

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

5. The Collection of Minor Texts (5. Khuddaka Nikāya -
Aṭṭhakathā)

04. Commentary on the Sayings of the Buddha (04. Itivuttaka-
aṭṭhakathā)

3. The Book of the Threes (3. Tikanipāto)



PaliVerse

5. The Collection of Minor Texts

04. Commentary on the Sayings of the Buddha

3. The Book of the Threes

1. The First Chapter

1. Commentary on the Discourse on Roots

50. In the first discourse of the Book of Threes, "three" is a delimitation by counting. "These" is a directing of attention towards them. "Unwholesome roots" is an indication of the defined phenomena. Therein, they are unwholesome and they are roots, thus "unwholesome roots." Or alternatively, they are roots in the sense of being the cause, condition, production, productive, occasioning, and bringing forth of unwholesome states, thus "unwholesome roots"; the meaning is the causes of unwholesome mental states. For a cause, just as it is called "cause" (hetu) because "the result proceeds from this" (hinoti etasmā phalaṃ pavattati), "condition" (paccaya) because "dependent on this, it goes" (paṭicca etasmā eti), "production" (pabhava) because "it originates from this" (pabhavati etasmā), "productive" (janaka) because "it generates its own fruit" (attano phalaṃ janeti), "occasioning" (samuṭṭhāpaka) because "it produces" (samuṭṭhāpeti), and "bringing forth" (nibbattaka) because "it brings forth" (nibbatteti). Thus "root" in the sense of support; therefore "unwholesome roots" means that which accomplishes the state of being firmly established for unwholesome states, that is, causes - this is what is said.

Some, however, say "just as rice seeds and so on are for rice and so on, and just as the colour of gems and so on are for the radiance of gems and so on, so the meaning of root of greed and so on is that which accomplishes the unwholesome nature of unwholesome states." This being so, their state of being a root condition for matter originated by unwholesome consciousness would not exist. For they do not accomplish the unwholesome nature of those, yet they are not non-conditions. For this was said:

"Roots are a condition by way of root condition for states associated with root and for matter originating from them."

And the unwholesome nature of rootless delusion would not exist, because of the absence of another root that accomplishes the unwholesome nature. And furthermore, the unwholesome nature and so on of greed and so on might be established by intrinsic nature, but for those associated with them it would be dependent on greed and so on. Even so, just as for greed and so on, so too for non-greed and so on the wholesome nature and so on would be established by intrinsic nature, and thus non-greed and so on would be only wholesome, not indeterminate; but they are not. Therefore, just as among the associated states, so too among the roots the wholesome nature and so on should be sought. For it should be understood that wise attention and so on is the cause of the wholesome nature, and unwise attention and so on is the cause of the unwholesome nature. Thus, not taking the

meaning of root of greed and so on by way of accomplishing the unwholesome nature, when it is taken by way of accomplishing the state of being firmly established, there is no fault. For mental states that have obtained the root condition are firm and firmly established, like trees with well-grown roots; but those without roots are not firmly established, like moss of sesame seeds and so on. Thus, because of being helpful to unwholesome states in the sense of root and so on, they are roots - thus "unwholesome roots." But since there is no arising of unwholesome consciousness free from a root, therefore it should be seen that the entire heap of unwholesome has been shown as being exhausted by the three roots.

To show those unwholesome roots in their own form, "greed is an unwholesome root" and so on was said. Therein, what should be said regarding greed and so on has already been stated below. But there, greed and so on to be destroyed by the third path have come; here, however, without remainder - this alone is the distinction.

In the verse, "evil-minded" means one of inferior mind because of conjunction with unwholesome mental states. "They harm" means they oppress at the moment of their own occurrence and in the future at the moment of result. "Arisen from oneself" means born in oneself. "Bark-cored" means knotted; the meaning is bamboo. "Fruit" means its own fruit. This is what is meant - Just as the fruit, which has arisen from itself, hurts and destroys a bamboo and so on that has obtained the name "bark-cored" because of having its substance on the outside rather than having inner substance like acacia, ironwood trees and so on, just so greed and so on, arisen from oneself, destroy the evil-minded person who is devoid of inner substance of morality and so on.

The commentary on the First Discourse is completed.

2. Commentary on the Element Discourse

51. In the second, "elements" means elements in the sense of bearing their own fruit and intrinsic nature. Whatever here is productive of fruit, that is an element in the sense of bearing its own fruit and intrinsic nature; the other is an element in the sense of bearing only its intrinsic nature. "Fine-material sphere element" means fine-material existence. Where element has come, it should be defined by existence; where existence has come, it should be defined by element - thus here the definition has been stated by existence. Therefore -

"What phenomena are of the fine-material-sphere? From below, making the Brahma world the limit, from above, including the Akaniṭṭha gods, the aggregates, elements, and sense bases that frequent here and are included here - these phenomena are of the fine-material-sphere" -

The fine-material-sphere phenomena thus stated are the fine-material sphere element. "Immaterial sphere element" means immaterial existence. Here too the definition has been stated by existence -

"What phenomena are of the immaterial-sphere? From below, including the gods reborn in the plane of infinite space, from above, including the gods reborn in the plane of neither-perception-nor-non-perception, the aggregates, elements, and sense

bases that frequent here and are included here - these phenomena are of the immaterial-sphere" -

The immaterial-sphere phenomena thus stated are the immaterial sphere element. "Cessation element" should be understood as Nibbāna.

Another method - The occurrence of phenomena together with matter, bound to matter, is the fine-material sphere element - five-aggregate constituent existence and single-aggregate constituent existence; by that, the entire sensual existence and fine-material existence are included. The occurrence of phenomena without matter is the immaterial sphere element - four-aggregate constituent existence; by that, immaterial existence is included. Thus by two terms the three existences and the entire occurrence of the round of rebirths are shown. But by the third term only the unconditioned element is included; thus path and fruition have here become phenomena called "free from the triad." Some, however, say: "Fine-material sphere element means phenomena having the intrinsic nature of matter; immaterial sphere element means phenomena having the intrinsic nature of the immaterial - by the pair of terms the five aggregates are taken without remainder." And they say: "Phenomena that are the domain of craving for visible form are the fine-material sphere element; phenomena that are the domain of craving for immaterial existence are the immaterial sphere element" - all that is not intended here. Therefore the meaning should be understood by the very method already stated.

In the verses, "having fully understood the fine-material sphere element" means having fully understood the occurrence of phenomena bound to matter with the three full understandings beginning with full understanding by knowing. "Not established in the immaterial" means not established, not clinging, in the immaterial-sphere phenomena by the power of lust for existence and by the power of the view of existence. Some also read "not established in the immaterial"; the meaning is the same. Thus far the full understanding of the three-plane phenomena has been stated. "Those who become liberated in cessation" means those who, with Nibbāna as the object, become liberated from all mental defilements without remainder through eradication and subsiding by the power of the highest path and fruition. "Those people are conquerors of death" means those people who have eliminated the mental corruptions have transcended death.

Having thus shown the attainment of the Deathless through the transcendence of the triad of elements, generating enthusiasm in them regarding that, thinking "This practice and the path traversed by me has been shown to you," he spoke the second verse. Therein, "with the body" means with the mental body, with path and fruition. "Having touched" means having reached. "Without clinging" means devoid of all clinging beginning with the aggregates. "Relinquishment of clinging" means the cause of the relinquishing of those very clings. For through the realisation of Nibbāna by path knowledge, all clings are relinquished - thus that is the cause of their relinquishing. "Having realised" means having made it self-witnessed from time to time by entering the fruition attainment, the one without mental corruptions, the Perfectly Enlightened One, teaches that very sorrowless, stainless state of Nibbāna. Therefore one should make effort for the achievement of that.

The commentary on the Second Discourse is completed.

3. Commentary on the First Discourse on Feeling

52. In the third, "feeling" (vedanā) means they feel, they experience the flavour of the object - thus feeling. To show those by way of classification, "pleasant feeling" and so on was stated. Therein, the word "pleasant" (sukha) has been stated above by way of extracting the meaning. But the word "suffering" (dukkha) has come in the sense of a basis of suffering in such passages as "birth is suffering" and so on. In such passages as "Because, Mahāli, matter is painful, affected with pain, overwhelmed by pain" and so on, it is used in the sense of a painful object. In such passages as "Painful is the accumulation of evil" and so on, it is used in the sense of a condition for suffering. In such passages as "To such an extent, monks, it is not easy by description to reach how painful the hells are" and so on, it is used in the sense of a place that is a condition for suffering. In such passages as "With the abandoning of pleasure and with the abandoning of pain" and so on, it is used in the sense of unpleasant feeling. Here too it is in the sense of unpleasant feeling.

But as to the meaning of the word, it makes happy - thus pleasant (sukhā). It afflicts - thus unpleasant (dukkhā). Not unpleasant, not pleasant - thus neither-unpleasant-nor-pleasant (adukkhamasukhā); the letter "m" is stated by way of word-junction. Among those, pleasant feeling has the characteristic of experiencing the desirable; unpleasant feeling has the characteristic of experiencing the undesirable; neither-unpleasant-nor-pleasant feeling has the characteristic of experiencing the opposite of both. Therefore the arising of pleasant and unpleasant feelings is obvious, but not of neither-unpleasant-nor-pleasant feeling. For when happiness arises, it arises breaking through the entire body, crushing it, pervading it, as if making one eat ghee washed a hundred times, as if anointing with oil prepared a hundred times, as if extinguishing a fever with a thousand pots, causing one to utter the words "Oh, what happiness! Oh, what happiness!" When suffering arises, it arises agitating the entire body, crushing it, pervading it, as if inserting a heated ploughshare, as if pouring molten copper over it, causing one to cry out "Oh, what suffering! Oh, what suffering!" Thus the arising of pleasant and unpleasant feelings is obvious.

But neither-unpleasant-nor-pleasant feeling is difficult to understand, difficult to illustrate, like darkness, obscure. It becomes obvious only to one who grasps it by the method that, upon the disappearance of happiness and suffering, by way of being the opposite of the pleasant and the unpleasant, it has become of a neutral character. Like what? Just as the path gone by a deer on a flat rock is known by means of the path traversed on dusty ground before and after, so too it is known through the experiencing of happiness and suffering regarding desirable and undesirable objects, by the fact of experiencing a neutral object. The grasping of a neutral object is like the going on a flat rock, because of the absence of grasping desirable and undesirable objects. And whatever experiencing there is therein, that is neither-unpleasant-nor-pleasant feeling.

Thus here, although stated in three ways as pleasant, unpleasant, and neither-unpleasant-nor-pleasant, somewhere they are stated in two ways as pleasant and unpleasant. As he said - "Two feelings also have been spoken of by me, Ānanda, by way of exposition - pleasant feeling, unpleasant feeling." Somewhere all three separately, by way of being pleasant, unpleasant, and neither-unpleasant-nor-pleasant: "Pleasant feeling is pleasant in its presence and unpleasant in its change;

unpleasant feeling is unpleasant in its presence and pleasant in its change; neither-unpleasant-nor-pleasant feeling is pleasant when known and unpleasant when not known." Somewhere all are by way of being suffering. For this was said: "Whatever is felt, all that is in suffering, I say."

Therein one might ask - if the three feelings are as stated here, and in other such discourses and in the Abhidhamma, without speaking thus, why was it said "Whatever is felt, all that is in suffering, I say," and "Two feelings also have been spoken of by me, Ānanda"? This was spoken with reference to something, therefore that is an alternative exposition. For this was said by the Blessed One -

"With reference to the impermanence of activities, Ānanda, with reference to the change of activities, it was spoken by me: 'Whatever is felt, all that is in suffering.'"

And "Two feelings also have been spoken of by me, Ānanda, by way of exposition."

For here, the state of suffering of these two feelings - pleasant and neither-unpleasant-nor-pleasant - does not exist without qualification; but the state of suffering was stated by way of exposition for the purpose of showing the desirelessness therein, according to the disposition of those to be guided - thus that is such an alternative exposition. But this teaching of the triad of feelings, being a statement of intrinsic nature, is a teaching without qualification - this here is the common explanation of the teachers.

But a sophist says: "Because of the twofold statement of suffering, the teaching of the triad of feelings is merely an alternative exposition." He should be told "Do not say so" - because the state of suffering of all feelings was stated by the Blessed One by way of intention: "With reference to the impermanence of activities, Ānanda, with reference to the change of activities, it was spoken by me: 'Whatever is felt, all that is in suffering.'" If, however, the teaching of the triad of feelings here were an alternative exposition, it should have been said "This was spoken by me with reference to the three feelings," but that was not said.

Furthermore, this very person should be asked: "But what, friend, is the intention of the teaching of the triad of feelings?" If he should say: "Mild unpleasant feeling is pleasant, intense is unpleasant, middling is neither-unpleasant-nor-pleasant - thus it was stated according to the disposition of those to be guided. For in those there is no increase of happiness and so on for beings." He should be told - What then, friend, is the intrinsic nature of unpleasant feeling, by which all feelings would be called "suffering"? If that from which, when arisen, beings wish only for separation - that is the intrinsic nature of unpleasant feeling. But that from which, when arisen, beings wish only for non-separation, and that from which they wish for neither - how could that be unpleasant feeling? Then, that which causes harm to its own support is unpleasant. That which is supportive - how could that be unpleasant? Then, if that which the noble ones see as suffering is the intrinsic nature of unpleasant feeling, and the noble ones see feeling as suffering through the suffering due to activities, and that is a constant intrinsic nature - how could there be the state of mild, middling, and intense suffering of those feelings? And if the state of suffering of feelings were only through the suffering due to activities, this teaching of the classification of kinds of suffering - "There are, monks, these three kinds of suffering: suffering as suffering,

suffering due to change, suffering due to activities" - would be purposeless. And that being so, the discourse itself would be obstructed, and in the first three fine-material-sphere absorptions it would follow that there is mild unpleasant feeling, because of the statement of pleasant feeling. And in the fourth absorption and the immaterial absorptions, middling, because of the statement of neither-unpleasant-nor-pleasant feeling. This being so, it would follow that the first three fine-material-sphere attainments are more peaceful than the attainment of the fourth absorption and the immaterial attainments. Or how would a greater degree of unpleasant feeling be fitting in attainments that are more peaceful and more sublime? Therefore, the state of being an alternative exposition of the teaching of the triad of feelings is not fitting.

But what was said "Perceiving happiness in suffering is an illusion of perception" - how is that explained? That was said with reference to whatever perception of happiness exclusively, and whatever perception of the sign of happiness in the sign of suffering, through the non-awakening to the reality of the suffering due to change and the suffering due to activities. Even so, "Pleasant feeling, monks, should be seen as suffering" - but how is this explained? This, however, was said for the purpose of connecting one to the seeing of change, because of its being a means for the arising of dispassion therein, and because of the state of pleasant feeling being accompanied by much suffering. For indeed, because of being a cause of suffering and because of being followed by many painful phenomena, the wise have practised regarding even happiness as just suffering.

