

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

3. The Collection of the Connected Discourses -
Commentaries (3. Saṃyutta Nikāya - Aṭṭhakathā)

5. Commentary on the Great Book (5. Mahāvagga-aṭṭhakathā)

3. Connected Discourses on the Establishments of Mindfulness
(3. Satipaṭṭhānasamuttam)



PaliVerse

3. The Collection of the Connected Discourses - Commentaries

5. Commentary on the Great Book

3. Connected Discourses on the Establishments of Mindfulness

1. The Chapter on Ambapāli

1. Commentary on the Ambapāli Sutta

367. In the first discourse of the Satipaṭṭhānasamyutta, "in Ambapālī's grove" means in the mango grove planted by the harlot named Ambapālī. That, it is said, was her pleasure grove. She, having heard the Teacher's proclamation of the Teaching, with a confident mind, having had a monastery built there, dedicated it to the Truth-finder. With reference to that, this was said. "Ekāyanvāyan" means "one-way this." Therein, "one-way" (ekāyano) means one path. For the path has -

"Path, road, way, track, straight road, highway;
Boat, crossing-bridge, raft, mattress, and footbridge."

Many names. Here it is stated by the name "path" (ayana). Therefore in "Monks, this is the one-way path," here it means one path. The meaning should be understood thus: "This, monks, is a path, not a road that divides in two." "Path": in what sense is it a path? In the sense of going to Nibbāna, and in the sense of being sought by those who desire Nibbāna.

"For the purification of beings" means for the purpose of purification of beings whose minds are defiled by stains such as lust and so on, and by impurities such as covetousness and wrong greed and so on. "For the transcendence of sorrow and lamentation" means for the transcendence of sorrow and lamentation, for the abandoning - this is the meaning. "For the passing away of pain and displeasure" means for the passing away of these two - bodily pain and mental displeasure - for the cessation - this is the meaning. "For the achievement of the true method" means the true method is called the noble eightfold path; for the achievement of that, for the attainment - thus it has been said. For this mundane establishment of mindfulness path, when developed in the preliminary stage, leads to the achievement of the supramundane path. Therefore he said "for the achievement of the true method." "For the realisation of Nibbāna" means for the realisation of the Deathless that has received the name Nibbāna because of being free from the weaving of craving; it means for the personal witnessing - thus it has been said. For this path, when developed, gradually accomplishes the realisation of Nibbāna. Therefore he said "for the realisation of Nibbāna."

Thus the praise of the one-way path was spoken by the Blessed One in seven terms. If one asks why? For the purpose of generating enthusiasm in the monks. For having heard the speaking of praise, those monks - "This path, it is said, removes four misfortunes - sorrow which is a burning of the heart, lamentation which is a confused wailing of speech, pain which is bodily unpleasantness, and displeasure which is mental unpleasantness. It brings three distinctions - purification, the true method, and Nibbāna" - with enthusiasm arisen, will think that this teaching should be learned, mastered, retained, and this path should be developed. Thus he spoke praise for the purpose of generating enthusiasm in those monks, like blanket merchants and others speaking the praise of blankets and so on.

"Yadidaṃ" is an indeclinable particle; "which are these" is its meaning. "Four" is a numerical delimitation. By that, it explains the delimitation of the establishments of mindfulness as neither less than that nor more. "Establishments of mindfulness" means the three establishments of mindfulness, the domain of mindfulness, the Teacher's transcendence of aversion and compliance regarding disciples practising in three ways, and mindfulness itself. "Monks, I will teach the origin and passing away of the four establishments of mindfulness. Listen to that. And what, monks, is the origin of the body? From the origin of nutriment is the origin of the body" - in such passages, the domain of mindfulness is called "establishment of mindfulness." Likewise in such passages as "the body is the establishing, not mindfulness; but mindfulness is both the establishing and mindfulness." Its meaning is - "Establishment" (paṭṭhāna) means that in which something is established (patiṭṭhāti). What is established? Mindfulness. The establishment of mindfulness is the establishment of mindfulness. Or alternatively, "establishment" means the principal place (padhānaṃ ṭhānaṃ). The establishment of mindfulness is the establishment of mindfulness, like the elephant station, the horse station, and so on.

In the passage "Three establishments of mindfulness which a noble one practises, which a noble one practising is worthy to instruct a group as a Teacher," the Teacher's transcendence of aversion and compliance regarding disciples practising in three ways is called "establishment of mindfulness." Its meaning is - "Establishment" because it is to be established, the meaning is because it is to be set going. By what is it to be established? By mindfulness. The establishment of mindfulness is the establishment of mindfulness.

But in such passages as "The four establishments of mindfulness, when developed and cultivated, fulfil the seven factors of enlightenment," mindfulness itself is called "establishment of mindfulness." Its meaning is - "Establishment" because it establishes itself; it attends, meaning it proceeds by entering in, springing forward, and occurring. Mindfulness itself is the establishment - the establishment of mindfulness. Or alternatively, it is "mindfulness" (sati) in the meaning of remembering (saraṇa), and "establishment" (paṭṭhāna) in the meaning of setting up (upaṭṭhāna). Thus, it is mindfulness and it is an establishment - thus also it is an establishment of mindfulness. This is what is intended here.

If so, why is "establishments of mindfulness" made in the plural? Because of the multiplicity of mindfulnesses. For the mindfulnesses are many by way of the distinction of objects. Then why is "path" in the singular? Because of unity in the meaning of seeking. For all four of these mindfulnesses arrive at unity in the meaning

of seeking. For this was said: "Path" - in what sense is it a path? In the sense of seeking Nibbāna, and in the sense of being sought by those who desire Nibbāna." And all four of these, at the later stage, accomplishing their function regarding the objects beginning with the body, go to Nibbāna, and from the beginning they are sought by those desirous of Nibbāna; therefore all four are called one path. And this being so, by the connection of the words the teaching is indeed well-connected.

"Which four" is a question from the wish to speak. "In the body" means in the material body. "Observing the body" means one who has the habit of observing the body, or one who is observing the body. For this monk observes this body as impermanent by means of the seven observations beginning with the observation of impermanence, not as permanent; observes as suffering, not as happiness; observes as non-self, not as self; becomes disenchanted, does not delight; becomes dispassionate, does not find pleasure; makes cease, does not make arise; gives up, does not take up. He, observing it as impermanent, abandons the perception of permanence; observing as suffering, abandons the perception of happiness; observing as non-self, abandons the perception of self; becoming disenchanted, abandons delight; becoming dispassionate, abandons lust; making cease, abandons origin; giving up, abandons grasping - thus it should be understood.

"Dwells" means moves about. "Ardent" means one who scorches the mental defilements in the three existences - thus ardour; this is a name for energy. One who has ardour is ardent. "Fully aware" means endowed with the knowledge termed full awareness. "Mindful" means endowed with mindfulness that comprehends the body. But because this one, having comprehended the object with mindfulness, observes with wisdom. For indeed there is no such thing as observation for one devoid of mindfulness; therefore he said: "But mindfulness, monks, I say is useful everywhere." Therefore here, by just this much - "one dwells observing the body in the body" - the establishment of mindfulness through observation of the body has been stated. Or alternatively, because for one who is not ardent, inner sluggishness creates an obstacle; one who is not fully aware becomes confused in the discernment of the means and the avoidance of what is not the means; one who is unmindful is incapable of not relinquishing the means and of not taking up what is not the means - therefore that meditation subject does not succeed for him. Therefore, it should be understood that this statement "ardent, fully aware, mindful" was said for the purpose of showing those qualities by whose power that succeeds.

Thus, having shown the factor of association of the establishment of mindfulness through observation of the body, now in order to show the factor of abandoning, "having removed covetousness and displeasure regarding the world" was said. Therein, "having removed" means having removed either by substitution of opposites removal or by suppression removal. "Regarding the world" means in that very body. For here the body is intended as "the world" in the sense of crumbling and disintegrating. But since covetousness and displeasure is not abandoned only in the body alone, it is abandoned in feelings and so on as well. Therefore "the five aggregates of clinging are the world" was said in the Vibhaṅga. Or because those phenomena are reckoned as the world, this was said by the method of extracting the

meaning. But as for what was said: "Therein, what is the world? That same body is the world" - this is the very meaning here. "Having removed covetousness and displeasure regarding that world" - thus the connection should be seen.

"In feelings" - here there are three feelings, and they are mundane only; mind too is mundane, likewise mental phenomena. But in whatever way feelings should be observed, one observing them in that way should be understood as "observing feelings in feelings." This same method applies to mind and mental phenomena. And how should feelings be observed? First, pleasant feeling as suffering, unpleasant feeling as a dart, neither-unpleasant-nor-pleasant feeling as impermanent. As he said -

"He who saw pleasure as suffering, saw pain as a dart;
The peaceful neither-unpleasant-nor-pleasant, he saw it as impermanent;
He indeed is a monk of right vision, who will live at peace."

All of these should also be observed as "suffering." For this was said: "Whatever is felt, all that is in suffering, I say." And they should be observed in terms of pleasure and pain as well, as it was said - "Friend Visākha, pleasant feeling is pleasant in its presence and unpleasant in its change" - all should be expanded. Furthermore, they should be observed also by way of the seven observations beginning with impermanence.

Regarding mind and mental phenomena too, first, consciousness should be observed by way of the diversity of distinctions such as object, predominance, conascence, plane, kamma, result, function, and so on, by way of the observations beginning with impermanence, and by way of the distinctions beginning with "with lust" and so on. Mental phenomena should be observed by way of their individual characteristics and common characteristics, by way of the phenomenon of emptiness, by way of the seven observations beginning with impermanence, and by way of the subdivisions beginning with "there being sensual desire internally" and so on. The remainder is according to the method already stated. This is the summary here; the detail, however, should be understood in the manner stated in the commentary on the establishments of mindfulness in the commentaries on the Dīgha and Majjhima.

2. Commentary on the Discourse on Mindfulness

368. In the second, "mindful" means endowed with mindfulness consisting of contemplation of the body and so on. "Fully aware" means endowed with the wisdom of the fourfold full awareness. Regarding "going forward and returning," here "going forward" is called going, "returning" is turning back; both of these are found in the four postures. In going, first, one who brings the body forward in front is called going forward; one who turns back is called stepping back. Even in standing, while remaining standing, one who bends the body forward in front is called going forward; one who bends it back behind is called stepping back. In sitting too, while remaining seated, one who moves towards the front part of the seat is called going forward; one who moves back towards the rear part is called stepping back. In lying down too, the same method applies.

"Acts with full awareness" means one who does all tasks with full awareness, or one who practises full awareness itself. For he indeed produces full awareness in going forward and so on; he is nowhere devoid of full awareness.

Therein, full awareness as to the goal, full awareness of what is suitable, full awareness of the meditation's object, and awareness without confusion - thus full awareness is fourfold. Therein, when the thought of going forward has arisen, without going merely under the impulse of that thought, having considered the benefit and non-benefit thus: "Is there or is there not any purpose for me in going here?" - the discerning of the purpose is full awareness as to the goal. And therein, "purpose" means growth in the Teaching by way of seeing a shrine, seeing a Bodhi tree, seeing the Community, seeing elder monks, seeing foulness, and so on. For indeed, having seen a shrine, with the Buddha as object, or by seeing the Community, with the Community as object, having aroused rapture, meditating on that very thing in terms of elimination, one attains arahantship. For at the Mahāvihāra, standing at the southern gate and gazing at the Great Shrine, thirty thousand monks attained arahantship; likewise at the western gate, the northern gate, and the eastern gate; likewise at the site of the Question Pavilion, at the embankment of the Abhaya Tank, at the gate of the Thūpārāma, at the southern gate of the city, and at the embankment of the Anurādha Tank.

But the elder who was the reciter of the Great Ariyavaṃsa said: "What do you say? All around the Great Shrine, from the lower part of the belly-railing onwards, in every place where it is visible, wherever two feet can be placed evenly, there, at each single lifting of the foot, it is possible to say that thirty thousand monks attained arahantship." But another great elder said - "On the terrace of the Great Shrine, on the scattered sand, even more monks attained arahantship." Having seen the elder monks and having established oneself in their exhortation, having seen foulness and having produced the first meditative absorption therein, meditating on that very thing in terms of elimination, one attains arahantship. Therefore, seeing these is purposeful. Some, however - Say that growth even in material gains is indeed a purpose, because one has practised for the support of the holy life in dependence on that.

But in that going, having considered what is suitable and unsuitable, the discerning of what is suitable is full awareness of what is suitable. As follows? Seeing a shrine is indeed purposeful. But if, for a great offering at a shrine, assemblies gather within a radius of ten or twelve yojanas, and women and men, adorned and prepared according to their own wealth, move about like painted figures - And therein, towards a desirable object there is greed for him, towards an undesirable one aversion, towards one regarded with indifference delusion arises, in physical contact he commits an offence of physical contact, or there is an obstacle to life and the holy life. Thus that place is unsuitable; in the absence of obstacles of the kind described, it is suitable. Seeing the Community too is purposeful. But if, having had a great pavilion built within the village, while people are engaged in hearing the Teaching the whole night, there is a gathering of people and an obstacle in the way already described, thus that place is unsuitable; in the absence of obstacles, it is suitable. In seeing elder monks attended by a great retinue too, the same method applies.

