a roar similar to a lion's roar. This meaning should be explained by means of the Sīhanāda Sutta. Or just as a lion is called a lion because of enduring and because of striking, so too the Truth-finder is called a lion because of enduring worldly adversities and because of striking down the doctrines of others. The roar of the lion thus described is the lion's roar. Therein, just as a lion, endowed with the strength of a lion, confident everywhere, with terror gone, roars the lion's roar, so too the Truth-finder-lion, endowed with the powers of the Truth-finder, confident in the eight assemblies, with terror gone, roars the lion's roar accomplished with the beauty of various kinds of teaching by the method beginning with "thus is materiality." Therefore it was said "roars the lion's roar in assemblies." "Sets in motion the divine wheel" - here "divine" (brahma) means the foremost, the highest, the distinguished. Now this word "wheel" (cakka) -

Is seen in success, in characteristic, in the part of a chariot, in deportment,
In giving, in the jewel-wheel, the Teaching-wheel, the iron wheel, and so on;
Here it is understood as the wheel of the Teaching, and that should be
elucidated in two ways.

For in "There are these four wheels, monks, endowed with which for gods and humans" and so on, this is seen in the sense of success. In "wheels have arisen on the soles of the feet," here in the sense of characteristic. In "like a wheel the foot of the one who pulls," here in the sense of a part of a chariot. In "with four wheels and nine doors," here in the sense of deportment. In "giving, enjoy, and do not be negligent, turn the wheel for all living beings," here in the sense of giving. In "a divine wheel treasure became manifest," here in the sense of the jewel wheel. In "the wheel set in motion by me," here in the sense of the wheel of the Teaching. In "for the man destroyed by desire, the wheel revolves upon his head," here in the sense of the iron wheel. In "with a razor-edged wheel," here in the sense of a weapon wheel. In "thunderbolt wheel," here in the sense of a thunderbolt disc. But here it is intended in the sense of the wheel of the Teaching.

That wheel of the Teaching is twofold: the knowledge of penetration and the knowledge of the Teaching. Therein, the knowledge of penetration is that which is developed by wisdom and brings noble power to oneself. The knowledge of the Teaching is that which is developed by compassion and brings noble power to the disciples. Therein, the knowledge of penetration is twofold: arising and arisen. For that, from the renunciation up to the path of arahantship, is arising; at the moment of fruition, it is called arisen. Or from the Tusita abode up to the path of arahantship on the seat of the great enlightenment, it is arising; at the moment of fruition, it is called arisen. Or beginning from the Blessed One Dīpaṅkara, the one of ten powers, up to the path of arahantship, it is arising; at the moment of fruition, it is called arisen. The

knowledge of the Teaching too is twofold: proceeding and proceeded. For that, up to the path of stream-entry of Aññātakonḍañña, is proceeding; at the moment of fruition, it is called proceeded. Among these, the knowledge of penetration is supramundane; the knowledge of the Teaching is mundane. But both of these are not shared with others; they are the innate knowledge of the Buddhas alone.

Now, in order to show in detail those powers endowed with which the Truth-finder acknowledges a distinguished position, which were laid down from the very beginning as "There are these ten powers of the Truth-finder, Sāriputta" - what are the ten? He said beginning with "Here, Sāriputta, the Truth-finder understands the possible as possible." Therein, "the possible as possible" means the reason as reason. For since the result stands there in a reason, arising and proceeding by way of being dependent upon it, therefore it is called "ground" (ṭhāna). The Blessed One, understanding that "whatever phenomena are causes and conditions for the arising of whatever phenomena, that is the possibility. Whatever phenomena are not causes and not conditions for the arising of whatever phenomena, that is the impossibility" - understands as it really is the possible as possible and the impossible as impossible. But this has been explained in detail in the Abhidhamma by the method beginning with "therein, what is the Truth-finder's knowledge of the possible as possible and the impossible as impossible as it really is?" "Yampi" means by which knowledge. "This too, Sāriputta, of the Truth-finder" means this knowledge of the possible and impossible too is called a power of the Truth-finder for the Truth-finder - this is the meaning. Thus the explanation should be understood in all terms.

"Of undertakings of action" means of wholesome and unwholesome actions that have been taken upon oneself and done; or action itself is the undertaking of action. "With reason and cause" means from the condition and from the cause. Therein, destination, individuality, time, and undertaking are the ground for the result. Action is the cause. But the detailed discussion of this knowledge has come in the Abhidhamma itself by the method beginning with "there are some evil undertakings of action that, being obstructed by success of destination, do not ripen."

"Leading to all destinations" means leading to all destinations and leading to non-destination. "Practice" means path. "Understands as it really is" means even when many human beings are killing a single living being, he knows without error the intrinsic nature of the practices reckoned as wholesome and unwholesome volitions even regarding a single object, by this method: "This one's volition will be leading to hell, this one's volition will be leading to the animal realm." And the detailed discussion of this knowledge: "Therein, what is the Truth-finder's knowledge of the practice leading to all destinations as it really is? Here the Truth-finder understands 'this is the path, this is the practice leading to hell'" - by this method has come in the Abhidhamma itself.

"With many elements" means a world of many elements by way of elements such as the eye-element and so on, or elements such as the sensual element and so on. "With various elements" means elements of various kinds, due to the dissimilar characteristics of those very same elements. "World" means the world of aggregates, sense bases, and elements. "Understands as it really is" means he penetrates the intrinsic nature of each of those elements without distortion. This knowledge too has been explained in detail in the Abhidhamma by the method beginning with "therein,

what is the Truth-finder's knowledge of the world with its many elements and various elements as it really is? Here the Truth-finder understands the diversity of aggregates" and so on.

"The various dispositions" means the state of having various dispositions by way of dispositions such as inferior and so on. This knowledge too has been explained in detail in the Abhidhamma by the method beginning with "therein, what is the Truth-finder's knowledge of the various dispositions of beings as it really is? Here the Truth-finder understands: there are beings of inferior disposition" and so on.

"Of other beings" means of the principal beings. "Of other persons" means of beings inferior to those. Or this pair of terms has one and the same meaning. But it was stated in two ways by way of those amenable to instruction. "The superiority and inferiority of the faculties" means the superior state and the inferior state of the faculties beginning with faith, and growth and deterioration - this is the meaning. The detailed discussion of this knowledge too - has just come in the Abhidhamma by the method beginning with "therein, what is the Truth-finder's knowledge of the superiority and inferiority of the faculties of other beings, of other persons as it really is? Here the Truth-finder understands beings' inclinations, understands their underlying tendencies" and so on.

"Of meditative absorptions, deliverances, concentrations, and attainments" means of the four meditative absorptions beginning with the first, of the eight deliverances beginning with "one who is material sees forms," of the three concentrations beginning with that with applied and sustained thought, and of the nine gradual attainments beginning with the attainment of the first meditative absorption. "Defilement" means a state conducive to deterioration. "Cleansing" means a state conducive to distinction. "Emergence" means "cleansing too is emergence. Emergence from each concentration too is emergence" - thus the well-practised meditative absorptions that were stated, as well as the life-continuum and fruition attainments. For each lower well-practised meditative absorption is the proximate cause for each higher one. Therefore it was said "cleansing too is emergence." But through the life-continuum there is emergence from all meditative absorptions. Through fruition attainment there is emergence from the attainment of cessation. With reference to that it was said "emergence from each concentration too is emergence." This knowledge too has been explained in detail in the Abhidhamma by the method beginning with "therein, what is the Truth-finder's knowledge of the defilement, the cleansing, and the emergence from meditative absorptions, deliverances, concentrations, and attainments as it really is? 'A meditator' - there are four meditators; a certain meditator, though it is success, realises it as failure" and so on. The judgment of the detailed discussion of the seven knowledges has been stated in the Sammohavinodanī, the commentary on the Vibhaṅga. The discussion of the recollection of past lives and the divine eye knowledge has been expanded upon in the Visuddhimagga. The discussion of the elimination of mental corruptions is in the Bhayaḍherava.

149. "These, Sāriputta" - whatever he previously said as "There are these ten powers of the Truth-finder, Sāriputta, powers of the Truth-finder," he makes the conclusion that "these are those." Therein, the talk of the opponent arises - there is no such thing as the knowledge of the ten powers separately; this is merely a division of the

knowledge of omniscience. That should not be seen thus. For the knowledge of the ten powers is one thing, the knowledge of omniscience is another. For the knowledge of the ten powers knows only its own respective function. The knowledge of omniscience understands both that and what remains beyond that. For among the knowledges of the ten powers, the first knows only what is a cause and what is not a cause. The second, only the diversity of action and the diversity of result. The third, only the delimitation of action. The fourth, only the cause of the diversity of elements. The fifth, only the intentions and dispositions of beings. The sixth, only the sharpness and softness of the faculties. The seventh, only the defilement and so on of those together with meditative absorptions and so on. The eighth, only the continuity of aggregates formerly inhabited. The ninth, only the passing away and rebirth-linking of beings. The tenth, only the delimitation of the truths. But the knowledge of omniscience understands both what is to be known by these and what is further beyond that. However, it does not perform all the functions of these. For it cannot become a meditative absorption and attain absorption, it cannot become supernormal power and perform transformation, it cannot become a path and exhaust the mental defilements. Furthermore, the opponent should be questioned thus - "Is this so-called knowledge of the ten powers with applied and sustained thought, without applied but sustained thought only, without applied and sustained thought, of the sensual-sphere, of the fine-material-sphere, of the immaterial-sphere, mundane, or supramundane?" One who knows will say that in succession seven knowledges are with applied and sustained thought. He will say that the next two beyond those are without applied and sustained thought. He will say that the knowledge of the elimination of mental corruptions may be with applied and sustained thought, may be without applied but sustained thought only, or may be without applied and sustained thought. Likewise, he will say that in succession seven are of the sensual-sphere, the next two beyond those are of the fine-material-sphere, and at the end one is supramundane; but he will say that the knowledge of omniscience is only with applied and sustained thought, only of the sensual-sphere, and only mundane.

Having thus made the word-by-word explanation here, now, because the Truth-finder first of all, with the knowledge of the possible and impossible, sees the absence of obstruction by mental defilements, which constitutes the possible and impossible regarding the achievement and non-achievement of the elimination of mental corruptions for beings accessible to instruction, because of seeing the presence of mundane right view and because of seeing the absence of the presence of wrong view with fixed bad rebirth. Then, with the knowledge of the result of action, he sees the absence of obstruction by kamma results for them, because of seeing rebirth-linking with three roots. With the knowledge of the practice leading everywhere, he sees the absence of obstruction by kamma, because of seeing the absence of heinous action with immediate bad destination. Thus, for those without obstructions, with the knowledge of the many and diverse elements, he sees the distinction of temperament for the purpose of expounding the Teaching favourably, because of seeing the diversity of elements. Then, with the knowledge of the different dispositions of them, he sees their disposition, even without heeding their practice, for the purpose of expounding the Teaching by way of disposition. Then, in order to expound the Teaching according to ability and according to strength to those whose

dispositions have been thus seen, with the knowledge of the superiority and inferiority of faculties, he sees the superiority and inferiority of faculties, because of seeing the sharpness and softness of the faculties beginning with faith. But when the superiority and inferiority of faculties have been thus fully understood, if they are far away, because of having attained mastery in the first meditative absorption and so on, he quickly approaches them through the distinction of supernormal power. And having approached, seeing their former births through the knowledge of recollecting past lives, and seeing the distinction of their present consciousness through the knowledge of others' mental states, which is to be attained through the power of the divine eye knowledge, because of being free from confusion through the power of the knowledge of the elimination of mental corruptions regarding the practice leading to the elimination of mental corruptions, he expounds the Teaching for the elimination of mental corruptions. Therefore, it should be understood that these ten powers were stated in this sequence.

In the passage beginning with "without abandoning that speech, Sāriputta" and so on, one who says "I shall not speak such speech again" is said to abandon that speech. One who thinks "I shall not produce such thought again" is said to abandon that thought. One who abandons thinking "I shall not take up such a view again" is said to relinquish that view; one not doing so neither abandons nor relinquishes. "He is deposited in hell as if carried there" should be understood as just as one carried by the guardians of hell and placed in hell, so he is as if placed in hell itself.

Now, showing a simile that establishes the meaning of this, he said beginning with "seyyathāpi." Therein, in the passage beginning with "accomplished in morality" and so on, morality, concentration, and wisdom should be understood as both mundane and supramundane. It is also proper to explain by way of the supramundane alone. For this one is accomplished in morality through right speech, right action, and right livelihood; accomplished in concentration through right effort, right mindfulness, and right concentration; accomplished in wisdom through right view and right thought. A monk thus accomplished in morality and so on, just as he attains final liberating knowledge in this very life, in this very individual existence, attains arahantship - "thus I say this accomplishment is, Sāriputta" - this reason too is of such a nature. For just as immediately after the path, fruition arises without fail, just so for this person too, immediately after death, conception in hell occurs without fail - thus it shows. For in the entire word of the Buddha, there is no simile spoken more forcefully than this simile.

150. "Grounds of self-confidence" - here, self-confidence is the opposite of timidity; this is the name for the knowledge accompanied by arisen pleasure in one who reviews the absence of timidity regarding the four positions. "For you who acknowledge yourself as a Perfectly Enlightened One" means for you who acknowledge thus: "I am a Perfectly Enlightened One, all phenomena have been fully awakened to by me." "Have not been fully awakened to" means these phenomena by name have not been fully awakened to by you. "That indeed" means regarding those phenomena shown thus as "not fully awakened to." "With reason" means with a statement that has grounds and has cause; one babbling like Sunakkhatta is immeasurable. "This sign" - here both a person and a phenomenon are intended by "sign." I do not see that person who would reprove me; I do not see that

phenomenon, having shown which one would reprove me saying "this phenomenon by name has not been fully awakened to by you" - this is the meaning here. "Having attained security" means having attained security; the remaining two terms are synonyms for this very thing. For all of this was said with reference to the knowledge of self-confidence itself. For when the Possessor of the Ten Powers reviews thus - not seeing a person who would accuse him saying "this phenomenon by name has not been fully awakened to by you," or not seeing a phenomenon not fully awakened to as a cause for accusation, or being one who is a Buddha by intrinsic nature and thinking "I say I am a Buddha" - stronger pleasure arises. The knowledge associated with that is called self-confidence. With reference to that, he said beginning with "having attained security." Thus the meaning should be understood everywhere.

"Things that are obstructions" - but here, they are obstructions because they create obstacles; in meaning, they are the seven classes of offences intentionally transgressed. For what is intentionally transgressed, even down to a wrong-doing or insulting speech, creates an obstacle to path and fruition. But here sexual intercourse is intended. For one indulging in sexual intercourse, for anyone whatsoever, without doubt there is an obstacle to path and fruition. "For whatever purpose regarding those" means for whatever purpose among the elimination of lust and so on. "The Teaching taught" means the teaching beginning with the meditation on foulness was spoken. "That indeed me" means me regarding that teaching not leading to liberation. The remainder should be understood by the method already stated.

The commentary on the ten powers of knowledge and so on is completed.

Explanation of the Eight Assemblies

151. "There are these eight, Sāriputta" - why was this begun? For the purpose of showing the power of the knowledge of self-confidence. For just as the skilfulness of a speaker of the Teaching becomes evident through entering an experienced assembly and by a talk capable of winning the minds of the wise, so, having reached these eight assemblies, the self-confident nature of the knowledge of self-confidence can be known - thus, showing the power of the knowledge of self-confidence, he said beginning with "There are these eight, Sāriputta."

Therein, "the assembly of nobles" means the place where nobles have assembled and sat down. This same method applies everywhere. But the place where those belonging to Māra's retinue have assembled and sat down should be understood as the assembly of Māra, not of the Māras themselves. And all these assemblies are taken by way of showing them as formidable places. For human beings are unable to utter even an ordinary word such as "the king is seated here"; sweat emits from their armpits. Thus the assembly of nobles is formidable. Brahmins are skilled in the three Vedas, and householders in various trades and in the science of letters. Ascetics are skilled in their own doctrines and the doctrines of others. To deliver a talk on the Teaching in their midst is indeed an exceedingly heavy burden. Non-human spirits too are formidable. For at the mere utterance of "non-human spirit," the entire body of human beings trembles; having seen their form or having heard their sound, beings become unconscious. Thus the assembly of non-human spirits is formidable. To

deliver a talk on the Teaching even among those is indeed an exceedingly heavy burden. Thus it should be understood that they are taken by way of showing them as formidable places.

"Enters" means goes into. "Many hundreds of assemblies of nobles" means similar to the meeting with Bimbisāra, the meeting with relatives, and the meeting with the Licchavis. It is obtained even in other world-systems. But does the Blessed One go to other world-systems too? Yes, he goes. Having become what like? Just like them, exactly so. Therefore he said: "I directly know, Ānanda, that I have approached many hundreds of assemblies of nobles. There, whatever their appearance was, such was my appearance. Whatever their voice was, such was my voice. I instruct, encourage, inspire, and gladden them with a talk on the Teaching. And while I am speaking, they do not know me - 'Who is this speaking, a god or a human being?' Having instructed, encouraged, inspired, and gladdened them with a talk on the Teaching, I disappear. And when I have disappeared, they do not know me - 'Who is this that has disappeared, a god or a human being?'"