Even so, there is no pleasant feeling, because of the absence of a fixed course for the causes of pleasure. For those things considered to be causes of pleasant feeling, such as food and clothing and so on, those very same things, when indulged in excessively and at the wrong time, come to be causes of unpleasant feeling. And it is not fitting to say that by the very same cause by which there is pleasure, by that very same there is suffering. Therefore they are not causes of pleasure; but upon the disappearance of one kind of suffering, there is a perception of pleasure among the unwise, just as when one who has been endowed with the standing posture and so on for a further long time engages in another posture, and when one carrying a great burden puts down the burden and there is appeasement - therefore there is no pleasure at all? This is the supposition of the absence of a fixed course for that, without properly fully understanding the cause of pleasure. For this was said having attended only to the mere object as the cause of pleasure; but it should be understood that both of those together - combined with the particular condition of the internal body - are the cause of pleasure and so on. And whatever such combination of both is the cause of pleasant feeling, such a combination is never the cause of unpleasant feeling - thus the causes of pleasure and so on are indeed defined. Just as the heat element, having reached a certain condition of rice, barley, vegetables, corn and so on, is the cause of their pleasant and sweet nature, and having reached that very same condition is never the cause of their unpleasant and non-sweet nature - this should be seen in the same way.

The mere disappearance of suffering is sometimes found following pleasant feeling. Therein, the perception of pleasure is in pleasure itself, not in the mere disappearance of suffering, as in the case of massaging and changing of posture for one exhausted and wearied by a long journey; otherwise, even after a period of time,

upon the disappearance of fatigue, there would be such a perception of pleasure. But the supposition that there is pleasure in the mere disappearance of suffering is because a distinction of feeling is not found. And this should be absolutely accepted in this way, since beings aspire to ever more sublime objects with great effort, and the arising of craving in them cannot be remedied by whatever condition merely obtained by any means whatsoever. For craving arose with feeling as condition, and that being so, the perception of a distinction of pleasure arising through the varying nature of things such as fragrant, sweet, pleasant contact and so on - upon the disappearance of what distinction of suffering at the doors of nose, tongue and body, and at the ear-door in the apprehension of the sound of five-part music similar to divine singing? Therefore, the perception of pleasure is not only in unpleasant feeling itself upon the disappearance of one kind of suffering, nor in the mere disappearance of suffering alone - thus, both from scripture and from reasoning, the three feelings are defined. The Blessed One's teaching of the triad of feelings is of explicit meaning only, not of implicit meaning - this should be made known. If this holds good, then that is wholesome; if not, having done the deed, he should be dismissed: "Go as you please."

Thus these three feelings were taught by the Blessed One as having characteristics defined by their mutually opposed intrinsic natures. And that was for the purpose of showing the immaterial meditation subject through the door of feeling to meditators engaged in insight practice. For the meditation subject is twofold: the material meditation subject and the immaterial meditation subject. Therein, the Blessed One, when speaking about the material meditation subject, speaks by way of brief attention, or by way of detailed attention, or by way of the defining of the four elements and so on. But when speaking about the immaterial meditation subject, he speaks by way of contact, or by way of feeling, or by way of consciousness. For a certain person, when adverting to an object that has come into range, the first striking upon of consciousness and mental factors there - contact arising while touching that object - is obvious; for a certain person, feeling arising while experiencing that object is obvious; for a certain person, consciousness arising while cognising that object is obvious. Thus, according to the disposition of those various persons, as is obvious to each, he speaks about the immaterial meditation subject in three ways through the door of contact and so on.

Therein, for one to whom contact is obvious, he too comprehends just the group of five having contact as the fifth, thinking: "It is not that contact alone arises; together with it, feeling also arises experiencing that very object, perception also arises perceiving, volition also arises intending, consciousness also arises cognising." For one to whom feeling is obvious, he too comprehends just the group of five having contact as the fifth, thinking: "It is not that feeling alone arises; together with it, contact also arises touching, perception also arises perceiving, volition also arises intending, consciousness also arises cognising." For one to whom consciousness is obvious, he too comprehends just the group of five having contact as the fifth, thinking: "It is not that consciousness alone arises; together with it, contact also arises touching that very object, feeling also arises experiencing, perception also arises perceiving, volition also arises intending."

He, reflecting "Upon what are these mental states having contact as the fifth dependent?", understands "They are dependent upon the sense-base." The sense-base means the material body. With reference to which it was said: "And yet my consciousness is attached here, bound here." That, in meaning, is the primary elements and derivative materiality. Thus here one sees merely mentality-materiality: the sense-base is materiality, the group of five having contact as the fifth is mentality. And here materiality is the aggregate of matter, mentality is the four immaterial aggregates - thus it is merely the five aggregates. For there are no five aggregates separate from mentality-materiality, nor is there mentality-materiality separate from the five aggregates. He, investigating "What is the cause of these five aggregates?", sees "They have ignorance and so on as their cause." Then, having applied the three characteristics by way of mentality-materiality with its conditions, thinking "This is both condition and conditionally arisen; there is no other being or person; it is merely a heap of sheer activities," he goes about meditating in the order of insight: "impermanent, suffering, non-self." He, hoping for penetration thinking "today, today," at such a time, having obtained suitability of climate, suitability of person, suitability of food, or suitability of hearing the Teaching, while seated in a single cross-legged posture, having brought insight to its summit, becomes established in arahantship. Thus the meditation subject for these three persons should be understood up to arahantship. But here the Blessed One, when speaking about the immaterial meditation subject according to the disposition of those who awaken by way of feeling, spoke by way of feeling. Therein -

"Characteristic and foundation, origin and underlying tendency likewise;
State and time of occurrence, and faculty and twofold classification and so on."

This miscellaneous matter should be understood. Therein, the characteristic has already been stated above. "Foundation" means contact. Because of the statement "with contact as condition, feeling," contact is the foundation of feeling. For thus, because of being the foundation of feeling, it is compared by the simile of the flayed cow. Therein, contact experienced as pleasant is the foundation of pleasant feeling, contact experienced as unpleasant is the foundation of unpleasant feeling, contact experienced as neither-unpleasant-nor-pleasant is the foundation of neither-unpleasant-nor-pleasant feeling; the meaning is the proximate cause. Feeling is the proximate cause of what? Because of the statement "with feeling as condition, craving," it is the proximate cause of craving, because of its nature of being longed for. Let pleasant feeling be the proximate cause of craving, but how about the others? It is said: even one endowed with happiness longs for happiness similar to that or even more superior, how much more so one endowed with suffering. And neither-unpleasant-nor-pleasant, because of its peaceful nature, is spoken of as happiness only - thus all three feelings are the proximate cause of craving.

"Origin" means the cause of arising. For the activities of beings that have become desirable objects are the cause of arising of pleasant feeling; those very same that have become undesirable objects are the cause of arising of unpleasant feeling; those that have become neutral objects are the cause of arising of neither-unpleasant-nor-pleasant feeling. And here, the desirable and undesirable nature should be understood from the result, by the apprehension of its mode.

"Underlying tendency" means: in these three feelings, the underlying tendency to lust underlies pleasant feeling, the underlying tendency to aversion underlies unpleasant feeling, the underlying tendency to ignorance underlies neither-unpleasant-nor-pleasant feeling. For this was said:

"Friend Visākha, the underlying tendency to lust underlies pleasant feeling" and so on.

And here, the underlying tendencies to wrong view and conceit should be placed on the side of lust. For through delighting in happiness, those holding wrong views cling to identity by such means as "eternal" and so on, and those of a conceited nature foster conceit by such means as "I am superior" and so on. But the underlying tendency to sceptical doubt should be placed on the side of ignorance. For thus it was said in the Analysis of Dependent Origination: "with feeling as condition, sceptical doubt." And the gaining of strength of the underlying tendencies is through their state of not being abandoned in each respective continuity. Therefore, "the underlying tendency to lust underlies pleasant feeling" means that because of not being abandoned by the path, lust, which is worthy of arising upon obtaining a suitable cause, is as if lying dormant there - this is the meaning. The same method applies in the remaining ones too.

"State" means the body and mind are the state of feeling. For this was said:

"Whatever at that time is bodily happiness, comfortable and pleasant feeling born of body-contact. Whatever at that time is mental happiness, comfortable and pleasant feeling born of mind-contact."

"The time of occurrence" means the moment of occurrence and the apprehension of occurrence. For by the moment of occurrence, the pleasant and unpleasant nature of pleasant and unpleasant feelings is defined. As he said -

"Friend Visākha, pleasant feeling is pleasant in its presence and unpleasant in its change; friend Visākha, unpleasant feeling is unpleasant in its presence and pleasant in its change."

The presence of pleasant feeling is pleasantness, and its absence is unpleasantness. The presence of unpleasant feeling is unpleasantness, and its absence is pleasantness - this is the meaning. For neither-unpleasant-nor-pleasant feeling, the apprehension of occurrence means the apprehension and non-apprehension of its occurrence, and knowing and not knowing is the defining of its pleasant and unpleasant nature. And this too was said -

"Friend Visākha, neither-unpleasant-nor-pleasant feeling is pleasant when known and unpleasant when not known."

"Faculty" means these three feelings beginning with pleasant are classified fivefold as faculties in the sense of authority: the faculty of pleasantness, the faculty of pain, the faculty of pleasure, the faculty of displeasure, and the faculty of equanimity. For bodily comfort is said to be the faculty of pleasantness, and discomfort the faculty of pain. But mental comfort is said to be the faculty of pleasure, and discomfort the faculty of displeasure. Both kinds of what is neither comfortable nor uncomfortable is the faculty of equanimity. But what here is the reason - that bodily and mental

pleasant and unpleasant feelings are spoken of having been classified as "the faculty of pleasantness, the faculty of pleasure, the faculty of pain, the faculty of displeasure," but not so the neither-unpleasant-nor-pleasant? Because of the absence of distinction. For just as pleasant and unpleasant feelings, being of the nature of support and of the nature of affliction, produce support and affliction for the body in one way and for consciousness in another way, neither-unpleasant-nor-pleasant feeling is not so; therefore, because of the absence of distinction, it was not spoken of having been classified.

"Beginning with twofold" means all feelings, though onefold in the sense of being felt, are twofold by the distinction of their basis - bodily and mental; threefold as pleasant, unpleasant, and neither-unpleasant-nor-pleasant; fourfold by way of the four modes of generation; fivefold by way of faculties and by way of destinations; sixfold by way of doors and by way of objects; sevenfold by conjunction with the seven consciousness elements; eightfold by being conditioned by the eight worldly phenomena; ninefold by the classification of each of pleasant and so on into past and so on; those same are eighteenfold by the distinction of internal and external; likewise, by making three and three in each of the six objects beginning with matter by way of pleasant and so on. For with a matter object, pleasant arises, unpleasant too, and neither-unpleasant-nor-pleasant too; so too with the others. Or alternatively, eighteen by way of the eighteen mental explorations. For it is said -

"Having seen a form with the eye, one explores a form that is a basis for pleasure, a basis for displeasure, one explores a form that is a basis for equanimity; with the ear a sound, etc. having cognised a mental object with the mind, one explores a mental object that is a basis for pleasure, a basis for displeasure, one explores a mental object that is a basis for equanimity."

Thus they are eighteenfold. Likewise, six pleasures connected with the household life, six displeasures connected with the household life, six equanimities connected with the household life, likewise pleasures connected with renunciation and so on - thus thirty-sixfold. Thirty-six in the past, thirty-six in the future, thirty-six in the present - they become one hundred and eight as well. Thus here the classification beginning with twofold should be understood.

The miscellaneous talk is completed.

In the verses, "concentrated" means concentrated by concentration distinguished as access and absorption. By that he shows the pursuit of serenity meditation. "Fully aware" means fully aware with fourfold full awareness beginning with full awareness as to the goal. By that he shows the pursuit of insight. "Mindful" means one who practises mindfulness. By that, through the method of serenity and insight, mental states go to fulfilment through development. By that he shows the state of being endowed with them. "He understands feelings" means understanding "these are feelings, this much are feelings" according to their intrinsic nature and by way of classification, and "impermanent, suffering, subject to change" according to the characteristics beginning with impermanence, fully understanding in the preliminary stage with the three full understandings, having developed insight, he understands through the penetration of full understanding by the noble path. "And the origination of feelings" means the truth of origin. "Where these cease" means to this extent,

where feelings cease, that is the truth of cessation. "Leading to elimination" - the connection is: he understands the noble path leading to the elimination of feelings. "Through the elimination of feelings" means through the cessation of non-arising of feelings by the noble path that penetrates the four truths thus. "Without hunger, attained final Nibbāna" means free from craving, with craving abandoned, he has attained final Nibbāna through the final extinguishment of the mental defilements and through the extinguishment of the aggregates.

The commentary on the Third Discourse is completed.

4. Commentary on the Second Feeling Sutta

53. In the fourth, "should be seen as suffering" means pleasant feeling should be seen with the eye of knowledge as suffering by way of suffering due to change. "Should be seen as a dart" means unpleasant feeling should be seen as a dart because of being difficult to extract, because of piercing within, because of oppression, and because of its nature as suffering as suffering. "As impermanent" means neither-unpleasant-nor-pleasant feeling should be seen as impermanent because of non-existence after having been, because of being subject to rise and fall, because of being temporary, because of being the opposite of permanence. Certainly, here, all feelings too should be seen as impermanent, but showing this meaning that seeing as suffering is a surpassing sign of dispassion compared to seeing as impermanent, the Teacher said "Pleasant feeling, monks, should be seen as suffering; unpleasant feeling should be seen as a dart." Or alternatively, where worldlings are attached to pleasure, there it was said thus for the purpose of generating disenchantment. Thereby, its state of suffering through the suffering due to activities is shown. "What is impermanent, that is suffering" - having said "Pleasant feeling, monks, should be seen as suffering" by way of suffering due to change, for those thinking "Even pleasant feeling is such, what then must unpleasant feeling be like?" he said "Unpleasant feeling should be seen as a dart" by way of suffering as suffering; but showing that the other is suffering only through the suffering due to activities, he said "Neither-unpleasant-nor-pleasant feeling should be seen as impermanent."

And here, by "Pleasant feeling should be seen as suffering," the means for the uprooting of lust is shown. For the underlying tendency to lust underlies pleasant feeling. By "Unpleasant feeling should be seen as a dart," the means for the uprooting of hate is shown. For the underlying tendency to aversion underlies unpleasant feeling. By "Neither-unpleasant-nor-pleasant feeling should be seen as impermanent," the means for the uprooting of delusion is shown. For the underlying tendency to ignorance underlies neither-unpleasant-nor-pleasant feeling.

Likewise, by the first, the abandoning of the defilement of craving is shown, because that has the gratification of pleasure as its cause; by the second, the abandoning of the defilement of misconduct. For those not fully understanding suffering as it really is practise misconduct for the purpose of avoiding it. By the third, the abandoning of the defilement of wrong view, because for one seeing as impermanent there is the absence of the defilement of wrong view, because the defilement of wrong view has ignorance as its sign, and neither-unpleasant-nor-pleasant feeling is the sign of ignorance. Or by the first, the full understanding of suffering due to change; by the

second, the full understanding of suffering as suffering; by the third, the full understanding of suffering due to activities. Or by the first, the full understanding of desirable objects; by the second, the full understanding of undesirable objects; by the third, the full understanding of neutral objects. For when the phenomena having those objects are dispassionate, the objects too are simply dispassionate. Or by the first, through the proclamation of the abandoning of lust, the desireless deliverance through the observation of suffering is explained; by the second, through the proclamation of the abandoning of hate, the signless deliverance through the observation of impermanence; by the third, through the proclamation of the abandoning of delusion, the deliverance through emptiness through the observation of non-self is explained - thus it should be understood.