Seeing foulness too is beneficial. And for the purpose of illustrating that meaning, this

is the story - It is said that a certain young monk, having taken a novice, went for the purpose of a wooden toothbrush. The novice, having turned aside from the road, going ahead, having seen a foul corpse, having produced the first meditative absorption, having made that itself the foundation, meditating on activities, having realised three fruitions, having taken up the meditation subject for the purpose of the higher path, stood there. The young monk, not seeing him, called out "Novice!" He "From the day of my going forth, two conversations with a monk have never been spoken by me; on another day too I shall produce a higher distinction," having thought thus, he gave the reply "What is it, venerable sir?" When "Come" was said, having come at just that one word - "Venerable sir, having gone by this path to the place where I was standing, stand for a moment facing east and look," he said. He, having done so, attained the very same distinction as that one had attained. Thus one foul corpse arose for the benefit of two persons. Thus, even though it is beneficial, for a man the foulness of a woman is unsuitable, and for a woman the foulness of a man is unsuitable; only what is of the same kind is suitable - thus the discernment of what is suitable is full awareness of what is suitable.

But for one who has thus discerned what is beneficial and suitable, having learnt among the thirty-eight meditation subjects the resort termed the meditation subject agreeable to one's own mind, the going while holding that even in the resort of the alms round is called full awareness of the meditation's object.

For the elucidation of that, this set of four should be known -Here a certain monk carries forth but does not bring back, a certain one brings back but does not carry forth, a certain one, however, neither carries forth nor brings back, a certain one both carries forth and brings back.

Therein, whatever monk, during the day, by walking and sitting, having purified the mind of obstructive mental states, likewise during the first watch of the night, having lain down during the middle watch, having spent the last watch too by sitting and walking, and even earlier, having performed the duties of the shrine courtyard and the Bodhi-tree courtyard, having poured water on the Bodhi tree, having set out drinking water and water for washing, having undertaken the duties to the teacher and preceptor and so on, he lives accordingly. He, having attended to his bodily preparation, having entered the lodging, generating warmth in two or three cross-legged sittings, having applied himself to the meditation subject, having risen at the time for the alms round, taking his bowl and robe with the meditation subject at the forefront, having departed from the lodging, attending to the meditation subject, having gone to the shrine courtyard - if it is the meditation subject of recollection of the Buddha, he enters the shrine courtyard without giving that up. If it is another meditation subject, having stood at the foot of the steps, having set it aside as if placing down an article held in the hand, having taken up rapture with the Buddha as object, having ascended to the shrine courtyard - if it is a large shrine, having circumambulated it three times, it should be venerated at four places; if it is a small shrine, having likewise circumambulated it, it should be venerated at eight places. Having venerated the shrine, at the Bodhi-tree courtyard, even with the bowl, having shown the act of prostration as if in the presence of the Buddha, the Blessed One, the Bodhi tree should be venerated. He, having thus venerated both the shrine and the Bodhi tree, having gone to the place where things were set aside, as if taking up with

the hand the article that was set aside, having taken up the meditation subject that was laid down, near the village, having put on the robe with the meditation subject at the forefront, he enters the village for almsfood.

Then people, having seen him, thinking "Our noble one has come," having gone out to meet him, having taken his bowl, having caused him to sit down either in the sitting hall or in a house, having given rice gruel, until the meal is ready, having washed his feet, having anointed them, having sat down before him, they either ask questions or wish to hear the Teaching. Even if they do not ask him to speak, the commentary teachers say that a talk on the Teaching should indeed be given for the purpose of benefiting the people. For there is no talk on the Teaching that is free from the meditation subject; therefore, having spoken the Teaching with the meditation subject at the forefront, having consumed food with the meditation subject at the forefront, having given thanksgiving, having departed from the village followed even by the people who were returning, having turned them back there, he proceeds on the path.

Then novices and young monks who had departed earlier and completed their meal duty outside the village, having seen him, having gone out to meet him, take his bowl and robes. It is said that the monks of old performed their duties not by looking at the face thinking "He is our preceptor, our teacher," but performed them merely by the determination of who had arrived. They ask him - "Venerable sir, what are these people to you - relatives from the mother's side or from the father's side?" "Having seen what do you ask?" "Their affection and respect towards you." "Friends, what is even more difficult than for a mother and father to do, that these people do for us. Even our bowl and robes are their own property. By their power, we know neither fear in times of danger nor famine in times of famine. There are no benefactors such as these for us" - thus speaking of their virtues, he goes. This is called one who carries forth but does not bring back.

But for one whose kamma-born fire blazes up even early while performing the duty practice of the aforesaid manner, releasing the not-clung-to and grasping the clung-to, sweat emits from the body, and the meditation subject does not enter the cognitive process, he early takes his bowl and robe and hastily, as it were, pays homage to the shrine, and at the very time of the cattle going out enters the village for rice gruel and almsfood, and having obtained rice gruel, goes to the hall with sitting accommodation and drinks. Then by the mere swallowing two or three times, the kamma-born fire releases the clung-to and grasps the not-clung-to, as if bathed with a hundred pots, having reached the quenching of the fever of the heat element, having consumed the rice gruel with the meditation subject as the lead, having washed both the bowl and the mouth, having attended to the meditation subject in the interval before the meal, having walked for almsfood in the remaining places, having consumed the food with the meditation subject as the lead, thenceforth he comes back having taken up the meditation subject presenting itself in unbroken succession like arrow-shaft after arrow-shaft. This is called "he reports back but does not take away." And monks such as these, having drunk rice gruel and having undertaken insight, who have attained arahantship in the Buddha's Dispensation,

have passed beyond the path of counting. In the island of Ceylon itself, in those various villages, in the hall with sitting accommodation, there is no seat where there are no monks who have attained arahantship having drunk rice gruel.

But whoever is a dweller in heedlessness, having laid down the responsibility, having broken all duties, dwelling with a mind bound by the fivefold mental shackles, without even making the perception "there is such a thing as a meditation subject," having entered the village for almsfood, having associated in company with not becoming association with laypeople, having wandered about and having eaten, he departs hollow. This is called "he neither takes away nor reports back."

But whoever was stated as "he both takes away and reports back," he should be understood by way of the going-and-returning duty. For sons of good family desiring their own welfare, having gone forth in the Dispensation, ten or twenty or thirty or forty or fifty or even a hundred dwelling together, having made an agreement, dwell thus: "Friends, you have not gone forth oppressed by debt, not oppressed by fear, not overcome by livelihood; but you have gone forth here wishing to be freed from suffering. Therefore, restrain a mental defilement arisen while going right there in the going itself; in standing, in sitting, restrain a mental defilement arisen while lying down right there in the lying down itself." They, having thus made the agreement, going on the alms round, at intervals of half an usabha, an usabha, half a gāvuta, and a gāvuta there are stones; by that sign they go attending to the meditation subject as they walk. If a mental defilement arises in anyone while going, he restrains it right there. Being unable to do so thus, he stands still. Then the one coming from behind also stands still; he, having reproved himself thus: "This monk knows your arisen thought; this is unsuitable for you," having developed insight, enters upon the noble plane right there; being unable to do so thus, he sits down - the same method applies. Even being unable to enter upon the noble plane, having suppressed that mental defilement, he goes attending to the meditation subject itself; he does not lift a foot with a mind dissociated from the meditation subject. If he does lift it, having turned back, he goes to the former spot itself, like the Elder Mahāphussadeva, the dweller at Ālindaka.

He, it is said, dwelt fulfilling the going-and-returning duty for nineteen years. People too, ploughing and sowing and threshing and doing work on the road, having seen the elder going thus - "This elder goes turning back again and again; is he indeed lost on the road, or has he forgotten something?" they conversed. He, not heeding that, practising the ascetic duty with a mind yoked to the meditation subject alone, within twenty years attained arahantship. And on the day of attaining arahantship, the deity dwelling at the end of his walking path, having lit a lamp with her fingers, stood there. The four great kings too, and Sakka the lord of the gods, and Brahmā Sahampati came to attend upon him. And having seen that radiance, the Elder Mahātissa, the forest-dweller, asked him on the second day - "In the night-time there was a radiance near the venerable one; what was that radiance?" The elder, making a diversion, said such things as "Radiance is indeed the radiance of a lamp, or the radiance of a gem." Then, being pressed "Do conceal it," having acknowledged "Yes," he reported.

And like the Elder Mahānāga, the dweller at the Kāḷavalli Pavilion. He too, it is said, fulfilling the going-and-returning duty, first, thinking "I shall venerate the great striving of the Blessed One," determined upon only standing and walking for seven

years. Then, having fulfilled the going-and-returning duty for sixteen years, he attained arahantship. He, lifting a foot only with a mind yoked to the meditation subject, turning back when it was lifted with a mind dissociated from it, having gone near the village, having stood in a place where one might doubt "Is it a cow or one gone forth?", having put on the robe, having washed the bowl with water from the water vessel at the marshy area, takes a mouthful of water. Why? Lest even by the mere words "May you be long-lived" to people who have come to give almsfood or to pay homage, there should be distraction from the meditation subject. But when asked about the day or the count of monks or a question, such as "Today, venerable sir, what day is it?", having swallowed the water, he reports. If there are no questioners about the day and so on, at the time of departing, having spat out at the village entrance, he goes.

And like the fifty monks who entered the rains retreat at the Kalambatiṭṭha monastery. It is said that they made an agreement on the full-moon day of Āsāḷhī - "Without attaining arahantship, we shall not converse with one another." And when entering the village for almsfood, having taken a mouthful of water, they entered. When asked about the day and so on, they proceeded in the manner already stated. There the people, having seen the spitting, knew - "Today one has come, today two." And they thought thus - "Is it that these do not converse with us only, or with one another as well? If they do not converse with one another, surely they must have fallen into contention. Come, let us make them ask forgiveness of one another," and all having gone to the monastery, among the fifty monks they did not see even two monks in one place. Then the one among them who was a man with vision said - "My dear, the dwelling place of those who make disputes is not like this - the shrine courtyard and the Bodhi-tree courtyard are well swept, the brooms are well placed, the drinking water and water for washing are well set out." They turned back from that very place. Those monks too, within the three months themselves, having attained arahantship, at the great invitation ceremony performed the invitation of purity.

Thus, like the Elder Mahānāga who dwelt at the Kāḷavallī pavilion, and like the monks who entered the rains retreat at the Kalambatiṭṭha monastery, lifting his foot with a mind engaged only in the meditation subject, having gone near the village, having taken a mouthful of water, having observed the streets, where there are no drunkards, gamblers and the like who make disputes, nor fierce elephants, horses and the like, he enters upon that street. And there, walking for almsfood, he does not go with speed as if in a great hurry. For there is no ascetic practice whatsoever called "the almsfood-by-speed ascetic practice." But he goes steadily, like a water-cart that has reached an uneven stretch of ground. And having entered house by house, waiting an appropriate time accordingly in order to observe whether they wish to give or do not wish to give, having received almsfood, having come to within the village or outside the village or to the monastery itself, having sat down in a comfortable and suitable place, attending to the meditation subject, having established the perception of repulsiveness in food, reviewing it by way of the similes of anointing a wound with ointment, smearing a wound with salve, and a son's flesh, he takes food endowed with eight factors, not for amusement, not for intoxication, not for adornment, not for beautification, etc. And having finished eating, having done the water-function, having allayed the drowsiness after the meal for a moment, just as before the meal,

so after the meal, in the first watch and the last watch of the night, he attends only to the meditation subject. This is called "he carries forth and brings back."

But one who fulfils this practice of going and returning, known as carrying forth and bringing back, if he is endowed with decisive support, attains arahantship in the first stage of life itself. If he does not attain it in the first stage of life, then he attains it in the middle stage of life. If he does not attain it in the middle stage of life, then he attains it in the last stage of life; if he does not attain it in the last stage of life, then at the time of death. If he does not attain it at the time of death, then having become a young god. If he does not attain it having become a young god, being reborn when a Buddha has not arisen, he realises individual enlightenment. If he does not realise individual enlightenment, then in the presence of Buddhas he becomes one of quick direct knowledge, just as the Elder Bāhiya of the Bark-cloth, or one of great wisdom, just as the Elder Sāriputta, or one of great supernormal power, just as the Elder Mahāmoggallāna, or an advocate of austere practices, just as the Elder Mahākassapa, or one with the divine eye, just as the Elder Anuruddha, or an expert in monastic discipline, just as the Elder Upāli, or a speaker of the Teaching, just as the Elder Puṇṇa, son of Mantāṇī, or a forest dweller, just as the Elder Revata, or one very learned, just as the Elder Ānanda, or one eager to train, just as the Elder Rāhula, a son of the Buddha. Thus, in this set of four, for the one who carries forth and brings back, the full awareness of the meditation's object has reached its peak.

But not being confused in going forward and so on is the full awareness without confusion. That should be understood thus - Here a monk, when going forward or stepping back, just as blind worldlings in going forward and so on - become confused thinking "the self goes forward, the going forward was produced by the self," or "I go forward, the going forward was produced by me," so, not being confused thus, when the consciousness "I shall go forward" arises, together with that very consciousness, the air element, consciousness-originated, generating intimation, arises. Thus, by the diffusion of the air element through the activity of consciousness, this collection of bones, conventionally called "body," goes forward. When he thus goes forward, at the lifting of each foot, the solid element and the liquid element - these two elements are deficient and weak, the other two are excessive and powerful; likewise in the carrying forward and the swinging across. In the lowering, the heat element and the air element - these two elements are deficient and weak, the other two are excessive and powerful; likewise in the placing down and the pressing.