Warriors of the warrior caste are decorated with bracelets, armlets, garlands, perfumes, and so on, wearing variously dyed garments, adorned with jewelled earrings, and wearing crowns. Does the Blessed One too adorn himself thus? And they may be fair-skinned, dark-skinned, or of tawny complexion. Is the Teacher too of such appearance? The Teacher goes in his own manner as one gone forth, but he appears to them having become like them, and having gone, he shows himself seated on the royal throne. They think "Today our king shines exceedingly." And they may have broken voices, or stuttering voices, or voices like crows. The Teacher expounds the Teaching with the voice of Brahmā itself. "Such was my voice" - but this was said with reference to a different language. But human beings, having heard that, think "Today the king speaks with a sweet voice." And when the Blessed One has departed after speaking, upon seeing the king who has come again, the inquiry arises "Who indeed was that?"

This is what is meant - Who indeed was this one who was just now speaking in this place in the Māgadhan language, in the Sinhalese language, with a sweet voice, and has disappeared - was it a god or a human being? For what purpose then does he expound the Teaching to those who do not know him? For the purpose of habituation. For the Teaching heard even in this way becomes a condition in the future; thus he teaches with regard to the future.

"Previously sat down" means having come together, previously sat down. "Previously conversed" means conversation and talk had been done before. "Discussion" means discussion on the Teaching too had been previously engaged in. The origination of "many hundreds of assemblies of brahmins" and so on too should be understood by way of the meeting with Soṇadaṇḍa and so on, and also by way of other world-systems.

The commentary on the eight assemblies is completed.

Explanation of the Four Modes of Generation

152. In "Sāriputta, there are these four modes of generation," here "mode of generation" is a name for a portion of aggregates, and also for a cause, and also for the urinary passage. In "Four realms of serpents, four realms of supaṇṇas," here indeed a portion of aggregates is called mode of generation. In "For this is a wise way, Bhūmija, for the achievement of the fruit," here it means cause. In "And I do not call one a brahmin who is womb-born, arisen from a mother," here it means the vagina. But here a portion of aggregates is what is intended by "mode of generation." Therein, born in an egg - thus beings born in eggs. Born in a placenta - thus beings born in wombs. Born in moisture - thus beings born in moisture. Without these causes, as if having sprung up, generated, fully generated - thus spontaneously born beings. "Are born breaking through" means they are born by way of breaking through and coming out. By "in a rotting corpse or" and so on, only undesirable places are shown. Even in desirable things such as ghee, oil, honey, molasses and so on, beings are indeed born. In "Gods" and so on, from the Cātumahārājika realm upwards, the higher gods are exclusively spontaneously born. But earth-bound gods belong to all four modes of generation. "And some human beings" means among human beings some are spontaneously born like gods. But for the most part these are exclusively womb-born; beings born in eggs here are like Kontaputta and the Two-Brother Elders; beings born in moisture are like the brahmin Pokkharasāti, Queen Padumāvātī and so on, who were reborn in the interior of a lotus; thus among beings in states of misfortune, the parched-with-craving ghosts and hell beings are exclusively spontaneously born, while the rest belong to all four modes of generation. Just as those, so also demons, and all quadrupeds, bird species, long-bodied species and so on - all belong to the four modes of generation only.

The commentary on the four modes of generation is completed.

Explanation of the Five Destinations

153. In "Sāriputta, there are these five destinations," destinations are so called because they are to be gone to by the power of well-done and wrong-done actions. Furthermore, destination as destination, destination as rebirth, destination as disposition, destination as non-existence, destination as accomplishment - thus destination is of many kinds. Therein, "to that destination I shall go after death" and "one whose destination gods, gandhabbas, and humans do not know" - this is called destination as destination. "I do not know the destination or non-destination of these monks who are virtuous" - this is called destination as rebirth. "Thus indeed I understand your destination, Brahmā, and I understand your splendour" - this is called destination as disposition. "Non-existence is the destination of phenomena, Nibbāna is the destination of the Worthy One" - this is called destination as non-existence. "There are only two destinations, no other" - this is called destination as accomplishment. Among those, here destination as destination is intended.

Regarding "hell" and so on: hell is so called in the meaning of without delight, in the meaning of without gratification. "Stretched across" - thus they are animals. Their realm is the animal realm. The domain of those who have reached the state after death - thus it is the sphere of ghosts. Human beings are so called because of the abundance of mind. They sport with the five types of sensual pleasure and with their own respective powers - thus they are gods. Regarding "I understand hell, Sāriputta"

and so on: "hell" means the aggregates together with the location. In "the animal realm" and so on too, the same method applies. "The path" and "the practice" - by both, it shows just the action conducive to the stated destination. "And how one practising thus" - by whatever path, by whatever practice one has practised - he indicates both combined together. Regarding "realm of misery" and so on: a realm of misery is so called because of being devoid of prosperity, which is reckoned as growth, or reckoned as happiness. "Unfortunate realm" means the destination and shelter of suffering. "Nether world" because doers of wrong-doing fall therein helplessly. "And I understand Nibbāna" - but this he said for the purpose of showing that he knows not merely destination as destination, but also Nibbāna, which is the escape from destinations. Here "the path" and "the practice" - by both, only the noble path is stated.

The commentary on the five destinations is completed.

Explanation of the Manner of the Occurrence of Knowledge

154. Now, showing the manner of the operation of his own knowledge regarding the aforesaid seven states and eight states, he said beginning with "Here I, Sāriputta."

Therein, "exclusively painful" means permanently painful, continuously painful. "Sharp" means intense. "Severe" means rough. The words beginning with "just as" are stated for the purpose of showing a simile. Therein, "pit" (kāsu) is said both of a hole and of a heap.

"Why, as if in a hurry, do you dig a pit, charioteer?

Being asked by me, my dear, tell me, what will you do with the pit?"

Here indeed a hole is called a pit.

"Others scatter the charcoal pit, men weeping with bodies completely burnt."

Here it means a heap. But here a hole is intended. Therefore he said "more than a man's height deep." Therein, "more than a man's height deep" means that which has a measure exceeding a man's height; the meaning is exceeding five ratana measures. "Without flame, without smoke" - this is stated for the purpose of illustrating the powerful nature of the fever; for when there is flame or when there is smoke, wind arises, and thereby the fever is not powerful. "Afflicted by heat" means overcome by heat. "Thirsty" means one in whom craving has arisen. "Parched" means desiring to drink water. "By a direct path" means by a path that is a single way only, from which one cannot step aside, with an unbroken thicket of thorny trees on both sides. "Heading for" - there is indeed no aspiration towards a charcoal pit, but it is stated thus because the deportment was directed with reference to the charcoal pit.

"Just so" - here this is the correlation of the simile: For hell should be seen as like the charcoal pit. The path to the charcoal pit is like the action leading to hell. One who has entered upon the path is like the person endowed with the action. The man with eyes is like the Blessed One who possesses the divine eye. Just as that man, having seen one who has entered upon the path, cognises "This one, having gone by this path, will fall into the charcoal pit," just so the Blessed One, regarding anyone accumulating any action among killing living beings and so on, knows thus "This one,

having done this action, will be reborn in hell." Just as that man at a later time sees him fallen into the charcoal pit, just so the Blessed One at a later time, thinking "Where has that person been reborn after doing that action?" having extended the light, looking with the divine eye, sees him reborn in hell, experiencing great suffering beginning with the fivefold bondage. Therein, although his appearance at the time of accumulating the action is one, and that of one reborn in hell is another, Yet even so, for one looking thus "Where has that being been reborn after doing that action?" even though standing in the midst of many thousands of beings, that very being comes into range as "This is he," and they say "This indeed is the power of the divine eye."

In the second simile, since in a pit of excrement there is no fever as in a charcoal pit, therefore instead of saying "exclusively painful," he said beginning with "painful." Here too the comparison of the simile should be understood by the former method. For the Blessed One sees this person too, reborn anywhere in the realm of elephants and so on, experiencing great suffering through slaughter, bondage, dragging, pulling, and so on.

In the third simile, "with sparse leaves and foliage" means not thin-leaved like a mass of clouds, but this was said with reference to its having sparse leaves. "With patchy shade" means with sparse shade. "Abundant in suffering" means in the sphere of ghosts, suffering alone is abundant; happiness is slight and to be experienced only sometimes; therefore he said thus. Here too the comparison of the simile should be understood by the former method.

In the fourth simile, "with dense leaves and foliage" means with uninterrupted leaves, covered with foliage. "Giving thick shade" means with dense shade like a stone umbrella. "Feelings abundant in happiness" means in the human world, in families of the warrior caste and so on, feelings abundant in happiness are to be experienced; he shows that "I see him experiencing those, lying down or sitting." Here too the comparison of the simile should be understood by the former method.

In the fifth simile, "mansion" means a long mansion. "Plastered inside and out" means plastered inside and plastered outside. "With bolts fastened" means a door panel well shut together with the door-posts. "Spread with a long-fleeced woollen cover" means spread with a black woollen carpet with fleece exceeding four finger-breadths in length. "Spread with a white woollen cover" means spread with a white covering made of wool. "Spread with a woollen cover embroidered with flowers" means spread with a woollen covering with dense flower patterns. "With an excellent antelope-hide spread" means spread with an excellent bed-sheet made of kadali-deer hide. They make that bed-sheet, it is said, by spreading kadali-deer hide over white cloth and sewing it. "With a canopy above" means together with an upper canopy; the meaning is together with a red canopy fastened above. "With red cushions at both ends" means a head-cushion and a foot-cushion - with red cushions placed at both ends of the divan. Here too the correlation of the simile should be understood by the former method.

Now here is the latter-part explanation: just as that man knows one who has entered upon the path, "This one, having gone by this path, having ascended the mansion, having entered the pinnacle chamber, will sit down or lie down on the divan," just so

the Blessed One, having seen a person striving in whatever wholesome action among the ways of making merit such as giving and so on, knows "This one, having done this, will be reborn in the heavenly world." Just as that man at a later time sees him, having ascended that mansion, having entered the pinnacle chamber, seated or lying down on the divan, experiencing exclusively pleasant, uninterrupted pleasant feelings, just so the Blessed One at a later time, thinking "Where has he been reborn, having done that good deed?" having increased the light, looking with the divine eye, sees him reborn in the heavenly world, surrounded by a host of celestial nymphs in the Nandana Grove and so on, experiencing divine success.

The commentary on the manner of the occurrence of knowledge is completed.

Explanation of the Section on the Elimination of Mental Corruptions

In the section on the elimination of mental corruptions, instead of saying "with the divine eye," "I see him" was said. If one asks why? Because of the absence of a fixed rule. For he will see this person even with the divine eye, will know him even with the knowledge of others' mental states, and will know him even with the knowledge of omniscience. "Exclusively pleasant feelings" - although this is the same in phrasing as the happiness of the heavenly world, in meaning it is different. For the happiness of the heavenly world, because of the existence of the fever of lust and so on, is not exclusively pleasant. But the happiness of Nibbāna, because of the appeasement of all fevers, is exclusively pleasant in every way. Even in the simile it was said "as in the mansion, exclusively pleasant." That is not exclusively pleasant because of the non-appeasement of the fever of the journey, because of the state of being hungry, and because of being overcome by thirst. But in the jungle thicket, because of having washed away the muddy dirt by descending into the pond, because of the appeasement of the disturbance of the journey, because of the removal of hunger and thirst through eating lotus roots and drinking sweet water, having changed the bathing cloth, having put on smooth fine cloth, having made a rice-grain bag as a pillow, having wrung out the bathing cloth and placed it on the heart, and because of lying down while being fanned by a gentle, gentle breeze, it is exclusively pleasant in every way.

"Just so" - here this is the correlation of the simile: For the noble path should be seen as like the pond. The path to the pond is like the preliminary practice. The one who has entered upon the road is like the person endowed with the practice. The man with eyes is like the Blessed One with the divine eye. The jungle thicket is like Nibbāna. Just as that man, having seen the one who has entered upon the road, knows "This person, having gone by this road, having bathed in the pond, will sit down or lie down at the foot of a tree in the delightful jungle thicket," just so the Blessed One knows one who is even then fulfilling the practice, even then defining mentality-materiality, even then making the discernment of conditions, even then doing the work of insight with characteristics as object: "This person, having fulfilled this practice, having eliminated all mental corruptions, having attained the fruition attainment described thus as the liberation of mind and liberation by wisdom that are without mental corruptions, will dwell." Just as that man at a later time sees him, having bathed in that pond, having entered the jungle thicket, seated or lying down, experiencing exclusively pleasant feeling, just so the Blessed One at a later time sees that person,

having fulfilled the practice, having developed the path, having realised the fruit, having gone to the excellent resting place of cessation, having attained the fruition attainment with Nibbāna as object, experiencing exclusively pleasant feeling.

The commentary on the section on the elimination of mental corruptions is completed.

Explanation of Purity Beginning with the Performance of Austerities

155. "I directly know, Sāriputta, that endowed with four factors" - why was this begun? It was begun by way of a separate connection. It is said that this Sunakkhatta was one having the view that purification comes through the performance of austerities. Then the Blessed One thought: "By me, standing in one individual existence, a difficult deed endowed with four factors was done; there is none equal to me called a doer of difficult deeds. If there were purification through the doing of what is difficult, I alone would be pure" - to show this, he began this teaching. Furthermore, this Sunakkhatta was devoted to the performance of austerities, and his state of devotion should be understood by the method given in the Pāthika Sutta beginning with: "Sunakkhatta the Licchavi's son, Bhaggava, saw the naked ascetic Korakkhatiya, going on all fours, eating food scattered on the ground with his mouth, consuming it with his mouth. Having seen him, this occurred to him: 'Excellent indeed, friend, is this ascetic going on all fours, eating food scattered on the ground with his mouth alone, consuming it with his mouth alone'" - and so on.

Then the Blessed One began this teaching showing: "This one is devoted to the performance of austerities, and by me, standing in this individual existence, a difficult deed endowed with four factors was done; even by one who is devoted to the doing of what is difficult, there should be devotion towards me, yet his devotion towards me does not exist."

Therein, "the holy life" is called giving, service, training rules, divine abidings, proclamation of the Teaching, abstinence from sexual intercourse, contentment with one's own wife, the Observance, the noble path, the entire Dispensation, disposition, and energy.

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

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

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

For in this Puṇṇaka Jātaka, giving is called the holy life.

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

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

In this Aṅkura ghost story, service is called the holy life. "Thus, monks, that was called the partridge holy life" - in this Tittira Jātaka, the five training rules are called the holy life. "But that holy life of mine, Pañcasikha, did not lead to disenchantment, nor to dispassion, nor to cessation, but only to rebirth in the Brahma world" - in this Mahāgovinda Sutta, the divine abidings are called the holy life. "In one holy life, a thousand who have abandoned death" - here, proclamation of the Teaching is called the holy life. "Others will be non-celibate, we here will be celibate" - in the Sallekha Sutta, abstinence from sexual intercourse is called the holy life.

"We do not transgress our wives,
And our wives do not transgress us;
Apart from them we live the holy life,
Therefore our young ones do not die."

In the Mahādhammapāla Jātaka, contentment with one's own wife is called the holy life.

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

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

"Even for those who are unhurried, the hope for fruit succeeds;
I am one whose holy life has ripened, know this thus, headman."

Here, disposition is called the holy life. But here, energy is what is intended as the holy life. For this is the very discourse for the holy life of energy. That same is called "endowed with four factors" because of having performed the fourfold difficult practice in one individual existence.

"I was an austere ascetic" - "sudaṃ" is merely a particle; the meaning is "I was one dependent on austere asceticism." "A supreme austere ascetic" means the highest austere ascetic, the best among those dependent on austere asceticism. "I was rough" means I was rough. "One who detests" means one who detests evil. "I was secluded" means I was secluded. "Therein, Sāriputta, this was for me" means therein, in the fourfold holy life, this was for me by way of my austere asceticism; it shows that in the state of being dependent on austere asceticism, this state of being a practiser of austere asceticism beginning with being a naked ascetic was for me.

Therein, "a naked ascetic" means clotheless, naked. "Of loose habits" means of unrestrained conduct; devoid of the conduct of worldly sons of good family in matters of defecation and so on - I defecate while just standing, I urinate while just standing, I eat hard food and I eat soft food. "Licking the hands" means when almsfood remains on the hand, I lick my hand with the tongue; or having defecated, perceiving the hand itself as a stick, I scrape it with the hand - thus it shows. They, it is said, declare a stick to be a being; therefore, fulfilling their practice, he did thus. When told "Come, venerable sir" for the purpose of receiving almsfood, he does not come - thus he is "not one who comes when asked 'Come, venerable sir.'" Even when told "Then stop, venerable sir," he does not stop - thus he is "not one who stops when asked 'Stop, venerable sir.'" Both of those the sectarians do not do, thinking "this person's word will have been carried out." It shows that "I too did thus." "Brought to him" means almsfood taken and brought beforehand. "Specifically prepared" means almsfood announced thus: "This was prepared dedicated to you." "Not an invitation" means even almsfood to which one has been invited thus: "Please enter such and such a family or street or village" - I do not consent to, I do not accept.

"Not from the mouth of a pot" means I do not accept almsfood being given having been taken out from a pot. "Not from the mouth of a bowl" means a "kaḷopī" is a cooking pot or a hand-basket. From that too I do not accept. Why? Because "in dependence on me, the pots and bowls receive a blow from a ladle." "Not across a threshold" means I do not accept what is being given having made a threshold as an intermediary. Why? Because "this one, in dependence on me, receives the function of being an intermediary." In the case of a stick and a pestle too, the same method applies. "Not from two" means when two are eating, if one rises and gives, I do not accept. Why? Because "there is an obstacle to a mouthful." But in the passages beginning with "not from a pregnant woman" and so on, I do not accept, thinking "the child in the womb of a pregnant woman suffers; for a nursing woman, there is an obstacle to milk for the child; for a woman who has gone among men, there is an obstacle to delight." "Not from where food has been collected" means at meals prepared by collecting. During a time of famine, it is said, disciples of the naked ascetics, for the sake of the naked ascetics, having instigated people here and there to give rice-grain and so on, cook food. A superior naked ascetic does not accept even from that.

