

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

4. The Collection of the Numerical Discourses -
Commentaries (4. Aṅguttara Nikāya - Aṭṭhakathā)

03. Commentary on the Book of the Threes (03. Tikanipāta-
aṭṭhakathā)

2. The Second Fifty (2. Dutiyapaṇṇāsakaṃ)



PaliVerse

4. The Collection of the Numerical Discourses - Commentaries

03. Commentary on the Book of the Threes

5. The Minor Chapter

1. Explanation of the Presence Discourse

41. In the first discourse of the fifth, "through the presence" means by the presence; the meaning is by the state of existing. "Generates" means obtains. "Through the presence of faith" means if indeed faith were not to exist, a gift were not to exist, recipient persons reckoned as those worthy of offerings were not to exist, how would one perform a meritorious action? But because it is possible to do through the presence of those, therefore he said beginning with "through the presence of faith." Here two things are easily obtained - gifts and those worthy of offerings; but faith is difficult to obtain. For the faith of a worldling is unstable; at each step it becomes different. Therefore, even a chief disciple like Mahāmoggallāna, being unable to be a surety, said - "For two things, friend, I am a surety for you - for wealth and for life; but for faith you yourself are the surety."

2. Explanation of the Three States Discourse

42. In the second, "free from the stain of stinginess" means free from the stain of stinginess. "Generous in giving" means unreserved in generosity. "With purified hands" means one whose hands are washed. For one without faith, even having washed his hands a hundred times, is as if with dirty hands; but one with faith, because of delighting in giving, even with dirty hands is as if with washed hands. "Delighting in relinquishment" means delighted in giving designated as release. "Accessible to requests" means fit to be asked, or one who has connection with beggars is also accessible to requests. "Delighting in giving and sharing" means one who gives gifts and shares is called one delighting in giving and sharing.

"Wishing to see the moral ones" means having gone even ten yojanas, even twenty, even thirty, even a hundred yojanas, he wishes to see those accomplished in morality, like the brahmin of Pāṭaliputta and like King Saddhātissa. It is said that at the city gate of Pāṭaliputta, two brahmins seated in a hall, having heard the praise of the Elder Mahānāga who dwelt at the Kāḷavallī Pavilion, both persons set out, saying "It is fitting for us to see that monk." One died on the way. One, having reached the seashore, having disembarked from a boat at the great harbour port, having come to Anurādhapura, asked "Where is the Kāḷavallī Pavilion?" In the Rohaṇa province. He, gradually having reached the elder's dwelling place, having taken up residence in a house at the entrance of the village of Cūḷanagara, having prepared food for the elder, having risen right early, having asked for the elder's dwelling place and having gone, standing at the edge of the crowd, having seen the elder coming from afar, having stood right there and paid homage once, again having approached, having firmly grasped his ankles, paying homage, said "You are tall, venerable sir." But the

elder was neither too tall nor too short, just of proper measure; therefore he said to him again - "You are not too tall; but your virtues, having gone over the top of the dark-coloured ocean, having spread over the entire surface of Jambudīpa, have gone forth. I too, seated at the city gate of Pāṭaliputta, heard the praise of your virtues." He, having given almsfood to the elder, having prepared his own three robes, having gone forth in the presence of the elder, having established himself in his instruction, attained arahantship in just a few days.

King Saddhātissa too asked "Venerable sir, please point out to me one noble one who is fit and worthy to be paid homage." The monks said "The Elder Kuṭṭatissa, dwelling at Maṅgala." The king went with a great retinue a distance of five yojanas. The elder asked the community of monks "What is this sound, friends?" "The king, venerable sir, has come for the purpose of seeing you." The Elder thought - "What business have I with the king's palace in my old age?" and having lain down on a bed at the day-quarters, he sat drawing lines on the ground. The king, having asked "Where is the elder?" and having heard "At the day-quarters," going there, having seen the elder drawing lines on the ground, thinking "For one who has eliminated the mental corruptions there is no restlessness of the hands; this one has not eliminated the mental corruptions," turned back without even paying homage. The community of monks said to the elder - "Venerable sir, why did you cause regret to such a faithful and devoted king?" Having said "Friends, the protection of the king's confidence is not your burden; it is the burden of the old elder," at a later time, while attaining final Nibbāna through the Nibbāna element without residue of clinging, he said to the community of monks - "Spread another divan also in my pinnacle chamber." When that was spread, the elder - Having determined "Let this pinnacle chamber, without stopping in between, come to rest on the ground at the very time when the king sees it," attained final Nibbāna. The pinnacle chamber went through space a distance of five yojanas. Along the five-yojana road, the trees capable of bearing a flag stood as if holding up flags. Even the shrubs and even the bushes, all having turned to face the pinnacle chamber, stood still.

They also sent a letter to the king: "The elder has attained final Nibbāna, the catafalque is coming through the sky." The king did not believe it. The catafalque, having gone through the sky, having circumambulated the Thūpārāma, went to the stone shrine site. The shrine, having flown up together with its foundation, stood on top of the catafalque; thousands of acclamations arose. At that moment, the elder named Mahābyaggha, seated in the seventh pinnacle chamber of the Brazen Palace, performing a disciplinary legal act for the monks, having heard that sound, asked in return: "What is this sound?" Venerable sir, the Elder Kuṭṭatissa, a dweller of Maṅgala, has attained final Nibbāna; the catafalque has come through the sky a distance of five yojanas; that is the sound of acclamation. Friends, thinking "In dependence on the meritorious one we shall obtain honour," having asked forgiveness of his pupils, having come through the sky itself, having entered that catafalque, having sat down on the second bed, he attained final Nibbāna through the Nibbāna element without residue of clinging. The king, having taken perfumes, flowers and bath powder, having gone, having seen the catafalque standing in the sky, venerated the catafalque. At that moment the catafalque descended and was established on the earth. The king, having performed the funeral rites with great honour, having taken the relics, made a shrine. Such persons are those who wish to see the moral ones.

"He wishes to hear the Good Teaching" means he wishes to hear the Good Teaching proclaimed by the Truth-finder, like the Elder who was an almsfood eater and others. It is said that at the Gaṅgāvanavāli courtyard, thirty monks who had entered the rains retreat, on the Observance day every fortnight, spoke on the Great Noble Lineage of contentment with the four requisites and delight in meditative development. A certain elder who was an almsfood eater, having come from behind, sat down in a concealed place. Then a viper bit him on the calf muscle as if seizing it with pincers. The elder, looking about, having seen the viper, thinking "Today I shall not create an obstacle to the hearing of the Teaching," having seized the viper, having put it into a bag, having tied the mouth of the bag, having placed it in a nearby spot, sat down listening to the Teaching itself. The break of dawn, the suppression of the poison, the elder's attainment of the three fruits, the poison's descending through the very place of the bite and entering the earth, and the conclusion of the talk on the Teaching by the elder, who was a speaker of the Teaching - all occurred at the very same moment. Then the elder said - "Friends, one thief of mine has been seized," and having released the bag, he let the viper go. The monks, having seen, asked: "At what time were you bitten, venerable sir?" Yesterday in the evening time, friends. Why, venerable sir, did you do such a weighty deed? Friends, if I were to say "I have been bitten by a being of the snake kind," I would not have obtained this much benefit. This is the story of the Elder who was an almsfood eater for now.

At Dīghavāpi too, a certain young monk dwelling at the Tissa Great Monastery in the Tissa Great Village, having heard "The elder who recites the Great Jātaka will speak the Mahāvessantara of a thousand verses," having departed from there, came a distance of nine yojanas in a single day. At that very moment the elder began the talk on the Teaching. The young monk, due to bodily distress arisen from travelling a long road, could only distinguish the opening verse together with the concluding verse. Then, at the time when the elder, having said "he said this," rose to depart, he stood crying: "The purpose of my coming has become vain." One man, having heard that talk, having gone, informed the elder: "Venerable sir, one young monk has come from the Tissa Great Monastery thinking 'I shall listen to your talk on the Teaching'; he stands crying 'Due to the state of bodily distress, my coming has become vain.'" Go and convince him: "We shall speak again tomorrow." He, on the following day, having heard the elder's talk on the Teaching, attained the fruition of stream-entry.

Furthermore, a certain woman dwelling in Ullakolikaṇṇi, while suckling her little son, having heard "The elder monk Mahā-Abhaya, the long reciter, is teaching the practice of the noble lineage," having gone a journey of five yojanas, having entered the monastery at the very time when the daytime preacher elder monk was seated, having laid her son down on the ground, she heard the Teaching while standing, even during the daytime preacher elder monk's time. When the sacred text reciter elder monk had risen, the elder monk Mahā-Abhaya, the long reciter, began the great noble lineage of contentment with the four requisites, meditation, and delight. She, while just standing, exerted herself. The elder monk, having spoken of only three requisites, made a sign of rising. That female lay follower said - "Noble sir, saying 'I shall teach the noble lineage,' having eaten smooth food, having drunk sweet beverage, having applied medicine with liquorice, oil, and so on, he rises up at the very place fitting to teach." The elder monk, having said "Good, sister," began the delight in meditation above. The break of dawn, the elder monk's utterance "he said

this," and the attainment of the fruition of stream-entry by the female lay follower all occurred at the very same moment.

Furthermore, a woman dwelling in Kaḷampara, having taken her son on her hip, thinking "I shall listen to the Teaching," having gone to Cittala Mountain, having leaned against a tree, having laid the child down, she herself listens to the Teaching while just standing. Immediately after the night period, a snake, while she was watching, having bitten the child lying nearby with its four fangs, departed. She thought - "If I say 'My son has been bitten by a snake,' there will be an obstacle to the Teaching. Many times indeed has this one been my son while I have been revolving in the round of rebirths; I shall practise the Teaching alone." Standing throughout the three watches of the night, having exerted herself in the Teaching, having become established in the fruition of stream-entry, when dawn broke, having crushed the poison of her son by a declaration of truth, having taken her son, she departed. Persons of such a nature are called those wishing to hear the Teaching.

3. Explanation of the Discourse on Reasons

43. In the third, "monks, considering three reasons" means by one seeing three meanings, three causes. "It is fitting" means it is proper. "One who expounds the Teaching" means whatever person makes known the Teaching of the four truths. "One who experiences the meaning" means one who experiences the commentary with knowledge. "One who experiences the Teaching" means one who experiences the Teaching in the Pāḷi language.

4. Explanation of the Discourse on the Occurrence of Talk

44. In the fourth, "on grounds" means for reasons. "Flows on" means unobstructed, leading to liberation.

5. Explanation of the Discourse on the Wise Person

45. In the fifth, "laid down by the wise" means laid down, spoken, and praised by the wise. "Laid down by good persons" means laid down, spoken, and praised by good persons, by great persons. "Non-violence" means compassion and the preliminary part of compassion. "Self-control" means self-control in morality. "Taming" means sense restraint, or self-taming by means of the Observance; patience, which is said to be "taming" in the Exhortation to Puṇṇa, and wisdom, which is said in the Āḷavaka Sutta, are also fitting in this discourse. "Attendance upon mother and father" means the protection, guarding, and caring for mother and father. "Of the peaceful" means elsewhere Buddhas, Individually Enlightened Ones, and noble disciples are called peaceful; but here those who attend upon mother and father are intended. Therefore, "of the peaceful" in the meaning of highest, "of those living the holy life" in the meaning of supreme conduct. "This attendance upon mother and father is known by the virtuous" - thus the meaning here should be understood. "These are the states of the virtuous" means these states are the causes of the peaceful, of the highest persons. "A noble one accomplished in vision" means here, by reason of just these three states, one should be understood as noble and accomplished in vision, not Buddhas and so on, not stream-enterers. Or alternatively, "These are the states of the virtuous" means attendance upon mother and attendance upon father - these states are the causes of the peaceful, of the highest persons - thus the meaning of this verse

should be understood by way of one who attends upon mother and father. For indeed it is the one who attends upon mother and father who is here said to be "a noble one accomplished in vision." "He attains a safe world" means he goes to the secure heavenly world.

6. Explanation of the Discourse on the Virtuous

46. In the sixth, "on three grounds" means for three reasons. In the passage beginning with "by body": having seen monks coming, going out to meet them, following those who are leaving, sweeping and plastering and so on in the sitting hall, preparing seats, setting out drinking water - they are said to generate merit by body. Having seen the community of monks walking for almsfood, saying such things as "Give rice gruel, give food, give ghee, butter and the like, venerate with scents, flowers and the like, observe the Observance, listen to the Teaching, pay homage to the shrine" - they are said to generate merit by speech. Having seen monks walking for almsfood, thinking "May they receive!" - they are said to generate merit by mind. "Generate" means obtain. But here, merit has been spoken of as a mixture of mundane and supramundane.

7. Explanation of the Discourse on the Characteristic of the Conditioned

47. In the seventh, "of the conditioned" means of that which is produced by conditions having come together. "Characteristics of the conditioned" means signs, the causes for recognising "this is conditioned." "Arising" means birth. "Passing away" means breaking up. Change in its duration is called ageing. Therein, "conditioned" means phenomena of the three planes. But the paths and fruits are not spoken of here because they are not accessible to exploration. Arising and so on are called characteristics of the conditioned phenomenon. Among those, at the moment of arising there is arising, at the moment of presence there is ageing, at the moment of breaking up there is passing away. A characteristic is not the conditioned, the conditioned is not a characteristic, but through a characteristic the conditioned is defined. Just as the spears, stakes, and so on that are the recognising characteristics of elephants, horses, cattle, buffaloes, and so on are not the elephants and so on, nor are the elephants and so on merely characteristics, but through the characteristics they are discerned as "such-and-such a person's elephant, such-and-such a person's horse, such-and-such an elephant, such-and-such a horse" - this should be understood in the same way.

8. Explanation of the Discourse on the Characteristic of the Unconditioned

48. In the eighth, "of the unconditioned" means of that which is not produced by conditions having come together. "Characteristics of the unconditioned" means signs, the causes for recognising "this is unconditioned." By "no arising is evident" and so on, the absence of arising, ageing, and dissolution is stated. For by the absence of arising and so on, it is discerned as unconditioned.

9. Explanation of the Discourse on the King of Mountains

49. In the ninth, "great sal trees" means great trees. "Head of family" means the chief of the family. "Rocky" means made of stone. "In the forest" means in a place away from the village. "Great" means large. "In the wood" means in the wilderness. "Lords of the forest" means the chiefs of the forest. "Having practised the Teaching here, the

path leading to a fortunate destination" means having practised the Teaching reckoned as the path leading to a fortunate destination.

10. Explanation of the Discourse on What Ardour Should Be Applied To

50. In the tenth, "ardour is to be done" means it is proper to make energy. "For the non-arising" means for the purpose of non-arising; the meaning is that it should be done for this reason: "I shall accomplish non-arising." In the remaining cases too, the same method applies. "Bodily" means originating in the body. "Painful" means suffering. "Sharp" means dense, or sharp by way of tormenting. "Rough" means harsh. "Severe" means pungent. "Disagreeable" means unpleasant. "Unpleasant" means unable to increase the mind. "Life-threatening" means taking away life. "For the endurance" means for the purpose of endurance, for the purpose of bearing, for the purpose of patience.

Having commanded in that many states, having set forth the command, now instigating, the Teacher said beginning with "When, monks." Therein, "when" means whenever. "Ardent" means energetic. "Prudent" means wise. "Mindful" means possessed of mindfulness. "Of making an end of suffering" means for the making of the delimitation and circumscription of the suffering of the round of rebirths. But these, beginning with ardour, all three too are spoken of as a mixture of mundane and supramundane.

11. Explanation of the Discourse on the Great Thief

51. In the eleventh, "great thief" means a great powerful thief. "Houses" means the joints of houses. "Plunders" means great plundering. "Commits burglary" means surrounding just one house and robbing it. "He stands in ambush on the highway" means he performs the act of highway robbery. "River fastness" means a place difficult to traverse among rivers, a small island, where it is possible to hide together with two or three thousand foot soldiers. "Mountain precipice" means an uneven place among mountains, a mountain interior, where it is possible to hide together with seven or eight thousand foot soldiers. "Thicket of grass" means a place of two or three yojanas covered over by grass having grown up. "Dense growth" means a great jungle thicket that is compact, with branches intertwined with one another, bound together as one. "Will speak in my defence, pleading my case" means having defended, having put forward this and that reason, they will speak in his case. "Tyāssā" means "those of his." "They speak in his defence, pleading his case" means as soon as anyone begins to say anything about him, having put forward this and that reason, saying "Do not speak thus; we know this through family lineage; he would not do such a thing" - thus removing even a great fault, they speak in his case. Or alternatively, "pariyodhāya" also has the meaning of having concealed. For they, having concealed even his fault, speak in his case. "Injured and damaged" means injured by the digging up of virtues, damaged by the destruction of virtues. "With unrighteous bodily action" means by bodily action through the door of the body that is unrighteous in the sense of stumbling. In the case of verbal and mental action too, the same method applies. "Of an extreme view" means of a view with ten bases, a view that stands having grasped an extreme. The remainder is of manifest meaning everywhere.

The Minor Chapter is fifth.

2. The Second Fifty

1. The Chapter on Brahmins

1. Explanation of the First Discourse on Two Brahmins

52. In the first of the Brahmin Chapter, "old" means feeble and decrepit with age. "Aged" means advanced in age. "Advanced in years" means old by birth. "Having traversed the span of life" means having passed beyond the three periods. "Having reached the final stage of life" means having reached the third stage of life. "They approached the Blessed One" means having seen their children and wife not heeding their word, having thought "Having gone to the presence of the ascetic Gotama, we shall seek the path leading to liberation," they approached. "We are, Master Gotama, brahmins": Master Gotama, having made known their brahmin status saying "We are brahmins, not warriors, not ministers, not householders," they said beginning with "old" and so on. "Have not made a shelter for the fearful" means have not made a protection from fear. They show that "An action serving as support, which would be a foundation, has not been done by us." "Truly" (taggha) is an indeclinable particle used in a definitive sense, or in the sense of accepting. It shows that "Certainly you are of such a nature, and I too accept this." "Is carried away" means is brought to. For this one is carried away by birth to ageing, by ageing to illness, by illness to death, by death to birth again. Therefore it was said - "is carried away."

Now, because those brahmins, due to being old, would not be able to fulfil the duty even having gone forth, therefore, establishing them in the five precepts, the Blessed One said beginning with "whoever here has self-control by body" and so on. Therein, "self-control by body" means restraint through the bodily door. The same method applies in the remaining ones too. "That for one who has departed" shows that that merit, for one who has gone to the world beyond, is a shelter in the sense of protecting, a rock cell in the sense of hiding, an island in the sense of support, a refuge in the sense of dependence, and an ultimate goal by way of the highest destination. The verses are of manifest meaning only. Thus those brahmins, established by the Truth-finder in the five precepts, having observed the five precepts for the length of their lives, were reborn in heaven.

2. Explanation of the Second Discourse on Two Brahmins

53. In the second, "vessel" means whatever article. The remainder should be understood in the same method as stated in the first.

3. Explanation of the Discourse on a Certain Brahmin

54. In the third, "pleasant" (sammodanīya) means productive of friendliness. "Memorable" (sāraṇīya) means fit to be remembered. "Having concluded" (vītisāretvā) means having finished. "In what respect" (kittāvatā) means to what extent. "The Teaching is visible here and now" means it is to be seen by oneself. "Immediate" (akālika) means not giving fruit at a later time. "Inviting one to come and see" (ehipassika) means he asks about the practice of the path leading up to it, since it is possible to show thus "come and see." "Leading onward" (opaneyyika) means

one's own mind should be brought to it. "To be individually experienced" (paccattam veditabba) means to be known by oneself alone. "By the wise" (viññūhi) means by the wise persons. "With mind consumed" (pariyādinna) means having become one whose mind is seized, grasped, and adhered to. "Intends" (ceteti) means thinks. The remainder here is clear in itself. But in this discourse, the supramundane path was asked about by the brahmin, and that very same was spoken of by the Teacher too. For that is called "visible here and now" (sanditṭhika) because it is to be seen by oneself.

4. Explanation of the Discourse on the Wandering Ascetic

55. In the fourth, "brahmin wandering ascetic" means a wandering ascetic of brahmin birth, not one of warrior caste birth and so on. "One's own welfare too" means one's own welfare that is a mixture of mundane and supramundane, pertaining to the present life and the future life.

5. Explanation of the Nibbuta Discourse

56. In the fifth, "immediate" means not to be attained at a later time. "Leading onward" means to be approached through practice.

6. Explanation of the Paloka Discourse

57. In the sixth, "teachers and teachers' teachers" means teachers and also teachers of teachers. "Methinks, was as filled as Avīci" means just as the great hell Avīci is continuously filled, full of hell-beings, so it is full of human beings in the same way. "So close that a cock could fly from one to another" means the cock's flight, reckoned as flying up from the rooftop of one village and alighting on the rooftop of another village, exists in these - thus "so close that a cock could fly from one to another." "Kukkuṭasampādikā" is also a reading; the meaning is the cock's walking, reckoned as the going on foot of cocks from one village to another village, exists in these. Both of these explain only the dense habitation. "Infatuated with unrighteous lust" means lust is absolutely not according to the Teaching; but when arising with regard to one's own requisites, it is not intended as unrighteous lust; only when arising with regard to others' requisites is it unrighteous lust. "Overpowered by unrighteous greed" means there is no time when greed is righteous; it is absolutely unrighteous. But when arising with regard to an object possessed by oneself, it is called righteous greed; only when arising with regard to an object possessed by another is it intended as unrighteous. "Overcome by wrong conduct" means endowed with wrong conduct, reckoned as the indulgence in an improper object. "The rain god does not send down proper showers" means at the time suitable for raining, it does not rain. "Famine" means almsfood that is difficult to obtain. "Poor crops" means poor crops through the failure of various crops. "Mildew" means when the crop is maturing, insects fall upon it; because of being bitten by them, the rice ears that have emerged become white in colour and without substance. With reference to that, "mildew" was said. "Subsistence by food tickets" means whatever crop is sown, it grows only to the size of a food ticket; the meaning is it does not give fruit. "Demons" means the lords of demons. "Release fierce non-human spirits" means they send forth fierce demons onto the paths of humans; they, having obtained the opportunity, bring the great multitude to the destruction of life.

7. Explanation of the Vacchagotta Discourse

58. In the seventh, "of great fruit" means of great result. "They explain what is in conformity with the Teaching" - here, the Teaching means the talk that was spoken, and what is in conformity with the Teaching means the counter-statement to what was spoken. "Reasonable" means with reason, with cause. "Counter-argument" means the falling upon the statement, the falling in line with, the occurrence - this is the meaning. "A blameworthy position" means a reason fitting to be blamed. This is what is meant - The proceeding of the doctrine stated by Master Gotama, with reason, does not any blameworthy reason come about. Or alternatively, he asks whether the proceeding of the doctrine stated by those others, with reason, does not any blameworthy reason come about.

"Creates an obstacle" means he creates an obstacle, destruction, difficulty in obtaining, and opposition. "A danger" means a highway robber. "Is injured" means he is injured by the digging up of virtues. "Harmed" means harmed precisely by the destruction of virtues.

"In a cesspool" means in a pit of impure mud. "In a sewer" means in a drain of refuse mud. "And he" means the one who has eliminated the mental corruptions, spoken of as "one who is moral." "With the aggregate of morality" means with the mass of morality. The same method applies to the remaining terms as well. And here, knowledge and vision of liberation is called reviewing knowledge; it is said to be of one beyond training because it occurs for one beyond training. The others too are themselves of one beyond training, because they have reached the end of training. But those are supramundane, while reviewing knowledge is mundane.

"Red" means of red colour. "Of uniform colour" means of the same colour as their own calves. "Pigeon-coloured" means of pigeon colour. "Tamed" (danta) means one who has ceased associating with defilements. "Bull" means a leading bull. "Beast of burden" means one who bears the yoke. "Of good and swift gait" means one who goes with a good, straight speed. "They do not consider his colour" means they do not examine the bodily colour of that bull, but they examine only the work of bearing the yoke. "In whatever birth" means born in whatever family anywhere. "In whichever of these" means in whichever births among these varieties beginning with warriors and so on.

"Complete in the holy life" means endowed with the completeness of the holy life; the meaning is connected with the state of full perfection. For one who has eliminated the mental corruptions is called one who leads the complete holy life. Therefore this was said. "With burden laid down" means one whose burden has been lowered; the meaning is one who stands having laid down the burden of aggregates, the burden of mental defilements, and the burden of the types of sensual pleasure. "With obligations fulfilled" means one who stands having done the duty by the four paths. "Gone beyond all phenomena" means all phenomena are called the five aggregates, the twelve sense bases, and the eighteen elements; because of having gone to the far shore of those all phenomena in six ways - the far shore of direct knowledge, the far shore of full understanding, the far shore of abandoning, the far shore of development, the far shore of realisation, and the far shore of attainment - he has

gone beyond. "By non-clinging" means without grasping. "Quenched" means free from the torment of mental defilements. "Stainless" means in one free from the impurity of lust, hate, and delusion.

"Not knowing" means not knowing the field. "Imprudent" means without wisdom. "Without learning" means devoid of hearing the judgement regarding the field. "Outside" means outside of this Dispensation. "For they do not attend upon the peaceful ones" means they do not approach the highest persons - Buddhas, Individually Enlightened Ones, and those who have eliminated the mental corruptions. "Esteemed by the discerning" means authorised and honoured by the wise. "Rooted and established" means by this he shows the faith of a stream-enterer. "Or here they are born in good families" means or here in the human world they are born in warrior, brahmin, or merchant families. For this itself is called the threefold success of family. "Gradually attain Nibbāna" means having fulfilled these qualities of morality, concentration, and wisdom, they attain Nibbāna in due course.