Therein, the material and immaterial phenomena occurring in the lifting do not reach the carrying forward; likewise those occurring in the carrying forward do not reach the swinging across, those occurring in the swinging across do not reach the lowering, those occurring in the lowering do not reach the placing down, those occurring in the placing down do not reach the pressing; right there in each case, section by section, junction by junction, limit by limit, like sesame seeds thrown onto a heated pan, crackling, they break up. Therein, who is the one that goes forward, or whose is the going forward? For in the ultimate sense, it is just the going of elements, the standing of elements, the sitting of elements, the lying down of elements. In each and every portion, together with materiality -

"One consciousness arises, another consciousness ceases;
Without interval, continuously connected, it goes on like a river's stream."

Thus, non-confusion regarding going forward and so on is called awareness without confusion.

The meaning of the passage "he acts with full awareness when going forward and returning" is concluded.

Regarding "when looking ahead and looking aside," here, looking ahead means looking in front, looking aside means looking in the intermediate directions. There are also others called looking down, looking up, and looking behind, by way of looking below, above, and behind. These are not taken up here, but only these two are taken up as being appropriate. Or by this heading all of those too are indeed taken up.

Therein, when the thought "I shall look" has arisen, discerning the purpose by means of the mind alone without actually looking is full awareness as to the goal. This should be understood by making the Venerable Nanda a bodily witness. For this was said by the Blessed One -

"If, monks, Nanda needs to look towards the eastern direction, having collected together with the whole mind, Nanda looks towards the eastern direction - 'Thus as I look towards the eastern direction, covetousness and displeasure, evil unwholesome mental states, will not flow in upon me.' Thus he is fully aware there. If, monks, Nanda needs to look towards the western direction, the northern direction, the southern direction, above, below, or the intermediate directions, having collected together with the whole mind, Nanda looks towards the intermediate directions - 'Thus as I look towards the intermediate directions' etc. He is fully aware."

Furthermore, here too, the purposefulness and suitability should be understood by way of seeing shrines and so on as previously stated. But the non-abandoning of the meditation subject itself is full awareness of the meditation's object; therefore, for those whose meditation subject is aggregates, elements, and sense bases, looking ahead and looking aside should be done by means of one's own meditation subject itself; or for those whose meditation subject is kasiṇas and so on, it should be done under the heading of the meditation subject itself.

"Internally there is no self who looks ahead or looks aside; but when the thought 'I shall look' arises, together with that very consciousness, the air element originated by consciousness arises, generating intimation. Thus, through the diffusion of the air element originated by the activity of consciousness, the lower eyelid sinks down, the upper one rises up; there is no one opening them with a mechanism; then eye-consciousness arises accomplishing the function of seeing" - thus understanding here is called awareness without confusion.

Furthermore, awareness without confusion here should be understood by way of root full understanding, the visiting nature, and the temporary nature. By way of root full understanding, firstly -

"Life-continuum and adverting, seeing and receiving;
Investigation, determining, and impulsion is the seventh."

There, the life-continuum occurs accomplishing the factor-function of the becoming of rebirth; having turned that around, the functional mind-element accomplishing the adverting function; upon the cessation of that, eye-consciousness accomplishing the

seeing function; upon the cessation of that, the resultant mind-element accomplishing the receiving function; upon the cessation of that, the resultant mind-consciousness element accomplishing the investigating function; upon the cessation of that, the functional mind-consciousness element accomplishing the determining function; upon the cessation of that, impulsion runs seven times. There, even at the first impulsion, looking ahead and looking aside by way of defilement, anger and infatuation, thinking "this is a woman, this is a man," does not occur; even at the second impulsion, etc. Even at the seventh impulsion. But when these, like warriors on a battlefield, have broken up and fallen in succession from below and above, looking ahead and looking aside by way of defilement and so on, thinking "this is a woman, this is a man," occurs. Thus, for now, awareness without confusion should be known by way of full understanding of the root.

But when a visible form has come into the range of the eye-door, after the vibration of the life-continuum, when the adverting and so on have arisen and ceased by way of accomplishing their own respective functions, at the end impulsion arises; that is like a visiting man at the eye-door which is the home of the previously arisen adverting and so on. Just as it is not proper for a visiting man who has entered another's house to beg for something to give orders while the householders are sitting in silence, so too, when the adverting and so on are not being defiled, not being angered, and not being infatuated at the eye-door which is the home of the adverting and so on, defilement, anger and infatuation are inappropriate. Thus, awareness without confusion should be known by way of the state of being a visitor.

But those consciousnesses that arise at the eye-door ending with determining, together with their associated mental states, break up right there in each place, not seeing one another; they are brief and temporary. There, just as when in one house all the human beings have died, for the one remaining who is himself subject to death at that very moment, delight in dancing, singing and so on is not proper, just so, when in one door the adverting and so on together with their associated states have died right there in each place, for the remaining impulsion too, which is itself subject to death at that very moment, delight by way of defilement, anger and infatuation is not proper. Thus, awareness without confusion should be known by way of the temporary nature.

Furthermore, this should be known also by way of reviewing the aggregates, sense bases, elements and conditions. For here, the eye and visible forms are the aggregate of matter; seeing is the aggregate of consciousness; feeling associated with that is the aggregate of feeling; perception is the aggregate of perception; contact and so on are the aggregate of mental activities. Thus, in the combination of these five aggregates, looking ahead and looking aside becomes evident. Therein, who is the one that looks ahead, who looks aside? Likewise, the eye is the eye sense base; visible form is the visible form sense base; seeing is the mind sense base; feeling and so on, the associated mental states, are the mind-object sense base. Thus, in the combination of these four sense bases, looking ahead and looking aside becomes evident. Therein, who is the one that looks ahead, who looks aside? Likewise, the eye is the eye-element; visible form is the material element; seeing is the eye-consciousness element; feeling and so on, the mental states associated with that, are the element of phenomena. Thus, in the combination of these four elements, looking

ahead and looking aside becomes evident. Therein, who is the one that looks ahead, who looks aside? Likewise, the eye is the support condition; visible form is the object condition; adverting is the proximity, contiguity, decisive support, presence and disappearance condition; light is the decisive support condition; feeling and so on are the conascence condition. Thus, in the combination of these conditions, looking ahead and looking aside becomes evident. Therein, who is the one that looks ahead, who looks aside? Thus here, awareness without confusion should be known also by way of reviewing the aggregates, sense bases, elements and conditions.

"When bending and stretching" means in the bending and stretching of the joints. There, without bending and stretching merely by the impulse of consciousness, having assessed the benefit and non-benefit by reason of the bending and stretching of the hands and feet, the assessment of benefit is full awareness as to the goal. There, for one who has remained with hands and feet bent or stretched for too long, feeling arises moment by moment, the mind does not attain unified focus, the meditation subject goes to ruin, and one does not attain distinction. But for one who bends at the proper time and stretches at the proper time, those feelings do not arise, the mind becomes fully focused, the meditation subject prospers, and one attains distinction. Thus, the assessment of benefit and non-benefit should be known.

But even when there is a purpose, having assessed what is suitable and what is unsuitable, the assessment of what is suitable is full awareness of what is suitable. Herein this is the method - It is said that at the great shrine courtyard, young monks were taking up recitation. Behind them young nuns were listening to the Teaching. There one young monk, stretching out his hand, having come into physical contact, by that very reason became a layman. Another monk, stretching out his foot, stretched it into a fire; the foot, having struck the bone, burned. Another stretched it out onto an ant-hill; he was bitten by a venomous snake. Another stretched it out onto the stick of a robe-hut; a green snake bit him. Therefore, having withdrawn from such unsuitable things, one should stretch out towards what is suitable. This is here the full awareness of what is suitable.

Full awareness of the meditation's object, however, should be illustrated by the story of the great elder - It is said that the great elder, seated at his daytime resting place, while conversing with his pupils, suddenly bent his hand, then placed it back in its original position and slowly bent it. His pupils asked him - "Why, venerable sir, having suddenly bent your hand, did you place it back in its original position and slowly bend it?" From the time I began, friends, to attend to the meditation subject, my hand has never before been bent having let go of the meditation subject; but now, while conversing with you, it was bent having let go of the meditation subject. Therefore, having placed it back in its original position, I bent it. Excellent, venerable sir, a monk should indeed be of such a nature. Thus here too, the very non-abandoning of the meditation subject should be understood as full awareness of the meditation's object.

Inside there is no self whatsoever who bends or stretches; but through the diffusion of the air element produced by consciousness-activity in the manner already described, the bending and stretching occurs just like the movement of the hands and feet of a wooden puppet by means of pulling strings - thus fully understanding this is here to be understood as awareness without confusion.

"Wearing the double robe, bowl and robes" - here, the use of the double robe and robes by way of wearing as an inner robe and putting on as an upper robe, and of the bowl by way of receiving almsfood and so on, is called wearing. Therein, regarding the wearing of the double robe and robes, first, the obtaining of material gains by one who, having dressed and having put on the robe, walks for almsfood, and the purpose in the manner stated by the Blessed One beginning with "for warding off cold," is indeed what is called purpose. By virtue of that, full awareness as to the goal should be understood.

But for one of a hot constitution and for one who is weak, a fine robe is suitable; for one who feels cold, a thick double-layered one. The opposite is unsuitable. For anyone whatsoever, a worn-out one is indeed unsuitable. For by giving patches and so on, that becomes a source of impediment for him. Likewise, a desirable robe of the type of silk, fine muslin, and so on. For such a robe, for one living alone in the forest, creates an obstacle to dwelling and even an obstacle to life. But without qualification, whatever has arisen through wrong livelihood such as making signs and so on, and whatever, when used by him, causes unwholesome mental states to increase and wholesome mental states to decline, that is unsuitable. The opposite is suitable; by virtue of that, here is the full awareness of what is suitable, and full awareness of the meditation's object should be understood by way of not abandoning the meditation subject.

Inside there is no self whatsoever putting on a robe; but by the diffusion of the air element through the activity of consciousness in the way above explained, the putting on of the robe occurs. Therein, the robe too is without consciousness, and the body too is without consciousness. The robe does not know "The body has been covered by me." The body too does not know "I have been covered by a robe." Elements alone conceal a collection of elements, just as in the concealing of a cloth-figure's form by rags and patches. Therefore, having obtained a beautiful robe, one should not produce pleasure, nor having obtained an ugly one, displeasure. For at serpent shrines, ant-hill shrines, sacred trees and so on, some make offerings with garlands, scents, incense, cloths and so on, and some show disrespect with dung, urine, mud, blows of sticks and weapons and so on. The serpent shrines, ant-hill trees and so on do not produce pleasure or displeasure on account of those. Just so, having obtained a beautiful robe, one should not produce pleasure, nor having obtained an ugly one, displeasure - thus here, by way of reflection on what has occurred, awareness without confusion should be understood.

In the wearing of the bowl too, without hastily seizing a bowl - "Having taken this one and walking for almsfood, I shall obtain almsfood" - thus by way of the purpose to be obtained by reason of taking the bowl, full awareness as to the goal should be understood. But for one with a thin and weak body, a heavy bowl is unsuitable. For anyone whatsoever, one struck with four or five knots and difficult to clean is indeed unsuitable. For a bowl that is difficult to wash is not proper; just washing it becomes an impediment for him. But a bowl of gem colour is desirable; in the manner stated regarding the robe, it is unsuitable. But one obtained by means of sign-making and other such practices, and when using which unwholesome mental states increase and wholesome mental states decline - this is absolutely unsuitable. The opposite is

suitable. By virtue of that, here is the full awareness of what is suitable, and full awareness of the meditation's object should be understood by way of not abandoning the meditation subject.

There is no self whatsoever inside taking a bowl; it is solely through the diffusion of the air element produced by consciousness of the aforesaid kind that what is called the taking of the bowl occurs. Therein, the bowl too is without consciousness, and the hands too are without consciousness. The bowl does not know "I have been taken by the hands." The hands too do not know "the bowl has been taken by us." Elements alone take a collection of elements, just as in the taking of a leaf with fire-colour by tweezers - thus here, by way of reflection on what has occurred, awareness without confusion should be understood.

Furthermore, just as having seen destitute persons with severed hands and feet, with pus, blood and worms oozing from the wound openings, swarming with blue flies, in a poorhouse, compassionate men offer them rags for the wounds and medicines in bowls and so on. Therein, some receive smooth rags, and some receive coarse ones; some receive medicine bowls of good shape, and some of bad shape; they are neither glad nor unhappy about that. For their need is merely for a rag for covering the wound, and merely for a bowl for receiving medicine. Just so, whatever monk regards the robe as a wound-rag, the bowl as a medicine bowl, and the almsfood obtained in the bowl as medicine in a bowl. He should be understood as one who acts with the highest full awareness through awareness without confusion in the wearing of the double robe, bowl and robes.

Regarding "eating" and so on, "eating" means in the eating of almsfood. "Drinking" means in the drinking of rice gruel and so on. "Chewing" means in the chewing of flour-cakes and other hard food. "Tasting" means in the tasting of honey, molasses and so on. Therein, the eightfold purpose stated by the method beginning with "not for amusement" is what is called the purpose; by virtue of that, full awareness as to the goal should be understood.