"Not where a dog" means where a dog is standing by thinking "I shall obtain almsfood," I do not accept what has been brought without giving to it there. Why? Because there is an obstacle to almsfood for this one. "Swarming" means moving in swarms and swarms; for if, having seen a naked ascetic, people enter the food-house thinking "we shall give almsfood to this one." And as they enter, flies that were hidden in the mouths of bowls and so on fly up and move about in swarms. I do not accept almsfood brought from there. Why? Because "in dependence on me, an obstacle to the feeding ground of the flies has arisen," I too acted thus. "Not rice-water" means sour gruel made from the ingredients of all kinds of grain. And here, only the drinking of liquor is blameworthy, but this one perceives all of them as blameworthy.

"A one-house man" means one who, having obtained almsfood at just one house, turns back. "A one-morsel man" means one who sustains himself with just one morsel.

In the case of "a two-house man" and so on too, the same method applies. "With even one small dish" means with one small dish. A "datti" is a small bowl in which they place the choicest almsfood and keep it. "Once a day" means with an interval of one day. "Once a fortnight" means with an interval of a fortnight. "Eating food in rotation" means eating food by turns. By a turn of one day, by a turn of two days, by a turn of seven days, by a turn of a fortnight - thus food brought by turns of days.

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

"Hempen garments" means cloths made of hempen bark. "Mixed garments" means cloths of mixed material. "Shroud-cloth" means garments discarded from a dead body. Or garments made by tying together eraka grass and so on. "Rag-robcs" means rags discarded on the ground. "Bark-cloth" means garments made of tree bark. "Cheetah hide" means the skin of a cheetah. "A cloak of cheetah hide" means that same hide split in the middle. They also call it "sakhuraka." "Kusa-grass garment" means a garment made by tying together kusa grass. The same method applies to bark garments and wood-shaving garments as well. "A blanket of human hair" means a blanket made of human hair. With reference to which it was said: "Whatever woven cloths there are, monks, a blanket of human hair is declared the worst among them. A blanket of human hair, monks, is cold in the cold, hot in the heat, ugly, foul-smelling, and of unpleasant contact." "A blanket of horse-tail hair" means a blanket made of horse-tail hair and so on. "Owl-feather garments" means a garment made by tying together owl feathers. "One who stands upright" means one who stands upward. "Devoted to the striving of squatting" means engaged in the energy of squatting; even when going, he goes by squatting and hopping up again and again. "One who lies on thorns" shows that he drives iron thorns or natural thorns into the ground, spreads a hide over them, and says "I perform standing, walking, and so on there." "Sleeping place" means even when lying down, I make my sleeping place right there. "The evening being the third" means three times including the evening. "In the morning, at midday, and in the evening" shows that thinking "I shall wash away evil three times a day," I dwell devoted to the practice of going down into the water.

156. "Accumulated over many years" means arisen over many years. "Muddy dirt" means dust and stain; this he says with reference to the time of his undertaking the ascetic practice of muddy dirt. "In scrupulousness" means in the state of loathing evil. "Even towards a drop of water" means even towards a mere drop of water my compassion was present - what then to say of other things such as gravel, potsherds, twigs, sand, and so on. They, it is said, designate a drop of water and these gravel, potsherds, and so on as small living beings. Therefore he said "even towards a drop of water my compassion was present." I do not kill or destroy even a drop of water. For what reason? "Let me not bring destruction to small creatures gone to uneven

places." Let me not bring destruction, murder, to small creatures designated as drops of water that have gone to uneven places such as low ground, high ground, tips of grass, branches of trees, and so on. The statement "I go forward mindfully" shows this meaning. Among the naked ascetics, it is said, from the time of stepping on the ground onwards, there is no one called moral. Even when going on the alms round, they go being immoral; even when eating in the houses of attendants, they eat being immoral. Even when returning, they return being immoral. But when they sweep a board with a peacock feather and, having determined morality, sit down, then they are called moral.

"A forest worker" means one wandering in the forest for the purpose of tubers, roots, fruits, non-fruits, and so on. "From forest to forest" means from one forest to another forest. This same method applies everywhere. "I flee" means I go. "A forest deer" means one born and grown in the forest; this he says with reference to the time of his being an ājīvaka ascetic. The Bodhisatta, it is said, went forth into that going forth for the purpose of examining the heretical sects; but even though he knew its uselessness, he did not leave the order, for Bodhisattas, whatever state they enter, are of the nature of not turning back from it; but having gone forth, thinking "Let no one see me," he entered the forest from that very place. Therefore he said "Let them not see me, and let me not see them."

"Cow-sheds" means cattle pens. "From which the cattle had departed" means from which the cattle had gone out. Therein, "going on all fours" means standing at the very edge of the forest, having seen the state of the cowherds having departed together with the cows, having placed two hands and two knees on the ground, thus going on all fours, having approached - this is the meaning. "Those I would eat" means the dung of older calves is acrid and without nutritive essence; therefore, having avoided those, whatever dung of young calves growing by drinking milk alone has nutritive essence, having eaten that to fill the belly, he enters the jungle thicket again. With reference to that, he said "those I would eat." "And as long as" means for however long a time my own urine and faeces was not exhausted. As long as the secretion of the door continued for me, so long I would eat that very thing - this is the meaning. But as time went on and on, with flesh and blood exhausted, with the secretion of the door cut off, I would eat the dung of calves. "In great filth of food" means in great filthy food; the meaning is unnatural food.

157. "There, Sāriputta, regarding the frightfulness of that frightful jungle thicket, this is what happens." "There" (tatra) is a reference back to the preceding statement. "Sudaṃ" is an indeclinable particle used merely as an expletive. "Sāriputta" is a vocative. Here, however, this is the interpretation of meaning - "There" (tatra) means that which was stated as "a certain frightful jungle thicket," there, that frightful jungle thicket which was mentioned, regarding the frightfulness of that frightful jungle thicket, this is what happens, it happens by way of the frightful action - this is the meaning. What happens? This happens: whoever not free from lust, etc. his hairs stand on end.

Or alternatively, "there" (tatra) is a locative used in the sense of the genitive. "Su" is an indeclinable particle. As in such passages as "What indeed are those venerable ascetics and brahmins" and so on. "This" (idaṃ) is a word of showing, as if making the intended meaning evident. "Sudaṃ" is "su" and "idaṃ"; the elision of the vowel "i"

should be understood as due to euphonic conjunction. As in such passages as "the eye-faculty, the femininity faculty, the faculty of 'I shall know the unknown,' what here is the foremost wealth" and so on. Here, however, this is the interpretation of meaning: "Of that, Sāriputta, frightful jungle thicket, regarding the frightfulness, this indeed happens." "Regarding the frightfulness" (bhiṃsanakatasmiṃ) means "in the state of being frightful" - this is the meaning. The elision of one letter "ta" should be seen. Or the reading is just "bhiṃsanakattasmi"; or where "bhiṃsanakatāya" should have been said, a change of gender has been made; and this is a locative expression used in the sense of cause. Therefore the connection should be understood thus: in the state of being frightful this indeed happens; on account of the state of being frightful, by reason of the state of being frightful, due to the condition of the state of being frightful, this indeed happens. Whoever not free from lust enters that jungle thicket. "For the most part his hairs stand on end" means the greater number of hairs stand on end, standing upright with their tips like needles and like thorns; a few do not stand on end. Or the hairs stand on end for the greater number of beings; for a few exceedingly brave men they do not stand on end.

"During the eight days between the months" (antaraṭṭhakā) means four days at the end of the month of Māgha and four days at the beginning of the month of Phagguṇa - thus eight nights in between the two. "In the open air" (abbhokāse) means the Great Being dwells at night in the open air at the time of snowfall; then drops of snow settle in his pores like strung pearls, and his body appears as if wrapped in a white cloth of fine fabric. "By day in the jungle thicket" (divā vanasaṇḍe) means by day, when the drops of snow have disappeared through contact with the heat of the sun, there might be relief; but this one enters the jungle thicket just as the sun is rising, and there too the snow melting from the sun's heat falls upon his very body. "By day I dwelt in the open air, at night in the jungle thicket" (divā abbhokāse viharāmi rattiṃ vanasaṇḍe) means in the hot season, it is said, he dwelt by day in the open air; because of that, streams of sweat were released from his armpits. At night there might be relief; but this one enters the jungle thicket just as the sun is setting. Then, in the jungle thicket which had absorbed the heat during the day, his body was scorched as if thrown into a charcoal pit. "Simple" (anacchariyā) means following in succession. "Came to mind" (paṭibhāsī) means presented itself (upaṭṭhāsī).

"Scorched" means well-heated by the sun's heat during the day and by the forest's heat at night. "Soaked" means well-moistened by snow at night and by snow-water during the day. "Frightful" means productive of fear. "Naked" means clotheless. For indeed, if there were an inner robe and an outer robe, cold or heat would not excessively afflict one; he shows that "even that I do not have." "Not sitting by a fire" means he did not even approach a fire. "Devoted to the search" means engaged, applied, for the sole purpose of the search for purity. "Sage" - at that time he speaks of himself as having made himself a sage.

"Charnel bones" means half-burnt bones. "Using as a cushion" means just as a head-cushion and a foot-cushion are evident, so having spread them out, he shows "I make my sleeping place there." "Village louts" means cowherd boys. It is said that they, having gone to the presence of the Bodhisatta, say "O wise one, why are you seated in this place? Speak!" The Bodhisatta sits with face cast down and does not speak. Then they, having surrounded him thinking "We will not let him not speak," spit on

him, casting spittle on his body. The Bodhisatta even thus does not speak. Then they, saying "You will not speak," urinate on him, releasing urine upon him. The Bodhisatta even thus does not speak at all. Then they, saying "Speak! Speak!" scatter dust on him. The Bodhisatta even thus does not speak at all. Then, saying "He will not speak," having taken sticks and twigs, they insert them into his ear-holes. The Bodhisatta, enduring painful, sharp, severe feelings, thinking "I will not do anything to anyone," remains like a dead person. Therefore he said: "But I do not directly know, Sāriputta, that I aroused an evil mind towards them." The meaning is: not even an evil mind was aroused by me towards them. "Was my abiding in equanimity" means it is an abiding in equanimity. For indeed "abiding" itself is stated as "in abiding." And by that very same reason, in "this was for me" here too, the meaning should be understood as "this was for me." By this method, other such terms too should be understood. By this he shows the abiding in equanimity fulfilled ninety-one cosmic cycles from now. With reference to which he said -

"Having attained happiness, I do not find pleasure; in suffering, I am not unhappy;
Everywhere I am balanced, this is my perfection of equanimity."

The commentary on purity beginning with the performance of austerities is completed.

Explanation of Purity of Nutriment

158. "Purification is through food" means they hold such views that it is possible to be purified by a certain small quantity of food such as jujube fruits and so on. "Said thus" means they speak thus. "Jujube fruits" means jujube fruits. "Jujube water" means a drink made by crushing jujube fruits. "Jujube preparations" means jujube products such as jujube salad, jujube cake, jujube molasses, and so on. "At most" means that this measure is the utmost, thus "at most." At that time, at the end of ninety-one cosmic cycles, however, the jujube fruit was not the size of a ripe wood-apple or a ripe palm nut; whatever is the measure of a jujube fruit now, it was just that much - this is the meaning.

159. "Extreme emaciation" means the state of being exceedingly lean. "The joints of eighty-year-old reeds or dark-coloured reeds" means just as the joints of an eighty-year-old creeper or a dark-coloured creeper, having withered at the connection places, are raised up here and there in the middle, so he shows "thus were my limbs and minor limbs." "A camel's hoof" means just as a camel's hoof is deep in the middle, just so, when the Bodhisatta's flesh and blood had withered, because the anus had gone inward, the buttocks were deep in the middle. Then his sitting place on the ground was raised in the middle, as if trodden upon by the feathered part of an arrow. "A string of beads" means just as a string of beads made by stringing on a rope is sunken in between the beads and raised at the places of the beads, so the backbone was protruding and sunken. "The rafters of an old hall" means the rafters of a decayed hall; they, having become detached from the ridge-pole, rest on the circular frame, and having become detached from the circular frame, fall to the ground. Thus one is above and one is below - they become broken and collapsed. But the Bodhisatta's ribs were not like this; for when his blood was cut off and his flesh had withered, the skins between the ribs had sunk down below. With reference to that, this was said.

"Shimmering" means sunk down below. It is said that when his blood was cut off and his flesh had withered, the eye-sockets stood having struck against the brain; therefore his pupils of the eyes were of such a form. "Cut unripe" means cut at a very young stage; for that is touched by wind and heat and withers. "So much, Sāriputta" means: Sāriputta, the skin of my belly had clung as far as the backbone. Or alternatively, the connection here should be understood thus: "So much, Sāriputta, was the performance of austerities exceedingly weighty, the skin of my belly had clung as far as the backbone." "I would grasp just the backbone" means I grasp together with the skin of the belly. "I would grasp just the skin of the belly" means I grasp together with the backbone. "I would fall down headlong" means for when he sat down for the purpose of defecating and urinating, urine did not come out at all, but excrement came out one or two pieces the size of a small bone. It produces intense suffering. Sweat emits from the body, and right there he falls face downward on the ground. Therefore he said "I would fall down headlong." "That very body" means that body at the end of ninety-one cosmic cycles. But in the Mahāsaccaka Sutta, with reference to the body of one in the last existence, he said "this very body." "Rotten at the roots" means they stand when there is flesh or blood. But in their absence, they stick to the hand just like hairs on a piece of leather. With reference to that, he said "the hairs, rotten at the roots, fell from the body."

"A distinction of knowledge and vision worthy of the noble ones" means the supramundane path capable of producing the noble state. "Of this very noble wisdom" means because of not attaining insight wisdom. "Which noble" means which path wisdom has been attained. This is what is meant - just as now, because insight wisdom has been attained, path wisdom has been attained, so at the end of ninety-one cosmic cycles, because insight wisdom had not been attained, I did not attain supramundane path wisdom. But the elder monks who recite the Majjhima said: the wisdom spoken of as "of this very" and the wisdom spoken of as "which noble" are both just path wisdom. Then the monks said to them: "This being so, it means 'because of not attaining the path, I did not attain the path,' venerable sir." "Friends, although I am not able to explain it, both are indeed just path wisdom." And this itself is fitting here. For otherwise, the description "which this" would be unsuitable.

The commentary on purity of nutriment is completed.

Explanation of Purity of Wandering in the Round of Rebirths and So On

160. "Purification is through wandering in the round of rebirths" means they say that having wandered through many times, one becomes purified. "Purification is through rebirth" means they say that having been reborn many times, one becomes purified. "Purification is through residence" means they say that having dwelt in many places, one becomes purified. In all three cases, "wandering in the round of rebirths" is by way of the act of wandering. "Rebirth" is by way of the act of being reborn. "Residence" is by way of the act of dwelling - thus only the aggregates are spoken of. "By sacrifice" means they say that having offered many sacrifices, one becomes purified. "Properly anointed" means anointed on the head with the noble consecration of the warrior caste by means of three conch shells. "By tending the fire" means they say that by much fire-worship, one becomes purified.

161. "Young" means of tender age. "Youthful" means endowed with youth. "With jet-black hair" means with very black hair. "Endowed with the blessing of youth" - by this he shows that the youth with which he was endowed as a young man, that youth was auspicious and charming. "In the first stage of life" - the first stage of life is thirty-three years; the meaning is endowed with that. "With lucidity of wisdom" means with the state of lucidity of wisdom. "Old" means worn out by ageing. "Aged" means one whose major and minor limbs have reached their full growth. "Elderly" means elderly by birth. "One who has traversed the span of life" means one who has gone through a long stretch of time, one who has passed beyond a long period. "Advanced in years" means one who has reached the final stage of life, the third portion of a hundred years. "My age is now eighty years" - it is said that the Blessed One spoke this discourse in the year of his final Nibbāna. Therefore he spoke thus. "The highest" means the supreme. Regarding "mindfulness" and so on - the ability to grasp even a hundred terms or a thousand terms while they are being spoken is called mindfulness. The ability to retain and keep connected that very same is called understanding. The energy capable of rehearsing what has been thus grasped and retained is called resolution. The ability to see the meaning and the reason of that is called lucidity of wisdom.

"A skilled archer with a strong bow" means an archer standing having taken up a strong bow. A strong bow is called one of two-thousand strength. One of two-thousand strength means one which, when strung, with a load of iron-tipped arrows and so on bound to the bowstring, held by the shaft, releases from the ground when raised to the measure of an arrow's length. "Trained" means one who has learnt the craft at a teacher's household for ten or twelve years. "Practised" - someone merely learns the craft. He is not practised; but this one who is practised has the state of mastery through practice. "Experienced" means one who has displayed his craft in the royal court and so on. "With a light arrow" means with a lightweight arrow made hollow inside, filled with cotton and so on, with a preparation of lac applied. For one made thus, one that normally travels one usabha travels two usabhas; one that normally travels eight usabhas travels sixteen usabhas. "With little difficulty" means without pain. "Could shoot across" means could pass beyond. "So endowed with supreme mindfulness" - the meaning is: just as that archer swiftly passes beyond that shadow of a span and four finger-breadths, so they are able to learn even a hundred terms or a thousand terms, to retain them, to rehearse them, and to examine the meanings and reasons. "Except for eating, drinking, chewing and tasting" - for eating, drinking and so on must be done even by the Blessed One, and also by the monks. Therefore he shows that setting aside only the time required for doing those.