"When" means whenever, or because. "Noble" means one who stands far from mental defilements, pure. "Seeing rightly" means one who sees without distortion all feelings, or the four truths as well. "He has cut off craving" means he cut craving rooted in feeling by the highest path, utterly eradicated it without remainder. "Turned back the mental fetters" means he turned back the tenfold mental fetter, made it rootless. "Completely" means by cause, by reason. "Through the full realisation of conceit" means through the full realisation of seeing conceit, or through the full realisation of abandoning conceit. For the path of arahantship sees conceit by way of function; this is its full realisation of seeing. But that which is seen by it is abandoned at that very moment, like the life of beings who have seen poison that has been seen; this is its full realisation of abandoning. "He made an end of suffering" means thus, because conceit has been seen and abandoned by the path of arahantship, he made the end reckoned as the limit, the delimitation, the boundary of all the suffering of the round of rebirths; the meaning is that he made suffering remain only to the extent of the final bodily frame.

In the verses, "whoever" means whatever noble disciple. "Saw" means he saw; the meaning is he sees pleasant feeling as suffering. For pleasant feeling, like food mixed with poison, while giving gratification at the time of use, at the time of change is nothing but suffering. "He saw pain as a dart" means just as a dart, whether entering the body, having entered, or being extracted, generates nothing but oppression, so too unpleasant feeling, whether arising, having reached presence, or breaking up, only afflicts - thus it is said he saw it with insight as a dart. "He saw it as impermanent" means because of having a peaceful intrinsic nature compared to pleasure and pain, even though it is of a more tranquil kind, he saw that neither-unpleasant-nor-pleasant feeling as impermanent because of having the nature of impermanence.

"He indeed seeing rightly" means he is thus indeed one who rightly sees the three feelings beginning with suffering and so on. "Since" means because. "Therein" means in feeling. "Becomes liberated" means becomes liberated by way of liberation through eradication. This is what is meant - Because he saw pleasure and so on as suffering and so on, therefore therein he becomes liberated from feeling by way of eradication through the abandoning of desire and lust bound to it. For when the word "yaṃ" is stated, the word "taṃ" should be brought in and understood. Or alternatively, "since" means one restrained by body, speech, and mind, self-controlled; or "since" means one who strives, who exerts oneself, the meaning is one who endeavours.

"Accomplished through direct knowledge" means having developed the meditation subject of the four truths through the door of feeling, one who has concluded with the sixth direct knowledge, one whose task is done. "Peaceful" means peaceful through the appeasement of mental defilements beginning with lust. "Gone beyond the bonds" means one who has overcome the fourfold bond beginning with the bond of sensual pleasure. A sage because of fathoming the welfare of both.

The commentary on the Fourth Discourse is completed.

5. Commentary on the First Search Sutta

54. In the fifth, "search" means seeking, quest, pursuit. To show those by way of classification, "sensual seeking" and so on was stated. Therein, "sensual seeking" means the search for sensual pleasures, or the search reckoned as sensual pleasure is sensual seeking. For this was said:

"Therein, what is sensual seeking? Whatever sensual desire, sensual lust, sensual delight, sensual affection, sensual thirst, sensual infatuation, sensual attachment towards sensual pleasures - this is called sensual seeking."

Therefore, sensual lust should be known as sensual seeking. The same method applies to seeking existence as well. And this too was said -

"Therein, what is seeking existence? Whatever desire for existence towards existences, etc. attachment to existence - this is called seeking existence."

Therefore, lust for seeking existence, the longing for fine-material and immaterial existence, should be known as seeking existence. The search for the holy life is seeking the holy life. As he said -

"Therein, what is seeking the holy life? 'The world is eternal' or 'the world is non-eternal' or 'the world is finite' or 'the world is infinite' or 'the soul is the same as the body' or 'the soul is one thing and the body another' or 'the Truth-finder exists after death' or 'the Truth-finder does not exist after death' or 'the Truth-finder both exists and does not exist after death' or 'the Truth-finder neither exists nor does not exist after death' - whatever such view, wrong view, thicket of views, wilderness of views, wriggling of views, writhing of views, mental fetter of wrong view, grasping, support-grasping, adherence, adherence, wrong path, wrong path, wrong course, sphere of sectarian doctrines, grasping through perversion - this is called seeking the holy life."

Therefore, the search for the holy life considered as wrong view should be known as seeking the holy life through wrong view. To this extent, lust and wrong view have been shown as searches. And not only lust and wrong view alone are searches, but also action co-existent with them. And this too was said -

"Therein, what is sensual seeking? Sensual lust, co-existent unwholesome bodily action, verbal action, mental action - this is called sensual seeking. Therein, what is seeking existence? Lust for existence, co-existent unwholesome bodily action, verbal action, mental action - this is called seeking existence. Therein, what is seeking the holy life? Extreme-grasping view, co-existent unwholesome bodily action, verbal action, mental action - this is called seeking the holy life" -

Thus these three searches should be known.

In the verses, "originate" means here the origination is ignorance and so on and craving, which are the causes for the arising of the searches; the meaning is origin. "Where these cease" means seeking the holy life ceases by the first path, sensual seeking ceases by the path of non-returning, seeking existence ceases by the path of arahantship - this should be known. The remainder is according to the method already stated.

The commentary on the Fifth Discourse is completed.

6. Commentary on the Second Search Sutta

55. In the sixth, "seeking the holy life together with" means together with seeking the holy life. For this description is by elision of the case ending, or this is a nominative case used in the instrumental sense. This is what is meant: "Together with seeking the holy life, sensual seeking and seeking existence - thus three searches." Among those, to show seeking the holy life in its own form, "thus adherence to truth, standpoints for views accumulated" was said. Its meaning is - "Thus in this way truth" - adherence is adherence to "thus truth." "Only this is the truth, anything else is vain" shows the mode of occurrence of wrong view. Views themselves are standpoints for views because of being the cause of all harm. For this was said: "I say, monks, that wrong view is the supreme fault." Those very views, growing more and more, accumulated through the accumulation of mental defilements beginning with greed, wrongly adhering thus "only this is the truth, anything else is vain," being the cause of all harm and being the cause of the accumulation of mental defilements and suffering - these views are called seeking the holy life. This is what is meant. By this, it should be understood that seeking the holy life has been shown from the mode of occurrence and from its origin.

"For one dispassionate towards all lust" means for one dispassionate towards all sensual lust and lust for existence. Precisely because of that, being liberated in Nibbāna, which is termed the elimination of craving, one liberated through the elimination of craving is a Worthy One. "Searches have been relinquished" means sensual seeking and seeking existence have been altogether given up and abandoned. "Standpoints for views have been uprooted" means the standpoints for views reckoned as seeking the holy life have been eradicated by the first path alone. "Through the elimination of searches" means thus through the elimination of these three searches, through the cessation of non-arising, because of having broken the mental defilements. "Monk" means also one who has altogether broken hope. And "desireless" means, and because of the abandoning of the dart of sceptical doubt and bewilderment, which shares the same basis as wrong view, he is also called "free from doubt."

The commentary on the Sixth Discourse is completed.

7-8. Commentary on the Pair of Mental Corruption Suttas

56-57. In the seventh, "mental corruption of sensuality" means mental corruption regarding sensual pleasures, or the mental corruption reckoned as sensuality is the mental corruption of sensuality; but in meaning, sensual lust and delight in material form and so on is the mental corruption of sensuality. Desire and lust for fine-material and immaterial existence, attachment to meditative absorption, lust accompanied by

the eternalist view, and longing for existence is the mental corruption of existence. Ignorance itself is the mental corruption of ignorance.

"And the origination of mental corruptions" - here, unwise attention and mental defilements beginning with ignorance are the origination of mental corruptions. For this was said:

"Monks, for one attending unwisely, unarisen mental corruptions arise, and arisen mental corruptions increase."

"Ignorance, monks, is the forerunner for the attainment of unwholesome mental states, followed right behind by shamelessness and moral fearlessness." And:

"And the path leading to elimination" means and the noble path leading to the elimination of mental corruptions. Therein, the mental corruption of sensuality is abandoned by the path of non-returning; the mental corruption of existence and the mental corruption of ignorance by the path of arahantship. And they say that the mental corruption of sensuality too, like clinging to sensual pleasures, is to be destroyed by the highest path. The remainder is according to the method already stated. In the eighth, there is nothing not already explained.

The commentary on the Seventh and Eighth Discourses is completed.

9. Commentary on the Craving Sutta

58. In the ninth, it is "craving" (taṇhā) in the sense of craving (taṇhāyana), or it is "craving" because it trembles towards the domain of visible form and so on. Now, in order to classify and show that, "sensual craving" and so on was stated. Therein, lust for the five strands of sensual pleasure is sensual craving. Desire and lust for fine-material and immaterial existence, attachment to meditative absorption, lust accompanied by the eternalist view, and longing by way of existence is craving for existence. Lust accompanied by the annihilationist view is craving for non-existence. Furthermore, setting aside the last two cravings, all the remaining craving is just sensual craving. As he said -

"Therein, what is craving for existence? Lust accompanied by the eternalist view, passion, mental passion - this is called craving for existence. Therein, what is craving for non-existence? Lust accompanied by the annihilationist view, passion, mental passion - this is called craving for non-existence. The remaining craving is sensual craving."

And these three cravings are craving for visible form, etc. craving for mental objects - by the distinction of domain, making each sixfold, they become eighteen. Those are eighteen regarding internal visible form and so on, and eighteen regarding external visible form and so on - making thirty-six; thus thirty-six relating to the past, thirty-six relating to the future, thirty-six relating to the present - by way of classification they become one hundred and eight. When again a classification is being made, when grasped without touching upon the distinction of time, they are only thirty-six; when the internal and external distinction of visible form and so on is not being made, they are only eighteen; when grasped by merely the distinction of objects such as visible form and so on, they are only six; when grasped without even making the distinction of objects, they are only three.

In the verses, "by the bond of craving" means by the bond reckoned as craving, by the mental bond of sensuality, and by the mental bond of existence. "Bound" means connected, or fettered in existence and so on. Therefore he said "with minds attached to any kind of existence." The meaning is: with minds attached to both small and great existences. Or alternatively, "existence" means the eternalist view, "non-existence" means the annihilationist view. Therefore, "in any kind of existence" means with minds attached and clinging to the eternalist and annihilationist views. By this, craving for existence and craving for non-existence are shown. In this interpretation, it should be understood that by "by the bond of craving," only sensual craving is shown. "Those bound by Māra's bonds" means those persons of such a nature are yoked and bound by the bond reckoned as Māra's snare. For lust is called Māra's bond and Māra's snare. As he said -

"The snare that moves through the sky, that which prowls connected with the mind;
With that I will bind you, you will not escape from me, ascetic."

Because of being untroubled by the four mental bonds, freedom from bondage means Nibbāna and arahantship; through the non-achievement of that, they are not attaining security from bondage. Because of generating mental defilements and volitional activities over and over again, they are people, living beings. "Beings" means beings attached, strongly attached to matter and so on.

"The succession of aggregates, and of elements and sense bases;
Continuing uninterrupted, is called the round of rebirths."

They go to the round of rebirths, reckoned as the successive arising of aggregates and so on as thus stated, and are not released from it. Why? Because of being bound by the bond of craving. "Going to birth and death" means having the nature of approaching birth and death again and again. Having shown the round of rebirths by this much, now in order to show the end of the round of rebirths, he spoke the verse "But those who, having abandoned craving." That is easily understood since the method has been stated above.

The commentary on the Ninth Discourse is completed.

10. Commentary on the Realm of Māra Sutta

59. What is the origin of the tenth? One day, it is said, the Teacher, seated surrounded by an assembly consisting mostly of trainees, having observed their disposition, praising the plane of one beyond training in order to generate enthusiasm for the achievement of distinction above, spoke this discourse. Therein, in the passage beginning with "having passed beyond" and so on, this is the meaning in brief - "Having passed beyond" means having surpassed, having overcome. "The realm of Māra" means the domain of Māra, the place of his sovereignty. "Like the sun" means just as the sun, liberated from impurities such as clouds and so on, possessed of three virtues - namely supernormal power, power, and radiance - ascending into the sky, having passed beyond, having surpassed, having overcome, having scattered all the darkness pervading space, shines, illuminates, and burns; just

so, a monk who has eliminated the mental corruptions, possessed of three qualities, liberated from all impurities, having overcome the occurrence of phenomena of the three planes termed the realm of Māra, shines.

Regarding "of one beyond training" - here, "trainees" means those born in the trainings, or "trainees" because these belong to the seven trainees, or "trainees" because, due to not having completed the training, they themselves are still training - these are the path states and the states of the three lower fruitions. But the states of the highest fruition, because there is nothing further to be trained in above, are not trainee states - thus they are states of one beyond training. For where there is a suspicion of trainee status, there this is the negation - thus it should be seen that there is no attainment of the status of one beyond training in mundane states and in Nibbāna. For the trainings termed morality, concentration, and wisdom, being dissociated from the mental defilements opposed to them, being pure, and because they do not even approach the state of being an object of the impurities, are fitting to be called trainings surpassingly, and they are found in all eight paths and fruitions; therefore, just as with the states of the four paths and the three lower fruitions, so too with the states of the fruition of arahantship, the suspicion might arise that they are trainee states because "they are born in those trainings," and because, when the Worthy One possessing those trainings is in the state of a trainee like the others, "these belong to a trainee," and "training is morality for these" - thus they are trainees. To dispel that suspicion, having made the negation of the aforesaid trainee status, it was said "of one beyond training." For the trainings occurring in the fruition of arahantship, because their function is fully completed, do not perform the function of training; they operate merely as the fruit of training. Therefore they do not deserve the term "training," nor do those possessing them deserve the term "trainee," nor are the states associated with them of the nature of training. By such meanings as "born in the trainings" and so on, the states of the highest fruition are not trainee states. But in the lower fruitions, the trainings perform the function of training because of being the decisive support for the insight of the path of once-returning and so on - thus they deserve the term "training," and those possessing them deserve the term "trainee," and the states associated with them are of the nature of training. The trainee states are indeed trainee states by the aforesaid meanings.

Or alternatively, "trainee" is a term for those whose training is not completed; the term "one beyond training" is an indication of those whose training is completed - thus there is no attainment of the status of one beyond training for mundane states and Nibbāna. Trainee states that have reached maturity become states of one beyond training - and the status of one beyond training is attained by certain ones among the trainee states that have reached maturity - thus the states of the path of arahantship have reached maturity. But if one were to say that, having been made trainee states by the aforesaid meanings, they have become states of one beyond training? That is not so, because of the conventional usage of that term among similar things. For the fruition of arahantship is not different from the path of arahantship, except for the performance of the function of full understanding and so on, and the state of being a result; therefore it is possible to say that those very trainee states have attained the state of the fruition of arahantship. And because

resultant happiness is more peaceful and more sublime than wholesome happiness by being more continuous, those states are indeed ones that have reached maturity - thus they are called "of one beyond training."