But among coarse, superior, bitter, sweet and so on, whatever food is not comfortable for whomever, that is unsuitable for him. But whatever is obtained by means of sign-making and other wrong livelihood, and whatever food, when one is eating it, unwholesome mental states increase and wholesome mental states decline, that is absolutely unsuitable. The opposite is suitable. By virtue of that, here is the full awareness of what is suitable, and full awareness of the meditation's object should be understood by way of not abandoning the meditation subject.

Within, there is no one called a self who eats; it is solely through the diffusion of the air element produced by consciousness of the aforesaid kind that what is called the receiving of the bowl occurs; it is solely through the diffusion of the air element produced by consciousness that what is called the lowering of the hand into the bowl occurs; it is solely through the diffusion of the air element produced by consciousness that the making of a morsel, the lifting up of a morsel, and the opening of the mouth occur. No one opens the jaw-bones with a key or a mechanism; it is solely through the diffusion of the air element produced by consciousness that the placing of the morsel in the mouth, the upper teeth's performing the function of a pestle, the lower teeth's performing the function of a mortar, and the tongue's performing the function

of a hand occur. Thus therein the tip of the tongue smears it with thin saliva, and the root of the tongue smears it with thick saliva. That which is turned about in the mortar of the lower teeth by the hand of the tongue, moistened with saliva-water, crushed by the pestle of the upper teeth - there is no one pushing it inside with a ladle or a spoon; it enters solely by the air element. What has entered, what has entered - there is no one making a straw-bed and holding it; it remains solely by the power of the air element. What has remained, what has remained - there is no one making an oven, lighting a fire, and cooking it; it is cooked solely by the heat element. What has been cooked, what has been cooked - there is no one who takes it out with a stick or a staff; it is the air element itself that takes it out. Thus the air element carries over, carries across, holds, turns about, crushes, dries up, and takes out. The solid element holds, turns about, crushes, and dries up. The liquid element moistens and maintains the wetness. The heat element ripens what has entered within. The space element serves as the passage. The consciousness element, following the right effort here and there, attends to it - thus here, by way of reflection on what has occurred, awareness without confusion should be understood.

Furthermore, by way of reviewing the tenfold repulsiveness - from going, from seeking, from use, from the receptacle, from the place of storage, from the undigested, from the digested, from the fruit, from the outflow, and from the smearing - here too awareness without confusion should be understood. But the detailed discussion here should be taken from the description of the perception of repulsiveness of food in the Visuddhimagga.

"In the act of defecating and urinating" means in the performing of defecation and urination. Therein, for one who does not defecate and urinate at the proper time, sweat is released from the entire body, the eyes become dizzy, the mind does not become fully focused, and other diseases arise. But for one who does so, all that does not occur - this is the meaning here. By virtue of that, full awareness as to the goal should be understood. But for one who defecates and urinates in an unsuitable place, there is an offence, disgrace grows, and there is danger to life. For one who does so in a suitable place, none of that occurs - this is what is suitable here. By virtue of that, full awareness of what is suitable should be understood, and full awareness of the meditation's object should be understood by way of not abandoning the meditation subject.

Within, there is no self whatsoever performing the act of defecating and urinating; but the act of defecating and urinating occurs solely through the diffusion of the air element produced by the activity of consciousness. Just as when a boil is ripe, through the bursting of the boil, pus and blood come out without one's wish, and just as from an overfilled water vessel, water comes out without one's wish, thus excrement and urine accumulated in the mature intestines and the bladder, pressed by the force of wind, come out even without one's wish. But this excrement and urine thus coming out belongs neither to that monk himself nor to another; it is merely a discharge of the body. Like what? Just as for one discarding old water from a water vessel, that is neither one's own nor of others; it is merely an act of maintenance. Thus here, by way of reflection on what has occurred, awareness without confusion should be understood.

Among "walking" and so on, "walking" means in the act of going. "Standing" means in

the act of standing. "Seated" means in the act of sitting. "Sleeping" means in the act of lying down. "Waking" means in the act of keeping awake. "Speaking" means in the act of talking. "Remaining silent" means in the act of not talking. And here, one who, having walked for a long time or having walked up and down, afterwards standing, considers thus: "The material and immaterial phenomena that occurred during the time of walking meditation have ceased right here." This one is called one who acts with full awareness when walking.

One who, while doing recitation, or answering a question, or attending to a meditation subject, having stood for a long time, afterwards seated, considers thus: "The material and immaterial phenomena that occurred during the time of standing have ceased right here." This one is called one who acts with full awareness when standing.

One who, by reason of recitation and so on, having sat for a long time, afterwards lying down, considers thus - "The material and immaterial phenomena that occurred during the time of sitting have ceased right here." This one is called one who acts with full awareness when sitting.

But whoever, while lying down, doing recitation or attending to a meditation subject, having fallen into sleep, afterwards having risen, considers thus - "The material and immaterial phenomena that occurred during the time of sleeping have ceased right here." This one is called one who acts with full awareness regarding sleeping and waking. For the non-occurrence of functional consciousness is called sleep, and the occurrence is called waking.

But whoever, while speaking - "This sound arises dependent on the lips, and dependent on the teeth, the tongue and the palate, and dependent on the corresponding effort of consciousness" - speaks mindful and fully aware; or else, having for a long time rehearsed, or having spoken on the Teaching, or having practised a meditation subject, or having answered a question, afterwards becoming silent, considers thus: "The material and immaterial phenomena that arose during the time of speaking have ceased right here." This one is called one who acts with full awareness regarding speaking.

Whoever, being silent, having for a long time attended to the Teaching or a meditation subject, afterwards considers thus - "The material and immaterial phenomena that occurred during the time of being silent have ceased right here." When there is the occurrence of derivative materiality, one is said to speak; when there is not, one is said to be silent - this one is called one who acts with full awareness regarding silence. Thus here, the full awareness without confusion and the acting with full awareness by way of that should be understood. In this discourse, the full awareness mixed with the establishments of mindfulness is spoken of as the preliminary part.

3. Commentary on the Discourse on the Monk

369. In the third, regarding "just so, here some" - that monk, it is said, having had a meditation subject spoken about, wanders about here and there, and does not engage in bodily seclusion. Therefore the Blessed One, rebuking him, said thus.

"Therefore" - because you request the teaching in brief, therefore. "View" means the view that one's actions are one's own property.

4. Commentary on the Sāla Sutta

370. In the fourth, "the Teaching and discipline" means "the Teaching" or "the discipline" - both these are names for the Teacher's instruction itself. "Should be encouraged" means should be made to undertake. "Unified" means having become fully focused through momentary concentration. "Concentrated, with unified mind" means with mind rightly placed and with unified mind by way of access and absorption. In this discourse, the establishments of mindfulness developed by new monks and by those who have eliminated the mental corruptions are preliminary; those developed by the seven trainees are mixed.

6. Commentary on the Discourse on the Hawk

372. In the sixth, "hawk" means one who kills birds, thus a hawk; this is a designation for a hawk. "Suddenly swooped down upon" means arrived by the violence of greed. "Unlucky" means unfortunate. "Of little merit" means of slight merit. "Sacejja mayan" means "if today we." "Freshly ploughed field" means ploughing done with a plough; the meaning is a field that has been recently ploughed. "Place of clods" means the place of clods. "Boasting" means rightly speaking; the meaning is well praising one's own strength. "Having climbed upon a large clod" means among three clods standing in the shape of an oven, having considered "when the hawk comes from this side I shall escape from that side, when it comes from that side, from this side," having climbed upon one of those clods, it stood there calling out. "Having tucked in" means like one arming a hoof-tipped arrow, having fastened and well set in place. "This hawk has come close to me" means having known "this one has come a great distance for my sake, little remains, now it will seize me," like a wooden ball, having turned back, it slipped behind that very clod; the meaning is it entered and went in. "Struck her breast" means because of springing forward thinking "I shall seize the quail by cutting off its head with a single blow," being unable to check her speed, she struck her breast against that clod. At that very moment the flesh of her heart was split. Then the quail, full of mirth, thinking "Indeed the back of the creature has been seen," walked up and down again and again upon its heart.

7. Commentary on the Monkey Discourse

373. In the seventh, "difficult" means difficult to go. "Passage" means movement. "Lay down sticky traps" means they prepare a sticky coating by mixing it with the milk of banyan trees and such, and having observed that to be a place where monkeys regularly go, they place it on tree branches and such. "Trapped in five ways" means trapped like a pingo-basket to be taken up by inserting a pingo-stick in five places. "Lies groaning" means he lies down groaning.

8. Commentary on the Cook Discourse

374. In the eighth, "cook" means a preparer of meals. "Nānaccayehi" means nānācayehi, the meaning is "of various kinds." Or this itself is the reading. "With sour portions" means with sour shares. The same method applies everywhere. "Reaches out for" means he stretches out his hand for the purpose of taking. "Takes much" means whether taking much in a single taking or taking again and again, he indeed

takes much. "Of gifts" means of gifts brought forward, having lifted up a hundred or a thousand. "Mental impurities" means the five mental hindrances. "Does not learn the sign" means he does not know "this meditation subject of mine has stood reaching either conformity or change-of-lineage"; he is unable to grasp the sign of his own mind. In this discourse, the establishments of mindfulness as insight in the preliminary stage have been spoken of.

9. Commentary on the Sick Person Discourse

375. In the ninth, "at the village of Beḷuva" means there is a large village by that name near Vesālī; in that village. In "according to friends" and so on, "friends" means friends themselves. "Acquaintances" means those merely seen by meeting here and there, not very firm friends. "Close companions" means those well devoted, possessing affection, firm friends. The meaning is: wherever there are such monks for whomever, those monks should enter the rains retreat there in those places. Why did he say thus? For their comfortable abiding. For at the village of Beḷuva, it is said, lodging was not sufficient for them, and almsfood too was scarce. But all around Vesālī there were many lodgings, and almsfood too was easily obtained. Therefore he spoke thus.

Then why did he not send them off saying "Go as you please"? Out of compassion for them. For thus it occurred to him - "I shall remain for about ten months and then attain final Nibbāna. If these monks go far away, they will not be able to see me at the time of my final Nibbāna. Then there would be regret for them: 'The Teacher, while attaining final Nibbāna, did not give us even a moment's thought. If we had known, we would not have dwelt so far away.' But dwelling all around Vesālī during the rains retreat, they will come eight times a month and hear the Teaching, and will receive the exhortation of the Fortunate One" - thus he did not send them off.

"Severe" means harsh. "Illness" means a disease of a disagreeable nature. "Painful" means powerful. "Bordering on death" means capable of bringing one to the end of death, to the proximity of death. "He endured, mindful and fully aware" means having well established mindfulness, having discerned with knowledge, he endured. "Without being distressed" means not turning over again and again by way of following the feeling, not being oppressed, not being afflicted, he endured. "Without addressing" means without informing. "Without taking leave" means without informing; it means not having given exhortation and instruction. "By energy" means by both the preliminary energy and the energy of fruition attainment. "Having suppressed" means having overcome. "Life-activities": here life itself is a life-activity. That by which life is sustained, being cut off is joined together and maintained - that factor of fruition attainment too is a life-activity. That is what is intended here. "Having determined" means having determined and set going; the meaning here in brief is that he should attain the fruition attainment capable of maintaining life.

But did the Blessed One not attain fruition attainment before this? He did attain it. But that was a momentary attainment. A momentary attainment suppresses feeling only within the attainment itself; for one who has merely emerged from the attainment, feeling again overwhelms the body, like water whose moss has been cut by the fall of a stick or the fall of a potsherd. But the attainment that is attained by way of great insight, having made the material septad and the immaterial septad cleared of

thickets and disentangled - that suppresses well. Just as when moss that has been well pushed aside by a man who has plunged into a pond with his hands and feet, the water covers over only after a long time; just so, for one who has emerged from that, feeling arises only after a long time. Thus the Blessed One, as if establishing fresh insight on the seat of the great enlightenment on that day, having made the material septad and the immaterial septad cleared of thickets and disentangled, having compressed them in fourteen modes, having suppressed feeling by great insight, he attained the attainment thus: "May they not arise for ten months." The feeling suppressed by the attainment did not arise at all for ten months.

"Having recovered from illness" means having been ill and then having recovered again. "As if weak and stiff" means having become heavy, having become rigid, like a man impaled on a stake. "Are not clear" means they do not shine forth, they do not present themselves in their various aspects. "The teachings do not occur to me" explains that the teachings of the establishments of mindfulness are not evident to me. But the textual teachings were well mastered by the elder. "Does not declare" means does not give the final exhortation; he speaks with reference to that.

"Making no distinction between inner and outer" means without making both either by way of teachings or by way of persons. For one thinking "I shall not teach this much of the teaching to another" is said to make the teaching inner; one thinking "I shall teach this much to another" is said to make the teaching outer. But one thinking "I shall teach to this person" is said to make the person inner; one thinking "I shall not teach to this one" is said to make the person outer. The meaning is that he taught without doing thus. "Closed fist of a teacher" means just as outsiders have what is called a closed fist of a teacher - without having spoken to anyone in their younger days, in their final days, lying on their deathbed, they speak to a dear and beloved pupil - thus it shows that there is nothing kept back by the Truth-finder, making a fist thinking "I shall speak of this in old age, at the final occasion," and set aside thinking "I shall preserve it."