"Not exhausted" means not depleted. For if one monk asks about observation of the body, another about observation of feeling, another about observation of mind, another about observation of mind-objects. Thinking "I shall ask what has been asked by this one," one does not look at another. Even this being so, their turn can be seen. But thus for Buddhas the turn cannot be seen; even before the shadow of a span and four finger-breadths passes, the Blessed One speaks of observation of the body in fourteen ways, observation of feeling in nine ways, observation of mind in sixteen ways, and observation of mind-objects in five ways. Or let those four stand aside for now. For if another four were to ask questions about the right strivings, others about the bases for spiritual power, others about the five faculties, others about the five

powers, others about the seven factors of enlightenment, others about the eight path factors, the Blessed One would speak on that too. Or let those eight stand aside. If another thirty-seven persons were to ask questions about the qualities conducive to enlightenment, the Blessed One would speak on that too at that very moment. Why? For in the time that the mundane multitude speaks one term, the Elder Ānanda speaks eight terms. But while the Elder Ānanda is speaking just one term, the Blessed One speaks sixteen terms. Why? Because the Blessed One's tongue is soft, his lips are well-formed, his speech is unfaltering, and his dwelling in the life-continuum is light. Therefore he said: "The Truth-finder's proclamation of the Teaching would not be exhausted, Sāriputta."

Therein, "proclamation of the Teaching" means the laying down of the text. "Terms and phrases of the Teaching" means the terms and phrases of the Pāḷi, the syllables that express each respective meaning. "Discernment in answering questions" means answering questions. What does he show by this? The Truth-finder formerly, in the time of youth, is able to combine syllables and speak a term, is able to combine terms and speak a verse, is able to speak the meaning of a verse composed of terms of four syllables, or eight syllables, or sixteen syllables. But that now, in the time of old age, he is not able to combine syllables and speak a term, or combine terms and speak a verse, or speak the meaning of a verse - thus it is not. Both in the time of youth and in the time of old age, all this is not exhausted for the Truth-finder - this he shows. "Even if on a small bed, me" - this was said having conceived it solely for the purpose of illustrating the power of the Buddha. But there is no occasion for placing the one of ten powers on a small bed and carrying him around villages, market towns, and royal cities. For Truth-finders, in the fifth portion of the life-span, not overcome by broken teeth and so on, before any disfigurement of the golden-coloured body has arrived, attain final Nibbāna at a time when they are still dear and agreeable to gods and humans.

162. "Nāgasamāla" is that elder monk's name. For during the twenty-year period of the first enlightenment, like the Elder Monks Upavāna, Nāgita, and Meghiya, he too was an attendant of the Blessed One. "Fanning" means producing pleasantness of temperature for the Blessed One with a gentle, gentle breeze from a palm-leaf fan. "He said this" means having heard the entire discourse, being devoted on account of the Blessed One's former conduct and performance of austerities, he spoke this statement beginning with "Wonderful, Venerable Sir." Therein, "wonderful" means fitting to snap the fingers. "What has not come to be before has come to be" is "marvellous." By both, he explains his own astonishment. "What, Venerable Sir, is the name of this" - he said this with the intention: "This is indeed a good exposition of the Teaching; come, let me request the Blessed One and have him give it a name." Then the Blessed One, giving it a name, said beginning with "Therefore, you." Its meaning is: because having heard this discourse your hairs stood on end, therefore, Nāgasamāla, remember this exposition of the Teaching as "The Hair-raising Exposition."

The commentary on purity of wandering in the round of rebirths and so on is completed.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the explanation of the Great Discourse on the Lion's Roar is completed.

3. Commentary on the Mahādukkhakkhandha Sutta

163. "Thus have I heard" - this is the Discourse on the Greater Mass of Suffering. Therein, according to the method of the monastic discipline, three persons are called "several"; beyond that is the monastic community. According to the method of the discourses, three are just three; above that they are called "several." Here, "several" should be understood according to the method of the discourses. "Entered for almsfood" means they entered; but they had not yet entered; however, because they had gone out with the intention "we shall enter," it is said "they entered." Just as a man who has gone out thinking "I shall go to the village," even though he has not yet reached that village, when it is asked "Where is so-and-so?" it is said "He has gone to the village" - just so. "The park of the wandering ascetics" - not far from Jeta's Grove there is a park of the heterodox wandering ascetics; with reference to that they spoke thus. "The ascetic, friends" means: friends, your Teacher is the ascetic Gotama. "The full understanding of sensual pleasures" means he declares the abandoning, the transcendence, of sensual pleasures. In the case of material forms and feelings too, the same method applies.

Therein, the sectarians, knowing their own doctrine, could declare the full understanding of sensual pleasures while speaking of the first meditative absorption; could declare the full understanding of material forms while speaking of immaterial existence; could declare the full understanding of feelings while speaking of non-percipient existence. But they do not even know "this is called the first meditative absorption, this is fine-material existence, this is immaterial existence." Even though unable to declare it, they merely say "we declare, we declare." The Truth-finder declares the full understanding of sensual pleasures by the path of non-returning, and of material forms and feelings by the path of arahantship. Even though such a great distinction existed, they said beginning with "Here, friends, what is the distinction between us?"

Therein, "here" means in this declaration. "Regarding expounding the Teaching" means: that is to say, whatever difference might be spoken of concerning our proclamation of the Teaching together with the proclamation of the Teaching of the ascetic Gotama, or concerning the proclamation of the Teaching of the ascetic Gotama together with our proclamation of the Teaching - what is that called? Thus they say. In the second term too, the same method applies. Thus, like split gold in the middle, they placed their own mere words of theory on an equal footing with the Dispensation. "Neither delighted in" means they did not accept it as "so it is." "Nor protested against" means they did not reject it as "this is not so." Why? It is said that those sectarians are like the blind; they did not delight in it thinking "whether knowing or not knowing, they might speak thus"; they did not protest against it because by the word "full understanding" there is slightly an odour of the Dispensation. Or they were country dwellers who were not well skilled in their own doctrine and the doctrines of others, and so they did neither.

165. "Will not be able to explain" means they will not be able to speak having accomplished it. "And furthermore vexation" means because of not being able to accomplish it, they will furthermore fall into suffering. For indeed suffering arises for those who are unable to speak having accomplished it. In "Because, monks, it is not within their domain," here "yathā" is a word expressing reason, and "taṃ" is merely a

particle. The meaning is: because the question has been asked about what is not within their domain. "With its gods" means together with the gods, including the gods. In "with its Māras" and so on too, the same method applies. Thus, having included three states in the world and two as generation, by all five having encompassed the world of beings alone, he makes clear that "I do not see that god or human being" in this world classified as including the gods and so on. "Or else having heard it from here" means or else having heard from here, from my Dispensation, even one who is not a Truth-finder or not a disciple of the Truth-finder could satisfy and please the mind. It shows that otherwise there is no satisfaction whatsoever.

166. Now, showing the winning of favour of their minds by his own explanation of those questions, he said beginning with "And what, monks." "Types of sensual pleasure" means sensual pleasures in the sense of being desirable. Types in the sense of binding. In "I allow, monks, a twofold double robe of new cloths," here the meaning of type is the meaning of layer. In "Times pass by, nights hurry on, the stages of life gradually give up," here the meaning of type is the meaning of heap. In "An offering of a hundredfold is to be expected," here the meaning of type is the meaning of benefit. In "One might make intestines and mesentery, many garlands of strings," here the meaning of type is the meaning of binding. Here too this same is intended; therefore it was said "types in the sense of binding." "Cognisable by eye" means to be seen by eye-consciousness. By this method the meaning should be understood in "cognisable by ear" and so on as well. "Desirable" means whether they are sought after or not, the meaning is that they have become desirable objects. "Lovely" means delightful. "Agreeable" means mind-enhancing. "Enticing" means of a dear nature. "Connected with sensuality" means accompanied by sensuality arising having made them an object. "Arousing" means exciting; the meaning is that they have become the cause for the arising of lust.

167. In the passage beginning with "whether by accounting" and so on, "accounting" (muddā) means hand-signals, having placed marks on the finger-joints. "Calculation" (gaṇanā) means unbroken counting. "Reckoning" (saṅkhāna) means aggregate counting. By which, having looked at a field, they know "here there will be so many grains of paddy"; having looked at a tree, "here there will be so many fruits"; having looked at the sky, "these birds in the sky will be so many in number."

"Farming" (kaṣī) means agricultural work. "Trade" (vaṇijjā) means the trading path of foot-trade, land-trade, and so on. "Cattle-herding" (gorakkha) means the livelihood of tending cattle, whether one's own or others', and selling the five dairy products. "Archery" (issattha) is called the work of attendance having taken up weapons. "Government service" (rājaporisa) means attendance having performed royal duties with weapons. "Some other craft" (sippaññātara) means the remainder not already mentioned, such as elephant-craft, horse-craft, and so on. "Facing cold" (sītassa purakkhata) means placed in front of cold like a target before an arrow; the meaning is being afflicted by cold. The same method applies also for heat. Among "gadflies" and so on, "gadflies" (ḍaṃsā) means tawny flies. "Mosquitoes" (makasā) means all flies; "creeping creatures" (sarīsapā) means whatever move along creeping. "Being afflicted" (rissamāna) means being vexed, being harassed. "Dying" (mīyamāna) means perishing. "This, monks" means monks, this is the affliction conditioned by cold and so on, dependent on earning a livelihood by accounting and so on. "Danger

of sensual pleasures" means misfortune in sensual pleasures; the meaning is calamity. "Visible here and now" (sanditṭhika) means evident, to be seen by oneself. "Mass of suffering" (dukkhakkhandha) means a heap of suffering. In the passage beginning with "with sensual pleasures as the cause" and so on, sensual pleasures are the cause of this in the meaning of condition - thus "with sensual pleasures as the cause" (kāmahetu). Sensual pleasures are the source of this in the meaning of root - thus "with sensual pleasures as the source" (kāmanidāna). However, "kāmanidāna" is stated with a change of gender. Sensual pleasures are the reason for this in the meaning of cause - thus "with sensual pleasures as the reason" (kāmadhikaraṇa). However, "kāmadhikaraṇa" is stated with just a change of gender. "The cause being simply sensual pleasures" - this is a restrictive statement; the meaning is that it arises solely conditioned by sensual pleasures.

"Exerting" (uṭṭhahato) means for one rising up with energy that generates livelihood. "Striving" (ghaṭato) means for one applying that energy continuously from before to after. "Endeavouring" (vāyamato) means for one making effort, exertion, and undertaking. "Are not achieved" (nābhiniṭṭhanti) means they are not produced, they do not come to hand. "He grieves" (socati) means he grieves with powerful sorrow arisen in the mind. "Is wearied" (kilamati) means he is wearied by suffering arisen in the body. "Laments" (paridevati) means he laments by speech. "Beating his breast" (urattāli) means having struck the chest. "Wails" (kandati) means cries. "Falls into confusion" (sammohaṃ āpajjati) means he becomes deluded as if unconscious. "In vain" (mogha) means hollow. "Fruitless" (aphala) means without result. "On account of protecting" (ārakkhādhipikaraṇa) means by reason of safeguarding. "How might" (kinti) means by what means indeed. "What I had" (yampi me) means whatever wealth I had produced by doing agricultural work and so on. "That too is no longer mine" (tampi no natthi) means that too does not exist for us now.

168. Furthermore, monks, beginning with "because of sensual pleasures" and so on, he explains the danger only after having shown the reason. Therein, "because of sensual pleasures" means on account of sensual pleasures, even kings quarrel with kings. "With sensual pleasures as the source" is an abstract neuter compound; the meaning is they quarrel having made sensual pleasures the source. "With sensual pleasures as the reason" is also just an abstract neuter compound; the meaning is they quarrel having made sensual pleasures the reason. "The cause being simply sensual pleasures" means the meaning is they quarrel because of the cause being simply sensual pleasures such as villages, market towns, cities, the positions of general, royal chaplain, and so on. "Attack" means they strike. "Sword and shield" means swords as well as small shields, large shields, and so on. "Having fastened bow and quiver" means having taken up the bow and having fastened the quiver of arrows. "Massed on both sides" means heaped up on both sides. "They plunge" means they enter. "While arrows" means among the shafts. "While flashing" means while turning about. "They there" means they in that battle.

"Slippery bastions plastered with mud" - and here, people pile up bricks at the base of the rampart in the shape of a horse's hoof and plaster the top with lime. The bases of the rampart made in this way are called "bastions." Those, when sprinkled with wet mud, are called "plastered with mud." "They charge" means even though being pierced from below by sharp iron stakes and the like, even though unable to climb

because of the slipperiness of the rampart, they still rush forward. "With boiling cow dung" means with fermented cow dung. "By the portcullis" means by the hundred-toothed gate. Having made that in the form of a harrow, when those who have come thinking "We will break through the city gate and enter," those standing at the upper gate cut its binding ropes and crush them with that portcullis.

169. "They break into houses" means they break into the connections of houses. "They carry off plunder" means having attacked a village, they carry out a great plundering. "They commit robbery" means having surrounded with as many as fifty or sixty, having seized them alive, they cause them to bring their possessions. "They stand in ambush on the highway" means they perform the act of highway robbery. "With half-clubs" means with mallets, or with sticks taken after cutting a four-cubit stick in two for the purpose of facilitating striking. "The gruel pot torture" means the gruel-pot bodily punishment. Those performing it, having cut open the skull, having taken a red-hot iron ball with pincers, throw it in there; by that the brain boils and rises up above. "The shell-tonsure torture" means the shell-tonsure bodily punishment. Those performing it, having cut the skin along the boundary of the upper lip, both knots of hair above the ears, and the throat enclosure, having tied all the hair together in one knot, having twisted it with a stick, they tear it off; the skin comes up together with the hair. Then, having rubbed the skull with coarse gravel and washing it, they make it the colour of a conch shell.

"Rāhu's mouth torture" means the Rāhu's mouth bodily punishment. Those performing it, having forced open the mouth with a stake, they light a lamp inside the mouth. Or, beginning from the knots of hair above the ears, they dig out the mouth with a chisel. Blood, having flowed forth, fills the mouth. "The fire garland torture" means they wrap the entire body with oil-soaked rags and set it alight. "The hand torch torture" means they wrap the hands with oil-soaked rags and light them like lamps. "The grass-strip torture" means the grass-strip bodily punishment. Those performing it, having cut the hide-strips starting from the neck, place them at the ankles. Then, having bound him with ropes, they drag him. He, stepping on his own hide-strips again and again, falls down. "The bark-dress torture" means the bark-dress bodily punishment. Those performing it, in the same way, having cut the hide-strips, place them at the waist. Having cut from the waist downwards, they place them at the ankles. With the upper strips, the lower body appears as if clothed in a bark-strip garment. "The antelope torture" means the antelope bodily punishment. Those performing it, having placed iron rings on both elbows and knees, they drive in iron stakes. He stands on the ground by means of four iron stakes. Then, having surrounded him, they make a fire. Even in the passage where "the antelope, surrounded by fire, as" occurs, this very same thing is stated. From time to time, having removed the stakes, they make him stand on just the four bone-tips. There is no bodily punishment like this.

"The flesh-hook torture" means having struck with double-pointed hooks, they tear off skin, flesh, and sinews. "The coin-cutting torture" means they cut the entire body with sharp adzes, beginning from the base, slicing off coin-sized piece after coin-sized piece. "The lye-pickling torture" means having struck the body here and there with weapons, they rub alkali in with brushes. The skin, flesh, and sinews flow forth and stream away. Only a skeleton of bones remains. "The pivot-turning torture" means

having made him lie down on one side, having driven an iron stake through the ear-hole, they make him fastened as one with the earth. Then, having seized him by the feet, they whirl him around. "The straw-chair torture" means a skilled torturer, having cut away the outer skin and hide, having crushed the bones with grinding-stone tops, having seized him by the hair, they lift him up. He becomes just a heap of flesh; then, having wrapped him up by the hair itself, they seize him. But they wrap him, having made him like a straw roll. "By dogs also" means having not given food for several days, they have him eaten by starving dogs. They, in a moment, reduce him to just a skeleton. "Pertaining to the future life" means the meaning is result in the future state, in the second existence.

170. "The removal of desire and lust, the abandoning of desire and lust" means Nibbāna. For having come to Nibbāna, desire and lust regarding sensual pleasures is both removed and abandoned; therefore Nibbāna was said to be "the removal of desire and lust" and "the abandoning of desire and lust." "Will either fully understand sensual pleasures by themselves" means they themselves will fully understand those sensual pleasures with three full understandings. "To such a state" means to such a condition. "One practicing thus" means one who has practised by whatever practice.

171. "A maiden of the warrior caste or" and so on was said to show one who has taken conception through no small but extensive wholesome kamma, as being born in a place where one obtains garments, ornaments, and so on. "Fifteen years of age" means of fifteen years in age. In the second term too, the same method applies. Why does he take the indication of age? For the purpose of showing the achievement of beauty. For even in the case of a woman born in a poor family, at this time the basis of beauty becomes clear little by little. But for men, it becomes clear at the time of twenty years or twenty-five years. By "not too tall" and so on, he explains the bodily achievement free from six faults. "Radiance" means beauty itself.

"Aged" means decrepit through ageing. "Bent like a roof beam" means bent like a gopānasī (roof beam). "Broken" means broken; by this too he explains the very state of being bent. "Leaning on a stick" means having a stick as support, having a stick as companion. "Trembling" means shaking. "Afflicted" means afflicted by ageing. "With broken teeth" means with teeth broken due to the state of being old. "Grey-haired" means with white hair. "Scanty-haired" means bald, as if the hair had been pulled out. "Bald-headed" means with a greatly bald head. "Wrinkled" means having developed wrinkles. "With limbs blotched with spots" means a body scattered with white and dark spots. "Sick" means afflicted with disease. "Suffering" means one who has come to suffering.