But having divided those states of one beyond training here into three by way of aggregates, making clear the power of one who has eliminated the mental corruptions through being endowed with them, the Blessed One said beginning with "with the aggregate of morality of one beyond training." Therein, the meaning of the word "morality" has been stated above. But the word "aggregate" is seen applied in many meanings - in the sense of a heap, a description, a conventional usage, and a virtue. For thus, in such passages as "it is reckoned simply as an incalculable, immeasurable great mass of water" and so on, it has come in the sense of a heap. In such passages as "the Blessed One saw a great log of wood being carried along by the stream of the river Ganges" and so on, in the sense of a description. In such passages as "consciousness, mind, mental state, heart, the pure, mind, mind sense base, consciousness, aggregate of consciousness" and so on, in the sense of conventional usage. In such passages as "The three aggregates, friend Visākha, are not included by the noble eightfold path; but the noble eightfold path, friend Visākha, is included by the three aggregates" and so on, in the sense of virtue. Here too it should be seen in the sense of virtue. Therefore the meaning is: with the virtue termed morality of one beyond training. "Possessed of" means associated with, endowed with. One concentrates by means of it, or it itself concentrates, or it is merely the act of concentrating - thus it is "concentration." It knows by way of modes, it penetrates according to the inherent nature - thus it is "wisdom." Morality itself as an aggregate is the aggregate of morality. The same method applies in the remaining ones too.

Therein, right speech, right action, and right livelihood, being of the highest fruition, are by their very intrinsic nature called the aggregate of morality of one beyond training; likewise, right concentration is the aggregate of concentration of one beyond training. But because of being supportive of that, right effort and right mindfulness are included in the aggregate of concentration. Likewise, right view is the aggregate of wisdom of one beyond training. Because of being supportive of that, right thought is included in the aggregate of wisdom - thus it should be understood that here even the eight states of the fruition of arahantship have been shown by collecting them under the three aggregates.

"For whom these are well developed" means the connection is: by whichever Worthy One these aggregates of states of one beyond training beginning with morality are well developed, well cultivated, he shines like the sun. Some also read "yassa cete." Therein the word "ca" is merely a particle. Thus in this chapter, in the first discourse the round of rebirths was spoken of, in the final discourse the end of the round of rebirths, and in the others both the round of rebirths and the end of the round of rebirths were spoken of.

The commentary on the Tenth Discourse is completed.

The commentary on the first chapter is concluded.

2. The Second Chapter

1. Commentary on the Way of Making Merit Sutta

60. In the first discourse of the Second Chapter, "ways of making merit" (puññakiriyavatthūni) means they produce the fruit of honourable existence, or they purify one's own continuity - thus they are "merits" (puññāni); and they are merits and they are actions to be done through causes and conditions - thus they are "meritorious actions" (puññakiriyā). And those very same are ways of making merit because of being the basis for those various benefits. "Consisting of giving" (dānamaya) means the volition of relinquishing one's own gift to others, by way of assistance to one whose root of existence is uninterrupted, or by way of veneration - it is given by means of this, thus it is "giving" (dāna); giving itself is that consisting of giving. For regarding the four requisites such as robes and so on, or the ten bases of giving such as food and so on, or the six objects such as forms and so on, for one giving this and that, the volition occurring in the manner stated at three times - in the preliminary stage beginning from the production of those things, at the time of relinquishment, and afterwards in recollecting with a mind of pleasure - is called the way of making merit consisting of giving.

"Consisting of morality" (sīlamaya) means for one undertaking five, eight, or ten precepts by way of the permanent morality, Observance day observance and so on, for one going to the monastery thinking "I shall go forth" for the purpose of fulfilling morality, for one who has gone forth having brought his wish to its summit, for one reflecting "I have indeed gone forth, good, well!", for one fulfilling the Pātimokkha through faith, for one reviewing the requisites such as robes and so on through wisdom, for one exercising restraint of the eye-door and so on regarding forms and so on that have come within range through mindfulness, and for one purifying his livelihood through energy - the volition that occurs "composes" (sīlati) - thus it is the way of making merit consisting of morality.

Likewise, by the path of insight stated in the Paṭisambhidā, for one seeing with insight the eye as impermanent, as suffering, as non-self - the ear, the nose, the tongue, the body, the mind. Matter, etc. Mental phenomena, eye-consciousness, etc. mind-consciousness. Eye-contact, etc. Mind-contact, feeling born of eye-contact, etc. feeling born of mind-contact. Perception of material form, etc. Perception of mental phenomena. For one seeing with insight ageing and death as impermanent, as suffering, as non-self - whatever volition there is, and whatever meditative absorption volition occurring regarding the thirty-eight objects such as the earth kasiṇa and so on, and whatever volition occurring by way of familiarisation, attention and so on regarding blameless fields of work, fields of craft, and subjects of true knowledge - "one develops all by means of this" - thus it is consisting of meditative development, and it is a way of making merit in the manner stated.

And here, for each one as is appropriate, beginning from the preliminary stage, for one performing it with the body, it is bodily action; for one uttering speech for that purpose, it is verbal action; for one thinking with the mind without moving any bodily factor or verbal factor, it is mental action. Also for one giving food and so on, either thinking "I am giving gifts of food and so on," or having reflected upon the perfection of giving, at the time of giving, it is the way of making merit consisting of giving. For one who gives while standing at the head of duty, it is that consisting of morality; for one who gives having established exploration in terms of elimination, passing away,

and action, it is the way of making merit consisting of meditative development.

There are also another seven ways of making merit -The way of making merit accompanied by esteem, accompanied by service, dedication of merit, rejoicing in merit, consisting of teaching, consisting of hearing, and straightness of view as ways of making merit. For even going for refuge is included under straightness of view itself. But what should be said here will become clear further on.

Therein, having seen one who is more senior, by way of going forward to meet him, receiving his bowl and robes, paying respect, giving way on the path and so on, that accompanied by reverence should be understood. By way of performing duties and practices for those who are more senior, by way of seeing a monk who has entered the village for almsfood, taking his bowl, procuring almsfood in the village and bringing it to him, and by way of hearing "Go, bring the monks' bowl" and going quickly to bring the bowl and so on, that accompanied by service should be understood. Having given the four requisites, having made an offering to the Triple Gem with flowers, scents and so on, or having performed other such merit, by way of sharing thus "May the merit be for all beings," dedication of merit should be understood. Likewise, regarding merit given by others, or simply merit performed by others, by way of rejoicing "Good! Excellent!" - rejoicing in merit should be understood. One, without expecting anything in return, teaches to others the Teaching well learnt by oneself with a disposition for welfare - This is called the way of making merit consisting of teaching. But when one, standing with the desire "Thus they will know me as 'a speaker of the Teaching'," based upon material gain, honour, and fame, expounds the Teaching, that is not of great fruit. "Surely this is the means of practising for one's own welfare and the welfare of others" - one listens to the Teaching with a tender mind pervaded by welfare, preceded by wise attention - this is the way of making merit consisting of hearing. But when one listens thinking "Thus they will know me as 'one of faith'" - that is not of great fruit. The going straight of view is straightness of view; this is a designation for right vision that proceeds by the method beginning with "there is what is given." For this, even though dissociated from knowledge in the preliminary stage or in the subsequent stage, at the time of making straight, is indeed associated with knowledge. Others, however, say: "By way of cognising and understanding, seeing is view; and wholesome consciousness and the knowledge of the ownership of actions and so on is right vision." Therein, by wholesome consciousness, even when knowledge has not arisen, there is the inclusion of recollecting merit done by oneself, praising those worthy of praise and so on; by the knowledge of the ownership of actions, of right view regarding the courses of action. The other, however - straightness of view - is the defining characteristic of all. For whatever merit one performs, it is of great fruit only through the uprightness of view.

Now, these seven ways of making merit are included in the former three ways of making merit beginning with that consisting of giving. For therein, reverence and service are included in that consisting of morality, giving of merit and rejoicing after merit are included in that consisting of giving, teaching and hearing the Teaching are included in that consisting of meditation, and straightness of view is included in all three. Therefore the Blessed One said -

"There are, monks, these three ways of making merit. What three? The way of

making merit consisting of giving, etc. the way of making merit consisting of meditation."

And here, by way of the eight sensual-sphere wholesome intentions, there is the occurrence of all three ways of making merit. For just as when one is reciting a well-practised teaching, certain connections pass by without one even noticing them, so too when one is devoting oneself to well-practised serenity and insight meditation, now and then attention occurs even with consciousness dissociated from knowledge. But all that, by way of exalted wholesome intentions, is only the way of making merit consisting of meditation, not the others. The meaning of the verse has been stated above.

The commentary on the First Discourse is completed.

2. Commentary on the Eye Sutta

61. In the second, "eyes" (cakkhūni): they are eyes because they see (cakkhanti), the meaning is that they proceed as if declaring what is even and uneven. Or alternatively, they are eyes in the meaning of tasting (cakkhana). What is this tasting? It is savouring; for thus they say "he tastes honey, he tastes curry" - and these, experiencing the flavour of the object, are as if savouring it - thus they are eyes in the meaning of tasting. But those, in brief, are two eyes - the eye of knowledge and the physical eye. Among these, the physical eye has already been stated below. The eye of knowledge has been stated here divided into two as the divine eye and the eye of wisdom.

Therein, "the divine eye" means it is divine because of being similar to the divine. For deities have a divine sensitivity-eye, produced by good conduct and action, unhindered by bile, phlegm, blood and so on, capable of grasping objects even from afar because of being free from impurities. This too, being the eye of knowledge produced by the power of energy and meditative development, is just such - thus it is divine because of being similar to the divine; because of having been attained by way of the divine abiding, and because of being dependent on the divine abiding by oneself, and because of having great radiance through the comprehension of light. It is also divine because of having great range through the seeing of forms gone beyond walls and so on. All that should be understood in accordance with the science of grammar. It is also an eye because, in the meaning of seeing, by performing the function of an eye, it is as if possessing an eye; and it is divine and it is an eye - thus "divine eye."

"One understands" (pajānāti) - thus it is wisdom (paññā). What does one understand? The four noble truths, by such methods as "this is suffering." For this was said:

"'One understands', friend, therefore it is called wisdom. And what does one understand? 'This is suffering'" etc.

In the commentary, however, it is said: "Wisdom is by way of making known. What does it make known? It makes known 'impermanent', it makes known 'suffering', it makes known 'non-self.'" Now this, as regards its characteristic and so on, has the characteristic of penetrating according to the intrinsic nature, or the characteristic of unerring penetration, like the penetration of an arrow shot by a skilled archer; its

function is illuminating the domain, like a lamp; its manifestation is absence of confusion, like a good guide gone to a forest. But here, in particular, the wisdom reckoned as the knowledge of the elimination of mental corruptions is intended as the eye of wisdom in the meaning of seeing the four truths. With reference to which it was said: "Vision arose, knowledge arose, wisdom arose, true knowledge arose, light arose."

And among these, the physical eye is limited, the divine eye is exalted, the other is immeasurable. The physical eye is matter; the others are immaterial. The physical eye and the divine eye are mundane, with mental corruptions, having matter as their domain; the other is supramundane, without mental corruptions, having the four truths as its domain. The physical eye is indeterminate; the divine eye may be wholesome or may be indeterminate; likewise the eye of wisdom. The physical eye is of the sensual sphere of existence; the divine eye is of the fine-material sphere of existence; the other is supramundane - such and other classifications should be known.

In the verses, "unsurpassed" is said with reference to the eye of wisdom. For that is unsurpassed because of being the knowledge of the elimination of mental corruptions. "The highest of men declared" means the highest, the foremost among men, the Perfectly Enlightened One, taught. "Arising" means the occurrence of the physical eye. "Path" means the means, the cause of the divine eye. For the divine eye arises only in one who possesses the natural eye, since the production of the knowledge of the divine eye is by developing the kasiṇa light, and that does not exist without the learning sign in the kasiṇa disk. "When" (yato) means whenever (yadā). "Knowledge" means the knowledge of the elimination of mental corruptions. Therefore he said "the eye of wisdom unsurpassed." "By the attainment of which eye" means by the arising, by the development of which noble eye of wisdom, one is freed, completely freed from all the suffering of the round of rebirths.

The commentary on the Second Discourse is completed.

3. Commentary on the Faculty Sutta

62. In the third, "faculties" means faculties in the sense of authority. For those which, having become like lords among co-nascent phenomena, should be conformed to by them - those are called faculties. Furthermore, the Blessed One is the lord, the lord of the Teaching, endowed with supreme sovereignty of mind. They are faculties because they were first of all seen and attained by that lord, and because they were seen by others, taught, prescribed, and seen through the resort, development, and cultivation of them. Or alternatively, the lord is the meritorious action that has become the decisive support for the attainment of the path; they are faculties because they are the signs of that. "The faculty of 'I shall know the unknown'" means the faculty arisen through this preliminary part in one who is practising with the intention "I shall know the unknown, unattained state of the Deathless, or the teaching of the four truths, in the round of rebirths without discernible beginning." This is a designation for the wisdom of the path of stream-entry. "The faculty of final knowledge" means the faculty of knowing. Herein this is the meaning of the word - It knows - it knows without exceeding the boundary seen by the first path knowledge - thus it is final knowledge. For just as the wisdom of the first path proceeds regarding suffering and

so on by way of full understanding, full realisation, and so on, so too this proceeds - thus it is final knowledge; and it is a faculty in the aforesaid meaning - thus it is the faculty of final knowledge. Or it is the faculty of final knowledge in the sense of knowing alone, or the faculty of another noble person - thus the faculty of final knowledge. This is a designation for knowledge in six states beginning from the fruition of stream-entry. "The faculty of one who has final knowledge" means the faculty of one who has final knowledge because it arises in one who has eliminated the mental corruptions, whose function of knowledge regarding the four truths is completed, and because of the occurrence of the meaning of faculty - thus the faculty of one who has final knowledge. And here it should be understood that the first and the last are each of one state by way of the first path and the fourth fruition respectively, while the other is of six states by way of the remaining paths and fruitions.

In the verses, "who is training" means of one who is training in and developing the training in higher morality and so on. "Following the straight path" - the straight path is called the noble path; because of being free from the two extremes, because of following that, one is following the straight path; the meaning is of one who is producing the paths in succession. "In destruction" - because of the exhaustion of mental defilements without remainder, knowledge first arises beforehand in the highest path reckoned as destruction. "Then final knowledge immediately after" means immediately after that path knowledge, arahantship arises. Or alternatively, "following the straight path" means for one who, having avoided sloth, restlessness, the basis of accumulation, and so on, having made serenity and insight meditation in conjunction, follows, goes after, and proceeds along the preliminary path that has proceeded by way of meditative development - immediately after the change-of-lineage knowledge, because of the exhaustion of mental defilements fixed in wrong view at one state, in the destruction that is the path of stream-entry, the first knowledge, the faculty of "I shall know the unknown," arises. "Then final knowledge immediately after" means immediately after that first knowledge, beginning from that immediate succession up to the highest path, final knowledge, the faculty of final knowledge, arises.