"I will lead the Community of monks" means "I alone will lead the Community of monks," or "under my direction" means "I should be the one to be pointed to" in the sense of being the one to be designated - thus "under my direction." The meaning is: or for whomever there would be thus - "Having designated me alone, let the Community of monks look to me expectantly, or after my passing let them not exist, or let whatever be whatever." "Does not think thus" means because jealousy and stinginess were gone while still on the seat of enlightenment, it is not thus. "Sa kiṃ" means "so kiṃ" (why then). "Eighty years old" means one who is eighty years of age; this was said for the purpose of showing the state of having reached the final stage of life. "By being held together with straps" means by being held together with straps through repairs such as binding the shafts and binding the wheels and so on. "Methinks" means it is kept going, methinks, by being held together with straps, like an old cart. It shows that the maintaining of the four postures for the Truth-finder occurs through the binding of the fruition of arahantship.

Now, making known that meaning, he said beginning with "At the time, Ānanda." Therein, "of all signs" means of signs of matter and so on. "Of certain feelings" means of mundane feelings. "Therefore, Ānanda" shows that because there is comfort through this dwelling in fruition attainment, therefore you too should dwell thus for

that purpose. "Having yourselves as an island" means dwell having made oneself an island, a support, like an island in the great ocean. "Having yourselves as a refuge" means be ones whose resort is oneself alone, not ones whose resort is another. In the terms "having the Teaching as an island" and "having the Teaching as a refuge" too, the same method applies. And here, "the Teaching" should be understood as the ninefold supramundane state. "Tamatagge" means "tama-agge"; the letter "ta" in the middle is stated by way of word-junction. This is what is meant - "These are the topmost of darkness" - thus "tamatagge." Thus, having cut off the entire stream of darkness, these monks, Ānanda, will be exceedingly at the highest, in the supreme state; they will be at the highest among them. Whoever are eager to train, among all of them, monks having the four establishments of mindfulness as their domain will be at the highest - thus he concludes the teaching with the pinnacle of arahantship.

10. Commentary on the Nuns' Quarters Discourse

376. In the tenth, "he approached" means there are nuns devoted to meditation practice in that dwelling; he approached thinking "Having aroused their zeal, I shall speak about the meditation subject." "A lofty distinction from before to after" means a subsequent lofty distinction from the earlier distinction. Therein, the discernment of the primary elements is the earlier distinction; the discernment of derivative materiality is the later distinction. Likewise, the discernment of the entirety of materiality is the earlier distinction; the discernment of the immaterial is the later distinction. The discernment of materiality and immateriality is the earlier distinction; the discernment of conditions is the later distinction. The seeing of mentality-materiality together with its conditions is the earlier distinction; the application of the three characteristics is the later distinction. Thus one knows a lofty distinction from before to after - this is the meaning.

"With the body as object" means the fever of mental defilement arises having made as its object that very body which one observes. "Or the mind becomes distracted externally" means the arising of consciousness becomes distracted externally towards various objects. "The mind should be directed to some inspiring sign" means thus, when the fever of mental defilement, sluggishness, or external distraction has arisen, one should not continue with a mind tainted by mental defilements; the meditation mind should be placed upon some inspiring, confidence-producing object, in one or another place such as the Buddha and so on. "The mind becomes concentrated" means it is rightly placed upon the object; what is well placed is maintained. "I shall withdraw" means I withdraw from the inspiring place; the meaning is I direct it towards the root meditation subject itself. "He withdraws" means he sends it towards the root meditation subject. "He does not think and does not examine" means he does not think with defiled applied thought; he does not examine with defiled sustained thought. "I am without applied thought, without sustained thought" means without applied and sustained thought of the defiled kind. "Internally mindful, I am happy" means through mindfulness occurring within the resort of one's own domain, one understands "I am mindful and happy."

"Thus indeed, Ānanda, there is development with directing" means thus, Ānanda, there is development by placing. For this monk, just as for a man who, having lifted up a great load of sugar-cane and carrying it to the mill, at times of becoming weary and weary again, having placed it on the ground, having chewed a piece of sugar-

cane, having lifted it up again, there is going on; just so, for one who has taken up the meditation subject in order to attain arahantship, when bodily fever and so on have arisen, having set aside that meditation subject, having gladdened the mind by recollecting the virtues of the Buddha and so on, having made it workable, the development proceeded; therefore it was said "there is development with directing." But just as for that man, having carried the load of sugar-cane to the mill and having crushed it, there is the drinking of the juice, so should be understood for this monk, having brought the meditation subject to its culmination and having attained arahantship, the experiencing of the happiness of fruition attainment.

"Externally" means having abandoned the root meditation subject, externally upon another object. "Without directing" means without placing. "Then afterwards and before he understands 'unconstricted, liberated, undirected'" - here the meaning should be understood by way of the meditation subject, or by way of the body, or by way of the teaching.

Therein, regarding the meditation subject first, the adherence to the meditation subject is "before"; arahantship is "afterwards." Therein, whatever monk, having taken up the root meditation subject, not giving opportunity for the fever of mental defilement, sluggishness, or external distraction to arise - like one who, having yoked well-tamed oxen, drives them along; like one who inserts a well-planed square peg into a square hole - having established insight, without stopping, without getting stuck, attains arahantship, he understands "afterwards and before, unconstricted, liberated, undirected" by way of the adherence to the meditation subject reckoned as "before" and arahantship reckoned as "afterwards."

But regarding the body, the topmost joints of the toes are "before"; the skull is "afterwards." Therein, whatever monk, having focused on the bones of the topmost joints of the toes - like one releasing a sheaf of barley with a carrying-pole - discerning the bones by way of colour, shape, direction, location, and delimitation, having prevented the arising of the fever of mental defilement and so on in between, brings the development up to the skull, he understands "afterwards and before, unconstricted, liberated, undirected" by way of the topmost toe joints reckoned as "before" and the skull reckoned as "afterwards."

Also regarding the teaching, in the teaching of the thirty-two aspects, head hairs are "before"; the brain is "afterwards." Therein, whatever monk, having focused on the head hairs, discerning head hairs and so on by way of colour, shape, direction, and location, having prevented the arising of the fever of mental defilement and so on in between, brings the development up to the brain. He understands "afterwards and before, unconstricted, liberated, undirected" by way of the head hairs reckoned as "before" and the brain reckoned as "afterwards."

"Thus indeed, Ānanda, there is development without directing" means thus, Ānanda, having set aside, there is development. For this monk, just as for a man who, having obtained a load of molasses and carrying it to his own village, having set it down along the way, while eating solid foods such as pieces of molasses and so on that had been put into his hip-pouch, arrives at his own village, just so for one who has begun development to attain arahantship, having prevented the arising of bodily fever and so on, the development of the meditation subject proceeded; therefore it was said

"development without directing." Just as that man's enjoyment together with his relatives after carrying that load of molasses to his own village, so should be understood this monk's experiencing of the happiness of fruition attainment after bringing the meditation subject to its culmination and attaining arahantship. In this discourse, insight in the preliminary stage has been spoken of. The remainder is clear everywhere.

The Ambapālī Chapter is the first.

2. The Chapter on Nālanda

2. Commentary on the Nālanda Discourse

378. In the second discourse of the Second Chapter, "at Nālandā" means in the city so named Nālandā, making that city his village as food resort. "In Pāvārika's mango grove" means in the mango grove of the cloth-merchant millionaire Pāvārika. That, it is said, was his pleasure grove. He, having heard the Blessed One's proclamation of the Teaching, being devoted to the Blessed One, having made a dwelling for the Blessed One in that pleasure grove adorned with huts, rock cells, pavilions and so on, dedicated it. That dwelling, just like Jīvaka's mango grove, came to be reckoned as "Pāvārika's mango grove." The meaning is: he dwells in that Pāvārika's mango grove.

"Thus confident" means thus arisen in faith; the meaning is "thus I believe." "More directly knowledgeable" means more well-known, or one of greater direct knowledge; the meaning is one of more superior knowledge. "Regarding highest enlightenment" means regarding the knowledge of omniscience or the knowledge of the path of arahantship; for by the path of arahantship alone the virtues of the Buddha are grasped without remainder. The two chief disciples too attain the knowledge of the perfections of a disciple by the path of arahantship alone; the Individually Enlightened Ones attain the knowledge of individual enlightenment; the Buddhas attain both the knowledge of omniscience and all the virtues of a Buddha. All of that succeeds for them by the path of arahantship alone. Therefore the knowledge of the path of arahantship is called highest enlightenment. And there is none more superior than the Blessed One by that. Therefore he said "more directly knowledgeable than the Blessed One, that is to say, regarding highest enlightenment."

"Lofty" means foremost. For this word "lofty" is used in the sense of sweet in such passages as "they eat excellent solid foods." In such passages as "Indeed the venerable Vacchāyana praises the ascetic Gotama with lofty praise," in the sense of foremost. In such passages as "An immeasurable, eminent light," in the sense of extensive. Here it is used in the sense of foremost. Therefore it was said "'Lofty' means foremost." "Imposing" means like the speech of a bull, immovable, unshakeable. "A definite conclusion has been taken" means without speaking on the basis of oral tradition, or teacher's lineage, or hearsay, or handing down of the Canon, or reflection on appearances, or acceptance of a view after pondering it, or by logical reasoning, or by inferential reasoning, a definite conclusion has been taken as if having penetrated with knowledge through direct experience; the meaning is that a talk of definitive conclusion has been spoken. "Lion's roar" means the foremost roar; the meaning is that he roared the highest roar like a lion resounding in the forest.

"Have you, Sāriputta" - why did he begin this teaching? For the purpose of having him give a reply to the questioning. For a certain person, having roared the lion's roar, is not able to give a reply when questioned about his own lion's roar, does not endure the rubbing, and becomes like a monkey fallen onto an adhesive substance. Just as impure metal when being blown upon burns and becomes an ember, so he becomes like a charred ember. One person, when being made to give a reply about the lion's roar, is able to give it, endures the rubbing, and shines even more like faultless gold being blown upon; such was the Elder. Therefore the Blessed One, having known "this one is capable of withstanding questioning," began this teaching for the purpose of having him give a reply about the lion's roar.

Therein, "all those" means all those by you. "Of such morality" means of such morality by way of path-morality, fruition-morality, and mundane and supramundane morality. "Of such teachings" - here, mental states pertaining to concentration are intended; by way of path-concentration, fruition-concentration, and mundane and supramundane concentration; the meaning is "of such concentration." "Of such wisdom" means of such wisdom by way of path-wisdom and so on. "Of such dwelling" - here, however, since the mental states pertaining to concentration have already been taken above, dwelling too has already been taken; if one asks why then is what has already been taken taken again; This was taken by the Elder himself. For this was stated for the purpose of illustrating the attainment of cessation. Therefore, the meaning here should be understood thus: "Those Blessed Ones were ones who dwelt in the attainment of cessation in this way."

"Of such liberation" - here, liberation is fivefold: liberation by suppression, liberation by substitution of opposites, liberation by eradication, liberation by subsiding, and liberation by escape. Therein, the eight attainments are reckoned as liberation by suppression because of being liberated from the mental hindrances and so on that have been suppressed by themselves. The seven observations beginning with the observation of impermanence are reckoned as liberation by substitution of opposites because of being liberated from the perception of permanence and so on, which have been abandoned by themselves through the force of their respective opposing factors. The four noble paths are reckoned as liberation by eradication because of being liberated from the mental defilements that have been eradicated by themselves. The four fruits of asceticism are reckoned as liberation by subsiding because of having arisen when the mental defilements have subsided through the power of the paths. Nibbāna is reckoned as liberation by escape because of being escaped from all mental defilements, because of being departed from them, and because of standing far from them. Thus, by way of these five liberations, the meaning here in "of such liberation" should be understood.

"But have you, Sāriputta, those who will be" - the past ones, to begin with, have ceased, have gone to the state of being beyond designation, are quenched like a lamp flame; how will you know those who have ceased and gone to the state of being beyond designation? But as for the virtues of future Buddhas, how have they been known by you, having defined them with your own mind? - asking thus, he said this.

"But have you, Sāriputta, I at present" - even future Buddhas are unborn, unproduced, unarisen; how will you know them? For knowing them is like seeing footprints in trackless space. Now you dwell with me in a single dwelling, you go for

almsfood together, at the time of expounding the Teaching you sit on the right side; but have my virtues been known by you, having defined them with your own mind? - questioning thus, he said this. But the Elder, each time he was asked, rejects it saying "No indeed, venerable sir."

And for the Elder there is both what is known and what is unknown. Does he make the rejection regarding what is known to him, or regarding what is unknown? He does not make it regarding what is known; he makes it only regarding what is unknown. The Elder, it is said, when the questioning was begun, understood thus: "This questioning is not about the knowledge of the perfections of a disciple; this questioning is about the knowledge of omniscience" - thus, without making a rejection regarding his own knowledge of the perfections of a disciple, he makes the rejection regarding what is unknown to him, the knowledge of omniscience. By that he also explains this - "The Blessed One, I do not have the knowledge of omniscience capable of knowing the morality, concentration, wisdom, liberation, and causes of the Buddhas of the past, future, and present."