"Severely ill" means excessively ill. "Abandoned in a charnel ground" means cast into a charnel grove for fresh corpses. The remainder here has been stated in the Establishment of Mindfulness itself. Here too, the removal of desire and lust is just Nibbāna.

173. "At that time he does not intend for his own affliction" means at that time he does not intend even for his own suffering. "Only free from affliction" means only free from suffering.

174. "That, monks, feelings are impermanent" - monks, because feelings are impermanent, therefore this very aspect of impermanence and so on is the danger of

feeling - this is the meaning. The escape is just of the kind already stated.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Mahādukkhakkhandha Sutta is completed.

4. Commentary on the Cūḷadukkhakkhandha Sutta

175. "Thus have I heard" - this is the Shorter Discourse on the Mass of Suffering. Therein, "among the Sakyans" means in the province so named. For that province came to be reckoned as "Sakyans" because it was the dwelling place of the Sakyan princes. The origin of the Sakyans is just as it has come in the Ambaṭṭha Sutta. "At Kapilavatthu" means in the city so named. For because it was made at the dwelling place of the sage Kapila, it was called Kapilavatthu; making that his village as food resort. "Nigrodha Monastery" - there was a Sakyan named Nigrodha; at the time of the gathering of relatives, when the Blessed One had come to Kapilavatthu, he had a dwelling built in his own park and dedicated it to the Blessed One. The meaning is that he dwells there. "Mahānāma" - the brother of the Elder Anuruddha, the son of the Blessed One's uncle. Suddhodana, Sukkodana, Sakkodana, Dhotodana, and Amitodana - these five persons were brothers. The queen named Amitā was their sister. The Elder Tissa was her son. The Truth-finder and the Elder Nanda were sons of Suddhodana; Mahānāma and the Elder Anuruddha were sons of Sukkodana. The Elder Ānanda was the son of Amitodana; he was the youngest cousin of the Blessed One. Mahānāma was the older one, a once-returner, a noble disciple.

"For a long time" shows that "I have known for a long time, beginning from the attainment of the fruition of once-returning." "States of greed" means states reckoned as greed; he speaks with reference to greed itself of various kinds. The same method applies in the other two as well. "Remain obsessing" means remain having exhausted. For this term "obsessing" has come in the sense of seizing in the passage "having confiscated the entire elephant corps, the entire cavalry, the entire chariot corps, having confiscated the entire infantry, one should release him while still alive." In the passage "The perception of impermanence, monks, when developed and cultivated, consumes all sensual lust," it is in the sense of exhausting. Here too, the sense of exhausting is intended. Therefore it was said "having obsessed means having exhausted."

"Because of which at times even states of greed" means he asks: because of which, at each particular time, even states of greed remain obsessing my mind. It is said that this king had the perception that "by the path of once-returning, greed, hate, and delusion are abandoned without remainder"; yet he also knows "there is something not abandoned by me"; and he has the perception that on account of what is not abandoned, even what has been abandoned turns back again. Does such doubt arise for a noble disciple? Yes, it arises. Why? Because of not being skilled in the designation. For even a noble disciple who is not skilled in this designation - "this mental defilement is to be destroyed by such and such a path" - it occurs thus to him. Does he not have reviewing? There is. But that is not complete for all. For one reviews only the abandoned mental defilements. One reviews only the remaining mental defilements, one only the path, one only the fruition, one only Nibbāna. But among

these five reviewings, it is not proper to fail to obtain one or two. Thus, for one whose reviewing is not complete, through not being skilled in the designation of mental defilements to be destroyed by the path, it occurs thus.

176. "So eva kho te" shows that that very greed, hate, and delusion have not been abandoned in your continuity, but you had the perception that they were abandoned. "So ca hi te" means that mental state of greed, hate, and delusion of yours. "Kāme" means the twofold sensual pleasures. "Na paribhuñjeyyāsī" shows that you would have gone forth as we have.

177. "Having little enjoyment" means having slight happiness. "Much suffering" means the suffering pertaining to the present life and the future life here is indeed much. "Much anguish" means the anguish and mental defilement pertaining to the present life and the future life here is indeed much. "Danger" means misfortune pertaining to the present life and the future life. "The danger here is greater" means in these sensual pleasures, this danger alone is much. But the gratification is small, slight, like a mustard seed compared with the Himalaya. "Even if, Mahānāma" means Mahānāma, even if thus for a noble disciple. "As it really is" means according to its intrinsic nature. It shows that it is rightly, by method, by reason, well seen with wisdom. "With wisdom" therein means with insight wisdom; the meaning is by the knowledge of the lower two paths. "And he" means that very noble disciple who has seen the danger in sensual pleasures by means of the two paths. "Rapture and happiness" - by this he shows the two meditative absorptions with rapture. "Or something more peaceful than that" means something else more peaceful than those two meditative absorptions, namely the upper two meditative absorptions and the two paths. "He is not yet one who does not return to sensual pleasures" means then that noble disciple, even though established having penetrated the two paths, because of not having attained the upper meditative absorptions or paths, is not yet one who does not return to sensual pleasures; there is no non-reflective attention of one who does not return. There is only reflective attention of one who returns. Why? Because of the absence of abandoning by suppression through the four meditative absorptions and abandoning by eradication through the two paths.

"For me too indeed" means not only for you alone, but indeed for me too. "Before the enlightenment" means prior to the highest enlightenment of the path. "Well seen with wisdom" - here the wisdom of abandoning that acts as a barrier is intended. "Did not attain rapture and happiness" means I did not obtain the two meditative absorptions with rapture. "Or something more peaceful than that" - here the upper two meditative absorptions and the four paths are intended. "I acknowledged" means I acknowledged.

179. "On one occasion, Mahānāma, at a time" - why was this begun? This is a separate connection. Above, the gratification of sensual pleasures and the danger were spoken of, but the escape was not spoken of; this teaching was begun in order to speak of that. For "the pursuit of sensual happiness is one extreme, the pursuit of self-mortification is one extreme" - this teaching was begun also in order to show the entire Dispensation under the heading of fruition attainment above, as "my Dispensation is freed from these extremes."

"On the Vulture's Peak mountain" - that mountain has a peak resembling a vulture, therefore it is called the Vulture's Peak. Or vultures dwell on its peaks, thus too it is called the Vulture's Peak. "On the slope of Isigili" means on the slope of the Isigili mountain. "At the Black Rock" means on a flat rock of black colour. "Standing upright" means they stand only upright, not sitting down. "Caused by their own exertion" means produced by their own exertion such as standing upright and so on. "Friend, the Jain" - being unable to state another reason, they cast it upon the Jain. "Omniscient, all-seeing" shows that "our Teacher knows and sees everything - past, future, and present." "Acknowledges complete knowledge and vision" means our Teacher, knowing phenomena without remainder, acknowledges knowledge and vision reckoned as without remainder, and acknowledging, he acknowledges thus: "Whether I am walking or standing, etc. present." Therein, "constantly" means permanently. "Continuously" is a synonym for that very thing.

180. "But do you, friends Jains, know - so much suffering has been worn away" - this the Blessed One said because a person knows whatever he does. Having taken a debt of twenty coins, having given ten, he knows "ten have been given by me, ten remain"; having given those too, he knows "all has been given." Having reaped a third part of the field, he knows "one part has been reaped, two remain." Having reaped another one again, he knows "two have been reaped, one remains." When that too has been reaped, he knows "all is finished." Thus in all tasks he knows what has been done and what has not been done; he shows that it should be likewise known by you too. "The abandoning of unwholesome mental states" - by this he asks whether in your Dispensation there is a Jain who, having abandoned the unwholesome and having developed the wholesome, has reached the pure end.

"This being so" means when there is such a state of not knowing on your part. "Cruel" means of fierce conduct. "Bloody-handed" means those who, depriving living beings of life, have hands smeared with blood. For even one who kills a living being, whose hand is not smeared with blood, he too is called "bloody-handed." "Engaged in brutal activities" means of cruel deeds. Those who have committed offences against mother, father, righteous ascetics and brahmins, and so on. Or hunters and so on who are of harsh deeds.

"No indeed, friend Gotama" - this the Jains began thinking "This one finds fault with our doctrine; let us too lay a fault upon him." Its meaning is: "Friend Gotama, just as you, wearing fine robes, eating rice with meat, dwelling in a perfumed chamber resembling a heavenly mansion, attain happiness by means of happiness - happiness is not to be attained by means of happiness in this way. But just as we experience suffering of various kinds through the practice of squatting and other austerities, thus happiness is to be attained by means of suffering." "And if by means of happiness, friend" - this means if happiness were to be attained by means of happiness. "The king would attain" - this was said for the purpose of illustration. Therein, "of Magadha" means the lord of the country of Magadha. "Seniya" is his name. "Bimbī" is the name of his individual existence. He is called "Bimbisāra" because of the prosperity of his individual existence, being substantial, beautiful, and pleasing. "One who dwells more happily" - this those Jains say with reference to the king's experiencing of success together with performers of the three stages of life in the three mansions. "Certainly" means definitely. "Hastily and without reflection" means

having acted with violence, without having considered - he shows that just as one lustful speaks through the influence of lust, one corrupt through the influence of hate, one deluded through the influence of delusion, just so this speech was spoken.

"I will ask a question about this very matter" means I will ask about that matter. "As it pleases you" means as it would be agreeable to you. "Is able" means is capable.

"Without moving" means without stirring. "Experiencing exclusively happiness" means experiencing uninterrupted happiness. "I, friends Jains, am able... etc. experiencing exclusively happiness" - this he said showing the happiness of his own fruition attainment. And here, for the purpose of establishing the discussion, the question was made starting with seven in the section concerning the king. For when "seven nights and days he is not able" is said, it becomes easy to ask about happiness with six, five, four. But in the pure section, when "seven" is said, then saying again six, five, four would not be wonderful; therefore the teaching was given starting with one. The remainder is of manifest meaning everywhere.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Cūḷadukkhakkhandha Sutta is completed.

5. Commentary on the Anumāna Sutta

181. "Thus have I heard" refers to the Discourse on Inference. Therein, "among the Bhaggas" means in the province so named; the meaning of the word here, however, should be understood in accordance with what has been stated. "At Susumāragira" means in the city so named. It is said that on the day of surveying the site of that city, a crocodile made a sound in a water pool not far away, it uttered a cry. Then, when the city was completed, they gave it the name "Suṃsumāragira." "In the Bhesakaḷā Grove" means in the grove named Bhesakaḷā. "Bhesagaḷāvane" is also a reading. "Deer Park" means that grove arose in a place where safety was granted to deer and birds; therefore it is called "Deer Park."

"Invites to admonish" means he causes them to wish. "Let them speak" means let them speak by way of exhortation and instruction; the meaning is "let them instruct." "I am to be spoken to" means I am to be spoken to by you, to be instructed, to be exhorted - this is the meaning. "And he is difficult to admonish" means and he is to be spoken to only with difficulty; when spoken to, he does not endure it. "With qualities that make one difficult to admonish" means with the sixteen qualities that produce the state of being difficult to admonish, which are mentioned further on. "Not receiving instruction respectfully" means one who, when being spoken to, says "Why do you speak to me? I myself know what is allowable and not allowable, what is blameworthy and blameless, what is beneficial and unbeneficial." This one does not receive instruction from the right side; he receives it from the wrong side. Therefore he is called "not receiving instruction respectfully."

"Of evil desires" means of inferior aspirations for esteem through non-existent qualities. "Opposes" means he stands opposed, as an adversary. "Disparages" means he offends thus: "What indeed is the use of your speaking, you fool, you

inexperienced one? You too imagine you should speak!" "Makes a counter-accusation" means he makes a counter-charge thus: "You too have committed such and such an offence; first make amends for that."

"Evades the issue with another issue" means he conceals one reason or statement with another reason or statement. When it is said "You have committed an offence," he says "Who has committed? What has been committed? In what has it been committed? Whom are you speaking about? What are you speaking about?" When it is said "Has anything of this sort been seen by you?" he brings forward his ear, saying "I cannot hear." "Diverts the discussion outside" means when asked "You have committed such and such an offence," having said "I went to Pāṭaliputta," and when it is again said "We are not asking about your going to Pāṭaliputta, we are asking about the offence," he says "From there I went to Rājagaha" - or "Go to Rājagaha or to a brahmin's house; you have committed an offence." Saying such things as "There I obtained pork" and so on, he scatters the discussion outside.

"In his conduct" means in his own behaviour. "Does not give a proper account" means "Friend, where do you dwell? In dependence on whom do you dwell?" or, "You say 'This one was seen by me committing an offence.' What were you doing at that time? What was he doing? Where were you staying? Where was he going?" - when questioned about his conduct by such a method, he is unable to speak having given a proper account.

183. "Therein, friends" means: friends, regarding those sixteen mental states. "One should infer about oneself by oneself thus" means thus oneself should be measured by oneself, weighed, and judged.

184. "Should be reviewed" means should be reviewed. "Training day and night" means by one training both by day and by night, by one training in wholesome mental states both at night and by day, only joy and gladness should be generated - this is the meaning.

"In a clear bowl of water" means in a clear water vessel. "Facial reflection" means the reflection of the face. "Dust" means adventitious dust. "Blemish" means a mole or a freckle or a boil that has arisen there. "All these evil unwholesome mental states abandoned" - by this he spoke of abandoning in all ways. How? For when one generates the reflection "These so many unwholesome mental states are not befitting for one gone forth," abandoning by reflection has been spoken of. For one who, having made morality the proximate cause, having undertaken the preliminary work on a circular meditation object, produces the eight meditative attainments, abandoning by suppression has been spoken of. For one who, having made the attainment the proximate cause, develops insight, abandoning by substitution has been spoken of. For one who, having developed insight, develops the path, abandoning by eradication has been spoken of. When the fruit has arrived, abandoning by cessation; when Nibbāna has arrived, abandoning by escape - thus in this discourse, abandoning in all ways has been spoken of.

For the ancients say that this discourse is called the monks' Pātimokkha. This should be reviewed three times a day. Early in the morning, having entered one's dwelling place, by one seated, these should be reviewed thus: "Do these so many mental defilements exist in me or not?" If one sees that they exist, one should strive for the

abandoning of those. If one does not see them, one should be delighted thinking "I have gone forth well." Having done the meal duty, having sat down either at the night-quarters or at the day-quarters, one should also review. In the evening, having sat down at one's dwelling place, one should also review. By one unable to do so three times, it should be reviewed two times. But by one unable to do so two times, it should inevitably be reviewed once; they say it is not proper not to review. The remainder is of manifest meaning everywhere.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Anumāna Sutta is completed.

6. Commentary on the Cetokhila Sutta

185. "Thus have I heard" is the Discourse on Mental Rigidity. Therein, "mental rigidities" means states of obstinacy of the mind, states of being rubbish, states of being a stump. "Bondages of mind" means they grasp the mind as if having bound it and made it into a fist - thus they are bondages of mind. Regarding "growth" and so on: growth through morality, increase through the path, expansion through Nibbāna. Or growth through morality and concentration, increase through insight and the paths, expansion through fruition and Nibbāna. "Is uncertain about the Teacher" means he is uncertain about the Teacher's body or virtues. Being uncertain about the body, he is uncertain thus: "Is there or is there not a body adorned with the thirty-two excellent characteristics?" Being uncertain about the virtues, he is uncertain thus: "Is there or is there not the knowledge of omniscience capable of knowing the past, future, and present?" "Doubts sceptically" means searching, one becomes troubled, encounters suffering, and is not able to judge. "Does not resolve upon it" means he does not obtain the decision "it is thus." "Is not confident" means having entered into the virtues, he is not able to be confident with a state free from doubt, to become undisturbed. "To ardour" means for the purpose of making energy that scorches the mental defilements. "To pursuit" means for exertion again and again. "To perseverance" means for constant practice. "To striving" means for the purpose of striving. "This is the first mental rigidity" means this first state of obstinacy of the mind reckoned as sceptical doubt about the Teacher; thus it has not been abandoned by this monk. "About the Teaching" means about the Scriptures and the Teaching of penetration. Being uncertain about the Scriptures, they say the Buddha's teaching is the three Canons, eighty-four thousand portions of the Teaching - he is uncertain thus: "Does this exist or does it not?" Being uncertain about the Teaching of penetration, they say the path is the outcome of insight, fruition is the outcome of the path, the relinquishment of all activities is Nibbāna. He is uncertain thus: "Does that exist or does it not?" "Is uncertain about the Community" means by virtue of the terms beginning with "practising well," the Community is a multitude of eight persons - four standing on the path and four standing in fruition - who have practised such a practice; he is uncertain thus: "Does that exist or does it not?" Being uncertain about the training, they say there is the training in higher morality, the training in higher consciousness, and the training in higher wisdom. He is uncertain thus: "Does that exist or does it not?" "This is the fifth" means this fifth state of obstinacy of the mind, the state of being rubbish, the state of being a stump, reckoned as irritation towards fellows in the holy life.

186. In the shackles, "sensual pleasures" means both sensual pleasures as objects and sensual pleasures as defilements. "The body" means in one's own body. "Material form" means external material form. "As much as he likes" means however much he wishes, that much. "To fill his belly" means filling the stomach. For it is called "filling the belly" because of stuffing the stomach. "The pleasure of sleeping" means the pleasure of beds and chairs, or the pleasure of agreeable temperature. "The pleasure of lying on his side" means the pleasure that arises for one lying down turning over, from the right side and the left side - such arisen pleasure. "The pleasure of torpor" means the pleasure of sleep. "Devoted" means he dwells properly engaged.