"Then for one liberated through final knowledge" means for one liberated after the faculty of final knowledge, immediately after the knowledge of the path of arahantship, through the fruition of arahantship, through liberation by wisdom, by the faculty of one who has final knowledge. "There is indeed knowledge for such a one" means reviewing knowledge arises for one who has eliminated the mental corruptions, who has attained the characteristic of such-likeness regarding the desirable, undesirable, and so on, at a subsequent time after the arising of the fruition of arahantship. How does it arise? He said "Unshakable is my liberation." He shows the reason for that unshakable state: "Through the destruction of the fetters of existence."

Now, praising such a one who has eliminated the mental corruptions, he spoke the third verse "He indeed is accomplished in faculties." Therein, "accomplished in faculties" means endowed with the three supramundane faculties as stated above, or endowed with and complete in the pure faculties of faith and so on obtained through subsiding, and precisely therefore endowed with the faculties beginning with the eye

that are well calmed and have ceased to be employed. Therefore he said "peaceful"; the meaning is at peace through the appeasement of the fever of all mental defilements. "Delighting in the state of peace" means delighted in and resolved upon Nibbāna. And here, by "accomplished in faculties," the state of having developed the path and the state of having fully understood the aggregates are shown. By "peaceful," the state of having abandoned mental defilements is shown; by "delighting in the state of peace," the state of having realised cessation is shown. The remainder is according to the method already stated.

The commentary on the Third Discourse is completed.

4. Commentary on the Period Sutta

63. In the fourth, "periods" means times. In such passages as "the past period" and so on, there are two methods - the method of the discourses and the method of the Abhidhamma. Therein, according to the method of the discourses, what is before conception is called the past period, what is after death is called the future period, together with death and conception, what is immediately in between them is called the present period. According to the method of the Abhidhamma, phenomena that have ceased having reached these three moments - arising, presence, and dissolution - are called the past period; those that have not reached the three moments are called the future period; those possessing the three moments are called the present period.

Another method - for this division into past and so on should be understood in four ways by way of period, continuity, time, and moment. Among those, the division by period has been stated. By way of continuity, those of the same kind, originated by the same temperature, and originated by the same nutriment, even though occurring in earlier and later succession, are present. Those before that, originated by dissimilar temperature and nutriment, are past; those afterwards are future. Those mind-produced, originated by a single cognitive process, a single impulsion, or a single meditative attainment, are called present; those before that are past, those afterwards are future. For kamma-originated matter, there is no division into past and so on separately by way of continuity; but the state of being past and so on of that should be understood by way of the support of those very temperature-originated, nutriment-originated, and consciousness-originated matter. By way of time, those occurring by way of continuity during the times of a single moment, forenoon, afternoon, night, day, and so on, are called present at each respective time; those before that are past, those afterwards are future. This is the method so far regarding material phenomena. But regarding immaterial phenomena, by way of moment, those included within the triad of moments beginning with arising are present; those before that are past, those afterwards are future. Furthermore, those whose function of cause and condition has passed are past; those whose function of cause is completed but whose function of condition is not completed are present; those that have not reached either function are future. Or those at the moment of their own function are present; those before that are past, those afterwards are future. And here, only the discussion beginning with moment is non-figurative; the rest are figurative. For this division into past and so on belongs to phenomena, not to time.

But with reference to phenomena divided into past and so on, it should be understood that time, though not existing in the ultimate sense, is spoken of here by that very conventional expression as "past" and so on.

In the verses, regarding "having perception of what can be expressed" - here, what is declared, spoken of, made known is "what can be expressed," a subject of discussion, in meaning the five aggregates beginning with matter. For this was said:

"One might discuss referring to the past period of time, or to the future, etc. or one might discuss referring to the present period of time."

Likewise -

"Whatever matter, monks, is past, ceased, changed - 'it was' is its term, 'it was' is its designation, 'it was' is its concept; not its term 'it is', not its term 'it will be'" -

The meaning here should be explained also by the Niruttipatha Sutta spoken thus. Thus, by being a subject of discussion, those having perception of what can be expressed regarding the fivefold group of aggregates reckoned as what can be expressed, by way of the occurring perception as 'I' and 'mine' and 'god' and 'human being' and 'woman' and 'man' and so on, are those having perception of what can be expressed; the meaning is those having perception of being, person, and so on regarding the five aggregates of clinging. They are established in what can be expressed through the grip of craving and wrong view, or established in eight ways through the influence of lust and so on. For one lustful is established through the influence of lust; one corrupted through the influence of hate; one deluded through the influence of delusion; one who adheres through the influence of views; one become strong through the influence of underlying tendencies; one bound through the influence of conceit; one who has not reached a conclusion through the influence of doubt; one gone to distraction through the influence of restlessness is established.

"Not fully understanding what can be expressed" means not having fully understood that which can be expressed - the phenomena of the three planes of existence - with the three full understandings; because of not fully understanding it. "They come under the bond of Death" means they undergo the bond of death, the union with it; the meaning is they do not undergo separation.

Or, "bond" means means; it is said that they undergo the net of harm and the net of mental defilements, which stand in the place of Māra's army, prepared and stretched out by that. For thus it has been said -

"For there is no bargaining with that one, Death with his great army."

Having shown the round of rebirths by this much, now in order to show the end of the round of rebirths, "but having fully understood what can be expressed" and so on was stated. Therein the word "ca" is in the sense of contrast; by that it illuminates the very distinction about to be stated, which is obtainable through the full understanding of what can be expressed. "Having fully understood" means having delimited and known as "suffering" by path wisdom together with insight, or having transcended it through the abandoning of the mental defilements bound to it, having brought the function of all three full understandings to its summit. "Does not imagine a speaker" means because all imaginations have been eliminated, one who has eliminated the

mental corruptions does not imagine a speaker; the meaning is one does not accept any self having the intrinsic nature of a doer and so on. "Deliverance is touched by the mind, the unsurpassed state of peace" means because the Nibbāna phenomenon, which has obtained the name "deliverance" because of being liberated from all that is conditioned, and "state of peace" because of being the place of the appeasement of the torment of all mental defilements, has been touched, attained, reached - therefore one does not imagine a speaker. Or, by the term "having fully understood," having stated the full realisation of full understanding of the truth of suffering and the full realisation of abandoning of the truth of origin, now by this - "deliverance is touched by the mind, the unsurpassed state of peace" - he speaks of the full realisation of development and direct realisation of the path and cessation. Its meaning is - "Deliverance" means one becomes liberated from all mental defilements by way of eradication - the noble path. But that has been touched, attained, developed by the consciousness of the path; by that very thing the unsurpassed state of peace, Nibbāna, has been touched, attained, realised.

"Accomplished in what can be expressed" means in a world troubled by various failures regarding the sign of what can be expressed, because of having eliminated illusions, being well released from that, accomplished and endowed with the achievements produced through the full understanding of what can be expressed. "One who uses discrimination" means one whose habit is to use requisites such as robes and so on after considering and weighing them through the attainment of the expansion of wisdom; and because of being one whose phenomena are understood, one whose habit is to use every object that has come into range by way of six-factored equanimity after consideration. "Established in the Teaching" means established in the states of one beyond training, or indeed in the Nibbāna phenomenon. "One who has attained the highest knowledge" means one who has attained the highest knowledge because of having gone beyond the four truths that are to be known. The Worthy One of such virtue, because of the absence of renewed existence anywhere in the future in existences and so on, does not come to the reckoning of "human" or "god," but simply reaches the state beyond designation - thus he concluded the teaching with final Nibbāna without clinging.

The commentary on the Fourth Discourse is completed.

5. Commentary on the Misconduct Sutta

64. In the fifth, badly practised conduct, or corrupt conduct, thus they are misconduct. Misconduct by body, or misconduct occurring from the body, is bodily misconduct. The same method applies in the remaining ones too. And these kinds of misconduct should be spoken of either by way of regulation or by way of courses of action. Therein, by way of regulation first: the transgression of a training rule laid down regarding the body door is bodily misconduct; the transgression of a training rule laid down regarding the verbal door is verbal misconduct; the transgression of one laid down in both respects is mental misconduct. This is the discussion by way of regulation. But the three volitions beginning with killing living beings, arisen at the body door or at the verbal door, are bodily misconduct; likewise the four volitions

beginning with lying are verbal misconduct; covetousness, anger, and wrong view - these three states associated with volition are mental misconduct. This is the discussion by way of courses of action.

In the verse, since the evil mental state that has reached the course of action is stated by way of bodily misconduct and so on, in order to include other evil mental states, "and whatever else is connected with hate" is said. Therein, "connected with hate" means connected with mental defilements beginning with lust. The remainder is easily understood.

The commentary on the Fifth Discourse is completed.

6. Commentary on the Good Conduct Sutta

65. In the sixth, well practised conduct, or beautiful conduct, thus they are good conduct. Good conduct by body, or good conduct occurring from the body, is bodily good conduct. The same method applies in the remaining ones too. Here too, however, the discussion is twofold: by way of regulation and by way of courses of action. Therein, the non-transgression of a training rule laid down regarding the body door is bodily good conduct; the non-transgression of a training rule laid down regarding the verbal door is good verbal conduct; the non-transgression of one laid down in both respects is good mental conduct. This is the discussion by way of regulation. But the three volitions arisen in one abstaining from killing living beings and so on, as well as the abstinences, are bodily good conduct; the four volitions of one abstaining from lying and so on, as well as the abstinences, are good verbal conduct; non-covetousness, non-anger, and right view - these three states associated with volition are good mental conduct. This is the discussion by way of courses of action. The remainder is according to the method already stated.

The commentary on the Sixth Discourse is completed.

7. Commentary on the Purity Sutta

66. In the seventh, "purities" means states of being pure. "Bodily purity" means bodily good conduct, and "verbal and mental purities" are just verbal and mental good conduct. For thus it was said: "Therein, what is bodily purity? Abstention from killing living beings" and so on.

In the verse, because all bodily misconduct has been eliminated by way of eradication, one is pure in body, thus "pure in body." "Accomplished in purity" means endowed with the achievement of purity that is well purified because of the calming of defilements. The remainder is according to the method already stated.

The commentary on the Seventh Discourse is completed.

8. Commentary on the Moral Perfection Sutta

67. In the eighth, "moral perfections" - here, "sage" means one who knows this world and the world beyond, and personal welfare and the welfare of others; the seven trainees together with the good worldling, and the Worthy One. But here, only the Worthy One is intended. "The state of a sage" means moral perfections; the conduct of body, speech, and mind of the Worthy One.

Or alternatively, phenomena that are productive of the state of a sage, the practice of moral perfection, are moral perfections. Their detail is this -

"Therein, what is bodily moral perfection? The abandoning of the threefold bodily misconduct is bodily moral perfection, the threefold bodily good conduct is bodily moral perfection, knowledge with the body as object is bodily moral perfection, full understanding of the body is bodily moral perfection, the path accompanied by full understanding is bodily moral perfection, the abandoning of desire and lust regarding the body is bodily moral perfection, through the cessation of bodily activity the attainment of the fourth meditative absorption is bodily moral perfection.

"Therein, what is verbal moral perfection? The abandoning of the fourfold verbal misconduct is verbal moral perfection, the fourfold good verbal conduct, knowledge with speech as object, full understanding of speech, the path accompanied by full understanding, the abandoning of desire and lust for speech, through the cessation of verbal activity the attainment of the second meditative absorption is verbal moral perfection.

"Therein, what is mental moral perfection? The abandoning of the threefold mental misconduct is mental moral perfection, the threefold good mental conduct, knowledge with the mind as object, full understanding of the mind, the path accompanied by full understanding, the abandoning of desire and lust regarding the mind, through the cessation of mental activity the attainment of the cessation of perception and feeling is mental moral perfection."

"One who has washed away evil" means one whose stain of evil has been well washed off by the water of the highest path.

The commentary on the Eighth Discourse is completed.

9. Commentary on the First Lust Discourse

68. In the ninth, "for whoever" is an undefined expression, therefore for whatever person, whether a householder or one gone forth. "Lust has not been abandoned" means lust in the sense of dyeing has not been abandoned by way of eradication, has not been brought to the state of having the nature of non-arising by the path. The same method applies to hate and delusion as well. Therein, lust, hate, and delusion leading to the realms of misery are abandoned by the first path; gross sensual lust and hate by the second path; those very same without remainder by the third path; lust for existence and remaining delusion by the fourth path. Thus, when these are being abandoned, all mental defilements too are abandoned as co-existent with them. Thus these lust and so on of whatever monk or nun or male lay follower or female lay follower have not been abandoned by the path. "Bound by Māra" is said to mean bound by Māra as mental defilement. And inasmuch as one is bound by Māra as mental defilement, to that extent one is indeed bound also by Māra as volitional activity and so on. "The snare of Māra is fastened on him" means the snare of Māra is fastened on him - by this person whose mental defilements have not been abandoned, by that very state of having mental defilements not abandoned, the mental defilement reckoned as Māra's snare has been fastened on, introduced into one's own continuity of consciousness; the meaning is that by that one has caused

oneself to be bound. Or alternatively, the snare of Māra may be fastened on him. In the bright side, "cast off" means released, freed, removed. The remainder should be understood by the reverse of what has been stated.

Here the verse has come only by way of the bright side. Therein this is the meaning in brief - For whatever noble person lust, hate, and ignorance have faded away, have been ceased by the highest path, that one among the Worthy Ones with developed selves - developed in body, morality, mind, and wisdom - a certain one, an inner one, one who has become supreme, or a Brahmā, the foremost, who has attained the fruition of arahantship. Just as other ones who have eliminated the mental corruptions came endowed with the achievement of past decisive support, and just as they went to, attained Nibbāna by the middle practice devoid of the two extremes, accompanied by the aggregates of morality, concentration, and wisdom. Or just as they penetrated the true characteristic of aggregates and so on as they really are, and just as they directly knew the true phenomena - suffering and so on - without distortion, and just as they saw objects beginning with matter only by way of merely what is seen and so on, or just as they, having avoided the eight ignoble statements, had speech proceeding only by way of noble statements, and bodily conduct conforming to speech, and speech conforming to bodily conduct - so too is this noble person, thus a Truth-finder; a Buddha because of having awakened to the four truths; one who has gone beyond enmity and fear because of having surpassed personal enmity, enmity of mental defilements, and fear of self-censure and so on. Because of the abandoning of all mental defilements, volitional activities, and so on, the noble ones such as the Buddha and others say, speak, and proclaim him as one who has abandoned all.

The commentary on the Ninth Discourse is completed.