"Here" means regarding those Buddhas distinguished as past and so on. "Then why now" - he says: then why, in the absence of such knowledge, was this thus spoken by you? "Inference from the teaching" means the inferential knowledge arisen by following the pursuit of knowledge from direct experience of the teaching - the grasping of the method is known. Standing in the knowledge of the perfections of a disciple, he says "by this very manner I know the Blessed One." For the Elder's grasping of the method is indeed limitless and boundless. Just as there is no measure or limit of the knowledge of omniscience, so too of the General of the Teaching's grasping of the method. By that he - knows "by this he is of such a nature, by this he is of such a nature, by this he is the unsurpassed Teacher, by this he is the unsurpassed Teacher." For the Elder's grasping of the method has the destination of the knowledge of omniscience itself.

Now, showing a simile in order to make that grasping of the method obvious, he said beginning with "Just as, venerable sir." Therein, because in the Middle Country, whether the foundations, walls and so on of a city are firm or weak, or even if they do not exist at all, there is no fear of thieves. Therefore, not taking that, he said "a border city." "With strong foundations" means a firm base-wall. "With strong walls and gateways" means both a firm wall and a firm door frame. Why did he say "with a single door"? For in a city with many doors, there would need to be many wise doorkeepers; with a single door, just one suffices. And there is no other equal to the Elder in wisdom; therefore, in order to show just one doorkeeper for the purpose of the simile of his own state of being wise, he said "with a single door."

"Wise" means possessed of erudition. "Experienced" means possessed of lucidity, of clear knowledge. "Intelligent" means possessed of intelligence reckoned as wisdom that arises on each occasion. "The path going all around" means the wall-path called the patrol path. "Gap in the wall" means the place where two bricks have separated. "Opening in the wall" means the place where the wall is broken. "Impurities of the mind" means the five mental hindrances defile the mind, make it soiled, torment it, and vex it; therefore they are called "impurities of the mind." "That weaken wisdom" means the mental hindrances, when arising, do not allow unarisen wisdom to arise; therefore they are called "weakeners of wisdom." "With minds well established"

means having well placed their minds in the four establishments of mindfulness. "The seven factors of enlightenment as they really are" means having developed the seven factors of enlightenment according to their intrinsic nature. "The unsurpassed perfect enlightenment" shows that they penetrated arahantship and the knowledge of omniscience.

But here "establishments of mindfulness" means insight, "factors of enlightenment" means the path, "unsurpassed perfect enlightenment" means arahantship. Or "establishments of mindfulness" means insight, "factors of enlightenment" are unmixed, "perfect enlightenment" means arahantship only. But the Elder Mahāsīva, a reciter of the Dīgha Nikāya, said "If, having taken the establishments of mindfulness as insight, the factors of enlightenment were taken as the path and the knowledge of omniscience, it would be a good question; but it was not taken thus." Thus the Elder shows the absence of diversity between the abandoning of mental hindrances, the development of the establishments of mindfulness, and the highest enlightenment of all Buddhas, like broken gold and silver.

Standing here, the simile should be compared - For the Venerable Sāriputta showed the border city, showed the wall, showed the path going all around, showed the door, showed the wise doorkeeper, showed the gross living beings entering and leaving the city, and showed the obviousness of those living beings to the doorkeeper. Therein, if one asks what is similar to what? For Nibbāna is like the city, morality is like the wall, shame is like the path going all around, the noble path is like the door, the General of the Teaching is like the wise doorkeeper, the Buddhas of the past, future, and present are like the gross living beings entering and leaving the city, and the obviousness to the Venerable Sāriputta of the Buddhas of the past, future, and present through morality, serenity, and so on is like the obviousness of those living beings to the doorkeeper. To this extent, by the Elder, to the Blessed One - "Thus I, standing in the knowledge of the perfections of a disciple, know by inference from the Teaching, by grasping the method" - the pursuit of his own lion's roar has been given.

"Therefore" - because he says "I do not indeed, venerable sir, have knowledge of others' mental states regarding the Worthy Ones, Perfectly Enlightened Ones of the past, future, and present, but the inference from the Teaching is known to me," therefore. "You should constantly speak" means you should speak again and again. "Spoken to me in the forenoon" means do not fail to speak during the midday period and so on. "Or spoken to me today" means do not fail to speak on the following day and so on - this is the meaning. "That will be abandoned" means whatever uncertainty or doubt about the Truth-finder of those who think "Even a disciple like Sāriputta, accomplished in the swiftness of knowledge, is unable to know the mental conduct of the Buddhas; thus immeasurable are the Truth-finders" - that will be abandoned.

3. Commentary on the Cunda Discourse

379. In the third, "among the Magadhans" means in the province so named. "At the village of Nālaka" means in the village so named, belonging to his own family, not far from Rājagaha. "The novice Cunda" - this elder was the youngest brother of the General of the Teaching. The monks, having addressed him as "the novice Cunda" during the time when he was not fully ordained, addressed him in the same way even

during the time when he was an elder. Therefore it was said "the novice Cunda."
"Was the attendant" means he was one who performed attendance by giving water for the face and a wooden toothbrush, and by sweeping the residential cell, doing back-rubbing, and taking the bowl and robes. "Attained final Nibbāna" means he attained final Nibbāna through the Nibbāna element without residue of clinging. At which time? In the year of the Blessed One's final Nibbāna.

Herein this is the progressive discourse - The Blessed One, it is said, having finished keeping the rains retreat, having departed from the village of Veḷuva, thinking "I shall go to Sāvatthī," turning back by the very road by which he had come, gradually having reached Sāvatthī, entered Jeta's Grove. The General of the Teaching, having shown his duty to the Blessed One, went to his day-quarters. He there, having shown his duty to his pupils, when they had departed, having swept the day-quarters, having laid out a piece of leather, having washed his feet, folding his legs crosswise, entered fruition attainment. Then, having emerged from that at the determined time, this reflection arose in him: "Do Buddhas attain final Nibbāna first, or do the chief disciples?" Then, having known "The chief disciples first," he looked at his own life principle. He, having known "My life principle will continue for only seven days," thought "Where shall I attain final Nibbāna?"

Then, thinking again and again "Rāhula attained final Nibbāna among the Tāvatiṃsa gods, the Elder Aññāsikoṇḍañña at the Chaddanta lake, where shall I attain final Nibbāna?" he aroused mindfulness concerning his mother - "My mother, even though being the mother of seven Worthy Ones, is without faith in the Buddha, the Teaching, and the Community. Is there indeed a decisive support for her, or is there not?" Having seen the decisive support for the path of stream-entry, looking to see "Through whose teaching will the full realisation occur?" - "It will occur through my expounding of the Teaching only, not through another's. But if I were to remain living at ease, there would be those who would say of me - 'The Elder Sāriputta is a support even for the remaining people. For thus indeed, on the day of the teaching of the Samacitta Sutta and so on, a hundred thousand koṭis of deities attained arahantship; there is no counting of the deities who penetrated the three paths; and in other places many full realisations are seen; and eighty thousand families, having gladdened their minds through the Elder alone, were reborn in heaven. Yet now he was not able to remove even the mere wrong view of his own mother.' Therefore, having freed my mother from wrong view, I shall attain final Nibbāna in the very birth-chamber" - having made this conclusion - "This very day, having obtained permission from the Blessed One, I shall depart" - he addressed the Elder Cunda - "Friend Cunda, give notice to our assembly of five hundred monks. 'Take your bowls and robes, friends; the General of the Teaching wishes to go to Nālaka village.'" The Elder did so.

The monks, having set in order their lodgings, taking their bowls and robes, came to the Elder's presence. The Elder, having set in order his lodging, having swept the day-quarters, standing at the door of the day-quarters, having looked at the day-quarters, thinking "This is now the last sight; there is no coming again," surrounded by five hundred monks, having approached the Blessed One and having paid homage, said this to the Blessed One: "May the Blessed One give me leave, venerable sir, may the Fortunate One give me leave. It is the time of my final Nibbāna, the life force has been let go." But since Buddhas, if they were to say "Attain final Nibbāna," those

holding wrong view would charge them with praising death, and if they were to say "Do not attain final Nibbāna," those holding wrong view would charge them with speaking of the virtue of the round of rebirths - therefore they say neither of those two. Therefore the Blessed One said to him - "Where will you attain final Nibbāna, Sāriputta?" - having said this - When it was said "There is, venerable sir, among the Magadhans, in the village of Nālaka, a birth-chamber; there I shall attain final Nibbāna" - He said: "Now, Sāriputta, do as you think fit; but henceforth the seeing of such a monk will be rare for your elder and younger brothers - expound to them the Teaching."

The elder - Having known "The Teacher expects from me a proclamation of the Teaching preceded by a display of supernormal power," having paid homage to the Blessed One, having risen up into space to the height of a palm tree and having descended, he paid homage at the feet of the One of Ten Powers; again having risen up to the height of two palm trees and having descended, he paid homage at the feet of the One of Ten Powers; by this method, having risen up to the height of seven palm trees, displaying many hundreds of wonders, he began a talk on the Teaching. He speaks with a visible body and also with an invisible one. He speaks with either the upper or the lower half of the body invisible or visible; at times he displays the appearance of the moon, at times the appearance of the sun, at times the appearance of a mountain, at times the appearance of the ocean, at times he becomes a wheel-turning monarch, at times the Great King Vessavaṇa, at times Sakka the king of gods, at times the Great Brahmā - thus displaying many hundreds of wonders, he spoke a talk on the Teaching. The whole city assembled. The elder, having descended, having paid homage at the feet of the One of Ten Powers, stood there. Then the Teacher said to him - "What is the name of this exposition of the Teaching, Sāriputta?" "It is called the Lion's Sport, venerable sir." "Truly, Sāriputta, the Lion's Sport; truly, Sāriputta, the Lion's Sport."

The elder, having stretched out his hands the colour of lac, having grasped the Teacher's feet resembling golden tortoises at the ankles - "Venerable sir, for the purpose of paying homage to these feet, perfections were fulfilled for an incalculable period exceeding a hundred thousand cosmic cycles. That wish of mine has reached its summit. From now on, by way of rebirth-linking, there is no more gathering together or meeting in one place. That intimacy is cut off. I shall enter the city of Nibbāna, ageless, deathless, secure, happy, cool, fearless, which has been entered by many hundreds of thousands of Buddhas. If there is anything bodily or verbal of mine that was not pleasing to you, forgive that, Blessed One. It is the time for me to go." "I forgive you, Sāriputta. But there is nothing bodily or verbal of yours that was displeasing to me. Now, Sāriputta, do as you think fit."

Thus, immediately after being given permission by the Blessed One, having paid homage at the Teacher's feet, just as the Venerable Sāriputta had risen - even though bearing Sineru, the world-encircling mountains, the Himalayas, and the surrounding mountains - As if saying "Today I am not able to bear this heap of virtues," crying aloud all at once, the great earth trembled as far as the water boundary, divine drums resounded in the sky, and a great cloud having arisen, rained down a shower of lotus petals.

The Teacher - Thinking "I shall send off the General of the Teaching," having risen

from the pulpit, having gone facing towards the Perfumed Chamber, stood on the jewelled terrace. The elder, having circumambulated three times, having paid homage at four places - "Blessed One, more than one incalculable period plus a hundred thousand cosmic cycles ago from now, having lain down at the feet of the Perfectly Enlightened One Anomadassī, I aspired for the sight of you. That aspiration of mine has been fulfilled. I have seen you. That was the first seeing; this is the last seeing. There is no seeing of you again." Having said this, having raised the salutation with joined palms resplendent with the joining of ten fingernails, having stepped backwards while still facing him as far as the range of sight, having paid homage, he departed. Again the great earth, unable to bear it, trembled as far as the water boundary.

The Blessed One said to the monks who stood surrounding him - "Follow, monks, your elder brother." At that moment, all four assemblies, leaving the Perfectly Enlightened One alone in Jeta's Grove, went out without remainder. The residents of the city of Sāvattthī too - "The Elder Sāriputta, it is said, having asked permission from the Perfectly Enlightened One, wishing to attain final Nibbāna, has departed; shall we see him or not?" - making the city gates impassable, having gone out with scents, garlands, and so on in their hands, having scattered their hair - Asking "Where now is the one of great wisdom seated? Where is the General of the Teaching seated?" - Lamenting and crying by the method beginning with "To whose presence shall we go? In whose hands having placed the Teacher has the elder departed?" they followed behind the elder.

The elder, because of being established in great wisdom -Having exhorted the great multitude saying "This is a path that cannot be transgressed by anyone" - Having turned back even the community of monks saying "You too, friends, stay; do not fall into negligence regarding the One of Ten Powers," he departed together with his own assembly only. Those people too who - Lamenting "Previously the noble one wandered on a journey of return, but now this going is not for returning again," they followed behind indeed. They too - He turned back saying "Be diligent, friends; activities are of such a nature."

Then the Venerable Sāriputta, staying one night everywhere, assisting people for seven days on the way, in the evening having reached the village of Nālaka, stood at the village entrance at the foot of a banyan tree. Then a nephew of the elder named Uparevata, going outside the village, having seen the elder, having approached and paid homage, stood there. The elder said to him - "Is your grandmother at home?" "Yes, venerable sir." Go and announce our arrival here. And when asked "Why has he come?" - "Today, it seems, he will stay one day within the village; prepare the birth-chamber; and find a dwelling place for five hundred monks." He, having gone - said "Grandmother, my maternal uncle has come." Where is he now? At the village entrance. Alone, or is there anyone else? There are five hundred monks. Why has he come? He told her that news. The brahmin lady - thinking "Why does he have a dwelling place prepared for so many? Having gone forth in his youth, does he wish to become a householder in his old age?" - having had the birth-chamber prepared, having had a dwelling place made for the five hundred, having lit torches, she sent them to the elder.