8. Explanation of the Tikaṇṇa Discourse

59. In the eighth, "Tikaṇṇa" is his name. "Approached" means having thought "The ascetic Gotama, it is said, is wise; I shall go to his presence," having eaten his morning meal, surrounded by a great multitude of people, he approached. "In the presence of the Blessed One" means having sat down before the One of Ten Powers. "Praises" - why does he praise? He, it is said, had not previously come to the presence of the Truth-finder before this. Then this occurred to him - "Buddhas are difficult to approach; if I do not speak first, he may or may not speak. If he does not speak, then people will say to me when I am speaking at a meeting place: 'Why do you speak here, since having gone to the presence of the ascetic Gotama you did not obtain even a mere word?' Therefore, thinking 'In this way this reproach of mine will be averted,' he speaks. Although he praises the brahmins, he speaks with the very intention of challenging the Truth-finder's knowledge. "Thus are the brahmins who possess the threefold true knowledge" means the brahmins who possess the threefold true knowledge are thus wise, thus steadfast, thus experienced, thus very learned, thus skilled in discourse, thus esteemed - this is the meaning. "Such" - by this he shows the measure of their qualities beginning with wisdom. By this much reason they are wise, etc. By this much reason they are esteemed - for this is the meaning here.

"In what way, brahmin" - here "yathā" is a word expressing reason, and "kathaṃ pana" is a word of inquiry. This is what is meant - How then, brahmin, do brahmins declare one to possess the threefold true knowledge? In what way it is possible to know this, state that reason. Having heard that, the brahmin, thinking "The Perfectly Enlightened One asked me precisely in the area of my knowledge, not in the area of my ignorance," being delighted, said beginning with "Here, Master Gotama." Therein, "on both sides" means on two sides. "On his mother's side and on his father's side" means one whose mother is a brahmin woman, whose mother's mother is a brahmin woman, whose mother too is a brahmin woman. The father is a brahmin, the father's father is a brahmin, his father too is a brahmin - he is well-born on both sides, on his mother's side and on his father's side. "Of pure descent" means one whose mother's womb is pure - the meaning is the womb. But in "with digestion that is even," here the kamma-born heat element is called digestion.

"Up to the seventh generation of ancestors" - here, the father's father is the grandfather; the generation of the grandfather is the generation of ancestors. "Generation" is called the measure of a lifespan. But this is merely a manner of speaking; in meaning, however, the grandfather himself is the generation of ancestors. Beyond that, all the forefathers too are included by the term "grandfather" itself. Thus, up to the seventh person, he is of pure descent; or else, it shows that he is unassailed and irreproachable with respect to birth. "Unassailed" means not assailed as "Remove this one, what is the use of him?" - thus unassailed, not cast down. "Irreproachable" means not reproached, not having previously received reviling or blame. For what reason? With respect to birth. By such a statement as "He too is of low birth" - this is the meaning.

"A reciter" - this expression "Now they do not meditate, now they do not meditate" - thus, Vāsetṭha, the third syllable "ajjhāyakā, ajjhāyakā" arose - thus at the time of the first cosmic cycle, a word of reproach arose for brahmins devoid of meditative absorption. But now, "he recites that" - thus he is a reciter; "he turns over the sacred texts" - with this meaning, having made it a word of praise, they use it. "He bears the sacred texts" - thus he is a bearer of the sacred texts.

"Of the three Vedas" means of the Iru Veda, the Yaju Veda, and the Sāma Veda. "One who has gone to the far shore by means of lip-striking performance" - thus he is one who has mastered them. "Together with the vocabulary and the ritual" - thus "together with their vocabularies and rituals." "Nighaṇḍu" is a treatise that reveals the synonyms of names, nighaṇḍu trees, and so on. "Keṭubha" is a treatise on the variety of ritual procedures, for the benefit of poets. "Together with phonology" - thus "together with phonology." "Phonology" means phonetics and etymology. "With the histories as a fifth" means having made the Athabbaṇa Veda the fourth, the history - reckoned as an ancient narrative or reckoned as political science, connected with such expressions as "thus it was, thus it was" - is the fifth of these; thus they are "those with the histories as a fifth." Of those Vedas with the histories as a fifth.

"One who studies verse and the remainder, grammar, and knows" - thus he is "learned in verse, a grammarian." "Worldly knowledge" is called the treatise of sophistry. "Marks of a great man" is a treatise of twelve thousand sections in extent, illuminating the marks of great men such as Buddhas and so on, wherein there were sacred verses called "Buddha-mantras" measuring sixteen thousand stanzas, by virtue of which this distinction is discerned: "Those endowed with this mark are called Buddhas, with this mark Individually Enlightened Ones, the two chief disciples, the eighty great disciples, the Buddha's mother, the Buddha's father, the chief male attendant, the chief female attendant, and the wheel-turning monarch." "Fully versed" means one who is not deficient in these subjects of worldly knowledge and the marks of a great man, one who fulfils them completely; it is said that he is not one who falls short. "One who falls short" means one who is unable to retain those subjects both in meaning and in text. Or alternatively, "anavaya" means "anu avaya," with the elision of the letter "u" by way of euphonic conjunction. "Anu avaya" means one whose craft is complete - this is the meaning.

"If so" - this the Blessed One said having seen him making a request, knowing "now is the time to speak to him on the question." Its meaning is - "Because you request me, therefore listen." "Quite secluded from sensual pleasures" and so on has been

explained in detail in the Visuddhimagga. But here it should be understood that this was said for the purpose of showing the preliminary practice of the three true knowledges. Therein, the word-by-word explanation and the method of meditation development of the two true knowledges have been expanded upon in the Visuddhimagga.

"The first true knowledge" means the first because it arises first; it is true knowledge in the meaning of making known. What does it make known? Past lives. "Ignorance" means the delusion that conceals that very past life, in the meaning of making it unknown, is called ignorance. "Darkness" means that very delusion, in the meaning of concealing, is called "darkness." "Light" means that very true knowledge, in the meaning of producing illumination, is called "light." And here the meaning is "true knowledge was attained." The remainder is a word of praise. The explanation here, however, is: this true knowledge was attained by him; for him who had attained true knowledge, ignorance was destroyed - the meaning is, it perished. Why? Because true knowledge had arisen. The same method applies to the other pair of terms as well. In "as one who" (yathā taṃ), here "as" (yathā) is used in the sense of comparison, and "taṃ" is merely a particle. "Diligent" means through the continuous presence of mindfulness. "Ardent" means with the ardour of energy. "Resolute" means through disregard for body and life. The meaning is one whose mind is directed. This is what is meant - just as for one dwelling diligent, ardent, and resolute, ignorance would be destroyed, true knowledge would arise. Darkness would be destroyed, light would arise; just so his ignorance was destroyed, true knowledge arose. Darkness was destroyed, light arose. A fruit befitting this pursuit of striving has been obtained by him.

In the discussion on the passing away and rebirth, "true knowledge" means the true knowledge of the divine eye knowledge. "Ignorance" means the ignorance that conceals the passing away and conception of beings. The remainder is according to the method already stated.

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

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

corruptions." "For one knowing thus, seeing thus" means for that monk knowing thus, seeing thus. He spoke of the path that has reached its culmination together with insight. "From the mental corruption of sensuality" means from the mental corruption of sensuality. "Becomes liberated" - by this he shows the moment of the path. For at the moment of the path the mind becomes liberated; at the moment of fruition it is liberated. "When liberated, there was the knowledge: 'Liberated'" - by this he shows reviewing knowledge. By "birth is eliminated" and so on, its plane. For with that knowledge, he, reviewing, understands "birth is eliminated" and so on. But which birth of his is eliminated, and how does he understand it? It is not his past birth that is eliminated, because it was already eliminated before; not the future, because of the absence of effort regarding the future; not the present, because it is still existing. But whatever birth, classified as one-aggregate, four-aggregate, or five-aggregate in one-constituent, four-constituent, or five-constituent existences, would arise because of the non-development of the path - that is eliminated because of the development of the path, by reaching the state of non-arising. He understands that by reviewing the mental defilements abandoned through path development, knowing "even action that exists in the absence of mental defilements does not lead to rebirth-linking in the future."

"Lived" means dwelt, lived through completely; done, practised, completed - this is the meaning. "The holy life" means the holy life of the path. For together with the good worldling, the seven trainees are said to be dwelling the dwelling of the holy life; one who has eliminated the mental corruptions is one who has completed the dwelling. Therefore he, reviewing his own dwelling of the holy life, understands "the holy life has been lived." "what had to be done has been done" means the sixteenfold function has been accomplished by way of full understanding, abandoning, realisation, and meditative development through the four paths in regard to the four truths - this is the meaning. For the good worldling and others perform that function; one who has eliminated the mental corruptions is one who has done what had to be done. Therefore he, reviewing what had to be done by himself, understands "what had to be done has been done." "There is no more of this state of being" means he understands: "There is no further function of path development to be done by me for the sake of such a state of being again, for the sake of the sixteenfold function, or for the sake of the elimination of mental defilements." Or alternatively, "of this state of being" means from this state of being, from this, of such a kind, beyond the present continuity of aggregates, there is no further continuity of aggregates for me; but these five aggregates, fully understood, remain like trees with their roots cut off. He understands that they will be extinguished through the cessation of the final consciousness, like a fire without fuel. Here "true knowledge" means the true knowledge of the knowledge of the path of arahantship. "Ignorance" means the ignorance that conceals the four truths. The remainder is according to the method already stated.

"Whose morality is not fluctuating" means one whose morality at times diminishes and at times grows is called one of fluctuating morality. But the morality of one who has eliminated the mental corruptions is exclusively grown. Therefore he is called one whose morality is not fluctuating. "Has become mastered" means one who has attained mastery. "Well concentrated" means well concentrated, well established upon the object. "Wise" means accomplished in energy. "Who has abandoned death"

means one who stands having abandoned death. "One who has abandoned all" means one who stands having abandoned all evil mental states. "Awakened" means one awakened to the four truths. "Bearing his final body" means one bearing the very last body. "To him, Gotama, they pay homage" means the disciples of the Buddha pay homage to him who is of the Gotama clan. Or alternatively, a disciple of the Buddha Gotama is also a Gotama; the meaning is that gods and humans pay homage to that Gotama.

"Past lives" means the succession of aggregates dwelt in formerly. "Yovetī" means he who knows, understands. "Yovedī" is also a reading. The meaning is: he who has known, having made it known and manifest, stands firm. "And sees heaven and the realms of misery" means he sees the six sensual-sphere worlds, the nine Brahma worlds, and the four realms of misery. "Has attained the destruction of birth" means has attained arahantship. "Accomplished through direct knowledge" means one who, having known, is accomplished through the completion of his task. "Sage" means a sage who has eliminated the mental corruptions, endowed with moral perfection. "By these" means by the knowledge of recollecting past lives and so on indicated above. "Not another who merely talks and prattles" means whoever else, claiming to be a possessor of the threefold true knowledge, merely prattles words spoken by others, him I do not call a possessor of the threefold true knowledge; the meaning is: only one who, having known by personal direct experience, teaches the three true knowledges to others as well - him I call a possessor of the threefold true knowledge. "Fraction" means a portion. "Is not worth" means does not reach. Now the brahmin, being confident through the Blessed One's talk, showing the sign of his confidence, said beginning with "Excellent."

9. Explanation of the Jāṇussoṇi Discourse

60. In the ninth, "for whoever has" means for whoever there would be. Regarding "sacrifice" and so on, "what should be offered" is a sacrifice; this is a name for what should be given. "Memorial offering" means food offered for the dead. "A pot of boiled rice" means food fit to be given to excellent persons. "A gift" means whatever gift apart from what has been stated. "One should give a gift to brahmins who possess the threefold true knowledge" means one should give all this gift to those who possess the threefold true knowledge; it shows that only brahmins who possess the threefold true knowledge are fit to accept it. The remainder here is the same as the method already stated above.

10. Commentary on the Saṅgāraṇa Sutta

61. In the tenth, "Saṅgāraṇa" means a brahmin named thus, an agent in the city of Rājagaha who was a builder for the restoration of dilapidated structures. "Approached" means having eaten his morning meal, surrounded by a great multitude of people, he approached. "We are" - here "assu" is merely a particle; the passage of meaning is just this: "We, Master Gotama, are brahmins by name." "We perform sacrifices" means in the external doctrine, a sacrifice involving the slaughter of living beings is called thus: with all fours, with all eights, with all sixteens, with all thirty-twos, with all sixty-fours, with all hundreds, with all five hundreds - thus connected with the killing of living beings, it is called a sacrifice. With reference to that, he said thus. "Connected with many bodies" means originating from many

bodies. "That is to say" means that which is this. "On account of the sacrifice" means the cause of sacrificing and the cause of causing others to sacrifice; this is the meaning. For when one person gives to many or causes others to give, or even when many give to many or cause others to give, the meritorious practice is called connected with many bodies. With reference to that, this was said. Even for one who says "I sacrifice to you and to you," and even for one who commands "You sacrifice to this one and to that one," it is connected with many bodies. With reference to that too, this was said. "From whatever family" means from whichever or from that one. "Tames only himself" means by way of taming his own faculties, he tames only one self. "Calms only himself" means by way of calming lust and so on of his own, he calms only one self. "Brings to final quenching" means he brings to final quenching through the very quenching of lust and so on. "Thus this one" means even this being so, this one.

Having heard this talk of the brahmin, the Teacher thought: "This brahmin calls the great sacrifice connected with the slaughter of animals a meritorious practice connected with many bodies, but calls the meritorious practice of the arising of merit rooted in going forth as connected with one body only. This one knows neither what is connected with one body nor what is connected with many bodies; come, I shall teach him the practice connected with one body and connected with many bodies" - thus extending the teaching further, he said beginning with "If so, brahmin." Therein, "as it pleases you" means as it would be agreeable to you. "Here a Truth-finder arises in the world" and so on has been explained in detail in the Visuddhimagga. "Come, this is the path" means come, you; I instruct, this is the path. "This is the practice" is a synonym for that very thing. "Practising which" means by whatever path one has practised. "The unsurpassed goal grounded in the holy life" means the unsurpassed ground of the holy life reckoned as the path of arahantship, Nibbāna which is the supreme support. "Thus this" means thus this one.

"Requiring less effort" means where there is no need for many stewards or requisites. "Requiring less exertion" means where there is no exertion reckoned as the oppression by way of interruption of the work of many. "Just as Master Gotama and Master Ānanda, these are honourable to me" means just as Master Gotama and Master Ānanda, such persons are venerated by me; you two persons alone are honourable and praiseworthy to me - with reference to this meaning, he says that. It is said that this thought occurred to him: "The Elder Ānanda wishes to make me alone speak on this question, but when one's own praise is spoken, there is indeed no one who would take offence." Therefore, not wishing to answer the question, creating a diversion by speaking praise, he said thus.

"Na kho tyāhaṃ" means "not indeed to you I." The elder too, it is said, thought - "This brahmin, not wishing to answer the question, turns about; I will make him answer this very question." Therefore he said thus to him.

"Reasonable" (sahadhammika) means with reason. "Evades" (saṃsādeti) means causes to sink. "Does not answer" (no vissajjeti) means does not speak. "What if I were to set free" means what if I were to set free both of these from harming. For the brahmin, by not answering the question asked by Ānanda, causes vexation; and Ānanda too, by making the brahmin who does not answer speak. Having thought "Thus I shall set free both of these from harming," he spoke thus. "Kā nvajja" means

"what today." "A discussion arose" means he asks which discussion arose in between another discussion. At that time, it is said, a discussion arose in the royal inner palace concerning the three wonders; "I shall ask about that" - thus the Teacher spoke thus. Then the brahmin, thinking "Now I shall be able to speak," reporting the discussion that had arisen in the royal inner palace, said beginning with "This today, Master Gotama." Therein, "ayaṃ khvajja" means "this indeed today." "Pubbe sudaṃ" - here "sudaṃ" is merely a particle. "A super-human achievement" means beyond human achievements reckoned as the ten wholesome courses of action. "Displayed the wonder of supernormal power" means going on the alms round, they went and came through the sky itself - thus he said this with reference to the travelling through the sky that occurred formerly. "But now there are more monks" - this the brahmin said by the theory: "Formerly monks, thinking 'We shall produce the four requisites,' I think, acted thus; now, having known that the requisites have arisen, they spend their time in sleep and negligence."

"Wonders" (pāṭihāriyāni) means wonders by way of counteracting the opposition. "The wonder of supernormal power" means supernormal power by way of succeeding, wonder by way of counteracting; supernormal power itself as wonder is the wonder of supernormal power. The same method applies to the others as well. The meaning and the method of meditation development of "the various kinds of supernormal power" and so on have been expanded upon in the Visuddhimagga.

"Announces by means of a sign" means he speaks by means of a sign that has come, a sign that has gone, or a sign that has remained, saying "This will be so." Herein is this story - A certain king, it is said, having taken three pearls, asked the chaplain "What is in my hand, teacher?" He looked here and there, and at that time a house lizard, thinking "I shall catch a fly," sprang forward; at the time of catching, the fly escaped. He, because of the fly being released, said "Pearls, great king." "Let it be pearls for now, how many pearls?" He again looked at the sign. Then nearby a cock uttered a sound three times. The brahmin said "Three, great king." Thus a certain one speaks by means of a sign that has come. By this method, speaking by means of signs that have gone and signs that have remained should also be understood. "Thus is your mind" means thus your mind is accompanied by pleasure or accompanied by displeasure or associated with sensual thought and so on. The second is a synonym for that very thing. "Such is your thought" means thus your thought proceeds thinking of this and that meaning - this is the meaning. "Even if he announces much" means even if he speaks much. "It is just so" means just as it was spoken, it is just so.

"Of spirits" means of demons, goblins, and so on. "Of deities" means of those belonging to the realm of the Four Great Kings and so on. "Having heard the sound" means having heard the sound of those who speak having known another's mind. "The sound of the diffusion of applied thought" means the sound of those who are talking incoherently - those who are asleep, heedless, and so on - arisen through the diffusion of applied thought. "Having heard" means having heard that. Whatever applied thought of that person gave rise to that sound, by virtue of that he announces "Thus is your mind" and so on.

Herein are these stories - It is said that a certain man, thinking "I shall pursue a lawsuit," while going from a village to a city, from the place of departure onwards, reflecting "In the judgment hall I shall say this and this to the king and the royal

ministers," was as if he had gone to the royal palace, as if standing before the king, as if speaking together with the litigant; having heard the sound emanating from him through the diffusion of applied thought, one man said "For what purpose are you going?" "On legal business." "Go, there will be victory for you." He, having gone, having pursued the lawsuit, attained victory indeed.

Another elder monk too went for almsfood in the village of Moliya. Then a certain girl, thinking about something else, did not see him departing. He, having stood at the village entrance, having turned back, having looked, having seen her, went away reflecting. And while just going, he made a verbal expression: "What indeed was the girl doing that she did not see me?" One man standing behind, having heard, said "You, venerable sir, walked for almsfood in the village of Moliya."

"Mental activities are directed" means mental activities are established. "Will think" means he understands that one will think, will proceed. And in understanding, he knows by the approach, he knows by the preliminary part, he knows by having inspected the mind within the attainment. "He knows by the approach" means at the very time of the preliminary work of the kasiṇa, he knows "By whatever manner this one has begun the kasiṇa meditation, the first meditative absorption or, etc. the fourth meditative absorption or the eight attainments he will produce" - thus he knows. "He knows by the preliminary part" means when the first insight has been begun, he knows: "By whatever manner this one has begun insight, he will produce the path of stream-entry or, etc. or will produce the path of arahantship" - thus he knows. "He knows by having inspected the mind within the attainment" means - "By whatever manner this one's mental activities are established, immediately after this particular consciousness he will think this particular applied thought; for this one who has emerged from here, the concentration will be conducive to relinquishment, or conducive to stability, or conducive to distinction, or conducive to penetration, or he will produce direct knowledges" - thus he knows. Therein, a worldling who has obtained the knowledge of others' mental states knows the mind of worldlings only, not of noble ones. Even among noble ones, the lower one does not know the mind of the higher one, but the higher one knows that of the lower one. And among these, a stream-enterer attains the fruition attainment of stream-entry, etc. A Worthy One attains the fruition attainment of arahantship. The higher one does not attain the lower one's attainment. For their lower attainments are only for those existing in that realm. "It is just so" means this is absolutely just so. For what is known by means of the knowledge of others' mental states does not become otherwise.

"Think in this way" means: think thus, setting going thoughts of renunciation and so on in this way. "Do not think in that way" means: do not think thus, setting going sensual thoughts and so on in this way. "Attend to the mind in this way" means: attend in this way to the perception of impermanence itself, or to any one among the perception of suffering and so on. "Do not thus" means: do not attend to the mind by the method beginning with "permanent." "This" means: abandon this lust for the five strands of sensual pleasure. "And having attained this" means: having attained, having reached, having accomplished this supramundane state itself, classified as the four paths and their fruitions, dwell in it.

"Appears to be like magic" means: it presents itself as if being of the same kind and origin as magic. For even a juggler, having taken water, makes it into oil, having

taken oil, makes it into water - thus he shows magic of many forms. This wonder too is of just such a nature. "This wonder too, Master Gotama, appears to me to be like magic" - he said thus with reference to its resemblance to the cintāmaṇi art. For even those who know the cintāmaṇi art, having seen someone just approaching, know "this one is approaching thinking this particular thought." Likewise they know "he is standing thinking this particular thought, he is seated thinking this particular thought, he is lying down thinking this particular thought."

"More brilliant" means more beautiful. "More sublime" means more supreme. "For Master Gotama, without applied thought and without sustained thought" - here the brahmin did not accept the remaining wonder of mind-reading as being external. And all this that brahmin said while speaking praise of the Truth-finder. "Certainly indeed this of yours" means: certainly this by you. "Speech spoken having approached and accused" means: speech spoken having struck against my virtues and brought into the very presence of my virtues. "But I will explain to you" means: but I myself will tell you. The remainder is of manifest meaning only.

The Chapter on Brahmins is first.

2. The Great Chapter

1. Explanation of the Tīthāyatana Discourse

62. In the first of the second, "spheres of sectarian doctrines" means planes that have become beliefs, or planes of sectarians. Therein, the belief should be known, the founders of sects should be known, the sectarians should be known, the disciples of sectarians should be known. "Belief" means the sixty-two views. "Founders of sects" means the originators of those views. "Sectarians" means those for whom those views find delight and acceptance. "Disciples of sectarians" means the donors of requisites to them. "Plane" means in "Kamboja is the plane of horses, the southern route is the plane of cattle," here "plane" means a place of origin.

"In a delightful place, birds resort to it;
Those needing shade go for shade, those needing fruit are fruit-eaters."

Here it means a meeting place. In "There are, monks, these five planes of liberation," here it means cause. That is all obtained here too. For all holders of views, when being born, are born in just these three states; when coming together too, they come together and gather in just these three states; and these very three are the causes of their state of holding views - thus they are spheres of sectarian doctrines as planes in the sense of origin and so on that have become beliefs. In that very meaning, they are also spheres of sectarian doctrines as planes of sectarians. "When questioned" means being asked thus: "What indeed are these views by name?" "When cross-examined" means being rightly pressed thus: "For what reason have these views arisen?" "When admonished" means being rightly instructed thus: "You should relinquish these evil wrong views." Furthermore, all three of these are merely synonyms for the question of cross-examination. Therefore it was said in the commentary - "Whether 'cross-questions' or 'asks for reasons' or 'admonishes' - these are the same, of one meaning, equal, of equal share, of the same kind, just that."

"Even going to the furthest extent" means having gone to whatever succession among these - the succession of teachers, the succession of views, or the succession of individual existences. "Remain established in non-action" means they remain in mere non-action. "Our teacher was a proponent of past deeds, our teacher's teacher was a proponent of past deeds, our teacher's teacher's teacher was a proponent of past deeds. Our teacher was a proponent of creation by a lord, our teacher's teacher was a proponent of creation by a lord, our teacher's teacher's teacher was a proponent of creation by a lord. Our teacher was a proponent of causelessness and conditionlessness, our teacher's teacher was a proponent of causelessness and conditionlessness, our teacher's teacher's teacher was a proponent of causelessness and conditionlessness" - thus going, these are said to go to the succession of teachers. "Our teacher held the view of past deeds, our teacher's teacher, etc. our teacher's teacher's teacher held the view of causelessness and conditionlessness" - thus going, they are said to go to the succession of views. "Our teacher's individual existence was caused by what was done in the past, our teacher's teacher's, etc. our teacher's teacher's teacher's individual existence was without cause and without condition" - thus going, they are said to go to the succession of individual existences. But thus, even going very far, they remain established in mere non-action; not even one doer or causer of these holders of views is discerned.

"Person" means a being. Surely, even when "man" is said or when "person" is said, it is just a being that is said; but this is called conventional talk - to whoever knows in whatever way, to him it is spoken accordingly. "Experiences" means one knows what has arisen in one's own continuity, makes it experienced, or undergoes it. "Caused by what was done in the past" means because of what was done in the past; the meaning is that one experiences solely by the condition of action done in the past. By this, having rejected both action-feeling and functional feeling, they accept only one resultant feeling. Or whatever eight diseases have been stated - illnesses arising from bile, illnesses arising from phlegm, illnesses arising from wind, illnesses arising from the combination of humours, illnesses arising from change of climate, illnesses arising from improper care, illnesses arising from assault, and illnesses arising from the result of action - having rejected seven of those, they accept only one resultant feeling. And whatever three categories of action have been stated - experienced in present life, experienced in next life, and experienced from one life to another - having warded off two of those, they accept only one action experienced from one life to another. And whatever three categories of result have been stated - result experienced in present life, experienced in next life, and experienced from one life to another - having warded off two of those, they accept only one result experienced from one life to another. And whatever four categories of volition have been stated - wholesome volition, unwholesome volition, resultant volition, and functional volition - having warded off three of those, they accept only one resultant volition.