"Having aspired" means having wished for. In "by morality" and so on, "morality" means the fourfold purification morality. "Ascetic practice" means the undertaking of ascetic practices. "Austerity" means austere conduct. "Holy life" means abstinence from sexual intercourse. "I shall become a god" means I shall become an influential god. "Or an inferior deity" means one or another among the gods of little influence.

189. Regarding the bases for spiritual power, concentration that has occurred in dependence on desire is concentration due to desire. Activities that are striving are volitional activities of striving. "Possessed of" means endowed with those phenomena. The basis of spiritual power, or the basis that has become spiritual power - this is the basis for spiritual power. The same method applies in the remaining ones too; this is the summary here. The detail, however, has come in the Analysis of the Bases for Spiritual Power. Its meaning has also been explained in the Visuddhimagga. Thus, by these four bases for spiritual power, abandoning by suppression has been spoken of. "With enthusiasm as the fifth" - here, "enthusiasm" shows the energy to be applied everywhere. "Possessed of fifteen factors including enthusiasm" means possessed of fifteen factors together with enthusiasm, thus: five abandonings of mental rigidity, five abandonings of shackles, four bases for spiritual power, and enthusiasm. "Capable" means suitable, befitting. "For breaking through" means for the breaking of defilements through knowledge. "For highest enlightenment" means for the highest enlightenment of the four paths. "Unsurpassed" means the foremost. "Freedom from bondage" means of arahantship, which is secure from the four mental bonds. "For the achievement" means for the attainment. "Seyyathā" is an indeclinable particle in the sense of a simile. "Pi" is in the sense of supposition. By both together it shows "seyyathāpi nāma, bhikkhave."

"A hen's eggs, eight or ten or twelve" - here, however, although a hen may have eggs fewer or more than the manner stated, it was said thus for the smoothness of expression. For thus in the world the expression is smooth. "Tānassū" means "tāni assu"; the meaning is "they might be." "Properly sat upon by the hen" means properly sat upon by that mother hen, having spread her wings and lying on top of them. "Properly warmed" means well heated all around by her causing them to receive temperature from time to time. "Properly incubated" means well developed all around from time to time; the meaning is having caused them to absorb the hen's scent. "Even though of that hen" means even though, that hen having exercised diligence through the performance of this threefold activity, such a wish might not arise. "Yet those are capable" means yet those chicks are capable of hatching out safely in the manner stated. For since those eggs, being tended by that hen in three ways thus, do not become rotten. Whatever moist cohesion they have, that too goes to exhaustion;

the shell becomes thin; the tips of the claws and the beak become hard; they themselves reach maturity; due to the thinness of the shell, outside light becomes apparent within. Therefore, thinking "For a long time indeed we have lain in confinement with limbs curled up, and this outside light is seen; here now there will be a pleasant abiding for us," wishing to come out, they strike the shell with their feet, stretch out their necks, and then that shell breaks in two. Then, shaking their wings, crying out suitably to that moment, they come out indeed, and having come out, they wander about adorning the village territory.

"Just so" is the application of the simile. That should be understood by comparing it with the meaning thus - For just as the hen's performing of the threefold action upon the eggs, so is this monk's state of being possessed of the fifteen factors including enthusiasm. Just as the non-putrefaction of the eggs through the hen's accomplishment of the threefold action, so is the non-decline of insight knowledge through the accomplishment of the threefold observation by the monk possessed of the fifteen factors. Just as the exhaustion of the moist cohesion of the eggs through her performing of the threefold action, so is the exhaustion of the cohesion of attachment following the three kinds of existence through that monk's accomplishment of the threefold observation. Just as the thinning of the egg shells, so is the thinning of the monk's shell of ignorance. Just as the hardness and roughness of the chicks' claws and beaks, so is the sharpness, roughness, clarity, and valour of the monk's insight knowledge. Just as the time of ripening of the chicks, so is the time of ripening, the time of growth, the time of taking the embryo of the monk's insight knowledge. Just as the time of the chicks' safe emergence having broken through the egg shell with the tips of their claws or with their beaks and having spread their wings, so should be understood the time of that monk's safe attainment of arahantship - having caused the embryo of insight knowledge to be taken and while going about, having obtained suitability of climate or suitability of food or suitability of person or suitability of hearing the Teaching appropriate to his nature, while seated on a single seat itself, developing insight, having broken through the shell of ignorance by the path of arahantship attained progressively, having spread the wings of direct knowledge. But just as the mother too breaks the egg shell having known the state of ripeness of the chicks, so the Teacher too, having known the maturity of knowledge of such a monk -

"Cut off affection for oneself, like an autumnal white water lily with the hand;
Develop only the path of peace, Nibbāna taught by the Fortunate One."

Having pervaded with light by the method beginning thus, he strikes the shell of ignorance with a verse; he, at the conclusion of the verse, having broken through the shell of ignorance, attains arahantship. Thenceforth, just as those chicks go about here and there adorning the village territory, so this great one who has eliminated the mental corruptions too, having attained fruition attainment with Nibbāna as its object, goes about adorning the monastery of the Community.

Thus in this discourse, four kinds of abandoning have been spoken of. How? For by the abandoning of mental rigidities and mental shackles, abandoning by reflection has been spoken of; by the bases for spiritual power, abandoning by suppression has

been spoken of; when the path has arrived, abandoning by eradication has been spoken of; when the fruit has arrived, abandoning by cessation has been spoken of. The remainder is of manifest meaning everywhere.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Cetokhila Sutta is completed.

7. Commentary on the Vanapattha Pariyāya Sutta

190. "Thus have I heard" refers to the exposition on the deep forest. Therein, "the exposition on the deep forest" means the reason concerning the deep forest, or the teaching on the deep forest.

191. "Dwells in dependence on a deep forest" means he dwells practising the ascetic duty in dependence on a jungle thicket lodging that has gone beyond the precincts of human beings. Regarding "not established" and so on: mindfulness that was formerly not established does not become established even though he dwells in dependence on that, the mind that was formerly unconcentrated does not become concentrated, the mental corruptions that were formerly not eliminated do not go to utter elimination, and the unsurpassed arahantship termed freedom from bondage that was formerly not attained is not attained - this is the meaning. "Requisites for life" means materials for life. "Should be obtained" means should be gathered. "Are obtained with difficulty" means they arise with difficulty. "Whether by night-time or by daytime" means in the portion of the night or in the portion of the day. And here, one who considers during the night-time, having known, should depart during the night itself; if there is an obstruction at night from fierce animals and so on, one should wait for the break of dawn. Having known during the daytime, one should depart during the day itself; if there is an obstruction during the day, one should wait for the setting of the sun.

192. "Having considered thus" means having known thus the state of non-accomplishment of the duties of a monk. But in the next section, "having considered thus" means having known thus the state of accomplishment of the duties of a monk.

194. "For life" (yāvajīva) means as long as life continues, so long one should indeed stay.

195. "That person" - the connection of this term is with "should not follow." "Without asking permission" means here, however, one should depart without asking permission from that person - this is the meaning.

197. "Having considered thus" means having known thus the state of non-accomplishment of the ascetic's duties, that person should not be followed; one should depart from him with permission.

198. "Even if being driven away" means even if being thrown out. For if such a person has even a hundred bundles of firewood or a hundred pots of water or a hundred loads of sand brought as punishment, or has one thrown out saying "Do not dwell here," having asked forgiveness from each one, one should dwell there for as long as life lasts.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

8. Commentary on the Madhupiṇḍika Sutta

199. "Thus have I heard" refers to the Madhupiṇḍika Discourse. Therein, "the Great Wood" means a naturally grown forest connected as one with the Himalayas, not planted, not like the one at Vesālī which was a mixture of planted and unplanted. "For the day residence" means during the day for the purpose of seclusion. "Young marmelos tree" means of a young marmelos tree. "Daṇḍapāṇi" means not one with a staff in hand due to feebleness of old age. For this one was young, standing in the first stage of life, but because of his fondness for staves, he goes about having taken a golden staff; therefore he is called Daṇḍapāṇi. "Leg exercise" means walking about for the purpose of dispelling fatigue of the legs. "Walking up and down, wandering about" means going about here and there for the purpose of seeing parks, seeing forests, seeing mountains, and so on. "Going out occasionally" means it is said that this one, having gone out sometimes, wanders about thus. "Leaning on his staff" means having leaned on his staff, like a cowherd boy, having placed the staff in front, having placed both hands on the top of the staff, having pressed the back of his hand with his chin, he stood to one side.

200. "What does he assert" means what view does he hold. "What does he proclaim" means what does he teach. This king, without paying homage to the Blessed One, having merely made a friendly greeting, asks a question. And even that he asks not out of a desire to know, but with disrespect. Why? He was, it is said, a partisan of Devadatta. Devadatta turns against the Truth-finder when he comes to his presence. He, it is said, speaks thus: "The ascetic Gotama is hostile to our family; he does not wish for the prosperity of our family. Even my sister was one who enjoyed the use of a universal monarch's possessions; having abandoned that, thinking 'Let this family perish,' having departed, she went forth. My nephew too, having known him to be the seed of a universal monarch, not being content with the prosperity of our family, thinking 'Let these perish,' he caused even him to go forth while still in his youth. But I, being unable to carry on without him, went forth following after him. Even though I have thus gone forth, from the day of going forth he does not look at me with straight eyes. Even when speaking in the midst of the assembly, as if striking with a great axe, he speaks such things as 'Devadatta is bound for the realm of misery.'" Thus this king too was turned against him by Devadatta; therefore he acted thus.

Then the Blessed One, thinking "I shall speak to him in such a way that this king cannot say 'When I asked questions he does not answer,' and in such a way that he does not understand the meaning of what is spoken," speaking what was befitting to him, said beginning with "In such a way that one asserting, indeed."

Therein, "would not be in conflict with anyone in the world" means he does not engage in quarrelsome talk with anyone in the world, he does not dispute. For the Truth-finder does not dispute with the world. But the world disputes with the Truth-finder, saying "permanent" when "impermanent" is stated, saying "beautiful" when "suffering, non-self, unattractive" is stated. Therefore he said: "I, monks, do not dispute with the world, but the world disputes with me. Likewise, monks, one who speaks what is the Teaching does not dispute with anyone in the world. But one who speaks what is not according to the Teaching, monks, disputes." "In such a way"

means for whatever reason. "From sensual pleasures" means both from objective sensual pleasures and from the defilement of sensual desire. "That brahmin" means that brahmin who has eliminated the mental corruptions. "Free from doubt" means without sceptical doubt. "With remorse cut off" means with remorse cut off because of the cutting off of both the remorse of regret and the remorse of fidgeting of hands and feet. "Existence after existence" means in repeated existence, or in low and sublime existence; for sublime existence that has reached maturity is called "non-becoming." "Perceptions" means perceptions connected with mental defilements. Or else mental defilements themselves are here spoken of by the name "perceptions." Therefore, the meaning here is: for whatever reason perceptions connected with mental defilements do not underlie that brahmin who has eliminated the mental corruptions, who dwells detached from sensual pleasures, who does not assert anything in the world, and that reason I declare. Thus the Blessed One makes clear his own state of having eliminated the mental corruptions. "Having wagged" means having stuck out and played about with. "Three-pronged" means three-branched. "Forehead wrinkles" means wrinkle-folds; showing three lines on the forehead, the meaning is having raised up wrinkle-folds. "Leaning on his staff" means having pressed down on his staff. "Daṇḍamālubbhā" is also a reading; the meaning is having taken hold of it, he departed.

201. "A certain one" means one monk unknown by name. He, it is said, was skilled in making connections. When the Blessed One said "It has been spoken by me in such a way that Daṇḍapāṇī does not know," thinking "For what reason indeed has the question been spoken by the Blessed One in a way that is not cognisable?" - having grasped the connection, having entreated the One of Ten Powers, thinking "I shall make this question manifest to the community of monks," having risen from his seat, having arranged his upper robe on one shoulder, having raised joined palms resplendent with ten fingernails, he said beginning with "But what does the Blessed One assert, venerable sir."

"From whatever source" (yatoniḍāna) is an abstract neuter compound; the meaning is "by whatever reason, when whatever reason exists." In "the terms of obsessive perceptions" (papañcasaññāsaṅkhā), herein "terms" (saṅkhā) means portions. "Obsessive perceptions" (papañcasaññā) means perception associated with the obsessions of craving, conceit, and wrong view; or else the obsessions themselves are spoken of by the name "perception." Therefore "portions of obsession" - this is the meaning here. "Occur" (samudācaranti) means they proceed. "If here there is nothing to be delighted in" means: in whatever cause designated as the twelve sense bases, the terms of obsessive perceptions occur; if here there is not even one sense base to be delighted in, to be asserted, to be clung to - this is the meaning. Therein, "to be delighted in" means to be delighted in as "I" and "mine." "To be asserted" means to be spoken of as "I" and "mine." "To be clung to" means fit to be taken hold of by clinging to, swallowing, and bringing to completion. By this, herein he speaks of the non-continuance of craving and so on themselves. "This itself is the end" means this very absence of delighting and so on is the end of the underlying tendencies to lust and so on. The same method applies everywhere.

Among "taking up of sticks" and so on, however, the volition by which one takes up a stick - that is "taking up of sticks." The volition by which one takes up, fondles a weapon - that is "taking up of weapons." That which has reached its peak is a dispute. That which is merely the holding of different views is strife. That which is merely the stating of different views is contention. "You, you" is the "you, you" talk that occurs thus "you, you." That which makes one devoid of what is dear is divisive speech. One makes a statement contrary to the actual nature - that should be known as lying. "Here these" means here in the twelve sense bases are these mental defilements. For mental defilements, even when arising, arise in dependence on the twelve sense bases, and even when ceasing, cease in the twelve sense bases themselves. Thus where they have arisen, there itself they have ceased. And this meaning should be explained by the question on the truth of origin -

Having said "Now where does this craving when arising arise, where when settling does it settle?" - "Whatever in the world has a dear nature and a pleasant nature, here this craving when arising arises, here when settling it settles. And what in the world has a dear nature and a pleasant nature? The eye in the world has a dear nature and a pleasant nature" - by this method, the arising and cessation of that craving is stated in just the twelve sense bases. And just as craving, having arisen in the twelve sense bases, even though ceased having come to Nibbāna, is said to have ceased in the sense bases themselves because of the absence of further occurrence in the sense bases, so too these evil unwholesome mental states should be known as ceasing in the sense bases. Or alternatively, that which was stated as the very absence of delighting and so on being the end of the underlying tendencies to lust and so on. In Nibbāna, which has obtained the designation "here these are the end of the underlying tendencies to lust and so on," evil unwholesome mental states cease without remainder. For whatever does not exist somewhere, that is called "ceased" there. And this meaning should be explained by the question on cessation. For this was said: "For one who has attained the second meditative absorption, applied and sustained thought, the verbal activities, have been calmed" and so on.

202. "Praised by the Teacher" means commended by the Teacher. "Of the wise" - this too is the genitive case used in the instrumental sense; the meaning is esteemed by the wise fellow monks in the holy life. "Is able" means is capable.

203. "Having passed over the root, having passed over the trunk" means the substance might be in the root or in the trunk, and having passed over even that - this is the meaning. "Evaṃsāmpadaṃ" means of such accomplishment, the meaning is "such as this." "Atisitvā" means having passed over. "One who knows what is to be known" means he knows precisely what is to be known. "One who sees what is to be seen" means he sees precisely what is to be seen. Or just as a certain one, grasping wrongly, even while knowing does not know, even while seeing does not see - the Blessed One is not thus. But the Blessed One, knowing, knows indeed; seeing, sees indeed. He is become vision in the meaning of being a guide to seeing. Become knowledge in the meaning of making known. Become the Teaching in the meaning of having an undistorted intrinsic nature, or because of setting forth the Teaching of the scriptures, or because he is made of the Teaching brought forth by speech having reflected upon it in his heart. Become the supreme in the meaning of being the foremost. Or alternatively, the meaning in these terms should be understood thus:

"become as if vision" is "become vision." He is the speaker because of declaring the Teaching. The proclaimer because of causing it to proceed. The one who leads to the meaning by having drawn out the meaning through the ability of showing it. "He gives the practice for the attainment of the Deathless" - thus he is the giver of the Deathless. "Without finding it troublesome" means for indeed even one who makes others ask again and again respects, and even one who, standing in the knowledge of the perfections of a disciple, speaks making it difficult to understand, as if pulling up sand from the foot of Mount Sineru, indeed respects. The meaning is: without doing thus, without making us ask again and again, and making it easy to understand for us, speak.

204. "That which indeed for us, friends" - here, although "that which indeed for you" might be what should be said, those monks, including himself together with them, said "that which indeed for us." Or because the synopsis was recited for them as well. But the Blessed One is the Blessed One for both the elder and for them. Therefore, with reference to the term "Blessed One," he spoke thus; the meaning is: that which our Blessed One, having recited a synopsis in brief for you.

In "Friends, dependent on the eye" and so on, this is the meaning: friends, dependent on the eye-sensitivity by way of support and on matter originating from the four causes by way of object, there arises what is called eye-consciousness. "The meeting of the three is contact" means by the meeting of those three, there arises what is called contact. Dependent on that contact, by way of consciousness and so on, with contact as condition, feeling arises. Whatever object that feeling feels, that very thing perception perceives; whatever perception perceives, that very object applied thought thinks about. Whatever applied thought thinks about, that very object obsession obsesses about. "On that account" means by these causes beginning with the eye and forms. "The terms of obsessive perceptions occur to a person" means the portions of obsession overpower that person whose causes are not fully understood; they proceed for him - this is the meaning. Therein, contact, feeling, and perception are conscent with eye-consciousness. Applied thought should be seen in the consciousnesses with applied thought, such as those immediately following eye-consciousness and so on. The terms of obsession are conscent with impulsion. If so, why was the inclusion of past and future made? Because of arising in that same way. For just as at present the obsession pertaining to the eye-door has arisen dependent on the eye, forms, and contact, feeling, perception, and applied thought, just so, showing its arising also regarding forms cognisable by the eye in the past and future, he spoke thus.