The elder, having ascended the mansion together with the monks, having entered the

birth-chamber, sat down; having sat down, he dismissed the monks saying "Go to your dwelling places." Just as they had barely gone, a severe illness arose in the elder; bloody diarrhoea with feelings bordering on death occurred. One vessel goes in, one comes out. The brahmin lady - thinking "The condition of my son does not please me," stood leaning against the door of her own dwelling chamber.

The four great kings, looking to see "Where does the General of the Teaching dwell?" thinking "He is lying on his final Nibbāna bed in the birth-chamber in Nālaka village; let us go for a last sight of him," having come and paid homage, stood there. Who are you? The great kings, venerable sir. Why have you come? We shall be attendants of the sick. "Let it be; there is an attendant of the sick; go, you" - he dismissed them. At the end of their departure, in the same manner Sakka, the lord of the gods. When he had gone, the Great Brahmā too came. Them too the elder dismissed in the same way.

The brahmin woman, having seen the coming and going of the deities, thinking "Who indeed are these who, having paid homage to my son, are departing?" having gone to the door of the elder's chamber, asked "Dear Cunda, what is the news?" He, having related that news, said "The great female lay follower, venerable sir, has come." The elder asked "Why has she come at an improper time?" She, having said "For the purpose of seeing you, dear son," asked "Dear son, who came first?" The four great kings, lay follower. Dear son, are you greater than the four great kings? These are like monastery attendants, lay follower; from the time of our Teacher's conception they took up protection with swords in hand. Dear son, after their departure, who came? Sakka, the lord of the gods. Dear son, are you greater even than the king of the gods? He is like a novice who carries the requisites, lay follower; at the time of our Teacher's descent from the Tāvātimsa heaven, he descended having taken the bowl and robes. Dear son, after his departure, who came, as if shining? Lay follower, he is called the Great Brahmā, your lord and teacher. Dear son, are you greater even than the Great Brahmā of my lord? Yes, lay follower; these indeed, it is said, on the day of our Teacher's birth, four Great Brahmās received the Great Man with a golden net.

Then the brahmin woman - As she was thinking "This is the power of my son alone; what indeed will be the power of my son's Teacher, the Blessed One?" suddenly the fivefold rapture arose and pervaded her whole body. The elder - Having thought "Joy and pleasure have arisen in my mother; now is the time for expounding the Teaching," said "What are you thinking, great female lay follower?" She said "This is the virtue of my son alone; but what kind of virtue will his Teacher have - this, dear, is what I am thinking." Great female lay follower, at the moment of my Teacher's birth, at the Great Renunciation, at the highest enlightenment, and at the turning of the wheel of the Teaching, the ten-thousandfold world system trembled. In morality, concentration, wisdom, liberation, and knowledge and vision of liberation there is none equal - "Thus indeed is the Blessed One" - thus having expanded in detail, he gave a proclamation of the Teaching connected with the virtues of the Buddha.

The brahmin woman, at the conclusion of the proclamation of the Teaching by her dear son, having become established in the fruition of stream-entry, said to her son - "Dear Upatissa, why did you do thus? You did not give me such a thing as the Deathless for so long a time." The elder - Having thought "Now the debt for nurturing has been given to my mother, the brahmin woman Rūpasārī; this much will suffice" -

Having dismissed the brahmin woman saying "Go, great female lay follower" - Said "Cunda, what is the time?" It is almost the break of dawn, venerable sir. Assemble the community of monks. The community of monks has assembled, venerable sir. "Lift me up and seat me, Cunda" - he lifted him up and seated him.

The elder addressed the monks - "Friends, for forty-four years you have been wandering together with me; whatever bodily or verbal conduct of mine was not pleasing to you, forgive that, friends." "For so long, venerable sir, for us who have been wandering without leaving you, like a shadow, there is nothing displeasing whatsoever; but you, forgive us." Then the elder, having gathered up the outer robe, having covered his face, lying down on his right side, like the Teacher, having entered the nine gradual attainments in forward and reverse order, again beginning with the first meditative absorption, he attained up to the fourth meditative absorption. Having emerged from that, immediately, resounding throughout the great earth, he attained final Nibbāna through the Nibbāna element without residue of clinging.

The female lay follower - "Why indeed is my son not saying anything?" - having risen, stroking the backs of his feet, having known the state of having attained final Nibbāna, making a great sound, having fallen at his feet - "Dear son, before this we did not know your virtues; but now, beginning with you, we did not get to seat many hundreds, many thousands, many hundreds of thousands of monks in this dwelling and feed them, we did not get to clothe them with robes, we did not get to have a hundred monasteries, a thousand monasteries built" - she lamented until the break of dawn. Just as dawn had risen, having summoned the goldsmiths, having had the gold chamber opened, having weighed the gold pots on a great scale - "Make five hundred pinnacle buildings and five hundred festooned posts" - she had them give.

Sakka too, the king of gods, having addressed the young god Vissakamma - "Dear son, the General of the Dhamma has attained final Nibbāna; construct five hundred pinnacle buildings and five hundred festooned posts" - he said. Thus those made by the female lay follower and those created by Vissakamma were altogether two thousand in all. Then, having had a great pavilion made of hardwood built in the middle of the city, having placed the great pinnacle building in the middle of the pavilion, having placed the rest in a surrounding arrangement, they began the celebration. Among the gods were human beings, among the human beings were gods.

A certain female attendant of the elder named Revatī - "I shall make an offering to the elder" - she had three pots of golden flowers made. "I shall make an offering to the elder" - Sakka, the king of gods, surrounded by two and a half crores of performers, descended. "Sakka is descending" - the great multitude retreated facing backwards. There that female lay follower too, retreating, because of the heavy burden, being unable to move aside, fell among the people. The people, not seeing her, trampled her and went on. She, having died right there, was reborn in a golden mansion in the Tāvatiṃsa realm. At the very moment of her rebirth, her individual existence was three leagues in extent, like a mass of jewels, adorned with ornaments measuring sixty cartloads, surrounded by a thousand nymphs. Then they placed a divine full-length mirror in front of her. She, having seen her own splendid achievement - "This is a lofty achievement; what action indeed was done by me?" - reflecting thus, she saw - "By me, at the place where the Elder Sāriputta attained final

Nibbāna, an offering was made with three pots of golden flowers; the great multitude trampled me and went on; I, having died there, have been reborn here; now I shall tell human beings about the result of merit obtained in dependence on the elder" - she descended together with her very mansion.

The great multitude, having seen from afar - "Have two suns indeed risen?" Looking - "As the mansion approaches, the shape of a pinnacle building is discerned; this is not the sun; this is a mansion" - one said. That mansion too, having come at that very moment, stood in the sky at the top of the elder's wood funeral pyre. The goddess, having left the mansion just in the sky, descended to the earth. The great multitude - "Who are you, noble lady?" He asked. "You do not know me; I am named Revatī; having made an offering to the elder with three pots of golden flowers, trampled by people, having died, I was reborn in the Tāvatiṃsa realm; see my splendid achievement; you too now give gifts, make merit" - having spoken the praise of wholesome action, having circumambulated the elder's funeral pyre, having paid homage, she went to her own divine abode.

The great multitude too, having celebrated a festival for seven days, made a funeral pyre with all odours; the funeral pyre was ninety-nine cubits high. Having placed the Elder's body on the funeral pyre, they set fire to it with bundles of usīra grass. At the cremation ground, hearing of the Teaching took place the whole night. The Elder Anuruddha extinguished the Elder's funeral pyre with all kinds of scented water. The Elder Cunda, having put the relics into the water strainer - "It is not possible for me to remain here now; I shall report the state of having attained final Nibbāna of my elder brother, the Elder Sāriputta, the Generalissimo of the Teaching, to the Perfectly Enlightened One" - having taken the relic-strainer and the Elder's bowl and robes, he went to Sāvattthī. And without staying even two nights at any one place, staying only one night everywhere, he reached Sāvattthī. To show that meaning, it was said beginning with "Then the novice Cunda" and so on.

Therein, "to where the Venerable Ānanda was" means to where his own preceptor, the treasurer of the Teaching, the Venerable Ānanda was, he approached. But why did he not go straight to the Teacher's presence, but went to the Elder's presence? Out of respect for both the Teacher and the Elder. It is said that having bathed in the pond at the great monastery of Jetavana and having come out, this occurred to him who was well-dressed and well-robed - "Buddhas are venerable like a great stone canopy, and difficult to approach like hooded serpents, lions, tigers, elephants in rut, and excellent bull elephants and so on; it is not possible for me to go straight to the Teacher's presence and speak. To whose presence should I go?" Then he thought - "My preceptor, the treasurer of the Teaching, is the highest companion of the Elder who is my eldest brother. Having gone to his presence, taking him along, I shall speak together with the Teacher" - out of respect for both the Teacher and the Elder, he approached.

"This is his bowl and robes" - he informed each item separately thus: "This is his bowl for use, this is the relic-strainer." But in the Pāḷi, only this much was said: "This is his bowl and robes." "Subject for discussion" means the basis for a talk. For the basis is called "a present." As he said -

"Even with little, the wise one, discerning with his capital;

Raises himself up, like one fanning a small fire."

"To see the Blessed One" means for the purpose of seeing the Blessed One. But had the Blessed One not been seen before by him? No, it is not that he had not been seen before. For this venerable one goes to attendance nine times by day and nine times by night, thus eighteen times in one day. But even though wishing to go a hundred times or a thousand times in a day, he does not go without reason; he goes only having taken up one question to raise. He, wishing to go on that day with that subject for discussion, said thus. "This is his bowl and robes" - the Elder too - Having shown each separately, he informed thus: "This is his bowl and robes, and this is the relic-strainer."

The Teacher, having stretched out his hand, having taken the relic-strainer, having placed it on the palm of his hand, addressed the monks - "Monks, that monk who on the previous day, having performed many hundreds of wonders, requested permission for final Nibbāna - now only these relics resembling the colour of a conch shell are discerned of him. This monk, monks, fulfilled the perfections for an incalculable period exceeding a hundred thousand cosmic cycles. This monk is the one who continues to turn the wheel of the Teaching set in motion by me. This monk is the one who obtained the second seat. This monk is the one who fulfilled the assembly of disciples. Except for me, this monk is incomparable in wisdom in the ten thousand world-systems. This monk is of great wisdom. This monk is of broad wisdom, of joyful wisdom, of swift wisdom, of sharp wisdom, of penetrative wisdom. This monk is of few wishes. This monk is content, secluded, not in company, putting forth strenuous energy, an accuser, a censurer of evil. This monk went forth having abandoned the great achievements obtained in five hundred births. This monk is one whose patience is like the earth in my Dispensation. This monk is like a bull with horns cut off. This monk is of humble mind like the son of an outcast. See, monks, the relics of one of great wisdom; see, monks, the relics of one of broad wisdom, of joyful wisdom, of swift wisdom, of sharp wisdom, of penetrative wisdom, of few wishes, content, secluded, not in company, putting forth strenuous energy, an accuser; see, monks, the relics of the censurer of evil."

"He who went forth for five hundred births,
Having abandoned sensual pleasures that are delightful;
Him, without lust, with well-concentrated faculties,
Pay homage to Sāriputta who has attained final Nibbāna.

"Whose power is patience, like the earth, he is not agitated,
Nor does he act under the mastery of the mind;
Compassionate and merciful, and quenched,
Pay homage to Sāriputta who has attained final Nibbāna.

"Just as the son of an outcast who has entered a city,
Goes about with humble mind, with a basket in hand;
So this Sāriputta dwells,
Pay homage to Sāriputta who has attained final Nibbāna.

"Just as a bull with horns cut off,

Goes about without harming, in the midst of the city and in the forest;
So this Sāriputta dwells,
Pay homage to Sāriputta who has attained final Nibbāna."

Thus the Blessed One spoke the praise of the elder with five hundred verses. The more the Blessed One spoke the praise of the elder, the more the Elder Ānanda was unable to bear it, and he trembled like a cock that has fallen into the jaws of a cat. Therefore he said "But my body has become as if weak and stiff, venerable sir" - all should be expanded. Therein, the meaning of "weak and stiff" and so on has already been stated. But here, "teachings" means the teachings of recitation and interrogation are intended. For his mind does not proceed either to learn the teachings of recitation and interrogation not yet learnt, or to rehearse those already learnt. Then the Teacher, having opened his eyes, resplendent with the five kinds of beauty, looking at the elder, consoling him thinking "I shall console him," said beginning with "What then, Ānanda, did Sāriputta..."

Therein, "aggregate of morality" means mundane and supramundane morality. In the case of concentration and wisdom too, the same method applies. Liberation, however, is supramundane only. Knowledge and vision of liberation is reviewing knowledge; that is mundane only. "An exhorter" means one who gives exhortation. "One who went down into matters" means one whose habit is to go down in various ways into matters that have been gone down into. "An instructor" means one who causes to understand the meaning and the reason at the time of a talk on the Teaching. "One who showed" means one who shows those various teachings by way of aggregates, elements, and sense bases. "An instigator" means one who causes to take up, thus: "Take this and this." "An inciter" means one who encourages. "A gladdener" means one who causes to rejoice and to be illuminated by the virtues attained.