"Caused by the creation of a lord" means because of the creation of a lord; the meaning is that one experiences because of having been created by a lord. For this is their intention - these three feelings cannot be experienced in the present by what is rooted in what was done by oneself, or by what is rooted in command, or by what was done in the past, or without cause and without condition; but one experiences these solely because of the creation of a lord. But those who hold such views, without accepting even one among the eight diseases stated above, reject them all; and

without accepting even one among the three categories of action, the three categories of result, and the four categories of volition stated above, they reject them all.

"Without cause and without condition" means without cause and without condition; the meaning is that one experiences without any reason at all. For this is their intention - these three feelings cannot be experienced in the present by what is rooted in what was done by oneself, or by what is rooted in command, or by what was done in the past, or by the cause of the creation of a lord; but one experiences these solely without cause and without condition. But those who hold such views, without accepting even one among the diseases and so on stated above, reject everything.

Thus, having laid down the matrix, the Teacher, in order to now classify and show it, said beginning with "Therein, monks." Therein, "I speak thus" shows that he speaks thus for the purpose of establishing their view. For without having established their view, when being rebuked they shift from one view to another view, saying "Master Gotama, we do not hold the doctrine of what was done in the past" and so on. But when the view has been established, being unable to shift, they are well refuted; thus, for the purpose of establishing their view, he said "I speak thus." "Then, venerable ones" means then indeed, venerable ones. What is meant? if this is true, this being so, then by your doctrine. "You will be killers of living beings because of what was done in the past" means whoever in the world kills living beings, all of them will be killers of living beings because of what was done in the past. Why? For the action of killing living beings cannot be experienced as rooted in what was done by oneself, nor as rooted in command, nor by the cause of the creation of a lord, nor without cause and without condition; one experiences it solely because of what was done in the past - this is your view. And just as killers of living beings, so too those who abstain from killing living beings will abstain solely because of what was done in the past. Thus the Blessed One, having taken up their very own view, imposes the refutation upon them. By this method, the explanation regarding "takers of what is not given" and so on should also be understood.

"Returns to as having substance" means for those who take it as having substance. "Desire" means the desire to act. "This is to be done or this is not to be done" - here this is the intention: "This is to be done" means for the purpose of doing what should be done; "this is not to be done" means for the purpose of not doing what should not be done - there is no desire to act or individual effort. Or when desire and effort are absent, there is neither "this should be done" nor "this should not be done." "Thus, when what is to be done and what is not to be done is not found as true and reliable" means thus, when what should be done and what should not be done is not evident as factual and firm, is not obtained. For if one could obtain the ability to do what should be done and to abstain from what should not be done, then what is to be done and what is not to be done would be found as true and reliable. But since one does not obtain either of those two, therefore that is not found as true and reliable - thus is the meaning of "when that is not found." "Unmindful" means of those whose mindfulness is lost, whose mindfulness is abandoned. "Dwelling unguarded" means of those dwelling without safeguarding at the six doors. "There is no individually valid claim to be ascetics" means for those who have become thus, whether you or others,

the claim "we are ascetics" - individually, with reason - does not exist, does not succeed. For even ascetics exist only because of what was done in the past, and non-ascetics too exist only because of what was done in the past. "Reasonable" means with reason. "There is a refutation" means there is my refutation, and they are refuted.

Having thus refuted the proponents of past action, now in order to refute the proponents of the creation of a lord, he said beginning with "Therein, monks." Its meaning should be understood in the manner stated regarding the doctrine of past action, and likewise regarding the doctrine of non-causality.

Thus, having shown the hollowness and non-liberating nature of these spheres of sectarian doctrines through their remaining established in non-action even going to the furthest extent; their resemblance to pounding husks through the state of reaching no substance; their resemblance to a glowing firefly mistaken for fire; their resemblance to a file of blind men through the absence of seeing the purpose for the first, the middle, and the last among those holding such views; and having shown the resemblance to a hare who, having taken those merely by sound, viewing them as having substance, having heard the rumbling sound of a ripe beluva fruit fallen on the earth, ran away with the perception "The earth is dissolving and coming" - now, in order to show the substantial nature and the liberating nature of the Teaching taught by himself, he said beginning with "But this, monks." Therein, "unrefuted" means not refuted by others, unable to be refuted. "Undeified" means free from mental defilements, pure; unable to be made so even by those who would proceed thinking "We shall make it defiled." "Blameless" means freed from blame. "Not rejected" means not warded off as "What is the use of this? Take it away!" - thus not repelled, or not reproached. "By the wise" (viññūhi) means by the wise persons. For the word of the unwise who speak without knowing is immeasurable. Therefore he said "by the wise."

Now, for the purpose of showing that Teaching, having asked the question "And which, monks?" having laid down the matrix by the method beginning with "these six elements," having classified in due order and showing, he again said beginning with "these six elements." Therein, "elements" means intrinsic natures. For the meaning of intrinsic nature, which reveals the state of being without life and without a being, is called the meaning of element. "Sense bases of contact" means sense bases in the meaning of being a mine for resultant contacts. "Mental explorations" means the explorations of the mind in eighteen instances by way of applied and sustained thought.

"The solid element" means the element of support. "The liquid element" means the element of binding together. "The heat element" means the element of maturing. "The air element" means the element of expansion. "The space element" means the element of non-contact. "The consciousness element" means the element of cognition. Thus this element meditation subject has come. Now, where this has come in brief, it is proper to speak of it either in brief or in detail. Where it has come in detail, it is not proper to speak of it in brief; only in detail is it proper. But in this *Titthāyatana Sutta*, this meditation subject has come in brief by way of the six elements. It is proper to speak of it in both ways.

Even one who comprehends the meditation subject in brief by way of the six elements comprehends thus - The solid element, the liquid element, the heat element, the air element - these are the four primary elements; the space element is derivative materiality. And when one derivative materiality is seen, the remaining twenty-three should be observed as already seen. "The consciousness element" means consciousness, which is the aggregate of consciousness; feeling conascent with it is the aggregate of feeling; perception is the aggregate of perception; contact and volition are the aggregate of mental activities - these are called the four immaterial aggregates. But the four primary elements and the derivative materiality of the four primary elements are called the aggregate of matter. Therein, the four immaterial aggregates are mentality, the aggregate of matter is materiality - thus there are just two phenomena, mentality and materiality; beyond that there is no being or soul. Thus the meditation subject leading to the attainment of arahantship by way of the six elements in brief for one monk should be understood.

But one comprehending in detail, having comprehended the four primary elements, comprehends the twenty-three derivative materialities in accordance with the comprehension of the space element. Then, investigating their conditions, having seen again just the four primary elements, having combined them by way of portions - the solid element having twenty portions, the liquid element twelve, the heat element four, the air element six portions - and having defined forty-two primary elements, having included among them the twenty-three derivative materialities, one defines sixty-five materialities. And those together with the materiality of the sense-organ become sixty-six; thus one sees sixty-six materialities. But the consciousness element, by way of mundane consciousness, is eighty-one consciousnesses. All of those are called the aggregate of consciousness. The feelings and so on conascent with those are of just that same number - thus eighty-one feelings are the aggregate of feeling, eighty-one perceptions are the aggregate of perception, eighty-one volitions are the aggregate of mental activities - these four immaterial aggregates, when taken by way of the three planes, amount to three hundred and twenty-four phenomena. Thus these immaterial phenomena and sixty-six material phenomena - having combined them all together, there are just two phenomena, mentality and materiality; beyond that there is no being or soul. Having defined the five aggregates by way of mentality-materiality, seeking their conditions - with ignorance as condition, with craving as condition, with action as condition, with nutriment as condition - having thus seen the conditions, having overcome uncertainty in the three times thus: "In the past too this round of rebirths proceeded by these conditions; in the future too it will proceed by these conditions; at present too it proceeds by just these conditions," practising gradually, one attains arahantship. Thus the meditation subject leading to the attainment of arahantship by way of the six elements in detail too should be understood.

"The eye as a sense base of contact" means just as a mine is for gold and so on, so it is a sense base in the sense of being a source of origination for the seven contacts conascent with these seven consciousnesses - two eye-consciousnesses, two receivings, and three investigatings. The same method applies in the case of "the ear as a sense base of contact" and so on too. "The mind as a sense base of contact" - here, however, twenty-two resultant contacts should be applied. Thus indeed this meditation subject has come by way of the six sense bases of contact. That should be

spoken of both in brief and in detail. In brief, to begin with - here indeed the first five sense bases are derivative materiality; when those are seen, the remaining derivative materiality is already seen. The sixth sense base is consciousness; that is the aggregate of consciousness; feeling and so on conascent with it are the remaining three immaterial aggregates. By the very method stated above, the meditation subject leading to the attainment of arahantship both in brief and in detail should be understood.

"Having seen a form with the eye" means having seen a form with eye-consciousness. "A basis for pleasure" means that which has become a cause for pleasure. "Explores" means one explores there by directing the mind. The same method applies to the remaining terms as well. And here, whether it be desirable or undesirable, whatever form having seen which pleasure arises, that is called a basis for pleasure. Whatever having seen which displeasure arises, that is called a basis for displeasure. Whatever having seen which equanimity arises, that is called a basis for equanimity - this should be understood. In the case of sound and so on too, the same method applies. Thus this meditation subject has come in brief. Now, where this has come in brief, it is proper to speak of it either in brief or in detail. Where it has come in detail, it is not proper to speak of it in brief. But in this Tittthāyatana Sutta, this meditation subject has come in brief by way of the eighteen mental explorations. It is proper to speak of that both in brief and in detail.

Therein, in brief, to begin with - eye, ear, nose, tongue, body, form, sound, odour, flavour - these are nine derivative materialities; when these are seen, the remaining derivative materiality is also seen. The tangible object is the three primary elements; when these are seen, the fourth is also seen. Mind is the aggregate of consciousness; conascent with it, feeling and so on are the three immaterial aggregates - thus the meditation subject leading to arahantship should be understood both in brief and in detail by the method already stated above.

"Noble truths" means truths that produce the noble state, or truths penetrated by the noble ones. This is the summary here; but in detail, this term has been elucidated in the Visuddhimagga. "Dependent on the six elements, monks" - for what purpose was this begun? For the purpose of easy understanding. For when the Truth-finder wishes to teach the twelve-termed round of conditions, he shows the round of conception in a womb. For when the round of conception in a womb has been shown, it is easy both to teach and for others to understand, and timely too - thus it should be understood that this was begun for the purpose of easy understanding. Therein, "of the six elements" means of the very same solid element and so on stated above. "Compared to" means dependent on. By this he shows merely the condition. This is what is meant: "Conditioned by the six elements, there is conception in a womb." For whom is there conception by the condition of the six elements - is it for the mother, or for the father? Not for the mother, not for the father; but it is for the being taking conception itself that, by the condition of the six elements, there is what is called conception in a womb. And conception is of various kinds: conception in hell, conception in the animal realm, conception in the sphere of ghosts, human conception, and divine conception. But in this instance, human conception is intended. "There is a descent" means there is a descent, an arising, a manifestation. How does it come about? By the coming together of three. For this was said:

"Now, monks, from the coming together of three, there is conception in a womb. Which three? Here, mother and father come together, but the mother is not in her fertile period, and a gandhabba is not present. Then there is indeed not yet conception in a womb. Here, mother and father come together, and the mother is in her fertile period, but a gandhabba is not present - then there is indeed not yet conception in a womb. But when, monks, mother and father come together, and the mother is in her fertile period, and a gandhabba is present. Thus from the coming together of three, there is conception in a womb."

"When there is conception, there is mentality-materiality" - in the passage stated as "with consciousness as condition, mentality-materiality," thirty-three phenomena are taken, namely the sense-base decad, the body decad, the sex decad, and the three immaterial aggregates; but in the passage stated here as "when there is conception, there is mentality-materiality," it should be understood that, having included the aggregate of consciousness as well, thirty-four phenomena are taken at the moment of conception for womb-born beings. By the phrases "with mentality-materiality as condition, the six sense bases" and so on, just as the manifestation of mentality-materiality when there is conception was shown, so too the manifestation of the six sense bases when there is mentality-materiality, the manifestation of contact when there are the six sense bases, and the manifestation of feeling when there is contact were shown.

"Experiencing" - here, one who undergoes feeling is also called "experiencing," and also one who knows. "I am experiencing, venerable sir, let the Community remember me as one who experiences" - here indeed one who undergoes is called "experiencing"; "when experiencing a pleasant feeling, he understands 'I experience a pleasant feeling'" - here one who knows. Here too, one who knows is what is intended. "I declare: 'This is suffering'" means to a being who thus knows, I declare, I enlighten, I make known: "This is suffering, this much is suffering, there is no suffering beyond this." The same method applies to "this is the origin of suffering" and so on as well.

Therein, regarding suffering and so on, this is the concluding discussion -For, setting aside craving, the five aggregates of the three planes are called suffering; the former craving that gives rise to that very thing is called the origin of suffering; the cessation of non-arising of both those truths is called the cessation of suffering; the noble eightfold path is called the practice leading to the cessation of suffering. Thus the Blessed One, even when speaking of "when there is conception, there is mentality-materiality," spoke of one who is experiencing, one who knows; even when speaking of "with mentality-materiality as condition, the six sense bases"; even when speaking of "with the six sense bases as condition, contact"; even when speaking of "with contact as condition, feeling"; even when speaking of "For one who is experiencing, monks, I declare: 'This is suffering'" even when speaking of "I declare: 'This is the origin of suffering,' 'This is the cessation of suffering,' 'This is the practice leading to the cessation of suffering'" - he spoke of one who is experiencing, one who knows.

Now, expanding those truths that had been set down in order, he said beginning with "And what, monks." All that has been explained in every way in the Visuddhimagga. It should be understood by the very method stated there. But this is the distinction - There, the noble truth of the origin of suffering has come by the passage "it is this

craving which leads to rebirth"; here, by way of the mode of dependent conditions as "with ignorance as condition, activities." And there, the noble truth of the cessation of suffering has come by the passage "that which is the complete fading away and cessation of that very craving without remainder"; here, by way of the cessation of the mode of dependent conditions as "but from the complete fading away and cessation of ignorance."

Therein, "complete fading away and cessation" means by complete fading away and by complete cessation. Both of these are merely synonyms for each other. "Cessation of activities" means there is the cessation of non-arising of activities. The same method applies to the remaining terms as well. But by these terms, that depending on which ignorance and so on cease, in meaning that is Nibbāna that has been shown. For Nibbāna is spoken of by the name of cessation of those various phenomena, as "cessation of ignorance" and as "cessation of activities." "Whole" means of the entire. "Mass of suffering" means of the heap of the suffering of the round of rebirths. "Cessation" means non-continuance. Therein, since the cessation of ignorance and so on is called the state of being eliminated, and also arahantship, and also Nibbāna, therefore here it should be understood that by way of showing the state of being eliminated, arahantship is spoken of in the twelve instances, and Nibbāna in those very twelve instances. "This is called" - here "this" is said with reference to Nibbāna itself. "Eightfold" means there is no other path apart from the eight factors. But just as when one says "a five-part musical instrument," what is said is that the musical instrument is merely the five parts, so too here it should be understood that the path is merely the eightfold. "Unrefuted" means not refuted. For one who refutes does so either by reducing, or by increasing, or by substituting that. Therein, since the four noble truths cannot be shown by reducing thus "these are not four, but two or three," nor by increasing thus "five or six," nor by showing "these are not the four noble truths, but rather four other noble truths." Therefore this Teaching is called unrefuted. The remainder is clear everywhere.

2. Explanation of the Discourse on Fear

63. In the second, "where mother and son cannot help each other" means mother and son are mother-and-son; by the ability to protect, there is no mother-and-son herein - thus "where mother and son cannot help each other." "When" means at which time. Therein, "a mother does not obtain her son" means when that danger of fire has arisen, a mother does not get to see her son, and a son does not get to see his mother - this is the meaning. "There is danger" means there is fear of mental fright. "Forest uprising" means an uprising of the forest. "Forest" - here, forest-dwelling thieves should be understood. For when they descend from the forest into the countryside and attack and plunder villages, market towns, and royal cities, then it is called a forest uprising; with reference to that, this was said. "Having mounted their vehicles" - here, the wheel of deportment is also fitting, and the wheel of a vehicle is also fitting. For when danger has arrived, those who have vehicles load their requisite articles onto them and flee. Those who do not have them, having taken them on a carrying pole or having lifted them onto their heads, flee just the same. They are called those who have mounted their vehicles. "Wander about" means they go here and there. "Kadāci" means at some time or other. "Karahaci" is a synonym for that very thing. "A mother obtains her son" means she gets to see him coming or going or

hidden in a certain place. "Flood" means a river in spate. "A mother obtains her son" means she obtains to see him clinging to a raft or a float or an earthenware vessel or a piece of wood and being carried along, or she gets to see him having safely crossed over again and standing in a village or in a forest.

Having thus shown the dangers where mother and son cannot help each other by way of exposition, now showing without qualification, he said beginning with "There are these three." Therein, "fear of ageing" means fear that arises dependent on ageing. The same method applies to the others as well. And this too was said - "Dependent on ageing, there arises fear, frightfulness, trepidation, terror, mental fright. Dependent on illness, dependent on death, there arises fear, frightfulness, trepidation, terror, mental fright." The remainder is clear everywhere.

3. Explanation of the Venāgapura Discourse

64. In the third, "among the Kosalan" means in the province so named. "Wandering on a journey" means going on a long journey. And this journey of the Blessed One is of two kinds - the hurried journey and the unhurried journey. Therein, having seen a person capable of being awakened even far away, the swift going for the purpose of awakening him is called the hurried journey. That should be seen in the going out to meet Mahākassapa and so on. But whatever going, in the order of villages and market towns, daily by way of one yojana or half a yojana, helping the world by the practice of walking for almsfood and so on, this is called the unhurried journey. With reference to this, it was said - "Wandering on a journey." But in detail, the discussion on journeying was stated in the commentary on the Ambaṭṭha Sutta in the Sumaṅgalavilāsinī, the Commentary on the Dīgha Nikāya. "Brahmin village" - both a village where brahmins come together is called a brahmin village, and also a revenue village of brahmins. Here a village where brahmins come together, a village where brahmins dwell, is intended. "Arrived there" means he approached that place; the meaning is he arrived. But the dwelling place is not specified here. Therefore, not far from that place there is a jungle thicket befitting the Buddhas, and it should be understood that the Teacher went to that jungle thicket.

"Heard" means they heard, they ascertained; they knew by following the sound of speech that had reached the door of the ear. "Kho" is an indeclinable particle used in the sense of emphasis or merely as an expletive. Therein, in the sense of emphasis, the meaning to be understood is: "they heard indeed; there was no obstacle to their hearing." As an expletive, it is merely for the smoothness of the phrasing.

Now, to make known the matter which they heard, the passage beginning with "the ascetic Gotama indeed, my dear" was stated. Therein, he should be understood as "ascetic" because of having calmed evil. "Khalu" is an indeclinable particle in the sense of oral tradition. "Bho" is merely a form of mutual address among them. "Gotama" is an illustration of the Blessed One by his clan name; therefore, in the phrase "the ascetic Gotama indeed, my dear," the meaning should be seen thus: "the ascetic, it is said, my dear, of the Gotama clan." "A Sakyan son" - this, however, is an illustration of the Blessed One's noble clan. "Gone forth from the Sakyan clan" is an illustration of his state of having gone forth through faith; not overcome by any loss, having abandoned that clan while it was not yet exhausted, he went forth through faith - this is what is meant. "That" is an accusative expression used in the sense of

the itthambhūta predication; the meaning is "of that Master Gotama." "Good" means endowed with good qualities; it means "excellent." "Reputation" means fame itself, or the sound of praise. "Has arisen" means having spread over the world with its gods, it has risen up. How? Thus indeed is the Blessed One, etc. the Enlightened One, the Blessed One.' Herein this is the connection of terms - That Blessed One is thus indeed the Worthy One, thus indeed the Perfectly Enlightened One, etc. thus indeed the Blessed One. It means "for this and this reason."

Therein, having laid down the matrix by the method beginning with "because of being far from, because of having destroyed the enemies and the spokes, because of being worthy of requisites and so on, and because of the absence of secrecy in evil-doing - for these reasons, that Blessed One should be understood as the Worthy One" - all these terms have been explained in detail in the description of the recollection of the Buddha in the Visuddhimagga; therefore their detailed explanation should be taken from there.

"He this world" means he, the Venerable Gotama, this world; he points out what is now to be spoken. "With its gods" means together with the gods, including the gods. In the same way, together with Māra, including Māra. Together with Brahmā, including Brahmā. Together with ascetics and brahmins, including ascetics and brahmins. "Generation" because of being born; that generation. Together with gods and humans, including gods and humans. Therein, by the expression "including the gods," the inclusion of the five sensual-sphere gods should be understood; by the expression "including Māra," the inclusion of the sixth sensual-sphere god; by the expression "including Brahmā," the inclusion of the Brahmā gods beginning with the Brahmakāyika and so on; by the expression "including ascetics and brahmins," the inclusion of ascetics and brahmins who are opponents and enemies of the Dispensation, and the inclusion of ascetics and brahmins who have calmed evil and warded off evil; by the expression "generation," the inclusion of the world of beings; by the expression "including gods and humans," the inclusion of conventional gods and the remaining humans. Thus here, by three terms, the world of beings together with the world of space; by two, it should be understood that only the world of beings is included by way of generation.

Another method - By the inclusion of "including the gods," the immaterial-sphere world is included; by the inclusion of "including Māra," the six sensual-sphere heavenly worlds; by the inclusion of "including Brahmā," the material Brahmā world; by the inclusion of "including ascetics and brahmins" and so on, the human world together with conventional gods by way of the fourfold assembly, or the remaining world of all beings. But the ancients said - "With its gods" means the remaining world together with the deities. "With its Māras" means the remaining world together with Māra. "With its Brahmās" means the remaining world together with the Brahmās. Thus, having put all beings destined for the three realms of existence into three terms by three ways, then to encompass them again by two terms, it was said "the generation with its ascetics and brahmins, with its gods and humans." Thus, by all five terms, in this and that way, the three-element world alone has been encompassed.

Regarding "having realised by direct knowledge himself, proclaims" - "himself" means by oneself, having become one not needing to be guided by another. "By direct

knowledge" means having directly known; the meaning is having known through superior knowledge. "Having realised" means having made evident; by this, the rejecting of inference and so on is made. "Proclaims" means awakens, informs, makes known.

"He expounds the Teaching, good in the beginning, etc. good in the end" - that Blessed One, dependent on compassion for beings, even having relinquished the unsurpassed happiness of seclusion, expounds the Teaching. And whether teaching little or much, he teaches in the manner of good in the beginning and so on only; even in the beginning, having made it good, auspicious, and blameless only, he teaches; in the middle too, and in the end too, having made it good, auspicious, and blameless only, he teaches - this is what is meant.

Therein, there is a beginning, middle, and end of the teaching, and there is of the Dispensation. As for the teaching, even in a verse of four lines, the first line is called the beginning, the next two are called the middle, and the one at the end is called the end. For a discourse with a single connection, the introduction is the beginning, "he said this" is the end, and what is between the two is the middle. For a discourse with multiple connections, the first connection is the beginning, the connection at the end is the end, and one or two or many in the middle are just the middle.

For the Dispensation, morality, concentration, and insight are called the beginning. And this too was said - "And what is the beginning of wholesome mental states? Morality that is well purified and view that is straight." But the noble path, stated thus: "There is, monks, a middle practice fully awakened to by the Truth-finder," is called the middle. And fruition and Nibbāna are called the end. In "Therefore, brahmin, this holy life has this as its far shore, this as its final goal," here fruition is stated as the final goal. In "For, friend Visākha, the holy life is lived grounded upon Nibbāna, has Nibbāna as its ultimate goal, has Nibbāna as its final goal," here Nibbāna is stated as the final goal. But here, the beginning, middle, and end of the teaching is intended. For the Blessed One, when expounding the Teaching, having shown morality in the beginning, shows the path in the middle and Nibbāna at the end. Therefore it was said - "He expounds the Teaching, good in the beginning, good in the middle, good in the end." Therefore, another speaker of the Teaching too, when speaking the Teaching -

"At the beginning one should show morality, in the middle one should make clear the path;
At the end, Nibbāna - this is the established manner of a preacher."

"With meaning and with phrasing": for one whose teaching is based upon descriptions of rice gruel, meals, women, men, and so on, he does not teach with meaning. But the Blessed One, having abandoned such a teaching, teaches a teaching based upon the four foundations of mindfulness and so on. Therefore he is said to "teach with meaning." But one whose teaching is endowed with only one type of consonant and so on, or is entirely without labial consonants, or is entirely with visarga consonants, or is entirely with nasal consonants, his teaching is called "without phrasing" because of the absence of completeness of phrasing, like the language of barbarians such as Tamils, Kirātas, Greeks, and so on. But the Blessed One -

"Lax and aspirate, long and short, light and heavy, and nasal;
Conjoined, defined, and released - tenfold is the classification of the
understanding of phrasing."