In "Friends, dependent on the ear" and so on too, the same method applies. But in the sixth door, "mind" means the life-continuum consciousness. "Mental phenomena" means the three-sphere mind-object. "Mind-consciousness" means either advertizing or impulsion. When advertizing is taken, contact, feeling, perception, and applied thought are conscent with advertizing. Obsession is conscent with impulsion. When impulsion is taken, the life-continuum together with advertizing is called mind; then contact and so on are all conscent with impulsion only. But at the mind-door, since all objects of every kind - past and so on - occur, therefore "in the past, future, and present" - this is fitting indeed.

Now, showing the round of rebirths, he began the teaching "Friends, that indeed."

"One will describe the description of contact" means one will describe, will show, the description of contact thus: "A single phenomenon called contact arises" - this is the meaning. This same method applies everywhere. Thus, having shown the entire round of rebirths by way of the twelve sense bases through "when this exists, that comes to be," now showing the end of the round of rebirths by way of the rejection of the twelve sense bases, he began the teaching "Friends, that indeed when there is no eye." Therein, the meaning should be understood by the very method already stated.

Having thus answered the question, now urging them on, saying "Do not be uncertain thinking 'The question was spoken by a disciple'; this Blessed One is seated having taken up the scales of omniscient knowledge; if you wish, approach him and be without uncertainty" - he said beginning with "But if you wish."

205. "With these characteristics" means with these reasons, the separate reasons for the arising of obsession and the reasons for the round of rebirths and the end of the round of rebirths. "With these terms" means with these combinations of syllables. "With these phrases" means with the separate syllables. "Wise" means possessed of erudition. Or, a wise person for four reasons: skilled in the elements, skilled in the sense bases, skilled in the mode of dependent conditions, and skilled in what is a cause and what is not a cause. "Of great wisdom" means endowed with great wisdom capable of comprehending great meanings, great phenomena, great languages, and great discernments. "As it was answered by Mahākaccāna" means as it was answered by Mahākaccāna; with reference to that, "that" was said. The meaning is: just as it was answered by Mahākaccāna, I too would have answered it in exactly the same way.

"A honey-ball" means a great molasses cake or a flour ball bound with molasses. "Delicious" means not needing to be seasoned. Among ghee, molasses, honey, sugar, and so on, it is a flavour so well blended that one cannot say "this one here is little, this one is much." "Of mind" means one whose nature is that of a thinker. "Of intelligent nature" means one whose intrinsic nature is that of a wise person. "What is the name of this" - the Elder, thinking "This exposition of the Teaching is exceedingly excellent; I shall have its name taken through the omniscient knowledge of the Possessor of the Ten Powers," said this. "Therefore" - because it is sweet like a honey-ball, therefore he says "remember it as the Honey-ball Exposition." The remainder is of manifest meaning everywhere.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Madhupiṇḍika Sutta is completed.

9. Commentary on the Dvedhāvitakka Sutta

206. "Have I heard" means the Discourse on Two Kinds of Applied Thought. Therein, "having divided, having divided" means having made into two parts each time. "Sensual thought" means applied thought connected with sensuality. "Thought of anger" means applied thought connected with anger. "Thought of violence" means applied thought connected with violence. "One part" means whether internal or external, whether gross or subtle, all this applied thought is only on the unwholesome side - thus I made the three, namely sensual thought, thought of anger, and thought of violence, into one portion. Applied thought escaped from sensual pleasures,

connected with renunciation, is called the thought of renunciation; that applies up to the first meditative absorption. Applied thought connected with non-anger is the thought of non-anger; that applies beginning from the preliminary part of friendliness up to the first meditative absorption. Applied thought connected with non-violence is the thought of non-violence; that applies beginning from the preliminary part of compassion up to the first meditative absorption. "The second part" means all this is only on the wholesome side - thus I made the second portion. By this, the time of the Bodhisatta's restraining of thoughts is spoken of.

For while the Bodhisatta was striving in his striving for six years, thoughts of renunciation and so on proceeded in heaps upon heaps, like floods in a great river. But through lapse of mindfulness, sensual thoughts and so on, having suddenly arisen and having cut off the wholesome turn, themselves becoming unwholesome impulsion turns, remain. Then the Bodhisatta thought - "These sensual thoughts and so on of mine, having cut off the wholesome turn, remain; well then, let me dwell having divided these thoughts into two parts" - he makes sensual thoughts and so on as being on the unwholesome side into one part, and thoughts of renunciation and so on as being on the wholesome side into one. Then he thought again - "I shall restrain the thought that has come from the unwholesome side, like one who crushes and seizes a black snake with a spell, and like one who treads upon the neck of an enemy; I shall not allow it to grow. The thought that has come from the wholesome side, like a cloud at the time of clouds, and like a fine sapling in a good field, I shall quickly increase." He, having done so, restrained the unwholesome thoughts and increased the wholesome thoughts. Thus by this, the time of the Bodhisatta's restraining of thoughts is spoken of - this should be understood.

207. Now, showing how those applied thoughts arose for him and how he restrained them, he said beginning with "For me, monks." Therein, "diligent" means of one established in the continuous presence of mindfulness. "Ardent" means of one possessing the energy of ardour. "Resolute" means of one whose mind is directed forth. "A sensual thought arises" means for the Bodhisatta, while striving in his striving for six years, concerning the happiness of kingship, or concerning mansions, or dancers, or the harem, or any success whatsoever, a sensual thought had never previously arisen. But for him, during the performance of austerities, having reached a state of extreme emaciation through the arrest of food, this occurred - "It is not possible to produce a distinction through the arrest of food; what if I were to take gross food." He entered Uruvelā for almsfood. People - "The great man formerly did not accept even what was brought and given; surely now his wish has reached its summit; therefore he has come by himself" - thus they presented increasingly sublime food. The Bodhisatta's body before long became normal. For a body decrepit with ageing, even having obtained suitable food, does not become normal. But the Bodhisatta was young. Therefore, as he ate suitable food, his body before long became normal, his faculties were very clear, his complexion was pure, and his body was adorned with the complete thirty-two marks of a great man, like the sky with a risen host of stars. He, having looked at that, having thought "A body so exhausted has thus become restored to its normal state," by the greatness of his wisdom, having taken even such a slight thought, classified it as a sensual thought.

Seated in front of the hermitage, he sees herds of quadrupeds such as yaks, pasada deer, gayals, and rohita deer, flocks of birds such as peacocks, jungle fowl, and others with delightful sounds in the forest, pools covered with blue water-lilies, white lotuses, and red lotuses, rows of trees with branches covered with various flowers, and the river Nerañjarā with a stream of water pure as a mass of gems. It occurred to him thus: "Beautiful indeed are these species of deer, flocks of birds, pools, rows of trees, and the river Nerañjarā." He, having taken even that slight thought, classified it as a sensual thought; therefore he said "a sensual thought arises."

"To affliction of oneself also" means to one's own suffering also. This same method applies everywhere. But does the Great Being have a thought that leads to the suffering of both? There is not. But a thought, for one who has not attained full understanding, leads as far as affliction of both - thus it obtains these three names; therefore he spoke thus. "Obstructing wisdom" means it does not allow unarisen mundane and supramundane wisdom to arise, and even mundane wisdom that has arisen by means of the eight attainments and the five direct knowledges, it completely cuts off and casts away - thus it is obstructing wisdom. "Connected with vexation" means belonging to the category of suffering. Nibbāna is called the unconditioned; it does not allow one to make that evident - thus it does not lead to Nibbāna. "Passes away" means it goes to elimination, to the state of non-existence. It ceases like a water bubble. "Abandoned" means I abandoned. "Dispelled" means I removed. "Put an end to it" means I made it gone to its end, without remainder, bounded, delimited.

208. "Thought of anger" means a thought connected with injuring others does not arise in the mind of the Bodhisatta; but dependent on excessive rain, excessive heat, excessive cold, and so on, there is a state of alteration of mind, and with reference to that he said "thought of anger." "Thought of violence" means a thought connected with producing suffering in others does not arise for the Great Being; but in the mind there is an agitated mode, a non-unified mode, and taking that, he made it a thought of violence. For seated at the door of the leaf-hut, he sees beasts of prey such as lions and tigers harming small animals such as pigs. Then the Bodhisatta gives rise to compassion, thinking: "Even in this forest that is safe from every quarter, enemies arise for these animals; the strong devour the weak, they live being devoured by the strong." He also sees cats and others eating chickens, mice, and so on; having entered the village for almsfood, he gives rise to compassion, thinking that people, troubled by government officials, experiencing murder, imprisonment, and so on, having done their own work of farming, trading, and so on, are not able to live; with reference to that he said "thought of violence arises." "In that way" means in that and that manner. This is what is meant - Among sensual thoughts and so on, whatever one thinks about, whatever thought one sets going, by that and that manner, the state of sensual thought and so on does not indeed occur in the mind. "He has abandoned the thought of renunciation" means he abandons the thought of renunciation. "He has made abundant" means he makes abundant. "His mind inclines to sensual thought" means that mind of his is for the purpose of sensual thought. The meaning is that just as it becomes associated with sensual thought, just so it inclines. The same method applies to the remaining terms as well.

Now, showing a simile that illustrates the meaning, he said beginning with "just as." Therein, "when the corn is thick" means amidst the thick crop. "Would strike" means he would strike straight on the back. "Would beat back" means he would strike across on the ribs. "Would restrain" means he would stand blocking the way. "Would keep in check" means he would not allow them to go here and there. "On that account" means for that reason; the meaning is because of the eating of others' crops by cattle thus unguarded. For a foolish cowherd, thus not guarding the cattle, receives murder and so on from the cattle owners as well as from the crop owners, who say: "This one eats our food and wages, he is not even able to guard the cattle properly, and he causes enmity with families." But a wise person, seeing these four dangers, guards the cattle well; with reference to that, this was said. "Danger" means misfortune. "Degradation" means inferiority, or entry into the aggregates. "Defilement" means the state of being defiled. "In renunciation" means in renunciation. "Benefit" means the side of purification. "Cleansing aspect" - this is a synonym for that very thing; the meaning is they saw the side of purification in renunciation of wholesome mental states.

209. "Renunciation" means all that is wholesome, escaped from sensual pleasures; when a single phenomenon is being compiled, it is Nibbāna itself. Herein this is the comparison of the simile - For the object such as form and so on is like the confinement of growing corn; the deceitful mind is like an untamed bull; the Bodhisatta is like a wise cowherd; the thought leading to affliction of oneself, of others, of both, is like the fourfold danger; just as the wise cowherd, having seen the fourfold danger, guards the cattle with diligence in the confinement of growing corn, so is the guarding of the mind by the Bodhisatta, who, while striving in his striving for six years, having seen the danger of affliction of oneself and so on, guards the mind among objects such as form and so on so that sensual thoughts and so on do not arise. Regarding "increasing wisdom" and so on: it leads to the arising of unarisen mundane and supramundane wisdom, and to the growth of arisen wisdom - thus it is "increasing wisdom." It does not lead to a portion of suffering - thus it is "not connected with vexation." It leads to the realisation of the element of Nibbāna - thus it is "leading to Nibbāna." "Even if I were to think about it for a night, monks" means even if I were to set going that thought for the entire night. "On that account" means having that as its root. "Would become disturbed" means would become agitated; the meaning is it would lead to restlessness. "Far" means distant. "From concentration" means from both access concentration and absorption concentration. "So I, monks, internally the mind" means: so I, monks, thinking "Let not my mind be far from concentration," steady the mind internally; the meaning is I place it within the resort of its own domain. "I settle it" means and I cause it to settle right there. "I make it one-pointed" means I make it fully focused. "I concentrate it" means I rightly place it; the meaning is I well establish it. "Let not my mind become disturbed" means let not my mind be agitated; the meaning is let it not lead to restlessness.

210. A thought of non-anger arises... etc. "A thought of non-violence" - here, that thought which arose together with the young insight stated below, was called a thought of renunciation in the meaning of being contrary to sensuality. That very same thought was called a thought of non-anger in the meaning of being contrary to anger, and a thought of non-violence in the meaning of being contrary to violence.

To this extent, the time of the Bodhisatta's establishing of insight in dependence on attainment is spoken of. For one whose concentration too is young, and insight too. For him, having established insight and sat for too long, the body becomes weary, inside it arises like fire, sweat emits from the armpits, from the head it arises like a column of heat, the mind is afflicted, is vexed, and struggles. He, again having entered upon the attainment, having tamed that, having made it soft, having refreshed it, again establishes insight. For him, again having sat for too long, it happens in the same way. He, again having entered upon the attainment, does in the same way. For attainment is very helpful to insight.

Just as a warrior's shield-porch is very helpful - in dependence on it he enters the battle; there, having fought together with elephants, horses, and warriors, when weapons are exhausted or when there is a desire to eat and so on, having turned back, having entered the shield-porch, he takes up weapons, rests, eats, drinks water, puts on armour; having done this and that, he again enters the battle; there, having fought, again being pressed by the need for defecation and so on, or by whatever task to be done, he enters the shield-porch. There, having steadied himself, he again enters the battle; thus, just as a warrior's shield-porch, attainment is very helpful to insight.

But for the attainment, insight is even more helpful than the shield-porch of a warrior who crosses through the battle. Although indeed one establishes insight in dependence on attainment, insight, however, having grown in strength, protects even the attainment. It makes it grown in strength.

Just as on dry land they make even the boat and the goods on the boat a cartload. But having reached the water, they make even the cart, the cart-goods, and the yoked oxen a boat-load. The boat, having cut across the stream, goes safely to a good harbour; just so, although one establishes insight in dependence on attainment, insight, however, having grown in strength, protects even the attainment, and makes it grown in strength. For attainment is like a cart having reached dry land. Insight is like a boat having reached the water. Thus it should be understood that to this extent the time of the Bodhisatta's establishing of insight in dependence on attainment is spoken of.

"Whatever" and so on should be understood in accordance with what was stated in the dark side; here too, in order to show a simile that illustrates the meaning, he said beginning with "just as." Therein, "brought to the village outskirts" means brought to the village boundary. "There is only the need for mindfulness - 'these are the cattle'" means only the mere arousing of mindfulness needs to be done. There is no task of going here and there and driving them back and so on. "These are the mental states" means these are the mental states of serenity and insight - only the mere arousing of mindfulness needs to be done. By this, the time when the Bodhisatta's serenity and insight had grown in strength is spoken of. At that time, it is said, when he sat down for the purpose of absorption into an attainment, the eight attainments came into range by a single adverting; when he sat down having established insight, he had ascended the seven observations all at once.

215. "Just as" - what does this show here? This is a separate connection; for showing the conduct for the welfare of beings and the accomplishment of his own state as Teacher, the Blessed One began this teaching. Therein, "in a forest" means in a wilderness. "In a grove" means in a jungle thicket. For in meaning this pair is one and the same, but the second is a synonym for the first. "Wishing for lack of freedom from bondage" means not wishing for security from the four mental bonds, a state free from fear, but wishing for fear itself. "Safe" means bringing about the state of well-being. "Leading to joy" means leading to satisfaction. "Pītagamanīyo" is also a reading. "Would close off" means would block with branches and so on. "Would open up" means would make clear-mouthed, would make opened. "Wrong path" means a non-path blocked by water, forest, mountains, and so on. "Would set up a decoy deer" means he would place one decoy deer in one spot, as if it were roaming in their habitat. "Tethered doe" means a doe tied with a long rope.

For the deer-hunter, having gone to the forest, the dwelling place of the deer, having observed "They dwell here, they go out by this path, they roam here, they drink here, they enter by this path," having closed off the path, having opened up the wrong path, having placed the decoy deer and the tethered doe, himself stands in a concealed place holding a spear. Then in the evening time, the deer, having roamed in the forest safe from every quarter, having drunk water, playing with their fawns, having come near the dwelling place and having seen the decoy deer and the tethered doe, thinking "Our companions must have come," enter without suspicion. They, having seen the path closed off, thinking "This is not the path, this must be the path," take the wrong path. The deer-hunter does not do anything yet, but when they have entered, he gently strikes the very last one. That one is frightened, then all, having become frightened, thinking "Danger has arisen," looking ahead, having seen the path blocked by water or forest or mountain, unable to enter the dense jungle like a chain of fingers on both sides, they begin to exit by the very path they entered. The hunter, having known their turning back, from the beginning onwards kills even thirty or forty deer. With reference to this, it was said "Thus indeed, monks, that great herd of deer would at a later time come to calamity and disaster."

"This is a designation for delight and lust, this is a designation for ignorance" - here, because these beings, having become unknowing through ignorance, having been bound by delight and lust, being led to visual objects and so on, receive slaughter by the spear of the suffering of the round of rebirths. Therefore the Blessed One showed the decoy deer as delight and lust, and the tethered doe as ignorance.

For the deer-hunter, having at some time wiped his body with a broken branch of theirs and having removed the human scent, having placed the decoy deer in one spot, having released the tethered doe together with the rope, having concealed himself, taking a spear, stands near the decoy deer; the tethered doe goes towards the feeding ground of the herd of deer. Having seen her, the deer stand with their heads raised; she too stands with her head raised. They, thinking "This is one of our own kind," take their food. She too slowly approaches as if eating grass. The wild herd-leader stag, having caught her scent, having left his own mate, turns towards her.