10. Commentary on the Second Lust Discourse

69. In the tenth, "crossed" means one who has crossed over; "not crossed over" means one who has not crossed over. "Ocean" means the ocean of the round of rebirths (saṃsāra), or the ocean of the eye sense base and so on. Both of those are called "ocean" because they are like the ocean in the sense of being difficult to fill. Or alternatively, "ocean" in the sense of flooding; the meaning is the flooding of the continuity of beings with mental defilements, the settling of mental defilements. "With its billows" means with billows of wrath and anguish. For this was said: "'Danger of billows', monk, this is a designation for wrath and anguish." "With its whirlpools" means with whirlpools together with the whirlpools of the five types of sensual pleasure. And this too was said: "'Danger of whirlpools', monk, this is a designation for these five types of sensual pleasure." "With its ferocious creatures, with its demons" means together with persons of different nature who are similar to fierce sea-monsters, fish, turtles, and demons, because they produce harm for those who have come within their range. And likewise he said: "'With its ferocious creatures, with its demons', monk, this is a designation for womankind." "Crossed" means he crossed over the aforesaid ocean by the boat of path wisdom. "One who has crossed over" means one who has completely crossed over. "Gone beyond" means one who has reached the far shore, the other bank, the cessation of that ocean. "Stands on dry

ground" means having crossed over that very great flood of the round of rebirths and the great flood of sensuality and so on, the brahmin who has warded off evil stands on dry ground, on the far shore, in Nibbāna - thus it is said.

Here too the verse has come only by way of the bright side. Therein, "danger of waves" means the aforesaid danger of waves; "wave-danger" because it should be feared from this - that is the wave danger. "Difficult to cross" means difficult to pass over. "Crossed over" means surpassed.

"Gone beyond attachment" means gone beyond attachment because of having surpassed and abandoned the five attachments of lust and so on. "He has passed away, he does not come to be measured" means that Worthy One, being thus, has passed away because the phenomena that serve as criteria, namely lust and so on, have absolutely come to an end; and precisely because of the fulfilment of the aggregates of the Teaching beginning with morality, he cannot be measured by anyone as "he is of such extent in morality, concentration, and wisdom" - he does not come to be measured. Or alternatively, that Worthy One who has gone to the end termed Nibbāna without residue of clinging does not come to be measured, does not approach being measured, because of the impossibility of measuring him as "he stands in such and such a destination, and he is of such a name and clan." "For that very reason he has deluded the King of Death, because he is unable to follow him - thus I say" - thus he concluded the teaching with the Nibbāna element without residue of clinging. Thus it should be understood that in this chapter, in the first, fifth, and sixth the round of rebirths was spoken of, in the second, seventh, and eighth the end of the round of rebirths, and in the rest both the round of rebirths and the end of the round of rebirths were spoken of.

The commentary on the Tenth Discourse is completed.

The commentary on the second chapter is completed.

3. The Third Chapter

1. Commentary on the Wrong View Discourse

70. In the first discourse of the third chapter, "seen by me" means seen by me, seen by both eyes - my all-seeing eye and divine eye - known from direct experience. By that he rejects oral tradition and so on, and this meaning will come just now in the canonical text. "Endowed with bodily misconduct" means possessed of bodily misconduct. "Revilers of the noble ones" means revilers, abusers, and blamers of the noble ones beginning with the Buddha, even down to lay stream-enterers, through the destruction of their virtues and through false accusation. "Holding wrong views" means having distorted vision. "Undertaking actions based on wrong views" means those who have undertaken various actions on account of wrong vision, and who also instigate others in bodily actions and so on that are rooted in wrong view. And here, although reviling of noble ones and wrong views are already included by the inclusion of verbal and mental misconduct, the repetition is for the purpose of showing their greatly blameworthy nature. For reviling of noble ones is greatly blameworthy, similar to the heinous offences of immediate retribution. As he said -

"Just as, Sāriputta, a monk accomplished in morality, accomplished in concentration, accomplished in wisdom would attain final liberating knowledge in this very life; thus I say this accomplishment is, Sāriputta: without abandoning that speech, without abandoning that thought, without relinquishing that view, he is deposited in hell as if carried there."

And there is nothing else more blameworthy than wrong view. As he said -

"I do not, monks, perceive any other single phenomenon that is thus more blameworthy as this, monks, wrong view. Wrong view is paramount, monks, among faults."

"But that" and so on beginning with that was commenced in order to show more firmly the self-witnessed nature of the aforesaid meaning. That too is easily understood.

In the verses, "having directed the mind wrongly" means having unwisely placed the mind by the influence of covetousness and so on. "Having spoken speech wrongly" means having spoken speech wrongly by the influence of lying and so on. "Having done actions wrongly" means having done bodily actions by the influence of killing living beings and so on. Or alternatively, "having directed the mind wrongly" means having placed the mind in a distorted way by the influence of wrong view. The same method applies to the remaining two terms as well. Now he shows the reason for such conduct of misconduct: "of little learning" means devoid of learning that is beneficial to oneself and others. This is the meaning. "A doer of demerit" means precisely because of that, through being unskilled in the noble teaching, a wrongdoer, of bad character. "In this short life here" means in this exceedingly brief life in the human world. And likewise he said: "One who lives long lives a hundred years or a little more," and "Short is the life span of human beings." Therefore, one who is very learned and wise, having quickly performed meritorious deeds, goes to heaven or has Nibbāna as his support. But whoever is of little learning, a doer of demerit, upon the collapse of the body, the unwise one is reborn in hell.

The commentary on the First Discourse is completed.

2. Commentary on the Right View Discourse

71. In the second, the meaning should be understood by the reverse of what has been stated in the first discourse.

The commentary on the Second Discourse is completed.

3. Commentary on the Escape Discourse

72. In the third, "leading to escape" means connected with escape. "Elements" means having an intrinsic nature empty of a being. "Of sensual pleasures" means both of defilement sensual pleasures and of objective sensual pleasures. Or alternatively, "of sensual pleasures" means of defilement sensual pleasures. For through escape from defilement sensual pleasures, there is indeed escape from objective sensual pleasures too, and not otherwise. For this was said:

"Those various things in the world are not sensual pleasures,
Lust for thoughts is a person's sensual pleasure;

The various things remain just so in the world,
But here the wise remove desire for them."

"Escape" means departure. "Renunciation" means the first meditative absorption; specifically, that should be seen as having foulness as its object. But whoever, having made that meditative absorption the foundation, having contemplated activities, having reached the third path, realises Nibbāna through the path of non-returning, his mind is absolutely escaped from sensual pleasures - this should be understood as the escape from sensual pleasures in the superior sense. "Of material form" means of material phenomena; specifically, together with their objects, of all fine-material-sphere phenomena by the classification of wholesome, resultant, and functional. "The immaterial" means immaterial-sphere meditative absorption. Some, however, say the meaning of the term "of sensual pleasures" is "of all sensual-sphere phenomena." And "renunciation" means "the five fine-material-sphere meditative absorptions." That is not found in the commentaries, and it is not fitting. "What has come to be" means born. "Conditioned" means made by conditions having come together and combined. "Dependently arisen" means arisen from a cause. By all three terms, the phenomena of the three planes of existence are completely encompassed without remainder. "Cessation" means Nibbāna. And here, by the first element, full understanding of sensual pleasures is stated; by the second, full understanding of material form; by the third, full understanding of all that is conditioned and the transcendence of all existence is stated.

In the verses, "having known the escape from sensual pleasures" means "this is the escape from sensual pleasures - and thus is the escape from sensual pleasures" - having known thus. "One overcomes by means of this" is the overcoming, the means of overcoming; having known that overcoming, the immaterial. "All activities become calm, are appeased herein" is the stilling of all activities, Nibbāna; touching that, experiencing it. The remainder is the same as the method stated below.

The commentary on the Third Discourse is completed.

4. Commentary on the More Peaceful Discourse

73. In the fourth, "material states" means fine-material-sphere phenomena. "More peaceful" means exceedingly peaceful. For fine-material-sphere phenomena are called peaceful because of the suppression of mental defilements, because of the abandoning of gross factors beginning with applied thought, and because of being the plane of concentration; but the immaterial states, even compared to those, have an exceedingly peaceful mode of conduct by the tranquillity of factors and by the tranquillity of the object, therefore they are said to be "more peaceful." "Cessation" means Nibbāna. For even compared to the fourth immaterial state, which has attained a subtle state with a remainder of activities, fruition attainment alone is more peaceful because of the subsiding of the disturbance of mental defilements and because of having Nibbāna as its object; how much less then Nibbāna, which is the stilling of all activities. Therefore it was said "cessation is more peaceful than the immaterial states."

In the verses, "gone to form" means gone to fine-material existence. For fine-material existence is here spoken of as "form," as in such passages as "one develops the path for rebirth in the fine-material realm" and so on. "Those who abide in the formless" means those of the immaterial-sphere. By "not knowing cessation, they are ones who come to rebirth," he shows the peaceful nature of cessation compared to the fine-material-sphere and immaterial-sphere phenomena. "Not established in the formless" means not being established in immaterial existences through lust for immaterial existence, fully understanding those too - this is the meaning. In "those who become liberated in cessation," herein "those who" is merely a particle. The remainder is the same as the method stated below.

The commentary on the Fourth Discourse is completed.

5. Commentary on the Son Discourse

74. In the fifth, "sons" means sons born from oneself, legitimate sons, or adopted sons and so on. "Existing" means being present, found; "in the world" means discoverable in this world. "Existing" by way of presence, "found" by way of being well-known. "One who surpasses" means born having surpassed his mother and father by his own virtues; the meaning is one of superior virtues to them. "One who follows" means born having become suitable to his mother and father in virtues; the meaning is one of equal virtues to them. "Lowborn" means born having become inferior to his mother and father in virtues; the meaning is one of inferior virtues to them. Now, in order to classify and show those virtues by which one endowed is intended as superior, equal, or inferior to his mother and father, having posed the question from the wish to speak "And how, monks, is a son one who surpasses?" the description was begun with "Here, monks, a son's" and so on.

Therein, in the passage beginning with "have not gone for refuge to the Buddha," "Buddha" means the continuity of aggregates cultivated by the attainment of the unsurpassed deliverance, the sign of which is unobstructed knowledge regarding all phenomena; or a distinguished being designated by way of concept with reference to the full enlightenment to the truths, which is the proximate cause for omniscient knowledge - this is the Buddha. As he said -

"'Buddha' means that Blessed One, self-become, without a teacher, by himself awakened to the truths regarding phenomena not heard before, and therein attained omniscience, and attained mastery over the powers."

This, to begin with, is the elucidation of the Buddha by way of meaning.

But by way of phrasing, it should be known by the method beginning thus: through the complete disappearance of the sleep of mental defilements together with their latent tendencies, he is awakened, thus he is a Buddha; or through the state of having blossomed forth in higher intelligence, he is awakened, thus he is a Buddha; he is a Buddha as one who has awakened; he is a Buddha as one who awakens. As he said -

"He is a Buddha as one who has awakened to the truths, a Buddha as one who awakens the generation, a Buddha through omniscience, a Buddha through all-seeing, a Buddha through not needing to be guided by another, a Buddha through

having blossomed forth, a Buddha in the sense of one who has eliminated the mental corruptions, a Buddha in the sense of one without impurities, a Buddha as one completely free from lust, a Buddha as one completely free from hate, a Buddha as one completely free from delusion, a Buddha as one completely free from mental defilements, a Buddha as one who has gone the direct path, a Buddha as one who alone has fully awakened to the unsurpassed perfect enlightenment, a Buddha because of the destruction of non-understanding and the attainment of higher intelligence. 'Buddha' - this name was not made by his mother, not made by his father, not made by his brother, not made by his sister, not made by friends and colleagues, not made by relatives and blood-relations, not made by ascetics and brahmins, not made by deities. This is a designation realised at the end of liberation by the Buddhas, the Blessed Ones, at the foot of the Bodhi tree, together with the attainment of omniscient knowledge, that is to say 'Buddha.'"

"It destroys" - thus it is "refuge"; it destroys, removes, demolishes all harm, all suffering in the realms of misery, all suffering of the round of rebirths - this is the meaning. "Gone for refuge" means with this intention: "The Buddha, the Blessed One, is our refuge, destination, ultimate goal, shelter, the destroyer of misery, the provider of welfare" - we go to, we associate with, we attend upon, we wait upon the Buddha, the Blessed One. Or, "thus we know, thus we fully understand" - having thus gone, having approached, they have gone for refuge to the Buddha. By the rejection of that, they have not gone for refuge to the Buddha.

"Gone for refuge to the Teaching" - that which sustains those who have attained the path, who have realised cessation, who are practising in accordance with the advice, making them not fall into the four realms of misery - that is the Teaching. That, in meaning, is the noble path and Nibbāna. For this was said:

"As far as there are conditioned phenomena, monks, the noble eightfold path is declared the foremost among them" - in detail.

And not only the noble path and Nibbāna, but also the Teaching of the scriptures together with the noble fruits. For this was said in the Chattamāṇavaka Mansion -

"Dispassion from lust, without longing, without sorrow,
The Teaching unconditioned, not repulsive;
Sweet is this, well-practised, well-divided,
Go to this Teaching for the purpose of refuge."

For therein, "dispassion from lust" refers to the path, "without longing, without sorrow" refers to the fruit, "the Teaching termed unconditioned" refers to Nibbāna, "not repulsive, sweet is this, well-practised, well-divided" refers to all the aggregates of the Teaching classified by the three Canons. Having gone to that Teaching as refuge in the manner stated, they have gone for refuge to the Teaching. By the rejection of that, they have not gone for refuge to the Teaching.

United by the combination of view and morality, thus it is the Community. That, in meaning, is the assembly of the eight noble persons. For this has been said in that very mansion -

"And where a gift is said to be of great fruit,

In the four pure pairs of persons;
And the eight individuals who see the Teaching,
Go to this Community for the purpose of refuge."

Having gone to that Community as refuge in the manner stated, they have gone for refuge to the Community. By the rejecting of that, they have not gone for refuge to the Community.

And here, for the purpose of proficiency in going for refuge, refuge, going for refuge, who goes for refuge, the classification of going for refuge, fruit, defilement, breaking, and cleansing - this method should be understood.

Therein, first, as regards the meaning of the term, "it destroys" thus it is refuge; the meaning is that it strikes down and destroys fear, terror, suffering, unfortunate realms, and affliction for those who have gone for refuge, by that very going for refuge; this is a designation for the Triple Gem. Or alternatively, by promoting what is beneficial and by turning back from what is harmful, the Buddha destroys the fear of beings - thus the Buddha is the refuge; the Teaching, by crossing over from the wilderness of existence and by giving reassurance; the Community, by causing the attainment of abundant fruit even from small offerings. Therefore, by this method too, the Triple Gem is the refuge. The arising of consciousness whose defilements have been removed by confidence in that and by reverence for that, and which occurs in the mode of having that as its ultimate goal, is the going for refuge. A being endowed with that goes for refuge; the meaning is that by the arising of consciousness of the aforesaid kind, one approaches thus: "These three jewels of mine are my refuge, these are my ultimate goal." Thus, for now, refuge, going for refuge, and who goes for refuge - this triad should be understood.