Thus, without corrupting the tenfold phrasing stated in this way, making the phrasing complete, he expounds the Teaching. Therefore he is said to "teach making it with phrasing." "Complete in its entirety": here "kevala" is a designation for "whole." "Paripuṇṇa" is a term meaning "neither deficient nor excessive." This is what is meant - he teaches what is wholly complete; not even a single teaching is incomplete. "Pure" means free from impurity. For whoever teaches thinking "In dependence on this proclamation of the Teaching, I shall obtain material gain or honour," his teaching is called impure. But the Blessed One, without regard for worldly material gains, with a tender heart through the suffusion of welfare by the development of friendliness, teaches with a mind established in the nature of uplifting. Therefore he is said to "teach what is pure." "He reveals the holy life": here "holy life" means the entire Dispensation included in the threefold training. Therefore, "he reveals the holy life" means he expounds the Teaching, good in the beginning, etc. pure, and thus teaching, he reveals the holy life that is the entire Dispensation included in the threefold training - thus the meaning here should be understood. "Holy life" means conduct that has become supreme in the sense of being the foremost, or it is said to be the conduct of those who are supreme, such as the Buddhas and so on.

"Good indeed" means beautiful indeed; it brings benefit, it brings happiness - this is what is meant. "Of such Worthy Ones" means of those Worthy Ones who are of such a nature as that Master Gotama is, of such ones whose seeing is rare even in hundreds of thousands of crores of aeons, whose delightful bodies are surrounded by the halo of a fathom, adorned with the eighty minor features, filled with the excellent thirty-two marks of a great man, whose seeing is not insignificant, whose proclamation of the Teaching is exceedingly sweet, who have gained the reputation in the world as Worthy Ones through the achievement of qualities as they really are. "Is the seeing" means having opened one's eyes, which are pleasing and gentle with confidence, even the mere seeing is good. But if we shall obtain to hear even one sentence of him expounding the Teaching with a divine voice endowed with eight factors, it will be even better - having formed such a disposition. "They approached the Blessed One" means having abandoned all duties, they came with satisfied minds. "Having extended joined palms in salutation" - these were those siding with both factions; they thought thus - "If those of wrong view accuse us, 'Why did you pay homage to the ascetic Gotama?' we shall say to them, 'Does merely making a salutation with joined palms constitute homage?' If those of right view accuse us, 'Why did you not pay homage to the Blessed One?' 'Does homage only consist of striking the ground with one's head? Is not the act of salutation with joined palms also homage?' we shall say."

"Name and clan" means those who, saying "Master Gotama, I am the son of so-and-so, named Datta, named Mitta, I have come here," announce their name. Those who, saying "Master Gotama, I am named Vāseṭṭha, named Kaccāna, I have come here," announce their clan. These, it is said, were poor, aged sons of good family who acted thus thinking "We shall become well-known in the midst of the assembly by means of our name and clan." But those who sat silent were both deceitful and blindly foolish.

Therein, the deceitful ones, thinking "One who engages in one or two friendly conversations becomes intimate, and when there is intimacy it is not proper not to give one or two almsfood" - thus freeing themselves from that, sit in silence. The blindly foolish, through sheer ignorance, like lumps of clay thrown down, sit silent anywhere whatsoever.

"Of Venāgapura" means a dweller of Venāgapura. "He said this" means looking at the Truth-finder's body from the soles of his feet up to the tips of his hair, adorned with the thirty-two characteristics of a great man resplendent with the eighty minor features, having seen the Truth-finder's body surrounded by the dense compact Buddha-rays of six colours that had issued forth from his body and stood having spread over a space of eighty cubits all around, with astonishment arisen, speaking praise, he spoke this utterance beginning with "It is wonderful, Master Gotama."

Therein, "how very" is an expression denoting the delimitation of an exceeding measure. Its connection is with the word "clear." "How very clear" means exceedingly clear - this is the meaning. "Faculties" means the six faculties beginning with the eye. For having seen the clarity of the place where the five faculties are established, the clarity of those faculties was evident to him. But since that clarity exists only when the mind is clear - for there is no clarity of the faculties for those whose minds are not clear - therefore the clarity of his mind faculty also was evident. Having grasped that clarity, he said "the faculties are very clear." "Pure" means free from impurity. "Bright" means luminous. "An autumn jujube fruit" means a jujube fruit produced in the autumn season, not overly ripe. For that is both pure and bright. "A ripe palm fruit" means a well-ripened palm fruit. "Just released from its stalk" means released from its stalk at that very moment. For when its stalk-base has been removed and it has been turned face-down and placed on a board, to those looking at a space of about four finger-breadths, it appears pure and bright. With reference to that, he said thus. "A gold coin of Jambu river gold" means a piece of Jambu river gold of a deeply dyed colour. "Well-worked by a skilled goldsmith's son" means well prepared by a skilled goldsmith's son. "Skilfully refined in the furnace" means having heated it in the goldsmith's fireplace, well burnished by a very skilful goldsmith through striking, rubbing, and polishing - well rubbed - this is the meaning. "Placed on a pale-yellow blanket" means having heated it with fire, having rubbed it with a panther's tooth, having given it a coating of red chalk, placed on a red blanket. "Shines" means it shines through the arising of radiance. "Burns" means it burns through the dispelling of darkness. "Is brilliant" means having become radiant, it is brilliant - it is resplendent - this is the meaning.

"High and luxurious beds" - here, that which exceeds the proper measure is called a "high bed"; that which is extended and spread out, a not allowable article, is called a "luxurious bed." Now, showing them, he said beginning with "as follows - large couches." Therein, "large couch" means a seat that exceeds the proper measure. "Divan" means one made by placing fierce animal figures on the legs. "Woollen cover with long fleece" means a large fleecy coverlet with long fleece. Its hairs, it is said, exceed four finger-breadths. "Multicoloured spread" means a woollen covering decorated with weaving. "White spread" means a woollen white covering. "Embroidered coverlet" means a woollen covering with dense flower patterns, which is also called "āmalakapaṭṭa." "Cotton quilt" means a quilt stuffed with any one of the

three kinds of cotton. "Spread decorated with animal figures" means a woollen covering decorated with figures of lions, tigers and so on. "Rug with fur on both sides" means a woollen covering with fringes on both sides. Some say "with raised flower patterns on one side." "Rug with fur on one side" means a woollen covering with fringes on one side. Some say "with raised flower patterns on both sides." "Gem-studded coverlet" means a bed-sheet made of silk embroidered with gems, studded with jewels. "Silk coverlet" means a bed-sheet made of silkworm thread, likewise studded with jewels. "Grand carpet" means a woollen covering suitable for sixteen dancing women to stand and dance on. "Elephant rugs" and so on are both coverings used for spreading on the backs of elephants and so on, and coverings made by depicting figures of elephants and so on. "Spread of antelope skins" means a spread made by sewing antelope hides to the measure of a bed. The remainder has the same meaning as stated above.

"One who obtains at will" means one who obtains exceedingly at will, one who obtains whatever one wishes. "One who obtains without difficulty" means one who obtains without suffering. "One who obtains without trouble" means one who obtains extensively, one who obtains greatly; he speaks with reference to one who thinks he obtains only the most excellent things. This brahmin, it is said, was one who valued beds highly. He, having seen the clarity of the Blessed One's faculties and so on, thinking "Certainly this one sits and lies down on such high and luxurious beds. Therefore his faculties are clear, his complexion is pure and bright" - imagining thus, he spoke this praise of lodgings.

"And even if obtained, they are not allowable" - here, some things are allowable. For pure silk is proper even to spread on a bed; woollen covers with long fleece and so on are allowable for use as floor coverings; having cut off the legs of a sofa; having broken off the fierce animal figures of a divan; having disentangled a cotton quilt - from the statement "and to make a pillow," these too are allowable by one arrangement. But with reference to what is not allowable, all of them are said to be not allowable.

"I enter the forest" means I enter the wilderness itself. "Whatever" means whichever ones just. "Folding his legs crosswise" means having bound a seat with the thighs bound all around. "Directing his body upright" means having arranged the eighteen vertebrae of the spine tip to tip, having placed the body upright. "Having established mindfulness in front of him" means having placed mindfulness facing the meditation subject, or the meaning is having made it possessed of deliverance. For this was said: "Pari" has the meaning of possession. "Mukha" has the meaning of deliverance. "Sati" has the meaning of establishing. Therefore it is said "having established mindfulness in front of him." "Having attained, I dwell" means having obtained, having made it evident, I dwell. "Being thus" means being endowed with any one of the first meditative absorption and so on. "At that time my walking path is divine" - for the walking path of one who walks up and down having attained the four fine-material meditative absorptions is called a divine walking path; even the walking path of one who walks up and down after having emerged from the attainment is just a divine walking path. The same method applies in the case of standing and so on too. Likewise in the other two abidings.

"I understand thus: 'Lust in me has been abandoned'" - showing that lust was

abandoned by the path of arahantship at the seat of the great enlightenment, he said "I understand thus: 'Lust in me has been abandoned.'" The same method applies to the remaining terms as well. But what has been spoken of by this? Reviewing has been spoken of; by reviewing, fruition attainment has been spoken of. For whether one has attained fruition attainment or has emerged from the attainment, the walking path and so on are noble walking paths and so on. The remainder here is clear in meaning.

4. Explanation of the Sarabha Discourse

65. In the fourth, "at Rājagaha" means in the city so named. "On the Vulture's Peak mountain" - its peaks resemble vultures, or vultures dwell on its peaks, thus it is the Vulture's Peak; on that Vulture's Peak mountain. By this, his dwelling place while making Rājagaha his village as food resort is shown. For on the Vulture's Peak a monastery was built with reference to the Truth-finder; its name is indeed the Vulture's Peak Monastery. There, this one dwells at that time. "A wandering ascetic named Sarabha had recently departed" means the wandering ascetic named Sarabha, having gone forth in this Dispensation, departed before long; the meaning is he had recently left the monastic community. For when the Perfectly Enlightened One had arisen in the world, the sectarians had their material gain and honour destroyed, and great material gain and honour arose for the Three Jewels. As he said -

"Now at that time the Blessed One was honoured, respected, revered, venerated, and esteemed, an obtainer of the requisites of robes, almsfood, lodging, and medicine for the sick. But the heterodox wandering ascetics were not honoured, not respected, not revered, not venerated, not obtainers of the requisites of robes, almsfood, lodging, and medicine for the sick."

They, thus declined in material gain and honour, about five hundred in number, having assembled in one wandering ascetics' park, consulted together - "Sirs, from the time of the ascetic Gotama's arising, we have become ones whose material gain and honour have been destroyed. Consider one disrepute regarding the ascetic Gotama and his disciples; having spread disrepute and having reproached his Dispensation, we shall produce material gain and honour for ourselves." They, looking for a fault - "In the three doors and in livelihood - in these four grounds it is not possible to see a fault in the ascetic Gotama. Setting aside these four grounds, look elsewhere" - they said. Then one among them said thus - "I do not see anything else. These, having assembled every half-month, having shut the doors and windows, do not give entry even to novices. Even attendants dear as life do not get to see. Having drawn them in again and again with enticing magic, having enticed people again and again, they devour them. If we are able to bring that, thus our material gain and honour will become excellent." Another too rose up saying the very same thing. All were of one opinion. Thereupon they said: "Whoever will be able to bring that, him we shall make the chief among us in our assembly."

Then, beginning from the end, having asked "You will be able to, you will be able to," when many said "I shall not be able to, I shall not be able to," they asked Sarabha - "Will you be able to, teacher?" He said - "It is not difficult to bring that, if you, standing by your word, will make me the chief." It is not difficult, teacher, bring it; you are already made the chief by us. He said - "That cannot be brought by one who

brings it by stealing or by plundering; but having become like a disciple of the ascetic Gotama, having paid homage to his disciples, having performed all kinds of duties, having eaten the food in their bowls, it is possible to bring it. Does this much of an undertaking please you?" Having done whatever it takes, bring it and give it to us." If so, having seen me, you should be as if not seeing" - having given this signal to the wandering ascetics, on the second day, having risen right early, having gone to the great monastery on the Vulture's Peak, he paid homage at the feet of every monk he met with the fivefold prostration. The monks said - "Other wandering ascetics are fierce and harsh, but this one must be faithful and confident." Venerable sirs, you, having known, went forth in the right place itself; but we, without consideration, having plunged in at an unsuitable ford, wander on a path not leading to liberation. He, having said thus, pays homage again and again to every monk he meets, prepares bathing water and so on, makes wooden toothbrushes allowable, washes and anoints their feet, and having obtained surplus food, eats it.

Having seen him dwelling in this manner, one great elder monk said "Wandering ascetic, you are faithful and devoted; why do you not go forth?" Who, venerable sir, will give me the going forth? For we have been opponents of the venerable ones for a long time, going about thus. The elder monk, having said "If you are desirous of going forth, I shall give you the going forth," gave him the going forth. From the time of going forth he continuously performed all kinds of duties. Then the elder monk, having been pleased with his duties, before long gave him full ordination. He, on the Observance day, having entered the Observance hall together with the monks, having seen the monks taking up the Pātimokkha with great endeavour, thought "By this manner, having expounded it again and again, they devour the world; in a few days I shall carry it off." He, having gone to the residential cell, having paid homage to his preceptor, asked "Venerable sir, what is the name of this teaching?" "It is called the Pātimokkha, friend." "This must be the highest teaching, venerable sir." "Yes, friend, this training is the support of the entire Dispensation." "Venerable sir, if this training teaching is the highest, I shall take up this very one first." "Take it up, friend" - the elder monk accepted. He, while taking it up, having seen the wandering ascetics, when asked "What is it like, teacher?" having said "Friends, do not worry, in a few days I shall bring it," before long, having learnt it, said to his preceptor - "Is it only this much, venerable sir, or is there more too?" "Only this much, friend."

He, on the following day, just as he was dressed and robed, in the very manner he had taken it up, having taken his bowl, having departed from Vulture's Peak, went to the wandering ascetics' park. The wandering ascetics, having seen him, surrounded him saying "What is it like, teacher? You were unable, methinks, to bring the enticing magic." "Do not worry, friends; the enticing magic has been brought by me. From now on our material gain and honour will be great. Be united with one another; do not make contention." "If it has been rightly taken by you, teacher, recite it to us too." He expounded the Pātimokkha from the beginning. Then all of them too - "Come, friends, wandering about in the city, we shall speak dispraise of the ascetic Gotama" - having gone near the doors while the city gates were not yet opened, they entered first of all through the opened gate. With reference to that wandering ascetic who had departed while still in his own outward form - "A wandering ascetic named Sarabha has recently departed" - thus it was said.

On that day, however, the Blessed One, surveying the world towards the break of dawn, saw this - "Today the wandering ascetic Sarabha, having wandered about in the city, will perform the legal act of informing; speaking dispraise of the Three Jewels, having sprinkled poison, he will go to the wandering ascetics' park; I too shall go to that very place; all four assemblies too will assemble at that very place. At that assembly eighty-four thousand living beings will drink the deathless drink." Then, having thought "Let there be opportunity for him; let him spread dispraise according to his preference," he addressed the Elder Ānanda - "Ānanda, inform the community of monks in the eighteen great monasteries to walk for almsfood together with me." The Elder did so. The monks, taking their bowls and robes, surrounded the Teacher himself. The Teacher, having taken the community of monks, walked for almsfood right near the gate-village. Sarabha too, having entered the city together with the wandering ascetics, having gone here and there in the midst of assemblies, at the king's gate, streets, crossroads and so on, spoke such things as "The Teaching of the ascetics who are sons of the Sakyans has been understood by me." With reference to that, "He spoke thus in the assembly at Rājagaha" and so on was said. Therein, "understood" means known, comprehended; it explains that it was learnt having made it manifest. "Having understood" means having known. "Departed" means departed while still in his own outward form. For if there had been any substance in the teaching of the ascetic Gotama, I would not have departed. But his teaching is without substance, unsubstantial; having expounded the enticing magic, the ascetics devour the world - explaining this meaning, he spoke thus.

"Then several monks" means then, while that wandering ascetic was speaking thus, five hundred forest-dwelling monks, not knowing that "the Teacher has gone to such and such a place to walk for almsfood," at the time for the alms round entered Rājagaha for almsfood. This was said with reference to those. "Heard" means they heard. "They approached the Blessed One" means they approached thinking "We shall report this matter to the One of Ten Powers."

"The bank of the Sappinī" means the bank of the river named thus, Sappinī. "The Blessed One consented by silence" means without moving any bodily factor or verbal factor, maintaining acquiescence only internally, he consented by mind alone - this is the meaning. Having thus consented, he thought again - "Should I today go alone to crush the argument of Sarabha, or surrounded by the Community of monks?" Then this occurred to him - If I go surrounded by the Community of monks, the great multitude will think thus - "The ascetic Gotama, going to the place where the controversy has arisen, having raised his faction and gone, crushes the arisen argument by the strength of his assembly, and does not allow the opponents to raise their heads." But there is no task for me of taking others along to crush an arisen controversy; I myself shall go and crush it. And it is not wonderful that I, now having become a Buddha, should crush a controversy arisen against myself; for even during the time of practising the perfections, when born with a rootless rebirth-linking, there was no one able to bear the burden that had to be borne by me. But for the purpose of establishing this meaning -

"Wherever the burden is heavy, wherever the road is deep;
Then they yoke the black one, and he bears that burden."

This Kaṇha Jātaka should be cited. In the past, it is said, a certain caravan leader took up lodging in the house of a certain old woman. Then one of his cows gave birth immediately after the night period. She gave birth to a calf. In the old woman, from the time she saw the calf, affection as for a son arose. On the following day the caravan leader's son - said "Take your house-wages." The old woman said "I have no business with anything else; just give me this calf." "Take it, mother." She, having taken it, having given it milk to drink, giving it rice gruel, cooked rice, grass, and so on, nourished it. He, following growth, became full in form, endowed with strength and energy, accomplished in good conduct, Kāḷaka by name. Then a certain caravan leader, coming with five hundred carts, had his cart wheel stuck at a place broken by water. He, being unable to extricate it even by yoking ten, or twenty, or thirty, having approached Kāḷaka, said - "Dear son, I shall give you wages; lift up my cart and give it to me." And having said thus, having taken him -thinking "There is no other able to bear the yoke together with this one," having tied a rope to the lead cart, he yoked him alone. He, having lifted up that cart and established it on dry ground, by this very manner brought out five hundred carts. He, having brought out the very last cart, while being released, made the sound "su" and raised his head.

The caravan leader, thinking "This one, while lifting up so many carts, did not do thus; methinks he does it for the purpose of wages," having taken coins according to the number of carts, caused a bundle of five hundred to be tied around his neck. He, not allowing others to cling to his presence, went straight to the house itself. The old woman, having seen and having released it, having known the nature of the coins, having said "Why, son, did you do thus? Do not make the perception that 'she will live by what is brought by work done by me,'" having bathed the ox with hot water, having anointed him with oil, admonished him "From now on, do not do thus again." Thus the Teacher, having thought "Even when born with a rootless rebirth-linking during the time of practising the conduct of the perfections, there was indeed no one able to bear the burden that had to be borne by me," went alone. To show that, "Then the Blessed One, in the afternoon, having emerged from seclusion" and so on was said.

Therein, "from seclusion" means from solitude, having withdrawn the mind from the various objects; the meaning is from fruition attainment. "He approached" means the wandering ascetics, having performed the legal act of informing throughout the entire city, having departed from the city, having assembled at the wandering ascetics' park, said "If, friend Sarabha, the ascetic Gotama should come, what will you do?" "When the ascetic Gotama makes one, I shall make two; when he makes two, four; when he makes four, five; when he makes five, ten; when he makes ten, twenty; when he makes twenty, thirty; when he makes thirty, forty; when he makes forty, fifty; when he makes fifty, a hundred; when he makes a hundred, I shall make a thousand" - thus, having raised among one another a discussion of lion's roars, while they were seated, he approached.

Now, while approaching, since the road to the wandering ascetics' park was through the very middle of the city, having put on a well-dyed double cloth, having wrapped himself in the Fortunate One's great robe, like a king of unshaken power, he went alone through the middle of the city. Those of wrong views, having seen, followed, thinking "The wandering ascetics, performing the legal act of informing against the

ascetic Gotama, spread disrepute; he goes to comply with them and convince them, methinks." Those of right views too, thinking "The Perfectly Enlightened One, having taken his bowl and robe, has gone forth alone; today there will be a great battle of the Teaching with Sarabha. We too shall be body-witnesses at that assembly," followed. The Teacher approached the wandering ascetics' park while the great multitude was watching.

The wandering ascetics, having seen the six-coloured compact Buddha-rays rising up from between the trunks, forks, and branches of the trees, having looked up, saying "At other times there is no such radiance; what indeed is this?" said "The ascetic Gotama is coming." Upon hearing that, Sarabha, having placed his head between his knees, sat with face cast down. Thus at that time the Blessed One, having approached that park, sat down on the prepared seat. For the Truth-finder, because of having been born in the highest family on the surface of Jambudīpa, being one worthy of the highest seat, everywhere a seat was already prepared. He sat down on the thus prepared, very precious Buddha's seat.

"Those wandering ascetics said this to the wandering ascetic Sarabha" means it is said that while the Perfectly Enlightened One was speaking just this much with Sarabha, the community of monks, following step by step after the Teacher, arrived at the wandering ascetics' park; all four assemblies entered the wandering ascetics' park itself. Then those wandering ascetics, all conforming to the Perfectly Enlightened One, said this: "Wonderful is the deed of the ascetic Gotama; having wandered throughout the entire city, having spread disrepute, having performed the legal act of informing, having come to the presence of enemies, adversaries, and foes who had come, he did not speak even a little quarrelsome talk; from the time of arrival, as if anointing with oil medicated a hundred times, as if giving the deathless drink, he speaks sweet talk."

"You would request" (yāceyyāsi) means you would implore, you would desire, you would long for. "Silent" (tuṇhībhūto) means one who has reached a state of silence. "Downcast" (maṅkubhūto) means one who has fallen into a state of powerlessness. "With drooping shoulders" (pattakkhandho) means with neck bent down. "Face cast down" (adhomukho) means with face turned downwards. "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. "Therein" means regarding those phenomena shown thus as "not fully awakened to." "He will evade the question with another" means he will conceal one word with another word; the intention is that when asked one thing, he will speak of another. "He will divert the discussion outside" means bringing in another extraneous discussion from outside, he will divert the former discussion. "Displeasure" means he will manifest dissatisfaction, displeasure in the manner of discontent; that is, he will make it manifest. And here, by "displeasure" is meant displeasure; by the former two is meant wrath itself, of a mild and weak variety.

Thus the Blessed One, having roared the lion's roar with the first ground of self-confidence, roaring again with the second and so on, said beginning with "Whoever, wandering ascetics." Therein, "the Teaching expounded by you for whatever purpose" means the Teaching of the four truths expounded by you for the purpose of whatever

path or fruition. "It does not lead" means that Teaching does not lead, does not go forth, does not accomplish that purpose - this is what is said. "Of one who practises it" means whoever does it, of that person who fulfils the practice - this is the meaning. "To the complete destruction of suffering" means by cause, by method, by reason, to the elimination of the entire suffering of the round of rebirths. Or alternatively, "the Teaching expounded by you for whatever purpose" means the Teaching expounded for whatever purpose of yours. That is: 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 does not lead one who practises it to the complete destruction of suffering" means that Teaching, for whoever practises it as taught, does not lead, does not go forth, does not accomplish that purpose for that practitioner, rightly, by cause, by method, by reason, to the elimination of the suffering of the round of rebirths - this is the meaning here. "Just as the wandering ascetic Sarabha" means just as this wandering ascetic Sarabha sat brooding, without response, so he will sit.

Thus, having roared the lion's roar with three terms, even as the Truth-finder was concluding the teaching, the assembly numbering eighty-four thousand living beings that had gathered at that place drank the deathless drink; the Teacher, having known that the assembly had drunk the deathless drink, having risen up into the sky, departed. To show that meaning, "Then the Blessed One" and so on was said. Therein, "lion's roar" means the foremost roar, the fearless roar, the unrivalled roar. "Departed through the sky" means having attained the fourth meditative absorption which is the foundation for direct knowledge, having emerged, having determined, together with the Community of monks he plunged into the sky. And having thus plunged, at that very moment he alighted at the great monastery on Vulture's Peak.

"With verbal goading" means with the goad of words. "They assailed" means they made it continuously pervaded, that is to say, they pierced from above. "In the great forest" means in a great wilderness. "I will roar the lion's roar" means having seen the manner of the lion roaring, he thought: "This one too is an animal, I too am; this one has four feet, I too have; I too will roar the lion's roar in just the same way." He, being unable to roar in the lion's presence, when that one had departed for his food resort, began to roar alone. Then only a jackal's sound came forth from him. Therefore it was said - "He howls only a jackal's howl." "A wretched howl" is a synonym for that very thing. Furthermore, it is said that he howls a broken-voiced, disagreeable sound. "Just so indeed you" - by this simile the wandering ascetics made the Truth-finder similar to a lion and Sarabha similar to a jackal. "A small hen" means a small female chicken. "I will crow a rooster's crow" means having seen a large rooster crowing, she thought: "This one too has two feet and two wings, I too have likewise, I too will crow such a crow." She, being unable to crow in his presence, when he had departed, crowing, crowed only a hen's crow. Therefore it was said - "She crows only a small hen's crow." "A bull" means an ox. "In an empty" means in a vacant one, devoid of chief bulls. "Imagines he should bellow deeply" means he imagines he should bellow a deep bellow similar to the bellow of a chief bull. The remainder is of manifest meaning everywhere.