For beings, only what is ever new is dear. The tethered doe, without allowing the wild deer to come too close, facing him, retreats backwards and goes near the decoy

deer; wherever her rope gets caught, there she strikes it with a razor and frees it. The wild deer, having seen the decoy deer, being intoxicated by the tethered doe, making jealousy towards the decoy deer, lowering his back and shaking his head, stands. At that moment, even though licking the spear with his tongue, he does not know "What is this?" The decoy deer too, if it is easy to strike that deer from above, lowers its back. If it is easy to strike from below, it raises its chest. Then the hunter, having struck the wild deer with a spear, having killed it right there, takes the meat and goes. Just so, just as that deer, intoxicated by the tethered doe, making jealousy towards the decoy deer, even though licking the spear with his tongue, does not know anything; so these beings, intoxicated by ignorance, having become blind, not knowing anything, having approached delight and lust regarding matter and so on, receive slaughter by the spear of the suffering of the round of rebirths - thus the Blessed One showed the decoy deer as delight and lust, and the tethered doe as ignorance.

"Thus indeed, monks, the secure path has been opened by me": thus indeed, monks, by me, through conduct for the welfare of these beings, having attained perfect enlightenment, not having sat down silently thinking "I am the Buddha," but expounding the Teaching beginning from the turning of the wheel of the Teaching, the secure noble eightfold path has been opened, the wrong path has been closed, for capable persons such as Aññātakoṇḍañña and others, the decoy deer - passionate delight - having been cut in two, has been felled, the tethered doe - ignorance - has been destroyed, entirely and completely uprooted - thus he showed his own conduct for the welfare of beings. The remainder is of manifest meaning everywhere.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Dvedhāvitakka Sutta is completed.

10. Commentary on the Vitakkasaṇṭhāna Sutta

216. "Thus have I heard": this is the Discourse on the Removal of Applied Thought. Therein, "devoted to higher consciousness" means: consciousness arisen by way of the ten wholesome courses of action is just consciousness; the consciousness of the eight meditative attainments that serves as the basis for insight is consciousness superior to that consciousness - thus it is "higher consciousness." "Devoted to" means devoted to that higher consciousness; the meaning is engaged and applied therein.

Herein, this monk, having walked for almsfood before the meal, after the meal, having returned from his alms round, taking his sitting cloth, even while going out thinking "I shall practise the ascetic duty at such and such a tree-root or jungle thicket or foot of a mountain or mountain slope," even having gone there and removing grass and leaves from the sitting place with his hands or feet, he is indeed devoted to higher consciousness. But even having sat down, having washed his hands and feet, having folded his legs crosswise, having taken up the root meditation subject and dwelling thus, he is indeed devoted to higher consciousness.

"Signs" means causes. "From time to time" means at each time. But is not a meditation subject something that should be attended to continuously, without abandoning it even for a moment? Why then did the Blessed One say "from time to time"? For in the Pāḷi, thirty-eight meditation subjects are classified. Among those, by

a monk who, having taken up a meditation subject agreeable to his own mind and having sat down, as long as no impurity at all arises, so long there is no function of attending to these signs. But when it arises, then, showing that these should be taken up and the tumour arisen in the mind should be removed, he said thus.

"Connected with desire" means accompanied by desire, associated with lust. But the field and the object of these three applied thoughts should be known. Therein, for those connected with desire, the eight types of consciousness accompanied by greed are the field; for those connected with hate, the two accompanied by displeasure; for those connected with delusion, all twelve unwholesome types of consciousness. But the two types of consciousness associated with sceptical doubt and restlessness are the personal field of these. For all of them, beings and activities are the object, for they arise regarding beings and activities that are desirable, undesirable, and regarded without equanimity. "Another sign should be attended to, connected with the wholesome" means from that sign, another sign based upon the wholesome should be attended to. Therein, another sign means: when applied thoughts connected with desire have arisen regarding beings, the meditation on foulness is called another sign. When they have arisen regarding activities, attention to impermanence is called another sign. When those connected with hate have arisen regarding beings, the development of friendliness is called another sign. When they have arisen regarding activities, attention on the elements is called another sign. When those connected with delusion have arisen anywhere whatsoever, the decisive support of the five factors is called another sign.

For when greed has arisen regarding beings by the method beginning with "this one's hands are beautiful or feet are beautiful," it should be brought to foulness. In what are you filled with lust? You are filled with lust regarding the head hair. Regarding the body hair, etc. You are filled with lust regarding the urine. This individual existence is raised up by three hundred bones, bound by nine hundred sinews, plastered over by nine hundred pieces of flesh, enveloped by moist hide, concealed by the colour of the skin, through nine wound-openings and ninety-nine thousand pores impurity oozes forth, filled with corpses, foul-smelling, loathsome, repulsive, an accumulation of thirty-two corpse-parts - there is here neither substance nor excellence. Thus for one bringing it to foulness, greed arisen regarding beings is abandoned; therefore for him the bringing to foulness is called another sign.

When greed has arisen regarding activities such as bowl, robes, and so on, according to the method stated in the Commentary on the Establishments of Mindfulness as "one produces impartiality towards activities in two ways," for one attending by way of their ownerless and temporary nature, that is abandoned. Therefore for him, attention as impermanent is called another sign. But when hate has arisen regarding beings, friendliness should be developed by means of the removal of resentment, the Simile of the Saw Discourse, and so on; for one developing that, hate is abandoned; therefore for him the development of friendliness is called another sign. But when hate has arisen regarding stumps, thorns, grass, leaves, and so on, by the method beginning with "At whom are you angry? Is it at the solid element, or at the liquid element? Or who indeed is this that is angry? Is it the solid element, or the liquid element?" - for one practising attention on the elements, hate is abandoned. Therefore for him, attention on the elements is called another sign.

But when delusion has arisen anywhere whatsoever -

"Communal life with a teacher, recitation, interrogation of what has been recited;

Hearing the Teaching at the right time, judgment of the possible and impossible;

In dependence on five factors, the element of delusion is abandoned."

These five factors should be relied upon. For a monk dwelling in dependence on a teacher - he becomes watchful and prepared, thinking "The teacher imposes a punishment such as fetching a hundred pots of water and so on upon one who enters the village without asking permission and who does not perform his duty at the proper time," and then his delusion is abandoned. Even when taking up recitation - he becomes watchful and prepared, thinking "The teacher imposes a punishment upon one who does not take up the recitation at the time for recitation and upon one who recites poorly," and thus too his delusion is abandoned. Having approached monks who are worthy of respect, questioning "How is this, venerable sir? What is the meaning of this?" he dispels doubt, and thus too his delusion is abandoned. Even for one who, having gone to the place for hearing the Teaching at the right time, listens to the Teaching attentively, the meaning becomes obvious at those various points. Thus too his delusion is abandoned. He becomes skilled in the judgment of the possible and impossible, thinking "This is a cause, this is not a cause," and thus too his delusion is abandoned. Therefore, for him the support of the five factors is what is called another sign.

Furthermore, even for one developing any whatsoever among the thirty-eight objects, these applied thoughts are indeed abandoned. But these signs are directly opposed and of the nature of counterparts. Lust and so on abandoned by these are well abandoned. For just as one may extinguish a fire by beating it even with wet sticks, or with dust, or with branches and so on, but water is the direct opposite of fire, and by that it is quenched and well quenched; just so, lust and so on abandoned by these signs are well abandoned. Therefore these should be understood as having been spoken for that reason.

"Connected with the wholesome" means based upon the wholesome, being a condition for the wholesome. "Internally" means just within the resort itself. "Mason" means a carpenter. "With a subtle peg" means with a peg of heartwood that is more subtle than the peg one wishes to remove. "A gross peg" means an uneven peg hammered into a sandalwood plank or a heartwood plank. "Would knock out" means would strike by beating with a mallet. "Would drive out" means thus knocking it out, would remove it from the plank. "Would remove" means knowing "Now it has come out much," having shaken it with the hand, would drag it out. Therein, the mind is like the plank, unwholesome applied thoughts are like the uneven peg in the plank, the other wholesome sign such as the development of foulness and so on is like the subtle peg, and the removal of those applied thoughts by wholesome signs such as the development of foulness and so on is like the removal of the gross peg by the subtle peg.

217. "By a snake carcass" and so on is said for the purpose of showing the exceedingly loathsome and repulsive carcass. "Hung around the neck" means brought by some enemy and bound around the neck, fastened on. "Would be troubled" means would be distressed and afflicted. "Would be ashamed" means would be abashed. "Would be disgusted" means disgust would have arisen in him.

"Are abandoned" means thus, for one examining by this reason too with the power of one's own wisdom that "these unwholesome mental states are blameworthy, with painful results," being disgusted as with snake carcasses and so on, they are abandoned. But whoever is unable to examine with the power of one's own wisdom, by him, having approached a teacher or a preceptor or a certain fellow in the holy life who holds the place of a teacher or the senior monk of the Community, or having struck the bell and having assembled the community of monks itself, it should be reported; for indeed in an assembly of many there will certainly be one wise person; he will speak thus: "The danger in these should be seen in this way," or else he will restrain those applied thoughts by talks on disenchantment with the body and so on.

218. "Inattention should be committed" means that applied thought should indeed not be remembered nor attended to; one should be thinking about something else. For just as a man not wishing to see a material form might close his eyes, just so by a monk who has taken up the root meditation subject and is seated, when an applied thought has arisen in the mind, one should be thinking about something else. Thus that applied thought of his is abandoned; when that is abandoned, one should again take up the meditation subject and sit down.

If it is not abandoned, there is a learned treatise on talk on the Teaching; that should be recited in a loud voice. If even thus, for one mindful who is thinking about something else, it is not abandoned. In the bag there is a fist-sized book, in which the praise of the Buddha and the praise of the Dhamma are written; having taken that out, by one reading it, one should be thinking about something else. If even thus it is not abandoned, having taken out the fire-sticks from the bag, by one reflecting "this is the upper fire-stick, this is the lower fire-stick," one should be thinking about something else. If even thus it is not abandoned, having taken out the small case, by one identifying the requisites thus "this is called a needle-thorn, this is called scissors, this is called a nail-cutter, this is called a needle," one should be thinking about something else. If even thus it is not abandoned, having taken a needle, by one sewing the worn place in the robe, one should be thinking about something else. Thus, as long as it is not abandoned, by one performing this and that wholesome action, one should be thinking about something else. When it is abandoned, one should again take up the root meditation subject and sit down; but new construction work should not be started. Why? When the applied thought is cut off, there is no opportunity for attention to the meditation subject.

But the wise ones of old, even having done new construction work, cut off the applied thought. Herein is this story - The preceptor of the novice Tissa, it is said, was dwelling at the Tissa Great Monastery. The novice Tissa said: "Venerable sir, I am dissatisfied." Then the elder said to him: "In this monastery bathing water is difficult to obtain; take me and go to Cittala Mountain." He did so. There the elder said to him: "This monastery belongs perpetually to the monastic community; make one individual place." He, saying "Good, venerable sir," from the beginning undertook all three

together - the Saṃyuttanikāya, the clearing of the rock overhang, and the preliminary work for the fire element circular meditation object - and brought the meditation subject to absorption, completed the Saṃyuttanikāya, finished the rock cell work, and having done everything, gave a signal to the preceptor. The preceptor said: "With difficulty has this been done by you, novice; for today at least, you yourself dwell here." He, dwelling that night in the rock cell, having obtained a suitable climate, having developed insight, having attained arahantship, attained final Nibbāna right there. Having taken his relics, they made a shrine. Even today it is known as the shrine of the Elder Tissa. This section is called the section on inattention.

219. Being unable to restrain applied thoughts while standing on this, showing the section on the analysis of the root of applied thoughts, thinking "standing here he will restrain them," he again said beginning with "If, monks, for that." Therein, "the state of the activity of applied thoughts should be attended to" - "it activates" thus it is an activity (saṅkhāra); condition, cause, root - this is the meaning. "It stands here" thus it is a state (saṇṭhāna); the state of the activity of applied thoughts is the state-of-the-activity-of-applied-thoughts (vitakkasaṅkhārasaṇṭhāna); that should be attended to. This is what is meant: "This applied thought has arisen due to what cause, due to what condition, due to what reason?" - thus the root and the root of the root of applied thoughts should be attended to. "Why indeed am I going quickly?" means for what reason indeed am I going quickly? "What if I were to go slowly" means what is the use of this going quickly for me? He thought "I shall go slowly." "He would go slowly" means he, having thought thus, would go slowly. This same method applies everywhere.

Therein, just as that man's time of going quickly, so is this monk's time of being overcome by applied thoughts. Just as his time of going slowly, so is this monk's time of cutting off the course of applied thoughts. Just as his time of standing, so is this monk's time of bringing the mind down to the root meditation subject when the course of applied thoughts has been cut off. Just as his time of sitting, so is this monk's time of having developed insight and attained arahantship. Just as his time of lying down, so is this monk's time of passing the day in the fruition attainment having Nibbāna as its object. Therein, "What is the cause of these applied thoughts, what is the condition?" - for one going to the root of the root of applied thoughts, the course of applied thoughts becomes loose. When that has become loose and reaches the summit, the applied thoughts cease altogether. This meaning should also be explained by the Duddubha Jātaka -

It is said that while a hare was sleeping at the foot of a beluva tree, a ripe beluva fruit, having broken from its stalk, fell near the base of his ear. He, with the perception "The earth is breaking up" due to that sound, having risen up, ran away with speed. Having seen him, other quadrupeds also ran away in front. At that time the Bodhisatta was a lion. He thought - "This earth breaks up at the destruction of a cosmic cycle; there is no breaking up of the earth in between. What if I were to go to the root of the root and investigate." He, beginning from the noble elephant, asked up to the hare: "Was the earth breaking up seen by you, dear?" The hare said: "Yes, Sire." The lion said: "Come, friend, show me." The hare said: "I am not able, master." "Come, sir, do not fear" - having taken him gently and softly, having gone, the hare, standing not far from the tree -

"There is a rumbling sound, venerable sir, in the region where I dwell;
I too do not know this, what is this that rumbles."

He spoke a verse. The Bodhisatta, saying "You stay right here," having gone to the tree-root, saw the place where the hare had lain down, saw the ripe wood-apple fruit, having looked upwards saw the stalk, and having seen, having known "This hare, having lain down here, while sleeping, by the sound of this having fallen near the base of his ear, having become one with the perception 'The earth is breaking apart,' ran away," he asked the hare about that reason. The hare said "Yes, Sire." The Bodhisatta spoke this verse -

"Having heard the fallen wood-apple, 'Duddubha!' the hare ran;
Having heard the word of the hare, the army of deer was terrified."

Then the Bodhisatta consoled the herds of deer saying "Do not be afraid." Thus, for one who goes to the root of the root of applied thoughts, applied thoughts are abandoned.

220. However, showing yet another reason, that by one unable to restrain applied thoughts while standing on this section on the analysis of the root of applied thoughts, they should be restrained thus, he again said beginning with "If, monks, for that."

"With teeth clenched" means having placed the upper teeth upon the lower teeth. "The mind by the mind" means unwholesome consciousness should be restrained by wholesome consciousness. "A strong man" means just as a man endowed with strength, of great power, having seized a weak man by the head or by the throat or by the shoulders, would restrain, crush, and torment him, would make him as if heated, wearied, and overcome by fainting, just so by a monk, having become a rival wrestler together with the applied thoughts, having overcome them thinking "Who are you and who am I" - showing that applied thoughts should be restrained by exerting great energy thus "Let only skin and sinews and bones remain, let the flesh and blood in the body dry up," he brought forth this simile that illustrates the meaning.

221. "When indeed, monks" - this is called the exhaustion-analysis, and it is of clear meaning. Just as a teacher of weaponry, having instructed a prince who had come from a foreign country in the five-weapon craft, says "Go, take the kingdom in your own country. If thieves arise against you on the road, do your work with the bow and go. If your bow is lost or broken, then with the spear, with the sword" - thus, having shown what should be done with all five weapons, he sends him off. He, having done so, having gone to his own country, having taken the kingdom, experiences the splendour of sovereignty. Just so the Blessed One, sending off a monk devoted to higher consciousness for the purpose of attaining arahantship - "If unwholesome applied thoughts arise for him in the meantime, standing on the section of another sign, having restrained them, having developed insight, he will attain arahantship. Being unable there, standing on the section of danger; being unable there too, standing on the section of inattention; being unable there too, standing on the section of the analysis of the root of applied thoughts; being unable there too,

standing on the section of forceful restraint, having restrained the applied thoughts, having developed insight, he will attain arahantship" - thus he taught these five sections.

"A master in the paths of the courses of applied thought" means one who is a master through practice, a master through familiarity in the paths of the courses of applied thought, it is said. "Whatever applied thought he wishes" - this was said for the purpose of showing the manner of his state of mastery. For previously, whatever applied thought he wished to think, that he did not think. Whatever he did not wish to think, that he thought. But now, because of having become a master, whatever applied thought he wishes to think, that very one he thinks. Whatever he does not wish to think, that he does not think. Therefore it was said "whatever applied thought he wishes, that applied thought he will think. Whatever applied thought he does not wish, that applied thought he will not think." "He has cut off craving" and so on - this has been stated in the Discourse on All Mental Corruptions.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Vitakkasaṇṭhāna Sutta is completed.

The commentary on the second chapter is completed.

The first part of the commentary on the Root Fifty is concluded.

Homage to the Blessed One, the Worthy One, the Perfectly Enlightened One

In the Collection of the Middle Length Discourses

Commentary on the First Fifty Discourses

(Second Part)



ABOUT THIS TRANSLATION

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

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