By way of classification, however, the going for refuge is twofold -mundane and supramundane. Therein, the supramundane, for those who have seen the truths, at the moment of the path, by the eradication of the impurities of going for refuge, having become with Nibbāna as object by way of object, succeeds by way of function in the entire Triple Gem; the mundane, for worldlings, by the suppression of the impurities of going for refuge, having become with the qualities of the Buddha and so on as object by way of object, succeeds. That, in meaning, is the acquisition of faith in the cases of the Buddha and so on, and right view rooted in faith; among the ten ways of making merit, it is called the action of straightening one's view.

This operates in four ways - by handing over of oneself, by having that as one's ultimate goal, by undertaking the state of pupilship, and by prostration. Therein, handing over of oneself means "From today onwards I hand myself over to the Buddha, to the Teaching, to the Community" - thus the giving up of oneself to the Buddha and so on. Having that as one's ultimate goal means "From today onwards I have the Buddha as my ultimate goal, the Teaching as my ultimate goal, the Community as my ultimate goal - remember me thus" - thus the state of having that as one's shelter, the state of having that as one's ultimate goal. Undertaking the state of pupilship means "From today onwards I am a pupil of the Buddha, of the Teaching, of the Community - thus let him remember me" - thus the undertaking of the state of pupilship. Prostration means "From today onwards I perform paying respect, rising up in respect, salutation with joined palms, and doing the proper duties only to the three

cases of the Buddha and so on - thus let him remember me" - thus the supreme act of deference towards the Buddha and so on. For by one who performs any one of these four modes, the going for refuge is indeed taken.

Furthermore, "I give up myself to the Blessed One, to the Teaching, to the Community I give up myself, I give up my life, my self is indeed given up and my life too, I go for refuge to the Buddha for as long as life lasts, the Buddha is my refuge, my shelter, my rock cell" - in this way too, the handing over of oneself should be understood. "If I were to see a Teacher, I would see the Blessed One himself; if I were to see a Fortunate One, I would see the Blessed One himself; if I were to see a Perfectly Enlightened One, I would see the Blessed One himself" - in this way, the undertaking of the state of pupilship should be seen, like the going for refuge of the Elder Mahākassapa.

"I shall wander from village to village, from town to town;
Paying homage to the Enlightened by himself and to the good nature of the Teaching."

Thus, having that as one's ultimate goal should be understood, like the going for refuge of Āḷavaka and others. "Then the brahmin Brahmāyu, having risen from his seat, having arranged his upper robe on one shoulder, having fallen at the Blessed One's feet with his head, kissed the Blessed One's feet with his mouth and massaged them with his hands, and announced his name - 'I am Brahmāyu, Master Gotama, a brahmin; I am Brahmāyu, Master Gotama, a brahmin'" - thus prostration should be seen.

And this is fourfold by way of kinship, fear, teachership, and worthiness of offerings. Therein, by prostration due to worthiness of offerings, there is going for refuge, not by the others. For one takes refuge on the basis of supremacy, and it is broken on the basis of supremacy. Therefore, whoever pays homage thinking "this one alone is the highest of all beings in the world, the foremost worthy of offerings," by that very act the refuge is taken, not by one who pays homage with the perception of kinship, fear, or teachership. Thus, for a lay follower or a female lay follower who has taken refuge, the refuge is not broken for one who pays homage even to one gone forth among those of other sects, thinking "this one is my relative," how much more so for one not gone forth. Likewise for one who pays homage to a king out of fear. For he, being venerated by the country, if not paid homage to, might even cause harm. Likewise, it is not broken even for one who pays homage to a sectarian who teaches whatever craft, thinking "this one is my teacher." Thus the classification of going for refuge should be understood.

And here, for the supramundane going for refuge, the four fruits of asceticism are the resultant fruit, and the elimination of all suffering is the benefit fruit. For this was said:

"Whoever has gone for refuge to the Buddha, the Teaching, and the Community;
Sees the four noble truths with right wisdom.

Suffering, the origin of suffering, and the overcoming of suffering;
The noble eightfold path, leading to the peace of suffering.

"This is a secure refuge, this is the highest refuge;
Having come to this refuge, one is freed from all suffering."

Furthermore, not approaching as permanent and so on should also be understood as the benefit fruit of this. For this was said:

"This is impossible, monks, there is no chance, that a person accomplished in right view should approach any activity as permanent, should approach as happiness, should approach any phenomenon as self, should deprive his mother of life, should deprive his father of life, should deprive a Worthy One of life, with a malicious mind should shed the Truth-finder's blood, should break the Community, should point to another teacher - this possibility does not exist."

But for the mundane going for refuge, both accomplishment in existence and accomplishment in wealth are indeed its fruit. For this was said:

"Whoever have gone for refuge to the Buddha,
They will not go to the plane of misery;
Having abandoned the human body,
They will fill up the group of gods."

Furthermore it was said -

"Then Sakka, the lord of the gods, together with eighty thousand deities, approached the Venerable Mahāmoggallāna, etc. To Sakka, the lord of the gods, standing to one side, the Venerable Mahāmoggallāna said this - "Good indeed, lord of the gods, is the going for refuge to the Buddha. Because of going for refuge to the Buddha, lord of the gods, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world. They surpass the other gods in ten respects -in divine life span, in divine beauty, in divine happiness, in divine fame, in divine authority, in divine forms, in divine sounds, in divine odours, in divine flavours, in divine tangible objects, etc. the Teaching, the Community, etc. in divine tangible objects."

The special fruit of going for refuge should also be understood by means of the Velāma Sutta and so on. Thus the fruit of going for refuge should be understood.

Herein, mundane going for refuge becomes defiled in the three objects by not knowing, doubt, wrong knowledge, and so on; it is not of great brightness, not of great pervasion. But for the supramundane there is no defilement. And the breaking of mundane going for refuge is twofold - blameable and faultless. Therein, the blameable occurs through self-surrender and so on to other teachers and so on, and that has an undesirable result. The faultless occurs through death; that, being without resultant, is fruitless. But for the supramundane there is indeed no breaking. For even in another existence a noble disciple does not point to another teacher. Thus the defilement and breaking of going for refuge should be understood.

Cleansing too is only of the mundane; for that which has defilement, there must be cleansing from that. But the supramundane is always in a state of cleansing.

"From killing living beings" - here, the striking down of a living being, which by its own nature is falling, while still in the midst, is "striking down"; the meaning is causing to fall quickly without allowing it to fall gradually. Or alternatively, striking

down is causing to fall by surpassing, by overpowering with weapons and so on; it means the slaughter of a living being. "Living being" here means the continuity of aggregates, which is conventionally expressed as "a being"; in the ultimate sense, the material and immaterial life faculty. For when the material life faculty is destroyed, the other too perishes because of its connection with it. The killing of living beings is the murderous volition, in one who perceives a living being as a living being, that arises through an effort to cut off the life faculty, occurring through one or another of the doors of body and speech. For by whatever volition, the arising primary elements, conditioned by the primary elements that are the cause of the effort made upon the supports of the ongoing life faculty, do not arise similar to the former ones but arise only dissimilar - that volition aroused by such an effort is the killing of living beings. For the primary elements that have received the effort are not clear like the former primary elements, and thus are not causes for those of the same kind.

"Occurring through one or another of the doors of body and speech" - this shows the impossibility of killing living beings through murderous volition occurring at the mind-door. For even in the Kulumba Sutta, "here a certain ascetic or brahmin, possessing supernormal power, having attained mastery of mind, regards with an evil mind the embryo gone to the womb of another woman" - supernormal power produced by knowledge is intended. And that cannot be produced without releasing the verbal door; thus it is accomplished only by means of the verbal door. But those who say "supernormal power produced by meditation is intended there" - their assertion is contradicted by the triad of wholesome, the triad of feeling, the triad of applied thought, and the differences of planes.

This killing of living beings is of little fault in the case of a small living being among those devoid of virtues such as animals and so on, and of great fault in the case of a large-bodied one. Why? Because of the greatness of the effort involved. Even when the effort is equal, it is of great fault because of the greatness of the object and so on. Among those endowed with virtues, such as human beings and so on, it is of little fault in the case of a living being of few virtues, and of great fault in the case of one of great virtues. But when body and virtues are equal, it is of little fault when the mental defilements and the effort are mild, and of great fault when they are intense.

And here, the great blameworthiness due to the greatness of the effort, the object, and so on should be understood as being due to the powerful nature of the volition arising through those conditions. The greatness of the effort is due to the concluding volition that has acquired repetition through impulses occurring many times, accomplishing its own function, by way of suddenly bringing about the intended effort. Even when the effort is equal in the case of both a small and a large living being, the volition of one killing a large being arises more intensely; thus the greatness of the object too is a cause of the powerful nature of the volition. Thus both of these are the cause of great blameworthiness solely through the powerful nature of the volition. Likewise, when the one to be killed is of great virtue, just as the volition of assistance occurring therein, so too the volition of harm arises powerfully and more intensely through the distinction of the field; thus its great blameworthiness should be seen. Therefore, even when the conditions of effort, object, and so on are not great, great blameworthiness should be understood solely through the powerful nature of the volition due to conditions such as the greatness of virtues and so on.

Its five requisite factors are: a living being, the perception of it as a living being, a murderous mind, the effort, and death thereby. "Killing of living beings endowed with five requisite factors" means it should be seen as inseparable from the five requisite factors. Among those, the perception of a living being and the murderous mind can also belong to the preliminary stage, and the effort is originated by the murderous volition. There are six modes of action of it -by one's own hand, by command, by throwing, by a fixed device, by magical knowledge, and by supernormal power. Among those, that which is accomplished by one's own hand is "by one's own hand." That which occurs by way of commanding others is "by command." That which occurs by way of releasing arrows, spears, and so on is "by throwing." That which occurs by way of digging pitfalls and so on is "by a fixed device." The effort of reciting spells, like that of practitioners of the Atharva Veda and so on, is "by magical knowledge." That which is by supernormal power born of the result of action, like the crushing with fangs and so on, is "by supernormal power born of the result of action."

Here one asks - When activities are of the nature of ceasing moment by moment, who is the killer, and who is killed? If it is the continuity of consciousness and mental factors, that, being immaterial, is neither capable of being destroyed by way of cutting, breaking, and so on, nor is it destructible. If then it is the material continuity, that, being without consciousness, is like a log of wood; thus killing of living beings by cutting and so on is not obtainable therein, as in a dead body. Moreover, the effort of killing living beings, as described - striking with a weapon and so on - would apply either to past activities, or to future or present ones. Therein, firstly, it is not applicable to past and future ones because of their nature of non-existence. And regarding present ones, since activities are momentary, being of the nature of ceasing by their own course, the effort would be purposeless towards those facing destruction. And because destruction is without cause, death is not caused by the effort of striking with a weapon and so on. And because activities are without volition, whose is that effort? And because of the momentary nature, since the one who breaks apart at the very same time as the intention to kill does not persist until the time of the completion of the act, whose is the killing of living beings as a bond of action?

It is said - The heap of activities reckoned as a being, endowed with the aforesaid murderous volition, is the killer. The heap of material and immaterial phenomena, which is the basis of the conventional expression "dead" - having lost heat, consciousness, and the life faculty on account of the act of killing set in motion by him - and which, in the absence of the aforesaid act of killing, would have been worthy of continuing onwards as before, is killed; or indeed the continuity of consciousness and mental factors. Even though it is not the domain of the act of killing, since in five-aggregate constituent existence its functioning is dependent on the material continuity, through the severance of the life faculty by means of the effort made upon the primary elements, that too is severed. Thus there is no impossibility of killing living beings, nor is it without cause, nor is the effort purposeless. Because, by means of the effort made upon present activities, the group of activities worthy of arising immediately after does not arise in that way, and because the momentary death of momentary activities is not intended here as death, and because the death of the continuity has a cause in the manner described, death is not without cause. And even though activities are without volition, having arisen

according to their conditions, by the mere fact of their existence they are said to act as causes that are determined to produce their own respective suitable results, just as a lamp illuminates; in the same way is the conventional expression of "killer." And killing of living beings is not intended of a mere group of consciousness and mental factors co-existing with the intention to kill; rather, it is intended only of that which is occurring by way of continuity. Thus there is indeed a bond of action through killing of living beings. And the accomplishment of purposeful function of lamps and so on occurring by way of continuity is seen. And this investigation should be elucidated as applicable in the case of taking what is not given and so on as well. Therefore, "from killing living beings." "Not abstaining" means not abstaining.

The taking of what is not given is taking what is not given; it means appropriating what belongs to another, theft, robbery. Therein, "not given" means belonging to another, where another, exercising ownership as he wishes, is not deserving of punishment and is blameless. In the case of one who perceives as belonging to another that which belongs to another, the volition of theft, aroused by the effort of taking it, is taking what is not given. That is of little blame when the property of another is inferior, and of great blame when it is superior. Why? Because of the superiority of the object. Likewise, it is of little blame when the property of another is small, and of great blame when it is great. Why? Because of the greatness of the object and the greatness of the effort. But when the objects are equal, it is of great blame in respect of the property belonging to those of superior virtue; with reference to each one of superior virtue, it is of little blame in respect of the property belonging to one of inferior virtue in each case. But when the virtues of the object are equal, it is of little blame when the mental defilements and the effort are mild, and of great blame when they are intense.

There are five requisite factors of it -belonging to another, perception of it as belonging to another, intention to steal, effort, and carrying away by that means. The six modes of action are those beginning with by one's own hand. And these indeed operate as appropriate by way of these modes of carrying away: carrying away by theft, carrying away by force, carrying away by scheming, carrying away by concealment, and carrying away by lot-drawing. And here, the carrying away of another's property by the recitation of spells is the mode of action by magical knowledge. Without such a spell, the pulling away of another's property by bodily and verbal action accomplished through the power of supernormal power should be understood as the mode of action by supernormal power.

"In sensual pleasures" means in sexual conduct. "Misconduct" means utterly blameworthy, low conduct. But by characteristic, sexual misconduct is the volition that transgresses an improper object, occurring through the body-door with the intention of sexual intercourse. Therein, an improper object for men, to begin with, is the ten beginning with protected by the mother, and the ten beginning with bought with money - thus twenty women; but for women, other men are the improper object of the twelve women: the two with protection and under penalty, and the ten beginning with bought with money. And this misconduct is of little fault when the improper object is devoid of virtues such as morality and so on, and of great fault when endowed with virtues such as morality and so on. Even when devoid of virtues, it is of great fault for one who commits misconduct by overpowering, and of little fault

when there is mutual consent of both. Even when there is mutual consent, it is of little fault when the mental defilements and the efforts are mild, and of great fault when they are intense. There are four requisite factors of it -an improper object, the intention for intercourse with that one, the effort of intercourse, and the endurance of the practice of the path by a non-path. Therein, for one acting by one's own preference there are three, and for one acting by force there are three - thus by inclusive reckoning four should be seen, but the accomplishment of the purpose is by three only. There is one mode of action, which is only by one's own hand.

"Falsely" means the bodily and verbal action that destroys the welfare of one with the intention to deceive; but with the intention to deceive, the volition that gives rise to the bodily and verbal action of deceiving another is false speech. Another method: "falsely" means a subject matter that is not factual; "speech" means the communicating of that as factual, as true. Therefore, false speech is the volition that gives rise to the effort of communicating as true, of one who wishes to communicate to another an untrue subject matter as true.