5. Explanation of the Kesamutti Discourse

66. In the fifth, "a market town of the Kālāmas" means the Kālāmas are warriors of that name; it is their market town. "Of Kesamutta" means dwellers in the market town of Kesamutta. "They approached" means having caused them to take medicines such as ghee, butter and so on, and eight kinds of beverages, they approached. "They explain their own doctrine only" means they speak only their own theory. "Illuminate" means they make known. "Jeer at" means they strike against. "Scoff at" means they despise. "Treat with contempt" means they make inferior. "Disparage" means they make as if suspended; having lifted up, they throw away. "Then again, venerable sir" - that village, it is said, was at the outskirts of a forest; therefore those who had passed through the forest and those wishing to pass through it took up residence there. Among those too, those who came first, having explained their own theory, departed; those who came afterwards, having said "What do they know? They are our pupils; they learnt some little craft in our presence," having explained their own theory, departed. The Kālāmas were unable to establish themselves even in a single theory. They, having explained this matter and having reported thus to the Blessed One, said beginning with "For us, venerable sir." Therein, "there is indeed uncertainty" means there is indeed uncertainty. "Sceptical doubt" is a synonym for that very thing. "Alam" means proper.

"Do not go by oral tradition" means do not accept even by talk of oral tradition. "Do not go by lineage of teaching" means do not accept even by talk of lineage of teaching. "Do not go by hearsay" means do not accept thinking "thus indeed is this." "Do not go by a collection of scriptures" means do not accept thinking "it agrees with our canonical tradition." "Do not go by logical reasoning" means do not accept even by the grasp of reasoning. "Do not go by inferential reasoning" means do not accept even by the grasp of inference. "Do not go by reflection on appearances" means do not accept even by reflection on reasons thus: "this is a good reason." "Do not go by acceptance of a view after pondering it" means do not accept even thinking "it agrees with the view grasped by us after pondering and accepting it." "Do not go by the seeming competence of a speaker" means do not accept even thinking "this monk is of competent appearance; it is proper to accept his talk." "Do not go by the thought 'The ascetic is our teacher'" means do not accept even thinking "this ascetic is our teacher; it is proper to accept his talk." "Complete" means fulfilled. "Taken upon oneself" means grasped and adhered to. "Which is for him" means whatever reason there is for that person. Non-greed and so on should be understood by way of being the opposites of greed and so on. By "free from covetousness" and so on, the preliminary part of friendliness is spoken of.

Now, teaching the meditation subject beginning with friendliness, he said beginning with "with a mind accompanied by friendliness." Therein, whatever should be said regarding the treatise on the meditation subject, or the method of meditative development, or the explanation of the Pāḷi text, all that has been stated in the Visuddhimagga itself. "Thus with a mind without enmity" means with a mind without enmity due to the absence of both unwholesome enmity and personal enmity. "With a mind without ill-will" means with a mind free from suffering due to the absence of a wrathful mind. "With an undefiled mind" means with an undefiled mind due to the absence of mental defilement. "With a pure mind" means the meaning is that one has a pure mind due to the absence of the stain of mental defilement. "For him" means for that noble disciple of such nature. "Consolations" means supports, foundations. "If

there is another world" means if from this world there is such a thing as another world. "Then upon the body's collapse at death" etc. "I will be reborn" means there is this reason, by which I will be reborn upon the body's collapse at death in a fortunate realm, in a heavenly world - thus the method should be understood everywhere. "Free from trouble" means free from suffering. "Happy" means in a state of happiness. "I regard myself as pure in both respects" means both in that I do not do evil, and in that even for one who does evil no evil is done - by both of these I regard myself as pure. The remainder is of manifest meaning everywhere.

6. Explanation of the Sāḷha Discourse

67. In the sixth, "grandson of Migāra" means the grandson of the millionaire Migāra. "Grandson of Sekhuniya" means the grandson of the millionaire Sekhuniya. "They approached" means having eaten the morning meal, surrounded by slaves and labourers, they approached. It is said that for them, before the meal, in the earlier period of the day itself, a question had arisen at home, but there was no opportunity to discuss it. They, thinking "We shall hear that question," having gone to the Elder's presence, having paid homage, sat down in silence. The Elder, having known their minds thus: "They must have come to hear that question that arose in the village," beginning that very question, said beginning with "Come, you Sāḷhas." Therein, "is there greed" - he asks whether there is that which is called greed, whose intrinsic nature is being greedy. "Covetousness is what I call this meaning, Sāḷhas" means this meaning reckoned as greed, I call "covetousness," I call "craving" - thus he said, explaining the meaning of the question that had arisen. Thus the method should be applied in all instances.

"He thus understands" means that noble disciple, established having developed the four divine abidings, having emerged from the attainment, beginning insight, thus understands. "There is this" means understanding by having defined the five aggregates, reckoned as the truth of suffering, by way of mentality-materiality - this is stated as "he thus understands: 'There is this.'" "The inferior" means the truth of origin. "The superior" means the truth of the path. "A further escape from this attainment of perception" means the further escape from this attainment of perception, reckoned as insight-perception, is Nibbāna; that exists - by this he shows the truth of cessation. "When liberated, there is the knowledge: 'Liberated'" means the nineteenfold reviewing knowledge is spoken of. "Formerly there was greed" means formerly there was greed in me. "That was unwholesome" means that was indeed unwholesome, or at that time it was indeed unwholesome. "Thus this is wholesome" means thus this is wholesome; he speaks with reference to the absence of that very unwholesome as wholesome and security. "Without hunger" means free from craving. "Quenched" means quenched because of the absence of mental defilements that cause torment within. "Become cool" means become cooled. "Experiencing happiness" means one who experiences bodily and mental happiness. "With a self become divine" means with a self become supreme. The remainder is of manifest meaning everywhere.

7. Explanation of the Kathāvatthu Discourse

68. In the seventh, "topics of discussion" means causes for discussion; the meaning is grounds that serve as the support for discussion. "The past period of time, monks" means the term "past period of time" applies to time as well as to aggregates. In the case of the future and present too, the same method applies. Therein, in the past there was a Perfectly Enlightened One named Kassapa; his chief attendant was a king of Kāsi named Kikī; his life span was twenty thousand years - one speaking in this manner is said to speak a talk referring to the past. In the future there will be a Buddha named Metteyya; his chief attendant will be a king named Saṅkha; his life span will be eighty thousand years - one speaking in this manner is said to speak a talk referring to the future. At present such and such a king is righteous - one speaking in this manner is said to speak a talk referring to the present.

"By association with discussion" means by the coming together in discussion. "Fit for discussion" means fit to speak. "Not fit for discussion" means not fit to speak. In "a question requiring a definitive answer" and so on, when asked "Is the eye impermanent?" it should be answered definitively "Yes, impermanent." The same method applies in the case of the ear and so on. This is a question to be answered definitively. But when asked "Is it the eye that is called impermanent?" it should be answered by analysing thus: "Not only the eye; the ear too is impermanent, the nose too is impermanent." This is a question to be answered analytically. "As the eye, so the ear. As the ear, so the eye" - when asked thus, having asked in return "In what meaning do you ask?" when it is said "I ask in the meaning of seeing," it should be answered "No indeed." When it is said "I ask in the meaning of impermanence," it should be answered "Yes." This is a question to be answered with a counter-question. But when asked such things as "The soul is the same as the body," it should be set aside as "This has been left undeclared by the Blessed One"; this question should not be answered. This is a question to be set aside.

"Does not stand firm on the possible and impossible" means does not stand firm on what is a cause and what is not a cause. Herein this is the method - An eternalist is able to refute an annihilationist by a fitting reason; the annihilationist, being thus refuted by him, saying "But do I teach annihilation?" merely explains the state of an eternalist, and is unable to stand firmly in his own doctrine. Thus, when the annihilationist is able, he becomes an eternalist; when the personalist is able, he becomes a proponent of emptiness; when the proponent of emptiness is able, he becomes a personalist - thus he does not stand firm on the possible and impossible.

"Does not stand firm on the supposition" - this is found both in the asking of a question and in the answering of a question. How? For a certain one clears his throat thinking "I shall ask a question"; when told by the other "You will ask this very thing," having known that it has been found out, he says "Not that; I shall ask something else." Even when asked a question, he clears his jaw thinking "I shall answer the question"; when told by the other "You will answer this very thing," having known that it has been found out, he says "Not that; I shall answer something else." Thus he does not stand firm on the supposition.

"Does not stand firm on the acknowledged doctrine" means does not stand firm on the acknowledged doctrine, the doctrine that is known. How? A certain one asks a question, the other says to him "An agreeable question has been asked by you, where was it learnt by you?" The other, even though having asked the question in

exactly the proper procedure, through his talk produces doubt "Was it perhaps not a proper question that was asked?" Another, when asked a question, answers it, yet another says to him "Well has the question been answered by you, where was it learnt by you? One who answers a question should indeed answer thus." The other, even though having answered the question in exactly the proper procedure, through his talk produces doubt "Was it perhaps not a proper question that was answered by me?"

"Does not stand firm on the practice" means does not stand in the practice; the meaning is that, not knowing the duty, he asks in a place where one should not ask. This question, when asked at the shrine courtyard, should not be answered; likewise on the almsfood round path, at the time of walking for almsfood in the village. At the time of sitting in the sitting hall, at the time of sitting having taken rice gruel or a meal, at the time of sitting having eaten, and also at the time of going to the day-residence quarters. But when seated at the day-quarters, it should be answered to one who asks having obtained permission; it should not be answered to one who asks without having obtained permission. One who asks not knowing this duty does not stand firm on the practice. "This being so, monks, this person is not fit for discussion" means, monks, when this reason exists, this person is indeed not fit to discuss.

"Stands firm on the possible and impossible" means the eternalist is able to refute the annihilationist with a proper reason; the annihilationist, even though being refuted by him, says "Even though I am refuted by you a hundred times, I am still an annihilationist." By this method, the method should be applied also in the doctrines of eternalism, personalism, emptiness, and so on. Thus one stands firm on the possible and impossible. "Stands firm on the supposition" means while clearing his throat thinking "I shall ask a question," when told "You will ask this very thing," he says "Yes, I shall ask that very thing." Even while clearing his jaw thinking "I shall answer the question," when told "You will answer this very thing," he says "Yes, I shall answer that very thing." Thus one stands firm on the supposition.

"Stands firm on the acknowledged doctrine" means having asked this question, when told "Well has the question been asked by you; one who asks should indeed ask thus," he accepts it and does not produce doubt. Even having answered the question, when told "Well has the question been answered by you; one who answers should indeed answer thus," he accepts it and does not produce doubt. "Stands firm on the practice" means having caused him to sit down in the house, having given rice gruel, sweet-meats and so on, until the meal is ready, seated in the meantime, he asks the question. Or having taken ghee and other medicines, eight kinds of drinks, cloth, coverings, garlands, scents and so on, having gone to the monastery, having given those, having entered the day-quarters, having obtained permission, he asks the question. For thus, one who asks knowing the duty stands firm on the practice. It is proper to answer his question.

"Evades the issue with another issue" means he conceals one thing with another statement, or when asked one thing he speaks of another. "Diverts the discussion outside" means introducing an extraneous discussion, he diverts the former discussion outside. Herein is this story - It is said that monks, having assembled, said to a certain young monk "Friend, you have committed such and such an offence." He said - "Venerable sir, I went to Nāgadīpa." Friend, we are not concerned with your

going to Nāgadīpa; but we ask whether you have committed an offence. Venerable sir, having gone to Nāgadīpa, they eat fish. Friend, we have no concern with your eating of fish; it is said that you have committed an offence. He said "A not thoroughly cooked fish caused me illness, venerable sir." Friend, we have no concern with your comfort or discomfort; you have committed an offence. Venerable sir, as long as I dwelt there, just that long illness arose for me. Thus it should be understood that he diverts the discussion outside by means of extraneous talk.

"Overwhelms" means having brought discourses from here and there, he covers over. Like the Elder Tissatthera of the Triple Canon. Formerly, it is said, monks, having assembled at the great shrine courtyard, having performed the monastic community's business, having given exhortation to the monks, hold discussions on questions with one another. There this elder monk, having brought discourses from here and there from the three Canons, does not allow even one question to be concluded during the daytime. "Crushes" means having brought a reason, he crushes. "Laughs derisively" means whether a question is asked or answered by another, he strikes his hands together and laughs a great laugh, by which doubt arises in the other: "Did I perhaps ask what should not be asked? Did he perhaps speak what should not be spoken?" "Seizes upon slips" means he seizes upon a mere trifle of a verbal fault; whether in a syllable, a term, or a phrase that is badly spoken, he goes about grumbling "This should be said thus." "With the proximate cause" means with decisive support, with condition.

"With ears inclined" means with ears placed. "Directly knows one thing" means he directly knows one wholesome mental state, the noble path. "Fully understands one thing" means he fully understands one phenomenon of the truth of suffering by way of full understanding as judgement. "Abandons one thing" means he abandons one phenomenon of all unwholesome mental states, dispels it, puts an end to it. "realises one thing" means he makes evident one phenomenon of the fruition of arahantship, or cessation itself. "Touches right liberation" means he touches the deliverance of the fruition of arahantship through the contact of knowledge, rightly, by cause, by method, by reason.

"For this purpose, monks, is discussion" means, monks, that discussion which was shown as "by association with discussion," that is for this purpose; this is the ground and support of that discussion. "This is the subject matter, that is to say, the deliverance of the mind through non-clinging" - thus the explanation should be understood in all terms. "For this purpose is consultation" means that consultation which is with a person fit for discussion among persons fit and not fit for discussion, that too is for this very purpose. "For this purpose is the proximate cause" means the proximate cause stated thus as "one who inclines the ear has the proximate cause," that too is for this very purpose. "For this purpose is the giving ear" means the giving ear of that proximate cause; that too is for this very purpose. "Without clinging" means without grasping by the four kinds of clinging. "The deliverance of the mind" means the deliverance of the fruition of arahantship. Because all this is for the purpose of the fruition of arahantship - thus having set aside the discourse, taking the pinnacle above with verses, he said beginning with "Those who in opposition."

Therein, "in opposition" means opposed by irritation reckoned as opposition. "Converse" means they engage in friendly talk. "Obstinately attached" means having become attached to. "Arrogant" means well raised up by the latent tendency to conceit. "Having resorted to ignoble qualities" means they speak talk about ignoble qualities, having struck against virtues. For talk spoken having struck against virtues is called ignoble talk, not noble talk; they speak that - this is the meaning. "Seeking each other's faults" means seeking each other's defects and offences. "Insulting speech" means badly spoken. "Stumbling" means a trifling verbal fault, a stumble. "Confusion and defeat" means each other's confusion and defeat through a trifling verbal fault. "They delight in" means they are pleased. "Would not practise" means does not practise, does not speak. "Connected with what is established in the Teaching" means whatever talk is spoken by one established in the Teaching, that is both established in the Teaching and connected with that Teaching - thus connected with what is established in the Teaching. "With an unelated mind" means with an unagitated mind. "Without insolence" means having become without insolence by way of the insolence of rivalry. "Without violence" means having become without violence by way of the violence of lust, hate, and delusion.

"Not being envious" means not being jealous. "He should not disparage what is badly spoken" means he should not disparage what is badly stated. "He should not train in censure" means he should not train in censure characterised by the superiority of reason. "And should not seize upon stumbling" means he should not seize upon a trifling verbal stumbling saying "this is your fault." "He should not overpower" means he should not overwhelm. "He should not crush" means having brought one reason, he should not crush. "He should not speak contentious speech" means he should not speak speech connected with truth and falsehood. "For the purpose of knowing" means for the purpose of understanding. "For the purpose of confidence" means for the purpose of generating confidence. "Should not discuss puffed up" means he should not become elevated through the basis of conceit. For indeed the wise do not speak having become puffed up with conceit, but rather not elevated by conceit, one should discuss, speak and converse.

8. Commentary on the Aññatitthiya Sutta

69. In the eighth, "having the Blessed One as their root" - "the Blessed One is the root of these" thus "having the Blessed One as their root." This is what is meant - These teachings of ours, venerable sir, were formerly produced by the Perfectly Enlightened One Kassapa; when he had attained final Nibbāna, for one interval between Buddhas there was no other ascetic or brahmin able to produce these teachings; but these teachings were produced for us by the Blessed One. For indeed, in dependence on the Blessed One, we understand these teachings, we penetrate them - thus "the teachings have the Blessed One as their root, venerable sir." "Having the Blessed One as their guide" - the Blessed One is the leader, the trainer, the conciliator of the teachings; the one who shows by taking each individual name according to their intrinsic nature - thus the teachings are called "having the Blessed One as their guide." "Having the Blessed One as their refuge" - the phenomena of the four planes, coming into the range of omniscient knowledge, resort to the Blessed One - thus "having the Blessed One as their refuge." "They resort to" means they flow into, they come together into. Furthermore, by the power of penetration, contact

approaches the Blessed One seated at the great terrace of enlightenment - "What is my name, Blessed One?" "You are called contact in the meaning of touching." Feeling, perception, activities, consciousness approaches - "What is our name, Blessed One?" "You are called consciousness in the meaning of cognition." Thus, taking each individual name according to the intrinsic nature of the phenomena of the four planes, the Blessed One resorts to the phenomena - thus "having the Blessed One as their refuge." "May it occur to the Blessed One himself" - may the meaning of this statement present itself to the Blessed One himself; the meaning is: may you yourself explain it and give it to us.

"Lust" means lust that proceeds by the influence of finding pleasure. "Of little fault" - by both faults, namely by the fault in terms of worldly censure and by the fault in terms of resultant - it is of little fault; the meaning is of little harm. How? For parents and brothers, sisters and so on arrange the auspicious ceremony of marriage for their sons and brothers. Thus, for the time being, it is of little fault in terms of worldly censure. But that which is rooted in contentment with one's own wife does not lead to conception in a realm of misery - thus it is of little fault in terms of resultant. "Slow to fade away" - but when fading away, it fades away slowly; it is not quickly released. Like a stain of oil and soot, it follows for a long time; even having gone through two or three other existences, it does not depart - thus "slow to fade away."

Herein is this story - It is said that a certain man practised misconduct with his brother's wife. For that woman too, he was more dear than her own husband. She said to him - "When this matter becomes known, there will be great reproach; kill your brother." He disparaged her saying "May you perish, outcast woman; do not speak thus again." She, having remained silent, after the lapse of a few days spoke again; his mind went to a state of wavering. Then, when spoken to for the third time, he said "How shall I find the opportunity?" Then she, explaining the means to him, said "You do just as told by me; at such and such a place near a great kakudha tree there is a bathing ford; there, having taken a sharp hatchet, stand and wait." He did so. His elder brother too, having done work in the forest, came home. She, having become as if tender-hearted towards him, while combing his hair saying "Come, husband, I shall comb your head," saying "Your head is soiled," having given him a ball of emblic myrobalan, sent him saying "Go, wash your head at such and such a place and come back." He, having gone to the very bathing ford indicated by her, having smeared his head with emblic myrobalan paste, having descended into the water, having bent down, washed his head. Then the other, having come out from within the tree, having struck him on the shoulders, having deprived him of life, went home.

The other, being unable to abandon his affection for the wife, was reborn as a rat-snake in that very house. Whether she was standing or sitting, he would go and fall upon her body. Then she had it killed, thinking "This must be that very one." He, again through affection for her, was reborn as a dog in that very house. From the time of walking on foot, he followed behind and behind her. Even when she went to the forest, he went together with her. Seeing that, people mocked "The dog-hunter has come out; to which place will he go?" She again had it killed.

He too was again reborn as a calf in that very house. In the same way, he followed behind and behind her. Then too, people, having seen him, mocked "The cowherd has

come out; where will the cows graze?" She had it killed in that place too. He, even then being unable to sever his affection for her, on the fourth occasion was reborn remembering his former births in her very womb. He, having seen in succession in the four individual existences the fact of having been killed by her, thinking "I have been reborn in the womb of such an enemy!" from then on did not allow her to touch him with her hand. If she touched him, he wailed and cried. Then only the grandfather looked after him. Afterwards, when he had come of age, the grandfather said - "Dear son, why do you not allow your mother to touch you with her hand? Even if she touches you, you cry and wail in a loud voice." When asked by the grandfather, he reported all that incident, saying "She is not my mother; she is my enemy." He, having embraced him, having wept, saying "Come, dear son, what business have we dwelling in such a place?" taking him, having departed, having gone to a monastery, having gone forth, both dwelling there, they attained arahantship.

"Of great fault" means of great fault by both reasons - by way of worldly fault and by way of resultant fault. How? For one corrupted by hate offends against his mother, against his father, against brothers and sisters and so on, and against those gone forth. He, at whatever places he goes, receives great reproach: "This person offends even against his mother and father, even against brothers and sisters and so on, even against those gone forth." Thus, for now, it is of great fault by way of worldly fault. But by a heinous action with immediate bad destination done through the influence of hate, one is cooked in hell for a cosmic cycle. Thus it is of great fault by way of resultant fault. "Quick to fade away" means it fades away quickly. For one corrupted by hate, having offended against mother and father, against shrines, against the Bodhi tree, and against those gone forth, says "Forgive me." He confesses the transgression. Together with his asking for forgiveness, that action becomes merely ordinary.

Delusion too is of great fault for just two reasons. For one deluded through delusion, having offended even against one's mother and father, even against shrines, even against the Bodhi tree, even against those gone forth, receives reproach at whatever place he goes. Thus, for now, it is of great fault by way of worldly fault. But by a heinous action with immediate bad destination done through the influence of delusion, one is cooked in hell for a cosmic cycle. Thus it is of great fault by way of resultant fault too. "Slow to fade away" means it fades away slowly. For the deed done by one deluded through delusion is released slowly. For just as bear hide, even when being washed a hundred times, does not become white, just so the deed done by one deluded through delusion is not released quickly, but is released only slowly. The remainder here is clear in itself.

9. Explanation of the Unwholesome Root Discourse

70. In the ninth, "unwholesome roots" means roots of the unwholesome, or they are unwholesome and they are roots, thus "unwholesome roots." "Whatever, monks, is greed" means whatever, monks, greed is. "That too is an unwholesome root" means that too is an unwholesome root. Or with reference to the unwholesome root, here "that too" - the meaning is fitting indeed. By this method, the application should be applied everywhere. "Generates" means strives, combines, makes a heap. "Produces suffering through what is non-existent" means through what is not factual, through what is not existing, having spoken whatever untrue fault of his, he produces

suffering. "By murder or" and so on was said to show the manner by which he produces suffering. Therein, "by loss" means by loss of wealth. "By banishment" means by the act of banishment from a village or from a country. "I am powerful" means I am powerful. "I have need of power" means "I have need of power," or he says "I am established in power."

"One who speaks at the wrong time" means he does not speak at the proper time; he speaks at an improper time. "One who speaks what is untrue" means he does not speak what is factual; he speaks what is untrue. "One who speaks what is unbeneficial" means he does not speak what is beneficial; he speaks what is unbeneficial. "One who speaks what is not according to the Teaching" means he does not speak what is the Teaching; he speaks what is not according to the Teaching. "One who speaks what is not monastic discipline" means he does not speak what is monastic discipline; he speaks what is not monastic discipline.

"Because indeed" means because indeed this person. "He does not make ardour for its disentanglement" means he does not make energy for the purpose of disentangling that untrue accusation. "For this reason this is incorrect" means by this reason too, this is incorrect. The other is a synonym for that very thing.

"An unfortunate realm is to be expected" means an unfortunate realm beginning with hell is to be expected; that would inevitably come to be for him; the meaning is that he should be reborn there. "Overgrown" means grown over from above. "Enveloped" means covered all around. "Comes to calamity" means comes to decline. "Comes to disaster" means comes to destruction. For in the hot season, when the māluvā pod has burst open, the seeds fly up and fall at the base of banyan trees and the like. There, at the base of whichever tree three seeds have fallen in three directions, when that tree has been rained upon by a rain cloud, from the three seeds three sprouts arise and cling to that tree. From that time onwards, the tree deities are unable to sustain themselves in their own nature. Those sprouts too, growing, having reached the state of creepers, having climbed that tree, having entwined all the branches, sub-branches and twigs, envelop that tree from above. That tree, entwined by the māluvā creepers, covered by the dense, large māluvā leaves, when the sky rains or the wind blows, having crumbled here and there, only a stump remains. With reference to that, this was said.

"Just so" - but here this is the correlation of the simile: this being should be seen as like a certain tree among sal trees and so on; the three unwholesome roots are like the three māluvā creepers; just as the straight climbing of those creepers up the tree as long as they have not reached the branches, so is the time when greed and so on have not reached the doors; just as the time of going along the branches, so is the time of going by way of the doors; just as the time of enveloping, so is the time of being overcome by greed and so on; just as the time of the crumbling of the small branches, so is the time of committing the lesser and minor offences through the influence of mental defilements that have reached the doors; just as the time of the crumbling of the great branches, so is the time of committing a heavy offence; just as the time of the tree's falling to the ground when the roots are soaked by water that has descended along the creepers, so should be seen the time of gradually committing the four expulsions and being reborn in the four realms of misery.