"Untiring in expounding the Teaching" means having begun the proclamation of the Teaching, free from the manner of drawing back thus "my head aches, or my heart, or my belly, or my back," untiring, confident, he springs forward with the force of a lion whether to one person or to two. The meaning of the term "a helper of his fellows in the holy life" has been explained in detail in the Khandhaka section itself.

"Nourishment of the Teaching, wealth of the Teaching" - by both, only the enjoyment of the Teaching is spoken of. "Assistance of the Teaching" means assistance through the Teaching.

The Teacher, thinking "this monk is exceedingly wearied," again consoling him, said beginning with "has this not, Ānanda, by me." Therein, "from those who are dear and beloved" means from mother, father, brothers, sisters, and so on; through birth there is separation, through death there is parting, through existence there is becoming otherwise. "How could it be obtained here, Ānanda" - "that" means therefore. Since there is separation from all that is dear and beloved, therefore even having fulfilled the ten perfections, even having attained the highest enlightenment, even having set in motion the wheel of the Teaching, even having displayed the Twin Miracle, even having made the descent from the heavenly world, that what is born, come to be,

conditioned, subject to disintegration - that indeed even the Truth-finder's body should not disintegrate - this is impossible; even by crying, even by wailing, it is not possible to obtain that reason. "Should disintegrate" means should break.

"Just so" - here the community of monks is like the great rose-apple tree a hundred yojanas in height; the General of the Teaching is like the great branch of fifty yojanas extending towards the southern direction. Just as when that great branch is broken, there is the absence of another branch capable of gradually growing from that point and filling that place with flowers, fruits, and so on; so too, when the Elder has attained final Nibbāna, there is the absence of another monk like Sāriputta who has reached the summit of the sixteen kinds of wisdom and is capable of sitting in the seat on the right. When that is broken off, it should be understood that the community of monks, like that tree, has become merely a trunk. "Therefore" - since all that is conditioned is subject to disintegration, it is not possible to obtain that it should not disintegrate, therefore.

4-5. Commentary on the Ukkacelā Discourse and Others

380-381. In the fourth, "not long after Sāriputta and Moggallāna had attained final Nibbāna" means when the two chief disciples had not long attained final Nibbāna. For of those two, the General of the Dhamma attained final Nibbāna on the full-moon day of the month of Kattika, and Mahāmoggallāna after a fortnight had passed from that, on the new-moon Observance day. The Teacher, when the two chief disciples had attained final Nibbāna, surrounded by the great Community of monks, journeying in the great circle, gradually having reached the city of Ukkacelā, having walked for almsfood there, dwelt on the bank of the Ganges on a sandy stretch the colour of a silver plate. Therefore it was said "not long after Sāriputta and Moggallāna had attained final Nibbāna." "The larger branches might break off" - here too the Community of monks is like the great rose-apple tree a hundred yojanas in height; the two chief disciples are like the two great branches of fifty yojanas extending to the south and to the north of it. The remainder should be construed by the former method. In the fifth, "view" means the view that one is the owner of one's actions.

6. Commentary on the Uttiya Discourse

382. In the sixth, "to the far shore of Death's realm" means what has become the beyond of the round of rebirths of the three planes, that is, Nibbāna.

8. Commentary on the Brahmā Discourse

384. In the eighth, "a monk in the body or": at that time there were no monks at all; even this being so, whoever develops the establishments of mindfulness, he is indeed a monk through the breaking of mental defilements - showing this, he said thus. "One-way" means one path. "The one who sees the end of birth's destruction" means the destruction of birth and the end - that is Nibbāna; he sees that - this is the meaning. "Understands the path" means he understands the path that is termed one-way, that has become one path. The one-way path is called the preliminary-part establishment-of-mindfulness path; he understands that - this is the meaning.

9. Commentary on the Sedaka Discourse

385. In the ninth, "among the Sumbhas" means in the province so named.

"Medakathālikā" is a name obtained by virtue of the feminine gender. "Protect me, and I will protect you" - here this is his view: The teacher, not rightly taking hold of the raised-up bamboo pole, not going in the direction where the pupil has sprung to, and not looking up at the top of the bamboo pole at all times, does not protect the pupil; thus unprotected, the pupil, having fallen, is crushed to bits. But rightly taking hold of the bamboo pole, going in the direction where he has sprung to, and looking up at the top of the bamboo pole at all times, he protects him. The pupil too, having leapt here and there, playing like a deer, does not protect the teacher. For in that case, the sharp tip of the bamboo pole, placed on the teacher's throat or forehead, having broken through the place where it stood, would go through. But through accomplishment in good conduct, not bending where the bamboo pole bends, as if pulling it back, having made the body to one side, having caused the wind to give support, having well established mindfulness, sitting quite motionless, he protects the teacher.

"You, teacher, protect yourself, and I will protect myself" - here this is the intention: The teacher, rightly taking hold of the bamboo pole, going in the direction where the pupil has sprung to, and looking up at the top of the bamboo pole at all times, protects only himself, not the pupil. The pupil too, having made even the body to one side, having caused the wind to give support, having well established mindfulness, sitting quite motionless, protects only himself, not the teacher.

"That is the right method there" means what Medakathālikā said. "That is the right method there, that is the means, that is the reason" - this is the meaning. "The establishment of mindfulness should be practised" means the fourfold establishment of mindfulness should be practised. "By practice" means by the practice of the meditation subject. "Thus, monks, protecting oneself, one protects others" means whatever monk, having abandoned delight in activity and so on, practising and developing the root meditation subject in his night quarters and day quarters, attains arahantship; then another, having seen him - "This monk is indeed good, one who has rightly practised" - having gladdened his mind towards him, becomes one destined for heaven. This one, protecting oneself, protects others.

"By patience" means by the patience of endurance. "By non-violence" means by compassion with its preliminary portion. "By a mind of friendliness" means by friendliness with its preliminary portion. "By sympathy" means by sympathetic growth; the meaning is by altruistic joy with its preliminary portion. "Protecting others, one protects oneself" - here, whatever monk, having gone to his night quarters and day quarters, having produced the third and fourth meditative absorptions in the three divine abidings, having made the meditative absorption the foundation, contemplating activities, having developed insight, attains arahantship. This one should be understood as one who, protecting others, protects oneself.

10. Commentary on the Fairest in the Land Discourse

386. In the tenth, "the most beautiful girl in the country" means beautiful in the country, the highest, free from the six bodily defects, endowed with the five marks of beauty. For because she is not too tall, not too short, not too thin, not too stout, not too dark, not too fair, surpassing human beauty, not attaining divine beauty,

therefore she is free from the six bodily defects. But because of being endowed with these marks of beauty - beauty of complexion, beauty of flesh, beauty of sinews, beauty of teeth, and charm of youth - she is called endowed with the five marks of beauty. For she has no need of externally applied radiance; by the radiance of her own body alone she illuminates a space of twelve cubits. She is either dark like the piyaṅgu plant or dark like gold - this is her beauty of complexion. But her four hands and feet and the lower lip are like something treated with lac-colouring, similar to red coral or a red woollen blanket - this is her beauty of flesh. But the twenty nail-leaves, where not released from the flesh, are as if filled with lac-colouring; where released, they are similar to streams of milk - this is her beauty of sinews. The thirty-two teeth, well set, appear like a well-washed row of diamonds - this is her beauty of teeth. But even being one hundred and twenty years old, she appears as if sixteen years of age, without grey hair - this is her charm of youth.

"Supremely skilled" - here, pasavana is pasāva, the meaning is occurrence. Pasāva itself is pāsāva. The supreme pāsāva is paramapāsāva; she who has that is paramapāsāvinī (supremely skilled). The highest occurrence, the excellent performance in dancing and singing - she dances only the highest dance, or sings the highest song - this is what is meant. The remainder is of manifest meaning everywhere. But in these two discourses, only preliminary insight has been spoken of.

The Nālandā Chapter is the second.

3. The Chapter on Morality and Duration

1-2. Commentary on the Morality Discourse and Others

387-388. In the first discourse of the third chapter, "moral practices" means the fourfold purification morality. In the second, "penetration" means the path of questioning, the search for a question.

3-5. Commentary on the Decline Discourse and Others

389-391. In the third, "there is decline" means there is decline by way of persons. For whoever does not develop the four establishments of mindfulness even while Buddhas are still present, for him the Good Teaching is said to have disappeared, as in the case of Devadatta and others. Thus in this discourse, the disappearance of the Teaching for that person only has been spoken of. In the fourth and fifth, everything is clear in itself.

6. Commentary on the Padesa Sutta

392. In the sixth, "because of having developed a portion" means because of having developed partially. For by one who produces the four paths and three fruitions, the establishments of mindfulness are called developed in a portion.

7. Commentary on the Samatta Sutta

393. In the seventh, "because of complete development" means because of having been completely developed. For by one who produces the fruition of arahantship, the establishments of mindfulness are called completely developed.

8-10. Commentary on the Loka Sutta and Others

394-396. In the eighth, "great direct knowledge" is said by way of the six direct knowledges. "I directly know a thousandfold world" is said by way of his constant abiding only. The Elder, it is said, right early, having risen, having washed his face, seated in his lodging, recollects a thousand cosmic cycles in the past, a thousand cosmic cycles in the future, and even in the present, a thousand world-circles follow the course of his single adverting. Thus he directly knows a thousandfold world with the divine eye; this is his constant abiding. The remainder is of manifest meaning everywhere.

The Established in Morality Chapter is the third.

4. Commentary on the Ananussuta Chapter

401-406. In the fifth discourse of the Fourth Chapter, "feelings as known" means whatever feelings, having contemplated which he attained arahantship, those of his arise as known, continue as known, pass away as known. And whatever feelings that have occurred regarding the comprehended sense-bases and objects, those too arise as known, continue as known, pass away as known. In the case of applied thought and so on too, the same method applies. The remainder is clear everywhere.

The Not Heard Before Chapter is the fourth.

5. The Chapter on the Deathless

2. Commentary on the Samudaya Sutta

408. In the second discourse of the Fifth Chapter, "from the origin of nutriment is the origin of the body" means through the origin of nutriment is the origin of the body. The same method applies in the remaining cases. As for "from the origin of attention" - here, however, from the origin of wise attention is the arising of the factors of enlightenment, and from the origin of unwise attention is the arising of the mental hindrance states. Thus in this discourse, the establishments of mindfulness with sense-object have been spoken of.

4. Commentary on the Discourse on Mindfulness

410. The fourth was spoken having made it pure, according to the disposition of those who awaken when origin is spoken of.

6. Commentary on the Pātimokkha Restraint Sutta

412. In the sixth, "restrained by the restraint of the Pātimokkha" - showing the chief morality among the four kinds of morality, he said thus. But the Elder Tipiṭaka Cūḷanāga said - "There is indeed no place where the Pātimokkha restraint alone is morality and the other three are called morality." Having said this, approving it, he said - "Sense restraint is merely the guarding of the six doors; purification of livelihood is merely the arising of requisites righteously and impartially; that which is dependent on requisites is merely the consuming after reviewing requisites that have been obtained, thinking 'this is the purpose.' Without qualification, the Pātimokkha restraint alone is morality. For one whose that is broken, it should not be said that this person, like a man whose head is cut off, will protect his hands, feet, and the rest. But for one whose that is healthy, this person, like a man whose head is not cut off, is able to protect his life and the rest by restoring them again to their natural state."

Therefore, the Pātimokkha restraint alone is morality; "restrained by that Pātimokkha restraint" means restrained by the restraint of the Pātimokkha; the meaning is endowed with, possessed of.

"Accomplished in good conduct and lawful resort" means accomplished in good conduct and in lawful resort. "In the slightest" means in the most trifling. "In faults" means in unwholesome mental states. "Realising the danger" means one who sees danger. "Having accepted" means having rightly taken up. "Train in the training rules" means in the training rules, having taken upon oneself each and every training rule, one trains; but whatever is to be trained in among the training rules, in the divisions of training, whether bodily or verbal, having rightly taken up each and every one of all that, one trains - this is the meaning here in brief. The detail, however, has been stated in the Visuddhimagga. Thus in this discourse, only the morality of the Pātimokkha restraint has been spoken of.

7. Commentary on the Misconduct Sutta

413. In the seventh, bodily good conduct and good verbal conduct are the morality of restraint according to the Pātimokkha, and good mental conduct is the other three kinds of morality - thus the fourfold purification morality has been spoken of. By this method, among the five, seven, nine, and ten wholesome courses of action, the last three too should be understood as being morality. The remainder is clear in itself. In the sixth and seventh, the meaning should be understood by the very method already stated above.

The Deathless Chapter is the fifth.

The Commentary on the Connected Discourses on the Establishments of Mindfulness is completed.



ABOUT THIS TRANSLATION

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PDF Creation Date: 14 September 2026

HOW TO CITE

PaliVerse (2026). Commentaries. The Canon of Discourses - Commentaries. 3. The Collection of the Connected Discourses - Commentaries. 5. Commentary on the Great Book. 3. Connected Discourses on the Establishments of Mindfulness Retrieved from paliverse.org

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