The bright side should be understood by the reversal of what has been stated. "Just so" - but here this is the correlation of the simile: this being should be seen as like a certain tree among sal trees and so on; the three unwholesome roots are like the three mālūvā creepers; the practitioner of spiritual exercise is like the man who has come to bring about their non-continuance; wisdom is like the spade; the basket of faith is like the spade-basket; insight wisdom is like the pick-axe for digging around; the time of cutting the root of ignorance by insight knowledge is like the cutting of the root by the pick-axe; the time of seeing by way of the aggregates is like the time of cutting into fragments; the time of the uprooting of mental defilements by path knowledge is like the time of splitting; the time of the persisting five aggregates is like the time of making into ashes; the time of not taking up conception in a new existence, having ceased through cessation without reconnection of the clung-to aggregates, should be seen as like the time of winnowing in a strong wind and bringing to non-continuance. In this discourse, the round of rebirths and the end of the round of rebirths have been spoken of.

10. Explanation of the Observance Day Discourse

71. In the tenth, "on that Observance day" means on that day (tasmim ahu) which was the Observance, on that day which was the Observance; what is said is on the fifteenth-day Observance day. "Approached" means having determined the Observance factors, she approached with scents, garlands and so on in her hands. "Well then" is an indeclinable particle used in the sense of release. "During the day" means the daytime of the day is called midday; the meaning is at this time when midday had arrived. "From where are you coming?" he asks "What are you doing going about?" "The cowherd's Observance" means the Observance observed together with cowherds. "The Jain's Observance" means the Observance observed by the Jains. "The noble one's Observance" means the Observance observed by the noble ones. "Just as, Visākhā" means just as indeed, Visākhā. "In the evening time, having handed over the cattle to the owners" means cowherds, having taken the cattle, tend them either for daily wages or for a period of five days, ten days, a fortnight, a month, six months, or a year. But here this was said with reference to one tending them for daily wages - "Having handed over" means having made them accept, having given them saying "These are your cattle." "Considers thus" means having gone to his own house, having eaten, lying down on a bed, he reviews thus. "Accompanied by covetousness" means associated with craving. "Thus, Visākhā, is the cowherd's Observance" means this is indeed the noble Observance, but because of the impurity of thought, it stands in the position of the cowherd's Observance. "Not rich in result" means not rich in result by way of resultant fruit. "Not of great benefit" means not of great benefit by way of resultant benefit. "Not of great brightness" means not of great brightness by way of resultant radiance. "Not of great pervasion" means not of great pervasion because of the smallness of the resultant pervasion.

"Ascetics by nature" means they are ascetics indeed. "Beyond a hundred yojanas" means having gone beyond a hundred yojanas, further beyond that. "Towards them lay down the rod" means lay down the rod towards those beings standing in the regions beyond a hundred yojanas; be one who has laid down the rod. "I am not anywhere a possession of anyone" means I am not anywhere in the state of being a possession of any other person. "Possession" is called an impediment; what is said is

"I am not an impediment." "Nor is there anywhere in anything a possession of mine" means for me too, anywhere, whether inside or outside, in any place, even in a single requisite, there is no state of possession, there is no impediment; what is said is "I am one whose impediments are cut off." "Possessions" means beds, chairs, rice gruel, meals and so on. "Uses possessions not given" means on the following day, even lying down on a bed, even sitting on a chair, even drinking rice gruel, even eating a meal, he uses those possessions as indeed not given. "Not rich in result" means fruitless. For here the phrasing only is with a remainder, but the meaning is without remainder. For of an Observance observed in this way, there is not even a trifling resultant fruit that is desirable, lovely, or agreeable. Therefore it should be understood as simply fruitless. The same method applies to the remaining terms as well.

"Of the impure mind" - why did he say this? Because it was shown that the Observance observed with a defiled mind is not rich in result, the state of being rich in result for one who has observed it with a pure mind is thereby permitted. Therefore, to show the meditation subject for purifying the mind, by which meditation subject the mind becomes pure, he said this. Therein, "by means of effort" means by one's own personal effort, or by means. "Recollects the Truth-finder" means he recollects the virtues of the Truth-finder by eight reasons. For here, "thus indeed is the Blessed One" means that Blessed One thus indeed by morality, thus indeed by concentration - all mundane and supramundane virtues of the Buddha are included. By "the Worthy One" and so on, only individual virtues are indicated. "For one recollecting the Truth-finder, the mind becomes clear" means for one recollecting the mundane and supramundane virtues of the Truth-finder, the arising of consciousness becomes clear.

"Impurities of the mind" means the five mental hindrances. "Paste" means emblic myrobalan paste. "The appropriate effort" means the effort of smearing, rubbing, and washing with paste, of that kind and befitting that. "Purification" means the making of a state of purity. For when the head is soiled, having adorned oneself with ornaments and celebrating a festival, one does not look beautiful; but when it is pure, having adorned oneself with ornaments and celebrating a festival, one looks beautiful. Just so, the Observance observed by determining the Observance factors with a soiled mind is not rich in result; but the Observance observed by determining the Observance factors with a pure mind is rich in result - with this intention he spoke thus. "Observes the Brahmā Observance" means Brahmā is called the Perfectly Enlightened One; by virtue of recollecting his qualities, this Observance is called the Brahmā Observance; one observes that. "Dwells together with Brahmā" means dwells together with the Perfectly Enlightened One. "And referring to Brahmā" means referring to the Perfectly Enlightened One.

"Recollects the Teaching" means recollects the supramundane Teaching together with its texts. "Scrubbing stone" means a kuruvindaka scrubbing stone. For having combined lac together with kuruvindaka stone powder, having made it into beads, having pierced them, having strung them on a thread, having taken hold of that string of gem beads from both ends, they rub the back. With reference to that it was said - "Dependent on a scrubbing stone." "Bath powder" means bathing powder. "The appropriate effort" means the effort conforming to that, of rubbing, scrubbing,

washing, and so on. "The Teaching Observance" means because it was observed with reference to the nine supramundane states of the Teaching together with its texts, this Observance is called "the Teaching Observance." Here too, standing at the term "purification," the explanation should be made by the former method.

"Recollects the Community" means recollects the virtues of the eight noble persons. "Dependent on heat" means dependent on heat that has been applied two or three times. "Usa" is also a reading; the meaning is the same. "Lye" means ashes. "Cow-dung" means cow's urine or goats' dung. "Purification" - here too the explanation should be made by the former method. "The Community Observance" means because it was observed with reference to the virtues of the eight noble persons, this Observance is called "the Community Observance."

"Moral practices" means for a householder, the morality of householders; for one gone forth, the morality of those gone forth. The meaning of "unbroken" and so on has been expanded in the Visuddhimagga itself. "A hair-brush" means a brush made of horse-tail hairs or of bow-string hemp fibres and so on. "The appropriate effort" means the effort of rubbing with a hair-brush, having moistened with oil and having known the wet state of the stain, having put in ashes. Here, standing at the term "purification," the explanation should be made thus: for in a defiled mirror, even an adorned and decorated individual, when looked at, does not look beautiful; in a pure one, he looks beautiful. Just so, the Observance observed with a defiled mind is not rich in result, but with a pure mind it is rich in result. "The Morality Observance" means the Observance observed by means of recollecting one's own morality is called the Morality Observance. "Together with morality" means together with one's own five precepts and ten precepts. "And referring to morality" means referring to the five precepts and the ten precepts.

"Recollects the deities" means having placed the deities in the position of witnesses, one recollects one's own qualities beginning with faith. "A furnace" means an oven. "Salt" means salt-earth. "Red chalk" means red chalk powder. "A tube and tongs" means both a blowing tube and turning tongs. "The appropriate effort" means the suitable effort of placing in the oven, blowing, turning, and so on. Here, standing at the term "purification," the explanation should be understood thus - For those adorned with ornamental articles made of defiled gold do not look beautiful when celebrating a festival, but with those made of pure gold they look beautiful. Just so, the Observance of one with a defiled mind is not rich in result; of one with a pure mind, it is rich in result. "The deity Observance" means the Observance observed by one recollecting one's own qualities, having placed the deities in the position of witnesses, is called the deity Observance. The remainder - whatever should be said regarding these meditation subjects beginning with recollection of the Buddha, all that has been stated in the Visuddhimagga itself.

"The killing of living beings" means the destruction of living beings. "Having abandoned" means having given up this immorality reckoned as the volition of killing living beings. "Abstain" means from the time of abandoning onwards, simply abstaining, drawn back from that immorality. "With rod laid down, with knife laid down" means the meaning is: one who has put aside the rod and put aside the knife, because of not resorting to taking up a rod or a knife for the purpose of injuring others. And here, apart from the rod, all remaining implements should be understood

as "knife" because of their nature of harming beings. But when monks go about carrying a walking staff or a wooden toothbrush or scissors, that is not for the purpose of injuring others. Therefore they are reckoned as those with rod laid down and knife laid down. "Conscientious" means endowed with shame characterised by abhorrence of evil. "Compassionate" means one who has attained compassion, that is, a mind of friendliness. "Concerned for the welfare of all living beings" means compassionate towards all living beings with their welfare in mind; the meaning is that through that very state of being compassionate, one has a mind of welfare towards all living beings. "I too today" means I too today. "By this factor too" means by this quality and factor too. "I imitate the Worthy Ones" means just as one going behind follows one going in front, so I too, afterwards performing this virtue first performed by the Worthy Ones, imitate those Worthy Ones. "And the Observance will have been observed by me" means by me acting thus, the Worthy Ones will have been imitated, and the Observance will have been observed.

"Taking what is not given" means the taking of what is not given, of what belongs to another; the meaning is theft, robbery. "They take only what is given" - thus one who takes what is given. "Even in mind they expect only what is given" - thus one who expects what is given. "He steals" - thus a thief; not by stealing, but by non-stealing. By the very state of non-stealing, by being pure. "Oneself" means by one's own individual existence; what is meant is that having made one's individual existence non-stealing and pure, they dwell.

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

"False speech" means untrue speech, hollow speech. "They speak the truth" - thus speakers of truth. "They connect truth with truth, join them together" - thus devoted to truth; the meaning is that they do not speak falsely now and then. For whatever man sometimes speaks falsely, sometimes truthfully. Because his truth is interrupted by false speech, truth is not joined with truth. Therefore he is not devoted to truth. But these are not like that; even for the sake of their lives, not having spoken falsely, they connect truth with truth indeed - thus they are devoted to truth. "Reliable" means firm; the meaning is of steady speech. One person is not of steady speech, like turmeric dye, like a stump buried in a heap of chaff, and like a gourd placed on a horse's back. Another is of steady speech, like an inscription on rock, like a gate post; even when someone is cutting off his head with a sword, he does not speak two different things. This one is called reliable. "Trustworthy" means those who are to be relied upon; the meaning is those who are to be believed. For a certain person is not trustworthy; when it is said "who said this? So-and-so by name," it comes to the point where one must say "do not believe his word." Another is trustworthy; when it is said "who said this? So-and-so," it comes to the point where one must say "if it was said

by him, this itself is the standard; now there is nothing to be rejected; it is just so." This one is called trustworthy. "Not deceivers of the world" means by that truthfulness they do not deceive the world - this is the meaning.

"Spirits, liquor and intoxicants that cause negligence" means the cause of negligence reckoned as the volition to drink spirits, liquor and intoxicants. "Eating one meal a day" means there are two meals - the morning meal and the evening meal. Of these, the morning meal is delimited by the end of midday, and the other from midday onwards up to dawn. Therefore, even if one eats ten times within the period before midday, one is still one who eats one meal a day. With reference to that it was said - "Eating one meal a day." The meal of the night is "night"; abstaining from that is "abstaining from eating at night." When midday has passed, food eaten up until sunset is called eating at the improper time; because of abstaining from that, they are abstained from eating at the improper time.

Because of not being in conformity with the Dispensation, seeing that which has become an obstacle, a show, is "seeing shows"; dancing, singing, and music by way of dancing oneself and causing others to dance and so on, and the seeing that has become a show of dancing and so on occurring even by way of peacock-dancing and so on - thus "dancing, singing, music and seeing shows." For dancing and so on - whether to perform them oneself, or to cause others to perform them, or to watch them being performed - is not proper for either monks or nuns.

Among garlands and so on, "garland" means whatever flower. "Perfume" means whatever kind of perfume. "Cosmetic" means that which colours the skin. Therein, one who puts on adorns is called "wearing"; one who fills in deficient places is called "decorating"; one who accepts by way of perfume and by way of skin-colouring is called "embellishing." "Occasion" is called "reason"; therefore, the meaning is: abstained from that volition of immorality by which the great multitude engages in wearing garlands and so on. "High bed" is called that which exceeds the proper measure; "luxurious bed" means a bed-covering that is not allowable; the meaning is abstaining from that.

"How rich in result" means how much rich in result. The same method applies to the remaining terms as well. "Abounding in the seven treasures" means endowed with abundant treasures reckoned as precious things; the meaning is having made the entire surface of Jambudīpa like the surface of a drum and filled it with the seven treasures measuring up to the waist. "Sovereign lordship" means lordship by way of the state of being a lord, or supremacy itself as lordship; here even violent action is not sovereign lordship. "Were to exercise kingship" means were to exercise such wheel-turning sovereignty. "The Aṅgas" and so on are the names of those countries. "Is not worth a sixteenth fraction" means having divided the merit of the Observance observed for one day and night into sixteen parts, it is not worth even one part of that. The meaning is that whatever resultant fruit there is of a sixteenth fraction of the Observance of one night, that itself is more than that. "Insignificant" means small.

"Not practising the holy life" means from not the best conduct. "One should not eat at night, eating at the improper time" means one observing the Observance should not eat either night food or daytime food at the improper time. "One should sleep on a bed or on the ground on a rug" means one should sleep on an allowable bed with legs

the measure of a fist-span, or on ground prepared with lime-wash and so on, or on a rug made by spreading grass, leaves, straw and so on. This is the meaning. "This indeed they call the Observance with eight factors" means the Observance observed by one not practising killing of living beings and so on, because of being endowed with eight factors, they call "eightfold." But one observing that should, thinking "Tomorrow I shall be one observing the Observance," this very day arrange the provisions of food and so on, saying "Do this and that." On the Observance day, right early, in the presence of a monk or a nun or a male lay follower or a female lay follower who knows the characteristics of the ten precepts, having made verbal expression, the Observance factors should be undertaken. But by one who does not know the Pāḷi text, it should be determined thus: "I determine the Observance laid down by the Buddha." By one who does not obtain another, it should be determined even by oneself; but verbal expression should certainly be made. By one observing the Observance, activities connected with harming others should not be managed; one should not pass the time making calculations of income and expenditure; but having obtained food at home, having eaten like a monk with a regular meal, having gone to the monastery, one should either listen to the Teaching, or attend to one of the thirty-eight meditation objects.

"Beautiful to see" means of beautiful appearance. "Illuminating" means while illuminating. "Go around" means they wander about. "As far as" means however much space. "Moving through the sky" means going through space. "Shine" means they glow, they emit radiance. "Illuminating the directions" means shining in all directions. Or alternatively, "they shine" means they illuminate from direction to direction. "Illuminating" means shining. "Lapis lazuli" - even though having said "gem," by this he shows its nature as a precious gem. For lapis lazuli of the colour of one-year-old bamboo is called a precious gem. With reference to that, he said thus. "Excellent" means charming. "Horn-gold" means gold so named because it has arisen resembling a cow's horn. "Gold" means mountain gold, gold born in a mountain. "Native gold" means gold of the Teacher's colour. "Refined gold" means gold brought out by ants. "Are not worth" means they do not attain. "The radiance of the moon" is the nominative case used in the sense of the genitive; the meaning is "of the radiance of the moon." "Should observe the Observance" means having observed, the Observance. "Yielding happiness" means having happiness as fruit, to be experienced as happiness. "They go to the heavenly state" means they approach the state reckoned as heaven; the meaning is being blameless by anyone, they are reborn in the heavenly world. The remainder here, whatever was not stated in between, that should be understood in accordance with what has been stated.

The Great Chapter is the second.

3. The Chapter on Ānanda

1. Explanation of the Channa Discourse

72. In the first of the third, "Channa" means a wandering ascetic named Channa. "Do you too, friend" means: friend, just as we declare the abandoning of lust and so on, do you too declare thus? - he asks. Then the elder, rejecting that - "This wandering ascetic says that we declare the abandoning of lust and so on, but this does not exist

in the external doctrine" - said beginning with "We indeed, friend." Therein, "kho" is an indeclinable particle in the sense of emphasis; the meaning is "we alone declare." Then the wandering ascetic thought: "This elder, having uprooted the external doctrine and carrying it away, said 'we alone.' Having seen what danger indeed do they declare the abandoning of these?" Then, asking the elder, he said beginning with "But what do you." The elder, answering him, said beginning with "One who is lustful, indeed." Therein, "one's own welfare" means one's own welfare that is mundane and supramundane, pertaining to the present life and the future life. In the case of the welfare of others and the welfare of both too, the same method applies.

Regarding "blinding" and so on: it makes blind the one in whom lust arises, by preventing seeing as it really is - thus it is "blinding." It does not produce the eye of wisdom - thus it is "causing lack of vision." It does not produce knowledge - thus it is "causing not knowing." "Obstructing wisdom" means it suppresses these three wisdoms - the wisdom of the ownership of actions, the wisdom of meditative absorption, and the wisdom of insight - by causing their non-occurrence. Because of giving undesirable results, it operates on the side of vexation reckoned as suffering - thus it is "connected with vexation." It does not conduce to the quenching of mental defilements - thus it is "not leading to Nibbāna." "And it is enough, friend Ānanda, for diligence" means: friend Ānanda, if such a practice exists, it is enough for your diligence, it is proper and befitting - practise diligence, friend - thus having given thanks for the elder's words, he departed. In this discourse, the noble path is spoken of as mixed with the supramundane. The remainder here is clear in meaning.

2. Explanation of the Ājīvaka Discourse

73. In the second, "if so, householder" - the Elder, it is said, thought - "This one, coming here, has not come wishing to know, but has come for the purpose of investigating. I will make him answer the question asked by this very one." Thus, wishing to make him speak on that very matter, he said beginning with "if so" and so on. Therein, "if so" (tena hi) is an indication of reason. "Because you ask thus, therefore I ask you a question in return about this very matter." "For whom" (kesam no) means "for which ones indeed?" "Extolling of one's own teaching" means the lifting up and establishing of one's own view. "Disparaging of others' teachings" means the striking at, scoffing at, and putting down of others' views. "Just the proclamation of the Teaching in its proper sphere" means the proclamation of the Teaching in its proper reason alone. "The meaning has been stated" means the meaning of the question asked by me has been made clear. "And oneself has not been brought forward" means oneself has not been brought forward thus: "We are of such kind." "Nupanīto" is also a reading.

3. Explanation of the Mahānāma the Sakyan Discourse

74. In the third, "having recovered from illness" means having been ill and then having recovered. "From sickness" means from the state of being ill. "Approached" means having eaten his morning meal, taking garlands, scents and so on, surrounded by a great retinue, he approached. "Having taken by the arm" means he did not take him by the arm and drag him away; it should be understood that having risen from the seat where he was sitting, having gone to his presence, having given a signal with his thumb on the right arm, he led him aside. Then, by the method beginning

with "Mahānāma, the morality of a trainee," having spoken of the morality, concentration, and wisdom of the seven trainees, while speaking above of the morality, concentration, and wisdom of one beyond training by way of the fruition of arahantship - he explained: "From the trainee's concentration, the trainee's insight knowledge and the knowledge of fruition of one beyond training arise afterwards; and from the trainee's insight knowledge, the concentration of fruition of one beyond training arises afterwards." But as for the concentration and knowledge that are associated, their arising should be understood as neither after nor before.

4. Explanation of the Jain Discourse

75. In the fourth, "in the Pinnacled Hall" means in the perfumed chamber made by taking two roof-peaks with a swan-and-quail covering. "Acknowledges complete knowledge and vision" means without leaving aside even a trifle, he acknowledges all knowledge and vision. "Constantly and continuously" means at all times, without interruption. "Knowledge and vision is present" indicates that omniscient knowledge is established in me. "Of past actions" means of accumulated actions. "Destruction through austerity" means the making of an end through difficult austerity. "Of new actions" means of actions to be accumulated now. "Through non-performance" means through non-accumulation. "Cutting off of the bridge" means he speaks of the striking down of the track, the striking down of the condition. "Through the destruction of action there is the destruction of suffering" means through the destruction of the round of action there is the destruction of suffering. "Through the destruction of suffering there is the destruction of feeling" means through the destruction of the round of suffering there is the destruction of feeling. For when the round of suffering is eliminated, the round of feeling is also eliminated. "Through the destruction of feeling all suffering will be worn away" means through the destruction of feeling, the entire suffering of the round of rebirths will indeed be worn away. "Visible here and now" means to be seen by oneself, evident. "Wearing away purification" means the practice that wears away mental defilements, or because of wearing away the mental defilements, the wearing away is for the purification of beings. "There is the transcendence" means there is the overcoming of the entire suffering of the round of rebirths. "What does the Blessed One say about this, venerable sir" means venerable sir, what does the Blessed One say about this practice - does he declare this very practice of wearing away mental defilements, or something else? - thus he asks.

"Who knows" means by one knowing through unobstructed knowledge. "Who sees" means by one seeing with the all-seeing eye. "For the purification" means for the purpose of attaining purification. "For the transcendence" means for the purpose of transcending. "For the passing away" means for the purpose of passing away. "For the achievement of the true method" means for the purpose of achieving the path together with insight. "For the realisation of Nibbāna" means for the purpose of realising the unconditioned Nibbāna. "Does not perform new action" means he does not accumulate new action. "Old action" means action accumulated before. "By repeatedly touching puts an end to it" means having touched again and again, he makes it gone to its end; the meaning is: having experienced the resultant contact again and again, he exhausts that action. "Visible here and now" means to be seen by oneself. "Immediate" means not producing its function at a later time. "Inviting one to

come and see" means fit to be shown thus "come and see." "Leading onward" means fit to be brought close, fit to be clung to. "To be individually experienced by the intelligent" means to be known by the wise each in their own continuity; but it is difficult to know by the foolish. Thus by way of morality, two paths and two fruits are spoken of. For stream-enterers and once-returners are ones who fulfil morality. But by the accomplishment in concentration beginning with "quite secluded from sensual pleasures," three paths and three fruits are spoken of. For the non-returner noble disciple is said to be one who fulfils concentration. By "with the elimination of the mental corruptions" and so on, the fruition of arahantship is spoken of. Some, however, say that morality and concentration too, associated with the fruition of arahantship alone, are intended here. But for the purpose of showing the practice by way of each one separately, the text has been set forth separately.

5. Explanation of the Nivesaka Discourse

76. In the fifth, "colleagues" means companions. "Relatives" means those belonging to the side of the mother-in-law and father-in-law. "Blood-relations" means those of the same blood - brothers, sisters, and so on. "Unwavering confidence" means the unshakeable confidence that has arisen having known the qualities with certainty. "Alteration" means alteration of state. In the passage beginning with "of the solid element," there might be alteration of the solid element, which has the nature of hardness in the twenty portions; of the liquid element, which has gone to a fluid state and has the nature of binding in the twelve portions; of the heat element, which has the nature of maturing in the four portions; and of the air element, which has the nature of distension in the six portions. "But there would never be" shows that for these four primary elements there might be alteration through their undergoing mutual transformation, but for a noble disciple there would never be such alteration. And here "alteration" means alteration of confidence and alteration of destination. For that does not exist for him, but alteration of state does exist. For a noble disciple, having been a human being, becomes even a god, even a brahmā. But his confidence does not disappear even in another existence, and he does not reach alteration of destination reckoned as a realm of misery. The Teacher too, showing that very thing, said beginning with "herein this is the alteration." The remainder here is clear in meaning.

6. Explanation of the First Discourse on Existence

77. In the sixth, "ripening in the sensual element" means ripening in the sensual element. "Sensual existence" means the becoming of rebirth in the sensual element. "Action is the field" means wholesome and unwholesome action is the field in the meaning of a place for growing. "Consciousness is the seed" means the co-arisen volitional activity consciousness is the seed in the meaning of growing. "Craving is the moisture" means by way of sustaining and nourishing, craving is called water. "Hindered by ignorance" means of those obstructed by ignorance. "Fettered by craving" means of those bound by the bond of craving. "In the inferior element" means in the sensual element. "Consciousness is established" means volitional activity consciousness is established. "In the middle element" means in the material element. "In the superior element" means in the immaterial element. The remainder here is clear in meaning.

7. Explanation of the Second Discourse on Existence

78. In the seventh, "volition" means intention for action. "Longing" too means just longing for action. The remainder is similar to the preceding.

8. Explanation of the Discourse on Moral Rules and Austerities

79. In the eighth, "moral rules and austerities" means morality and ascetic practice. "Life" means the pursuit of the performance of austerities. "Holy life" means abiding by the holy life. "With attendance as its essence" means the essence through attendance; the meaning is: thus presented as "this is excellent, this is the goal." "Fruitful" - he asks whether it is yielding growth, with increase. "There is no categorical answer to this, venerable sir" - the meaning is: venerable sir, this should not be answered categorically. "Practising with attendance as its essence" means for one practising what is thus presented as "this is the essence, the excellent, the goal." "Fruitless" means fruitless in terms of desirable result. By this much, setting aside the going forth of those believing in karma and those who hold the doctrine of action, all the rest of the outsider doctrines are included. "Fruitful" means fruitful in terms of desirable result, yielding growth. By this much, making this Dispensation the starting point, all the going forth of those believing in karma and those who hold the doctrine of action is also included. "But one equal to him in wisdom is not easy to obtain" - thus he shows that, standing on the learner plane and answering the question, one equal to this Ānanda in wisdom is not easy to obtain. In this discourse, what is called the learner plane has been spoken of.

9. Explanation of the Discourse on Kinds of Perfumes

80. In the ninth, "he said this" means after the meal, having returned from the alms round, having shown his duty to the One of Ten Powers, having gone to his own day residence, "In this world there is what is called the odour of roots, there is what is called the odour of heartwood, there is what is called the odour of flowers. But these three odours too go only in the direction of the wind, not against the wind. Is there indeed something whose odour goes even against the wind?" - having thought thus, since at the very time of receiving the eight boons, at the time when uncertainty arose, the boon of approaching had been received, at that very moment, having emerged from the day residence, having gone to the Teacher's presence, having paid homage, seated to one side, for the purpose of dispelling the arisen uncertainty, he spoke this utterance beginning with "There are, venerable sir, these three." Therein, "kinds of perfumes" means types of perfumes. "The odour of roots" means an odour having roots as its basis, or the root itself endowed with odour is the odour of roots. For its odour goes in the direction of the wind. But odour itself does not have an odour. In the case of the odour of heartwood and the odour of flowers too, the same method applies. "There is, Ānanda, a kind of perfume" - here, going for refuge and so on are called odours because of their similarity to odour in going to the directions by way of speaking praise of virtues; the person who is the basis of those is called a kind of perfume. "The odour goes" means it goes by way of speaking praise. "Moral" means moral by the five precepts or the ten precepts. "Of good character" means of good character, of beautiful character, by that very moral quality. The meaning of "with a mind free from the stain of stinginess" and so on has been expanded in the

Visuddhimagga itself. "In the directions" means in the four directions and in the four intermediate directions. "Ascetics and brahmins" means ascetics and brahmins who have calmed evil and warded off evil.

"The odour of flowers does not go against the wind" means the odour of jasmine flowers and so on does not go against the wind. "Nor sandalwood, nor tagara, nor jasmine" means the odour of sandalwood, tagara, and jasmine too does not go against the wind - this is the meaning. Even in the heavenly world there is what is called the *phuṭasumanā*; on the day it blooms, its odour overpowers a hundred *yojanas*. Even that, they say, is unable to go against the wind even a span's length or a cubit's length. "But the odour of the good goes against the wind" means the odour of the virtues beginning with morality of the good, the wise - Buddhas, Individually Enlightened Ones, and sons of the Buddha - goes against the wind. "A good person pervades all directions" means the good person, the wise one, pervades all directions with the odour of virtues beginning with morality; the meaning is he covers all directions with odour.

10. Explanation of the Minor Discourse

81. The tenth has a twofold summary treatment: both by way of the origin of the topic and by way of the question. If asked, in which origin of the topic and at whose question was it spoken? It was spoken in the origin of the topic of the *Aruṇavatī* Discourse, at the question of the Elder *Ānanda*. By whom was the *Aruṇavatī* Discourse spoken? It was spoken by two Buddhas: by the Blessed One *Sikhī* and by our Teacher. For thirty-one cosmic cycles from the present cosmic cycle, having been reborn in the city of *Aruṇavatī* in the womb of the chief queen named *Pabhāvatī* of King *Aruṇavā*, with mature knowledge, having gone forth in the great renunciation, the Blessed One *Sikhī*, having penetrated the knowledge of omniscience at the seat of enlightenment, having set in motion the excellent wheel of the Teaching, dwelling in dependence on *Aruṇavatī*, one day, right early, having attended to his toilet, surrounded by the great community of monks, having departed thinking "I shall enter *Aruṇavatī* for almsfood," standing near the gateway of the monastery, he addressed the chief disciple named *Abhibhū* - "It is still very early, monk, to enter *Aruṇavatī* for almsfood. Let us approach a certain *Brahma* world." As he said -

Then, monks, the Blessed One *Sikhī*, the Worthy One, the Perfectly Enlightened One, addressed the monk *Abhibhū* - 'Come, brahmin, let us approach a certain *Brahma* world; it will not yet be time for the meal.' 'Yes, venerable sir,' monks, the monk *Abhibhū* assented to the Blessed One *Sikhī*, the Worthy One, the Perfectly Enlightened One. Then, monks, the Blessed One *Sikhī*, the Worthy One, the Perfectly Enlightened One, and the monk *Abhibhū* approached a certain *Brahma* world."

There the Great *Brahmā*, having seen the Perfectly Enlightened One, delighted, having gone out to meet him, having prepared a *Brahmā* seat, gave it. They also prepared a befitting seat for the Elder. The Blessed One sat down on the prepared seat, and the Elder too sat down on his own prepared seat. The Great *Brahmā* too, having paid homage to the One of Ten Powers, sat down to one side.

Then, monks, the Blessed One *Sikhī* addressed the monk *Abhibhū* - "Let a talk on the Teaching occur to you, brahmin, for *Brahmā* and the assembly of *Brahmā* and the members of *Brahmā*'s assembly." "Yes, venerable sir," monks, the monk *Abhibhū*,

having promised the Blessed One Sikhī, the Worthy One, the Perfectly Enlightened One, gave a talk on the Teaching to Brahmā and the assembly of Brahmā and the members of Brahmā's assembly. While the Elder was giving the talk on the Teaching, the hosts of Brahmās grumbled - "At last we obtained the Teacher's coming to the Brahma world, and this monk, setting aside the Teacher, himself began a talk on the Teaching."

The Teacher, having known their state of displeasure, said this to the monk Abhibhū - "They are grumbling, brahmin, Brahmā and the assembly of Brahmā and the members of Brahmā's assembly. If so, you - brahmin, stir them even more exceedingly." The Elder, having accepted the Teacher's word, having performed manifold miraculous transformation, informing the thousandfold world system with his voice, spoke a pair of verses: "Begin, go forth." But having done what did the Elder inform the thousandfold world system? First, having entered upon the blue kasiṇa, he pervaded everywhere with darkness; then, when reflective attention arose in the beings, "What is this darkness?", he showed light. To those who were investigating, "What is this light?", he showed himself. In the thousand world-systems, gods and humans, having raised joined palms again and again, paying homage to the Elder alone, stood. The Elder, thinking "Let the great multitude hear the sound of me expounding the Teaching," spoke these verses. All heard the sound as if of one sitting in the midst of an assembled gathering and expounding the Teaching. The meaning too was clear to them.

Then the Blessed One, having returned together with the Elder to Aruṇavatī, having walked for almsfood, after the meal, having returned from his alms round, asked the Community of monks - "Did you hear, monks, the verses of the monk Abhibhū standing in the Brahma world while speaking?" They, having acknowledged "Yes, venerable sir," making known the fact of having heard, recited that very pair of verses. The Teacher, having given applause saying "Good! Good!" concluded the Teaching. Thus, for now, this discourse was spoken by the Blessed One Sikhī at the summit of thirty-one cosmic cycles from here.

But our Blessed One, having attained omniscience, having set in motion the excellent wheel of the Teaching, while dwelling at Jeta's Grove in dependence on Sāvattthī, on the full-moon day of the month of Jeṭṭhamūla, having addressed the monks, began this Aruṇavatī Discourse. The Elder Ānanda, having taken a fan, while fanning, standing right there, from the beginning up to the end, without omitting even a single phrase, learnt the entire discourse. He, on the following day, having returned from the alms round, having shown his duty to the One of Ten Powers, having gone to his own day residence, having shown his duty to his co-resident pupils and students, when they had departed, sat reflecting upon the Aruṇavatī Discourse spoken yesterday. Then the entire discourse stood before him as a clear object. He thought - "The chief disciple of the Blessed One Sikhī, having stood in the Brahma world, having dispelled darkness in the thousand world-systems, having shown the radiance of his body, proclaiming his own voice, gave a talk on the Teaching - thus was spoken yesterday by the Teacher. The domain of a disciple is of such a kind; but the Perfectly Enlightened One, having fulfilled the ten perfections and attained omniscience, how great a place could he inform with his voice?" He, for the purpose of dispelling the

doubt that had thus arisen, at that very moment, having approached the Blessed One, asked him about that matter. To show this meaning, "Then the Venerable Ānanda" was said.

Therein, "face to face" means he said thus with this intention: this was heard by me who was present face to face, not by oral tradition, not by a succession of messengers. "How far is he able to inform with his voice" means how great a place is he able to inform with his voice, having dispelled darkness by the radiance of his body. "He was a disciple, Ānanda; Truth-finders are immeasurable" - the Blessed One said this with this intention - Ānanda, what are you saying? He was a disciple established in limited knowledge. But Truth-finders, having fulfilled the ten perfections and attained the knowledge of omniscience, are immeasurable. You, having taken dust on the tip of a fingernail and comparing it with the dust of the great earth, what indeed is this that you say? For the domain of disciples is one thing, the domain of Buddhas is another. The resort of disciples is one thing, the resort of Buddhas is another. The power of disciples is one thing, the power of Buddhas is another. Thus the Blessed One, having spoken of the state of being immeasurable with this intention, remained silent.

The Elder asked for the second time too. The Teacher, explaining "Ānanda, you are like one taking a keyhole and comparing it with infinite space, like one taking a cātaka bird and comparing it with the king of supaṇṇas measuring one hundred and fifty yojanas, like one taking water in an elephant's trunk and comparing it with the Great Ganges, like one taking water in a pit four cubits deep and comparing it with seven lakes, like one taking a human being who obtains only a measure of cooked rice and comparing him with a wheel-turning monarch, like one taking a dust-goblin and comparing it with Sakka the king of the gods, like one taking the light of a firefly and comparing it with the radiance of the sun - what indeed is this that you say?" - thus having spoken of just the state of being immeasurable for the second time too, remained silent. Then the Elder thought - "The Teacher, though asked by me, has not yet spoken; well then, having entreated him up to the third time, I shall cause him to roar the Buddha's lion's roar." He requested for the third time too. To show that, "For the third time too, indeed" and so on was said. Then the Blessed One, answering him, said beginning with "Have you heard, Ānanda." The Elder thought - "The Teacher, having said to me only this much - 'Have you heard, Ānanda, of the thousandfold minor world system?' - has become silent; now he will roar the Buddha's lion's roar." He, requesting the Teacher, said beginning with "This is the time, Blessed One."

The Blessed One too, wishing to speak to him in detail, said beginning with "Then, Ānanda." Therein, "as far as" means however much space. "The moon and sun" means the moon and the sun. "Revolve" means move about. "Shining in the directions" means they illuminate all directions. "Illuminating" means shining. By this much, one world-circle has been defined and shown. Now, multiplying that a thousandfold and showing it, he said "over a thousandfold world." "In that thousandfold world" means in that thousand world-circles. "A thousand realms of the gods ruled by the four great kings" means a thousand heavenly worlds of the gods ruled by the four great kings. But since in each world-circle there are four great kings each, therefore it is said "four thousand great kings." By this method the meaning

should be understood everywhere. "Minor" means small. This is the domain of disciples. But why was this brought in? For the purpose of showing the limit of the middling world system.

"As far as" means however many. "So far thousandfold" means so far by a thousandfold portion. "The thousand-to-the-second-power middling world system" means this, having counted a thousand world-circles by a thousandfold portion, is the world system measuring ten hundred thousand world-circles, called the thousand-to-the-second-power middling world system. This is not within the domain of disciples; it is the domain of Buddhas alone. It explains that even in this much space, Truth-finders are able to dispel darkness, show the radiance of their bodies, and inform with their voice. By this much, what is called the birth-field of the Buddhas has been shown. For when Bodhisattas in their final existence pass away from the heavenly world and on the day of taking conception in the mother's womb, and on the day of emergence from the womb, and on the day of the great renunciation, and on the days of the supreme enlightenment, the turning of the wheel of the Teaching, the relinquishing of the life-formation, and the final Nibbāna, this much extent trembles.

"The thousand-to-the-third-power great world system" - the third beginning from the thousandfold is the threefold thousandfold; because the first thousandfold was multiplied a thousandfold to calculate the middling, and the middling was multiplied a thousandfold to calculate it, it is calculated by great thousands, thus it is the great thousandfold. By this much, a world measuring a hundred thousand ten million world-circles has been shown. The Blessed One, if he wishes, having dispelled darkness in this much space, having shown the radiance of his body, could inform with his voice. But the Elder Tissatthera, son of an accountant, said thus: "This is not the measure of the thousand-to-the-third-power great world system. For this is a place where the teachers' recitation-based text has declined in oral transmission; but the extent measuring ten times a hundred thousand ten million world-circles is what is called the thousand-to-the-third-power great world system." By this much, what is called the field of authority has been shown by the Blessed One. For within this interval, the authority of the Āṭānāṭiya protection, the Isigili protection, the Dhajagga protection, the Bojjhaṅga protection, the Khandha protection, the Mora protection, the Mettā protection, and the Ratana protection pervades. "As far as he might wish" means however much space he might desire; by this he shows the domain-field. For there is no measurable limit to the domain-field of the Buddhas, and to illustrate its non-existence they bring this simile: Having filled a hundred thousand ten million world-circles up to the Brahmā world with mustard seeds, if someone were to come along placing one mustard seed in each world-circle in the eastern direction, all those mustard seeds would come to utter exhaustion, but not the world-circles in the eastern direction. In the southern and other directions too, the same method applies. Therein, there is nothing that is outside the domain of the Buddhas.

When this was said, the elder thought - "The Teacher spoke thus - 'If he wishes, Ānanda, the Truth-finder could inform the thousand-to-the-third-power great world system with his voice, as far as he might wish.' But this world is uneven, the world-systems are infinite; in one place the sun has risen, in one place it stands in the middle, in one place it has set. In one place it is the first watch of the night, in one place the middle watch, in one place the last watch. Beings too are engaged in work,

engaged in play, engaged in food - thus by those various reasons they are distracted and heedless. How indeed could the Teacher inform them with his voice?" He, having thought thus, asking the Truth-finder for the purpose of cutting through his doubt, said beginning with "In what way, then."

Then the Teacher, answering him, said beginning with "Here, Ānanda, the Truth-finder." Therein, "would pervade with light" means would pervade with the radiance of his body. But while pervading, what would he do? In whatever place the sun appears, there he would cause it to set by his own power. But where it does not appear, there he would cause it to rise and place it in the middle. Then where the sun appears, there people would give rise to the thought "The sun has only just appeared, yet it has now set; is this indeed a serpent disturbance, or one among spirit disturbances, demon disturbances, or deity disturbances?" But where it does not appear, there people would give rise to the thought "The sun has only just set, yet this one has now risen; what indeed is this, one among serpent disturbances, spirit disturbances, demon disturbances, or deity disturbances?" Then, when those people, having reflected upon the light and the darkness, were searching "What indeed is the condition for this?" the Teacher, having entered upon the blue kasiṇa, would spread dense darkness. Why? For the purpose of generating terror in those beings engaged in work and so on. Then, having known their state of having become terrified, having entered upon the attainment of the white kasiṇa, emitting white, dense Buddha-rays, as if at the time of the rising of a thousand moons and a thousand suns, all at once he would make everything into one light. And that, emitting radiance from a spot of the body the size of a sesame seed. For if one were to make the earth of the world-system into a lamp-stand, the water of the great ocean into oil, Sineru into a wick, and having placed it on the summit of another Sineru were to light it, it would make light in just one world-system. Beyond that it would not be able to illuminate even a span. But the Truth-finder, having emitted radiance from a spot of the body the size of a sesame fruit, would make the thousand-to-the-third-power great world system into one light, or even more than that. For thus great are the virtues of the Buddha.

"Would perceive that light" means having seen that light, "By whom the sun has been both set and raised, and dense darkness has been released, that is the person who, having now made light, stands - oh, what a marvellous person!" - raising joined palms, paying homage, they would sit down. "Would proclaim his voice" means would proclaim the sound of a talk on the Teaching. For if one were to make one world-encircling mountain into a drum, the great earth into a drum-skin, Sineru into a drumstick, and having placed it on the summit of another Sineru were to beat it, it would make that sound heard in just one world-system; beyond that it would not be able to go even a span. But the Truth-finder, having sat down on a divan or on a chair, informs the thousand-to-the-third-power great world system with his voice, or even more than that - thus of great majesty are the Truth-finders. Thus the Blessed One by this much shows just the domain of his sphere.

And having heard this Buddha's lion's roar, strong rapture arose within the elder; he, uttering an inspired utterance by the power of rapture, said beginning with "It is a gain for me indeed." Therein, "that my Teacher is of such great supernormal power" means that my Teacher is of such great supernormal power; the meaning is that the acquisition of such a Teacher of great supernormal power for me is a gain indeed and

well-gained indeed. Or alternatively, that I am able to go about carrying the bowl and robes of such a Teacher, to do the foot-rubbing and back-rubbing, to give face-washing water and bathing water, to sweep the precinct of the perfumed chamber, to ask a question when uncertainty has arisen, and to hear the sweet talk on the Teaching - all these too are gains for me indeed and well-gained indeed - with reference to this he spoke thus. And here, the state of being of great supernormal power should be understood through the greatness of the supernormal powers reckoned as darkness, light, sound, and hearing of the Blessed One; the state of great majesty should be understood through the effortless pervading of those very same. "Udāyī" means the Elder Lāḷudāyī. He, it is said, formerly went about having bound resentment towards the attendant elder monks. Therefore, now having obtained the opportunity, at the conclusion of this Buddha's lion's roar, like one extinguishing a burning lamp-flame, like one giving a blow to the snout of a walking bull, like one overturning a bowl filled with food, destroying the elder's confidence, he spoke thus.

"When this was said, the Blessed One" means when this was said by the Elder Udāyī, the Blessed One, just as a benefactor standing to one side would say again and again "Come here, come here" to a man trembling while standing at the edge of a precipice, just so, restraining the Elder Udāyī from that speech, he said "Do not say so, Udāyī, do not say so, Udāyī." Therein, "hi" is merely a particle; the meaning is "do not speak thus." "The great kingdom" means the wheel-turning sovereignty. But did not the Teacher make unlimited the great benefit of the confidence arisen in a single disciple through the proclamation of the Teaching? Why then does he limit the benefit of the confidence arisen with reference to this Buddha's lion's roar? Because of the limited measure of individual existences for a noble disciple. For even a stream-enterer of slow wisdom obtains individual existence seven times among gods and among humans; therefore, defining his destination, he spoke thus. "In this very life" means while standing in this very individual existence. "Will attain final Nibbāna" means will attain final Nibbāna through the final Nibbāna without remainder. Thus, taking Nibbāna as the pinnacle, he concluded this Lion's Roar Discourse.

The Chapter on Ānanda is third.

4. The Chapter on Ascetics

1. Explanation of the Ascetic Discourse

82. In the first discourse of the fourth, "belonging to an ascetic" means one's own as an ascetic. "Duties to be done by an ascetic" means duties that must be performed by an ascetic. In "the undertaking of the training in higher morality" and so on, undertaking is called taking up; the undertaking, taking up, and fulfilment of the training in higher morality is the undertaking of the training in higher morality. The same method applies to the remaining two terms as well. And here, the following classification should be known - morality and higher morality, consciousness and higher consciousness, wisdom and higher wisdom. Therein, the five precepts are called morality; with reference to that, the ten precepts are called higher morality; with reference to that too, the fourfold purification morality is called higher morality. Furthermore, all mundane morality is called morality; supramundane morality is higher morality; that itself is called training because it is to be trained in. But sensual-

sphere consciousness is called consciousness; with reference to that, fine-material-sphere is called higher consciousness; with reference to that too, immaterial-sphere is called higher consciousness. Furthermore, all mundane consciousness is merely consciousness; the supramundane is higher consciousness. The same method applies to wisdom as well. "Therefore" means because these three are duties to be done by an ascetic, therefore. "Keen" means thick. "Desire" means the desire to act, a wholesome desire. Thus in this discourse, the three trainings were spoken of as mundane and supramundane.

2. Explanation of the Donkey Discourse

83. In the second, "closely behind" means from behind, from behind. "I too am tamed, I too am tamed" means a cow saying "I too am tamed, being tamed." "Just as that of the cattle" means just as of the cows. For cows are black, red, or of white and other colours, but a donkey has no such colour at all. And just as the colour, so too the voice and the footprint are entirely different. The remainder is of clear meaning. In this discourse too, the three trainings were spoken of in a mixed manner.

3. Explanation of the Field Discourse

84. In the third, "beforehand" means first of all. "Ploughs well" means ploughs well with a plough. "Well levelled" means well levelled with a levelling tool. "At the proper time" means at the time suitable for sowing. The remainder is clear in itself. Here too the three trainings were spoken of in a mixed manner.

4. Commentary on the Vajjiputta Sutta

85. In the fourth, "Vajjian prince" means a son of the Vajji royal family. "One hundred and fifty training rules" means a hundred training rules plus fifty. This was said with reference to the training rules that had been laid down at that time. That monk, it is said, was accomplished in rectitude, of upright nature, not bent, not crooked; therefore, having thought "Would I be able to observe this many training rules or not?" he reported to the Teacher. "I am able" means I am able. He, it is said, imagining "For one training in this many training rules, it is not troublesome to train in the three trainings," spoke thus. Then the Blessed One, just as one might tie a hundred bundles and place them on the head of one unable to lift up fifty bundles of grass, just so, piling two more trainings on top of one unable to train in even one training, said beginning with "Therefore, monk, you." A delicate country-man named Uttara, it is said, was dwelling at the Lohapāsāda monastery. Then the young monks said to him - "Uttara, the fire hall is leaking; having made the grass allowable, give it." Having taken him and gone to the forest, having tied the grass mowed by him into bundles, they said "Will you be able to carry fifty bundles, Uttara?" He said "I shall not be able to." But will you be able to carry eighty?" "I shall not be able to, venerable sir." Will you be able to carry one hundred bundles?" "Yes, venerable sir, I shall carry them." The young monks, having tied a hundred bundles, placed them on his head. He, having lifted them up, groaning, having gone, dropped them near the fire hall. Then the monks said to him "You seem tired, Uttara." "Yes, venerable sir, the young monks deceived me; being unable to lift up even this one hundred bundles, they said to me 'Lift up fifty bundles.'" "Yes, Uttara, they deceived you." Thus this accomplishment should be understood. Here too the three trainings were spoken of in a mixed manner.

5. Explanation of the Learner Discourse

86. In the fifth, "following the straight path" - the straight path is called the noble path; the meaning is of one who is practising, recollecting that. "First is knowledge in destruction" means path knowledge arises first of all. For the path is called destruction because of the annihilation of mental defilements; knowledge associated with that is called knowledge in destruction. "Then final knowledge immediately after" means immediately after that fourth path knowledge, final knowledge arises; the meaning is that the fruition of arahantship arises. "For one liberated through final knowledge" means for one liberated by the liberation of the fruition of arahantship. "There is indeed knowledge" means there is reviewing knowledge. Thus in the discourses too and in the verses too, seven trainees are spoken of. But at the end, one who has eliminated the mental corruptions is shown.

6. Explanation of the First Training Discourse

87. In the sixth, "desiring their own welfare" means desiring one's own benefit. "In which all this is contained" means in which trainings all this one hundred and fifty training rules is included. "One who fulfils" means one who completely fulfils. "One who practises to a moderate degree" means a doer to a measure; the meaning is that one is unable to do everything completely. "The lesser and minor" means the remaining training rules setting aside the four expulsions. Therein too, an offence entailing initial and subsequent meetings of the Community is called lesser, and a grave offence is called minor. And a grave offence is the lesser, an expiation is called minor; and an expiation is the lesser, acknowledgement, wrong-doing, and insulting speech are called minor. But these teachers who resort to the Aṅguttara Great Collection say: "Setting aside the four expulsions, all the remaining are the lesser and minor." "He commits and emerges from them" - here, however, one who has eliminated the mental corruptions, to begin with, does not commit a worldly fault; he commits only a fault against regulation. And when committing, he commits by body, by speech, and by mind. When committing by body, he commits such things as building a hut and sharing a sleeping place; when committing by speech, such things as matchmaking and teaching term by term; when committing by mind, he commits the acceptance of money. In the case of trainees too, the same method applies. "For I have not declared inability here, monks" means monks, I have not declared the inability of a noble person in committing and emerging from such an offence here. "Fundamentals of the holy life" means the four great morality training rules that are the beginning of the holy life of the path. "Befitting the holy life" means those very same that are suitable and appropriate for the holy life of the four paths. "Therein" means in those training rules. "One of stable morality" means one of constant morality. "One of established morality" means one of firmly established morality. "Stream-enterer" means one who has attained the fruition by the path designated as the stream. "No longer subject to fall into lower realms" means having the nature of not falling into the four realms of misery. "Fixed in destiny" means fixed by the fixed course of the path of stream-entry. "Heading for the highest enlightenment" means heading for the highest enlightenment of the three higher paths.

"Reduction" means the state of being reduced. For in the case of a once-returner, lust and so on are thin like a mass of clouds, like a fly's wing, not thick. "Lower" means belonging to the lower part. "Of mental fetters" means of bonds. "With utter

elimination" means by utter elimination. "One of spontaneous birth" means one who arises spontaneously. "Attaining final nibbāna there" means having the nature of attaining final nibbāna above only, without descending below. "Not subject to return" means having the nature of not returning by way of mode of generation and destination.

In the passage beginning with "one who fulfils a portion attains a portion," the person called one who fulfils a portion is a stream-enterer, a once-returner, and a non-returner; he accomplishes only a portion. One who fulfils the complete is a Worthy One; he accomplishes only the complete. "Not barren" means not hollow, fruitful, and yielding results - this is the meaning. Here too the three trainings were spoken of in a mixed manner.

7. Explanation of the Second Training Discourse

88. In the seventh, "family-to-family goer" means one who goes from family to family. "Family" here means existence is intended; therefore in "two or three families" too, the meaning should be understood as two or three existences. For this one transmigrates through two or three existences, or six at the upper limit. Therefore the alternative here should be seen thus: two or three or four or five or six. "One who has sown the seed of rebirth one last time" means one who has the seed of just one existence - thus one who has sown the seed of rebirth one last time. In "upstream-goer" and so on, there is an upstream-goer heading toward the Akaniṭṭha realm, there is an upstream-goer not heading toward the Akaniṭṭha realm, there is one who is not an upstream-goer but heading toward the Akaniṭṭha realm, and there is one who is neither an upstream-goer nor heading toward the Akaniṭṭha realm. Therein, whoever here, having attained the fruition of non-returning, is reborn in the Aviha realm and so on, having stayed there as long as life lasts, having been reborn successively higher and higher, reaches the Akaniṭṭha realm - this is called an upstream-goer heading toward the Akaniṭṭha realm. But whoever, having been reborn in the Aviha realm and so on, without attaining final nibbāna right there, and without reaching the Akaniṭṭha realm, attains final nibbāna in the uppermost Brahma world - this is called an upstream-goer not heading toward the Akaniṭṭha realm. Whoever, having passed away from here, is reborn directly in the Akaniṭṭha realm - this is called not an upstream-goer but heading toward the Akaniṭṭha realm. But whoever, having been reborn in a certain one of the four realms beginning with Aviha, attains final nibbāna right there - this is called neither an upstream-goer nor heading toward the Akaniṭṭha realm.

But one who, having arisen wherever, has attained arahantship through exertion, with effort, is called an attainer of final nibbāna through exertion. One who has attained it without exertion, without effort, is called an attainer of final nibbāna without exertion. But whoever, having been reborn in the Aviha realm, where beings have a life span of a thousand cosmic cycles, having passed beyond the fifth hundred cosmic cycles, has attained arahantship - this is called an attainer of final nibbāna after the interval. In the Atappa realm and so on too, the same method applies. "An attainer of final nibbāna in the interval" means one who attains final nibbāna without passing beyond the middle of the life span; he is of three kinds. First, having been reborn in the Aviha realm, where beings have a life span of a thousand cosmic cycles, one attains arahantship on the very day of rebirth. If he does not attain it on the day

of rebirth, then he attains it at the end of the first hundred cosmic cycles; this is the first attainer of final nibbāna in the interval. Another, being unable thus, attains it at the end of two hundred cosmic cycles; this is the second. Another, being unable even thus, attains it at the end of four hundred cosmic cycles; this is the third attainer of final nibbāna in the interval. The remainder is according to the method already stated.

But standing at this point, twenty-four stream-enterers, twelve once-returners, forty-eight non-returners, and twelve Worthy Ones should be spoken of. For in this Dispensation there are two charges - the charge of faith and the charge of wisdom, and four practices beginning with the difficult practice with sluggish direct knowledge. Therein, one, having adhered through the charge of faith, having attained the fruition of stream-entry, having been reborn in just one existence, makes an end of suffering; this one is one who has sown the seed of rebirth one last time. He is fourfold by way of practice. Just as this one, so too one who has adhered through the charge of wisdom - thus there are eight who have sown the seed of rebirth one last time. Likewise the family-to-family goers and those with seven rebirths at the utmost - these are called twenty-four stream-enterers. But among the three deliverances, those who have reached the plane of once-returning through deliverance through emptiness are four once-returners by way of the four practices; likewise those who have reached it through signless deliverance are four, and those who have reached it through desireless deliverance are four - these are twelve once-returners. But in the Aviha realm, three attainers of final nibbāna in the interval, one attainer of final nibbāna after the interval, and one upstream-goer heading toward the Akaniṭṭha realm - thus five non-returners; those as attainers of final nibbāna without exertion are five, and as attainers of final nibbāna through exertion are five - thus there are ten; likewise in the Atappa realm and so on. But in the Akaniṭṭha realm there is no upstream-goer; therefore there are four attainers of final nibbāna through exertion and four attainers of final nibbāna without exertion - thus eight. These are forty-eight non-returners. But just as the once-returners, so too the Worthy Ones should be understood as twelve. Here too the three trainings were spoken of in a mixed manner.

8. Explanation of the Third Training Discourse

89. In the eighth, "not having attained that, not having penetrated that" means not reaching, not penetrating that arahantship. By this method, the meaning in all instances should be understood. Here too the three trainings were spoken of in a mixed manner. The ninth is of clear meaning. Here too the three trainings were spoken of in a mixed manner.

10. Explanation of the Second Threefold Training Discourse

91. In the tenth, "with the elimination of the mental corruptions": here the path of arahantship is called the training in higher wisdom. But fruition, since it arises for one who has completed the training, is not to be called training.

"As before so after" means just as at first one trains in the three trainings, afterwards one trains in the same way - this is the meaning. In the second term too, the same method applies. "As below so above" means just as one sees the lower body by way

of foulness, one pervades the upper body in the same way too. In the second term too, the same method applies. "As by day so by night" means just as by day one trains in the three trainings, by night too one trains in the same way - this is the meaning. "Having overcome all directions" means having overcome all directions by way of object. "With limitless concentration" means with the concentration of the path of arahantship.

"A trainee" means one who is training, one who still has something to do. "In practice" means a practitioner. "Of purified conduct" means purified conduct, pure morality. "The Perfectly Enlightened One" means one enlightened in the four truths. "Wise, one who has reached the end of practice" means wise by way of being wise in the aggregates and wise in the sense bases, accomplished in energy, one who has gone to the end of practice. "Of consciousness" means of the final consciousness. "For one liberated through the elimination of craving" means for one endowed with the liberation of the fruition of arahantship, which is reckoned as liberation through the elimination of craving. "Like the extinguishing of a lamp" means like the extinguishing of a lamp. "There is deliverance of the mind" means there is liberation, release, the state of non-continuance of consciousness. For one liberated through the elimination of craving, for one who has eliminated the mental corruptions, through the cessation of the final consciousness, there is deliverance of the mind like final Nibbāna; the place where one has gone is not known; there is only the arrival at the state beyond designation - this is the meaning.

11. Explanation of the Suspicion Discourse

92. In the eleventh, "a market town of the Kosalans named Saṅkavā" means a market town named thus in the Kosala country. "Resident" (āvāsika) means a burden-bearer who raises up new residences and looks after old ones. "Connected with the training rules" (sikkhāpadapaṭisaṃyuttāya) means connected with the terms designated as training, endowed with the three trainings - this is the meaning. "Instructs" (sandasseti) means he shows as if making it face to face. "Encourages" means he causes them to take up. "Inspires" (samuttejeti) means he incites. "Gladdens" (sampahaṃseti) means he purifies by speaking praise through the virtues attained. "Too scrupulous" (adhisallikhati) means he scrutinises excessively; the meaning is having made it excessively scrutinised, he speaks in a very smooth manner.

"Transgression" (accaya) means offence. "Overcame me" (maṃ accagamā) means it occurred having surpassed and overpowered me. "There was indeed impatience" (ahudeva akkhanti) means there was indeed non-endurance. "There was displeasure" (ahu appaccaya) means there was a state of dissatisfaction. "May he accept" (paṭiggaṇhātu) means may he pardon. "For the sake of restraint in the future" (āyatiṃ saṃvarāya) means for the purpose of restraint in the future; the meaning is for the purpose of not committing again such an offence, fault, or stumbling. "Truly" (taggha) means categorically. "You make amends according to the Teaching" (yathādhammaṃ paṭikarosi) means you act in accordance with how the Teaching is established; the meaning is "you asked forgiveness." "We accept it from you" (taṃ te mayam paṭiggaṇhāma) means we forgive that offence of yours. "For this is growth, Kassapa, in the Noble One's discipline" (vuddhi h'esā, kassapa, ariyassa vinaye) means this, Kassapa, is called growth in the Dispensation of the Buddha, the Blessed One. Which? That which is the undertaking of restraint in the future, having seen the

transgression as a transgression and having made amends according to the Teaching. But making the teaching based on the standpoint of a person, he said: "Whoever, having seen a transgression as a transgression, makes amends according to the Teaching, and commits to restraint in the future." "Not eager to train" (na sikkhākāma) means he does not desire, does not aspire to, does not yearn for the three trainings. "Of undertaking the training" (sikkhāsamādānassa) means of the fulfilment of the training. "Does not speak in praise" (na vaṇṇavādī) means he does not speak of the virtue. "At the right time" (kālena) means at the fitting and proper time. The remainder here is clear in meaning.

The Chapter on Ascetics is fourth.

5. The Chapter on a Lump of Salt

1. Explanation of the Urgent Discourse

93. In the first discourse of the fifth, "urgent" means pressing. "To be done" means necessary duties. For that which is not necessarily to be done is called a task. That which must inevitably be done is called business. "Very quickly" means with speed upon speed. In "that farmer householder" (tassa kho taṃ), here "taṃ" is merely a particle. "There is not that supernormal power or might" means that supernormal power or that might does not exist. "The day after tomorrow" means on the third day. "Maturing through the seasons" means having undergone seasonal transformation. "Sprouts" means on the third day white shoots have emerged, and when a week has been reached, green shoots appear. "Forms ears" means having reached one and a half months, they have formed ears. "Ripens" means having reached three months, they ripen. Now, because the Buddhas have no need for a householder or for crops, but in the Dispensation they bring this and that simile to show a corresponding person or meaning. Therefore, wishing to show the meaning for which this was brought, showing that, he said beginning with "Just so indeed." That is clear in meaning itself. But here too the training has been spoken of as mixed.

2. Explanation of the Solitude Discourse

94. In the second, "solitude regarding robes" means the state of being secluded from the mental defilements that arise in dependence on robes. In the remaining two as well, the same method applies. "Hempen garments" means garments of hempen bark cloth. "Mixed garments" means garments of mixed cloth. "Shroud-cloth" means garments discarded from a dead body, or garments made by tying together eraka grass and so on. "Rag-robes" means rags discarded on the ground. "Bark-cloth" means garments made of tree bark. "Cheetah hide" means the hides of cheetah deer. "A cloak of cheetah hide" means that same hide split in the middle; they also call it "together with the hooves." "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. "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.

"Ones who feed on vegetables" means ones who feed on fresh vegetables. "Ones who feed on millet" means ones who feed on millet grain. Regarding wild rice and so on, "wild rice" is a species of paddy that grows by itself in the forest. "Leather scraps" means the refuse discarded by tanners after scraping leather. "Haṭṭa" 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. "Granary" means a threshing-floor hall.

"Moral" means endowed with the morality of fourfold purity. "And immorality has been abandoned by him" means the five kinds of immorality have been abandoned. "Holds right view" means one who has accurate view. "Wrong view" means a view that is not exact. "Mental corruptions" means the four mental corruptions. "Attained the highest" means attained the highest in morality. "Attained the core" means attained the core of morality. "Pure" means completely pure. "Established in the core" means established in the core of morality, concentration, and wisdom.

"Just as" means just as for instance. "Accomplished" means complete, filled with fully ripened rice. "He would have it gathered" means he would have it collected together. "He would have it carried away" means he would have it brought to the threshing floor. "Chaff" means husks. "He would have it pounded" means he would have it placed in a mortar and struck with pestles. "Having attained the highest" means having attained the highest state of rice-grain. In the case of "attained the core" and so on too, the same method applies. The remainder is clear in itself. Now, what was said here "immorality has been abandoned by him, wrong view has been abandoned by him" - that should be understood as said with reference to the state of abandonment by the path of stream-entry.

3. Explanation of the Autumn Discourse

95. In the third, "clear" (viddhe) means become distant through the departure of clouds. "Sky" (deve) means in space. "Having dispelled" (abhivihacca) means having struck down. "When" (yato) means at whatever time. "Stainless" (virajam) means free from the impurity of lust and so on. "Spotless" (vītamalam) because of the very disappearance of those same stains. "Eye of the Teaching" (dhammacakkhum) means the eye of the path of stream-entry that comprehends the Teaching of the four truths. "There is no mental fetter" (natthi taṃ saṃyojanam) means the twofold mental fetter does not exist for him; but it is said that the other too does not exist because of its inability to bring him back again to this world. In this discourse, what is called a non-returner by meditative absorption has been spoken of.

4. Explanation of the Assembly Discourse

96. In the fourth, "not luxurious" means they are not indulgent in requisites. "Not lax" means they do not take the three trainings loosely. "Having laid down the responsibility for falling away" means "falling away" refers to the five mental hindrances in the sense of going downward; they have laid down the responsibility regarding those. "Forerunners in solitude" means forerunners in the threefold seclusion, that is, seclusion of body, mind, and clinging. "They arouse energy" means

they exert the twofold energy. "Of the unattained" means of the unattained distinction termed meditative absorption, insight, path and fruition. The same method applies to the remaining two terms as well. "Their later generation" means co-resident pupils, students, and so on. "Follows the example of what they have seen" means one imitates what was done by the teachers and preceptors. Whatever has been seen by that generation in their teachers and preceptors, one is said to follow the course of that. "This is called, monks, the assembly with excellence" means, monks, this assembly is called one possessing excellent persons.

"Quarrelling" means those in whom quarrel has arisen. "Disputing" means those in whom dispute has arisen. "Quarrel" here is the preliminary part of dispute; transgression by way of physical contact with the hands and so on is called dispute. "Engaging in contention" means having entered upon opposed speech. "With verbal daggers" means harsh speech is called "verbal daggers" in the sense of piercing virtues; with those verbal daggers. "Wounding, they dwell" means piercing, they go about.

"In unity" means together. "Being joyful" means having equally arisen joy. "Blended like milk and water" means become as if milk and water. "With eyes of affection" means with peaceful eyes of friendliness. "Rapture arises" means the fivefold rapture arises. "The body becomes calm" means both the mental body and the material body become free from disturbance. "One whose body is calm" means one whose body is unexcited. "Feels happiness" means one feels bodily and mental happiness. "Becomes concentrated" means it is rightly placed upon the object.

"With large drops" means with big drops. "Mountain grottoes, clefts, and channels" - here, a "grotto" is a mountain area split by water, broken open by water that has obtained the name "ka," which is also called "a ridge" and "a river bend." A "cleft" is a piece of land that has split open when the rain god does not rain for eight months. "Channels" means small watercourses leading to the small pools. "Small pools" means small pits. "Large pools" means large pits. "Rivulets" means small rivers. "Great rivers" means great streams such as the Ganges, the Yamunā, and so on.

5-7. Explanation of the First Thoroughbred Discourse and Others

97-99. In the fifth, "with factors" means with quality-factors. "Worthy of a king" means worthy of the king, suitable. "Fit for a king's use" means what has come to be for the king's enjoyment. "A factor of the king" means by the evenness of limbs such as forelegs and hind legs and so on, it is reckoned as a factor of the king himself. "Endowed with beauty" means endowed with bodily beauty. "Endowed with strength" means endowed with bodily strength. "Worthy of offerings" means fit to accept almsfood reckoned as oblation. "Worthy of hospitality" means suitable for the meal of a guest. "Worthy of gifts" means suitable for the offering reckoned as a gift of faith by way of relinquishment of the tenfold bases of giving. "Worthy of reverential salutation" means suitable for the raising of joined palms. "An unsurpassed field of merit for the world" means an incomparable place for the growth of merit for the whole world.

"Endowed with beauty" means endowed with the beauty of virtuous qualities. "Endowed with strength" means endowed with the power of energy. "Endowed with speed" means endowed with the speed of knowledge. "Steadfast" means endowed with the strength of knowledge. "Of firm effort" means of steady effort. "Not shirking the responsibility" means one whose responsibility has been established, whose responsibility has been taken up, one so practising: "Without attaining the highest fruition, arahantship, I shall not lay down this responsibility of energy." In this discourse, the path of stream-entry is spoken of by way of the four truths, and the accomplishment in the speed of knowledge is spoken of by means of the path of stream-entry. In the sixth, three paths and three fruitions, and the accomplishment in the speed of knowledge by means of the three paths and fruitions are spoken of. In the seventh, the fruition of arahantship, and the function of the path is spoken of by means of the fruition of arahantship itself. But fruition, since it arises with the speed of impulsion, it is also proper to call it speed.

8. Explanation of the Discourse on the Book

100. In the eighth, "new" is said with reference to the making. "Cloth" means a garment made of bark-strips. "Middling" means middling in use. "Old" means old through use. "Wiping pots" means cleaning pots. "Immoral" means devoid of morality. "Of his ugliness" means ugliness due to the absence of the beauty of virtuous qualities. "Follow the example of what they have seen" means they imitate what was done by him. "Is not of great fruit" means it is not of great fruit by way of resultant fruit. "Not of great benefit" means not of great benefit by way of resultant benefit only. "Of his being of little value" means of little value by way of resultant value. "Kāsi cloth" means cloth made by spinning thread from three cotton fibres, and that indeed originated in the Kāsi country itself. The remainder is clear in itself. But here morality is spoken of as mixed.

9. Commentary on the Discourse on the Lump of Salt

101. In the ninth, "in whatever way" means "in whatever way this person." "In that way that" means "in that way that action." This is what is meant - whoever would say thus - "In whatever way he does action, in that way he inevitably experiences its result. For it is not possible to prevent the result of action that has been done. Therefore however much action he does, he inevitably experiences the result of that much." "That being so" means "this being the case." "There is no abiding by the holy life" means whatever action to be experienced in next life was done before the development of the path, because of its being inevitably to be experienced, the holy life, even though lived, is as if not lived. "No opportunity is evident for the complete ending of suffering" means since, this being the case, there is both the accumulation of action and the experiencing of results, therefore by this cause and method no opportunity is evident for the ending of the suffering of the round of rebirths.

"In whatever way to be experienced" means to be known in whatever manner. "In that way he experiences its result" means in that manner he undergoes its result. This is what is meant - That which among the seven impulsions is the first impulsion action, when there is a condition, obtaining its turn for result, is experienced in present life; when there is not, it is called defunct kamma. And that which is the seventh impulsion action, when there is a condition, is experienced in next life; when

there is not, it is called defunct kamma. And that which is the five impulsion action in the middle, as long as there is continuation of the round of rebirths, so long it is called to be experienced from one life to another. Among these modes, in whatever manner the action to be known this person does, in that very manner he experiences its result. For in the Commentary it is said that only action that has obtained its turn for result is called action to be experienced accordingly. "That being so, monks, there is abiding by the holy life" means because of the arising of action to be exhausted by the holy life that brings about the elimination of action, there is what is called abiding; the meaning is that what has been lived has been well lived indeed. "Opportunity is evident for the complete ending of suffering" means since, this being the case, through the cessation of volitional activity consciousness by each respective path, the suffering of the round of rebirths does not arise in the future in those various existences, therefore opportunity is evident for the complete ending of suffering.

Now, showing the intrinsic nature of that action to be experienced accordingly, he said beginning with "Here, monks, for a certain one." Therein, "trifling" means limited, little, slight, inferior. "That same" means just similar to that. "Experienced in present life" means that which is to ripen in the present life in that very action, obtaining its turn for result, is experienced in present life. "Not even a little appears" means even a little does not appear in the second individual existence; the meaning is that it does not give even the slightest result in the second individual existence. "How much less a lot" - the intention is: how much less will it give much result? By "undeveloped in body" and so on, a worldling going along in the round of rebirths, devoid of bodily development, is shown. "Limited" means of limited virtue. "Of small self" - "self" is called individual existence; even though that is great, because of the smallness of virtue, he is of small self indeed. "One who dwells in suffering with little" means one who dwells in suffering even through a small evil deed. By "developed in body" and so on, one who has eliminated the mental corruptions is shown. For he is called developed in body through the bodily development reckoned as observation of the body. Or developed in body because of the body having been cultivated. "Developed in morality" means one whose morality has been cultivated. The same method applies to the remaining two terms as well. Or developed in body through the development of the five sense doors. By this, the morality of sense restraint is stated; by "developed in morality," the remaining three kinds of morality. "Not limited" means not of limited virtue. "Great of self" means great because of the greatness of virtue even though the individual existence is small. "One who dwells immeasurably" - this is just a name for one who has eliminated the mental corruptions. For he is called one who dwells immeasurably because of the absence of lust and so on, which are the makers of measure.

"Small" means little. "Water vessel" means a water bowl. "Sheep owner" means the owner of rams. "Sheep butcher" means a slaughterer. "To fine" means to fine by loss of wealth. "Jhāpetum" is also a reading; the meaning is the same. "Or to do as he wishes" means to do as he wishes, so he does. "The price of a ram" means the value-price of a goat. But if he wishes, he gives. If he does not wish, having seized him by the neck, he has him thrown out. The remainder should be understood by the method already stated. But in this discourse, the round of rebirths and the end of the round of rebirths have been spoken of.

10. Explanation of the Discourse on the Dirt Washer

102. In the tenth, "washes" means rinses. "Washes thoroughly" means washes well, washes again and again. "Washes completely" means washes having restrained. "With corruption not blown off" means with faults not removed, with corruption not taken away. "Brittle" means having the intrinsic nature of breaking apart; setting aside the anvil, it breaks with merely being struck by the fist. "A band" means a golden slab. "A necklace" means a neck ornament.

"Higher consciousness" means the consciousness of serenity and insight meditation. "Devoted to" means of one who is developing. "Being mindful" means accomplished in mind. "Of intelligent nature" means of wise nature. Among sensual thoughts and so on, a thought arisen with reference to sensual pleasures is sensual thought. Thoughts associated with anger and violence are called thoughts of anger and violence. Among thoughts of relatives and so on, a thought arisen with reference to relatives by the method beginning with "Our relatives are many and meritorious" is thought of relatives. A thought arisen with reference to the country by the method beginning with "Such and such a country is secure and has plenty of food" is thought of country. A thought arisen thus "Oh, indeed, may others not despise me!" is called thought connected with not being despised. "Only thoughts of the Teaching remain" means thoughts of the Teaching are called thoughts about the ten impurities of insight. "That concentration is neither peaceful" means that insight concentration with remaining thoughts of the Teaching is not peaceful because of the mental defilements not being allayed. "Not sublime" means not unsurpassable. "Not obtained through tranquillity" means not obtained through the cessation of mental defilements. "Not attained to unification" means not having attained to the state of being fully focused. "Reached by forceful suppression and restraint" means restrained by having suppressed and obstructed the mental defilements through exertion, with effort; it has not arisen when the mental defilements have been cut off, but has arisen having obstructed the mental defilements.

"There comes a time, monks" - here "time" means the time of obtaining these five suitable conditions: suitability of climate, suitability of food, suitability of lodging, suitability of persons, and suitability of hearing the Teaching. "When that mind" means at whatever time that insight consciousness. "Stands still internally" means it stands in oneself. For here "internally" means one's own internal. The meaning of internal as object-resort is also fitting. Having abandoned diverse objects, it stands in the single resort of Nibbāna alone - this is what is said. "Settles" means sits down well. "Becomes unified" means it becomes fully focused. "Becomes concentrated" means it is rightly placed. In "peaceful" and so on, it is peaceful through the appeasement of the opposing mental defilements. It is sublime in the sense of being unsurpassable. It is obtained through tranquillity because of being obtained through the cessation of mental defilements. It is attained to unification because of having gone to the state of being fully focused. Because of having arisen when the mental defilements have been cut off, it is not restrained by having suppressed and obstructed the mental defilements with effort - thus it is not reached by forceful suppression and restraint. To this extent, this monk, having turned back, is said to have attained arahantship.

Now, showing the practice of direct knowledge for one who has eliminated the mental

corruptions and is mindful, he said beginning with "towards whatever." Therein, "to be realised by direct knowledge" means what is to be made evident by directly knowing. "When there is a basis for mindfulness" means when there is a reason for mindfulness, namely what is termed a former cause and also the various kinds of meditative absorption forming a basis for direct knowledge and so on that are now to be attained. But in detail, this discussion of direct knowledge should be understood according to the method stated in the Visuddhimagga. And "with the elimination of the mental corruptions" and so on here should be understood as said by way of fruition attainment.

11. Explanation of the Discourse on the Sign

103. In the eleventh as well, "higher consciousness" is the consciousness of serenity and insight meditation. "Three signs" means three causes. "From time to time" means at each time; the meaning is "at the fitting time." In the passage beginning with "from time to time the sign of concentration should be attended to," having observed each particular time, at the fitting time for unified focus, unified focus should be attended to. For unified focus is here said to be the "sign of concentration." Therein, the meaning of the word is - Concentration itself is the sign; thus "sign of concentration." The same method applies to the remaining two terms as well. "Exertion" is a name for energy, and "equanimity" is for the state of neutrality. Therefore, at the fitting time for energy, energy should be attended to; at the fitting time for the state of neutrality, one should remain in the state of neutrality. "There is the possibility that that mind would tend towards idleness" means there is a reason by which that mind would remain in the state of idleness. The same method applies to the others as well. "Were to attend only to the sign of equanimity" - here the meaning is: one would look on with indifference towards the impetus of knowledge. "For the elimination of mental corruptions" means for the purpose of the fruition of arahantship.

"Might prepare a forge" means he should prepare a charcoal pan. "Might light" means having put charcoal in there, having given fire, blowing with a tube, he should kindle the fire. "Might place in the mouth of the forge" means having cleared away the charcoal, he should place it on top of the charcoal, or he should put it into a crucible. "Examines" means he considers the state of being cooked or uncooked.

"Rightly becomes concentrated for the elimination of mental corruptions" means it is rightly placed for the purpose of the fruition of arahantship. For by this much, a monk who has developed insight and attained arahantship is shown. Now, showing the practice of direct knowledge for that one who has eliminated the mental corruptions, he said beginning with "towards whatever." That should be understood by the method already stated above.

The Chapter on the Lump of Salt is fifth.

The second fifty is finished.



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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