That is of little fault when the welfare it destroys is small, and of great fault when it is great. Furthermore, for householders, that which occurs by the method beginning with "it does not exist" through unwillingness to give what is one's own property is of little fault; that which is spoken by way of destroying welfare after having become a witness is of great fault. For those gone forth, having obtained even a little oil or ghee, that which occurs by the method of exaggeration with the intention of amusement, such as "today in the village oil flows like a river, methinks," is of little blame; but for those who speak by the method beginning with claiming to have seen what has not been seen, it is of great blame. Likewise, it is of little fault due to the lesser virtue of the one whose welfare it destroys, and of great fault due to the great virtue of that one. And the state of being of little fault or great fault is indeed obtainable by way of the mildness or intensity of the mental defilements.

There are four requisite factors of it -an untrue subject matter, a mind intent on deceiving, the appropriate effort, and the other's cognition of that meaning. For even though an effort has been made with the intention of deceiving, since the deception does not succeed when the other has not cognised that meaning, the other's cognition of that meaning too should be understood as one requisite factor. Some, however, say "there are three requisite factors: an untrue statement, a mind intent on deceiving, and the other's cognition of that meaning." But if the other, through slowness, having investigated, knows that meaning, one is bound by the action of false speech at the very moment of the volition that gives rise to the act, because it has occurred through the decisive volition.

"Spirits" means flour liquor, cake liquor, rice liquor, with yeast added, connected with ingredients - these are five spirits. "Liquor" means flower extract, fruit extract, honey extract, molasses extract, connected with ingredients - these are five extracts. Both of those are intoxicants in the sense of being intoxicating. The volition by which one drinks it, that is a state of negligence because it is the cause of negligence. But by characteristic, the volition of negligence occurring through the body-door by way of intoxication, beginning from the seed of the intoxicant reckoned as the aforesaid spirits and liquor, is spirits, liquor and intoxicants that cause negligence. There are four requisite factors of it: the state of being an intoxicant, the mind of desire to

drink, the appropriate effort, and the swallowing. And since it is to be drunk only with an unwholesome consciousness, it is invariably blameworthy. But for noble disciples, even those not knowing the substance, it does not enter the mouth, how much more so for those who know. Drinking the amount of half a pasata is of little fault; drinking the amount of half an āḷhaka is greater than that and of great fault; for one who, having drunk much that is capable of causing the body to sway, performs deeds such as sacking villages, it is of great fault indeed. For evil action, reaching killing living beings, is of great fault when directed at those who have eliminated the mental corruptions; reaching taking what is not given, is of great fault when directed at the property of one who has eliminated the mental corruptions; reaching sexual misconduct, in the transgression against a nun who has eliminated the mental corruptions; reaching lying, in schism in the Community through lying; reaching drinking spirits, is of great fault when, having drunk much that is capable of causing the body to sway, one performs deeds such as sacking villages. But among all of these, schism in the Community through lying alone is of the greatest fault. For having done that, one is cooked in hell for a cosmic cycle.

Now, the judgment regarding these should be known in six ways: by intrinsic nature, by object, by feeling, by root, by action, and by result. Therein, by intrinsic nature, killing living beings and so on are all of the intrinsic nature of volition only. By object, killing living beings, because it has the life faculty as object, has activities as object; taking what is not given has either a being as object or activities as object; sexual misconduct, by way of tangible object, has activities as object; some say it has a being as object. Lying has either a being as object or activities as object; drinking spirits has activities as object. By feeling, killing living beings has unpleasant feeling; taking what is not given has three feelings; sexual misconduct has two feelings, by way of pleasant and neutral; likewise drinking spirits. But in the decisive consciousness, neither of the two has neutral feeling. Lying has three feelings. By root, killing living beings has two roots, by way of hate and delusion; taking what is not given and lying, by way of hate and delusion or by way of greed and delusion; sexual misconduct and drinking spirits have two roots, by way of greed and delusion. By action, lying alone here is verbal action; the remaining four are all bodily action only. By result, all of them have rebirth in realms of misery as their result, and also various undesirable results such as short life span and so on even in a fortunate world. Thus here the judgment should be known beginning with intrinsic nature.

"Do not abstain" means not abstained from due to the absence of both abstinence by undertaking and abstinence by encountering the occasion. "Immoral" means without morality due to the absence from that very same even of the mere five precepts. "Of bad character" means of inferior character, of low conduct. "Abstains from killing living beings" means abstained from killing living beings through the undertaking of the training rules, standing far away. The same method applies in the remaining ones too.

Here too the judgment should be understood regarding abstention from killing living beings and so on by way of intrinsic nature, object, feeling, root, action, undertaking, breaking, and result. Therein, as regards intrinsic nature, all five are both volitions and abstinences, but the teaching has come by way of abstinence. That abstinence associated with wholesome consciousness which is stated thus: "of one abstaining

from killing living beings, whatever at that time is abstinence, avoidance from killing living beings." That, by division, is threefold - abstinence by encountering the occasion, abstinence by undertaking, and abstinence by eradication. Therein, for those who have not undertaken the training rules, having reviewed one's own birth, age, great learning and so on, thinking "It is inappropriate for us to do this," the abstinence that arises in those who do not transgress the subject matter encountered is called abstinence by encountering the occasion. For those who have undertaken the training rules, the abstinence that arises in those who do not transgress the case, having given up even their own life both in the undertaking of the training rules and beyond that, is called abstinence by undertaking. But the abstinence associated with the noble path is called abstinence by eradication, from the arising of which onwards not even the thought "we shall kill a living being" arises for noble persons. Among those, abstinence by undertaking is intended here.

As regards object, the very objects of killing living beings and so on are the objects of these. For abstinence exists only in relation to what is to be transgressed. But just as the noble path, having Nibbāna as its object, abandons the mental defilements, so these wholesome mental states, having the life faculty and so on as their very objects, abandon the immoralities of killing living beings and so on. As regards feeling, all are only pleasant feeling.

As regards root, for one abstaining with consciousness associated with knowledge, they have three roots by way of non-greed, non-hate, and non-delusion; for one abstaining with consciousness dissociated from knowledge, they have two roots by way of non-greed and non-hate. As regards action, abstention from lying is verbal action; the remaining ones are bodily action. As regards undertaking, they are undertaken by one who, in the presence of another who is worthy of respect, not obtaining that, or by oneself, undertakes the five precepts together or separately. As regards breaking, for householders, whichever one is transgressed, that very one alone is broken; the other is not broken. Why? For householders have morality that is not permanently bound; whichever ones they are able to keep, those very ones alone they guard. But for those gone forth, when one is transgressed, all are broken.

"As regards result" means here the results of abstention from killing living beings are: completeness of major and minor limbs, achievement of height and girth, achievement of speed, firmly established feet, gracefulness, softness, cleanliness, courage, great strength, confident speech, being dear and agreeable to beings, an assembly that cannot be divided, fearlessness, being difficult to assail, not dying through attack by others, a great retinue, beautiful complexion, good form, freedom from illness, freedom from sorrow, non-separation from those who are dear and beloved, and long life - such and similar are the results.

The results of abstention from taking what is not given are: great wealth and grain, unlimited possessions, stable possessions, quick acquisition of desired wealth, wealth not shared with kings and others, eminent wealth, being the chief in each and every place, not knowing the state of non-existence, and dwelling in happiness - such and similar.

The results of abstention from unchaste conduct are: freedom from adversaries, being dear and agreeable to all beings, obtaining food, drink, clothing, and covering and so on, sleeping happily, waking happily, deliverance from the fear of realms of misery, impossibility of obtaining the state of a woman or the state of a eunuch, non-wrathfulness, acting truthfully, non-dejection, ease of pleasing, completeness of faculties, completeness of characteristics, freedom from suspicion, living at ease, dwelling in happiness, fearlessness from any quarter, and absence of separation from the dear - such and similar. But since the results of abstention from sexual misconduct are also included right here, therefore.

The results of abstention from lying are: clarity of faculties, confident and sweet speech, even, sharp, and pure teeth, not being too fat, not being too thin, not being too short, not being too tall, pleasant contact, a mouth with the fragrance of a waterlily, an obedient assembly, authoritative speech, a tongue that is soft, red, and thin like a lotus petal, non-sluggishness, and non-agitation - such and similar.

The results of abstention from spirits, liquor and intoxicants that cause negligence are: diligence in duties and tasks to be done regarding the past, future, and present, possessing knowledge, always having established mindfulness, possessing discernment that arises on the spot when duties and tasks to be done have arisen, non-laziness, non-stupidity, non-madness, fearlessness, non-impetuousness, non-envy, non-stinginess, speaking truth, speaking without divisiveness, harshness, or idle chatter, gratitude, thankfulness, possessing generosity, possessing morality, rectitude, non-wrathfulness, being accomplished in shame and moral fear, having right view, greatness, being wise, and skilfulness in what is beneficial and unbeneficial - such and similar are the results. Thus here the judgment of abstention from killing living beings and so on too should be known beginning with intrinsic nature.

"Moral" means moral by virtue of the aforesaid five precepts. "Of good character" means of beautiful character; the meaning is one accomplished in wisdom through the achievement of right view illuminated by going for refuge. But whatever son, when his mother and father are faithless and immoral, is himself also such, he too should be understood as indeed lowborn. For faithlessness and so on are here stated as the characteristic of the state of being lowborn, and those are found in him. But the state of being one who surpasses and so on of a son is spoken of with reference to his mother and father.

"Who is a destroyer of the family" means one who cuts off the family, one who ruins the family. For here the word "gandha" has the meaning of cutting, as in such passages as "uppalagandhapaccatthikā" and so on. Some, however, read "kuladhamsano"; the meaning is the same.

"These indeed are sons in the world" means these three sons beginning with one who surpasses are indeed called sons in this world of beings; there are none apart from these. But among these, those who become lay followers, those who become lay followers through the achievement of going for refuge, skilled in action through the knowledge of the ownership of action, and they are wise, endowed with wisdom, accomplished and complete in the five precepts and the ten precepts. They understand the words of beggars; they are bountiful because they fulfil their wishes

merely by seeing their facial expression; or, having heard their word "give," understanding that purpose through their giving up, thinking "these, not having given gifts before, have become thus; but I should not become so," they are bountiful; or they are bountiful because they understand the words of the wise that illuminate the ownership of action and so on. Some also read "padaññū"; the meaning is those of a generous nature, habitually given to giving up. Because of that very freedom from the stain of stinginess, they are free from avarice. "From a mass of clouds" means a mass reckoned as clouds; like the moon released from a dense covering of clouds, they shine in assemblies of lay followers and so on and in assemblies of warriors and so on - they shine, they are resplendent; this is the meaning.

The commentary on the Fifth Discourse is completed.

6. Commentary on the Rainless Discourse

75. In the sixth, "like a rainless cloud" means similar to a rainless cloud. For a certain cloud, having become one with a hundred layers and a thousand layers, having arisen, rumbling, thundering, and flashing, departs without letting fall even a single drop of water; showing that a certain person is similar to that, he said "like a rainless cloud." "One who rains locally" means similar to a cloud that rains in one part only. For "like one who rains locally" thus "one who rains locally." A certain cloud rains lightly upon people standing in one and the same place such that some are wetted and some are not wetted; it shows a certain person similar to that as "one who rains locally." "One who rains everywhere" means similar to a cloud that rains over every region of the world including earth, mountains, oceans, and so on. For a certain cloud, having spread over the entire interior of the world-sphere, rains everywhere in every place; having made that great cloud covering the four continents a simile for a certain person, it was said "one who rains everywhere."

"Sabbesānaṃ" means "sabbesaṃ" (to all); or this itself is the reading. "Is not a giver" means one is habitually not giving; the meaning is that through obstinate stinginess one does not give anything to anyone. Now, in order to show by classification the field of giving and the gift to be given, he said beginning with "ascetics and brahmins." Therein, ascetics who have calmed evil and ascetics merely by going forth, and brahmins who have warded off evil and brahmins merely by birth - these are intended here as "ascetics and brahmins." "The destitute" means those who have come to misfortune, poor people. "Travellers" means wayfarers who are without provisions for the journey. "Paupers" means those who go about urging people to give and praising the merit of giving by the method beginning with "Give what is desirable, what is lovely, what is agreeable, what is faultless in proper time, with elated minds, with confident minds; giving thus, go to a fortunate world, go to the brahma world." "Beggars" means those who go about begging even for a little, saying "Give a fistful, give a handful, give a bowlful." Therein, by the inclusion of ascetics and brahmins, he shows the field of virtue and the field of benefactors; by the inclusion of the destitute and so on, the field of compassion. "Food" means whatever solid and soft food. "Drink" means beverages such as mango drink and so on. "Cloth" means clothing such as inner robes, outer robes, and so on. "Vehicle" means a means of travel such as chariots, litters, and so on, including at least sandals. "Garlands" means all flowers, whether of the strung or unstrung variety. "Scents" means whatever kind of perfume,

ground or unground, and accessories for perfume. "Cosmetic" means that which colours the skin. "Sleeping place" means beds, chairs, and so on, as well as mantles, blankets, and so on - things upon which one may lie. By the inclusion of "sleeping place" here, it should be seen that seats too are included. "Public rest-house" means a shelter that dispels dangers such as wind, heat, and so on. "Material for lighting" means accessories for lamps such as lamp-bowls and so on.

"Thus indeed, monks" means a person who, even when gifts to be given exist, does not give at all anything that should be given to recipients, is similar to a rainless cloud. This is what is meant - Monks, just as that cloud, having become one with a hundred layers and a thousand layers, having arisen, departs without raining anything, just so whoever, having accumulated lofty and extensive wealth, dwelling in a house, departs without giving to anyone even a ladleful of almsfood or a measure of rice gruel, goes helplessly under the power of death - he is called one like a rainless cloud. By this method the conclusion should be understood in the remaining ones too. And among these three persons, the first is to be censured definitively, the second is praiseworthy, the third is more praiseworthy. Or the first should be understood as absolutely the lowest of all, the second as middling, the third as the highest.

In the verses, "ascetics" is in the plural by way of the objective case; likewise in the remaining ones too. "Having obtained" means having got; having invited ascetics worthy of offerings, when asked, he does not share. "Food, drink, and nourishment" means food or drink or other nourishment suitable to be eaten; that he does not share. Here this is the meaning in brief - Whoever, having obtained recipients who have approached out of need, does not make even a mere sharing of food and so on, will he give any other gift? Such a one, obstinately stingy, the lowest of men, a base person - the wise say, declaring him "like a rainless cloud."

"To some he does not give" means even when there is a great gift to be given, to some beings he does not give, either through the influence of anger towards them, or through the influence of greed regarding the gift. "To some he offers" means but he gives only to some. "The wise" means wise, sagacious people.

"A man of pleasant speech" means whoever causes this and that to be given to beggars who have approached, by saying "give food, give drink" and so on; because almsfood is easily obtainable through him, he whose speech brings plenty of food is called "a man of pleasant speech." Some also read "one who rains plenty of food." Just as the world has plenty of food, so a great cloud that has rained everywhere is called "one who rains plenty of food." Just so this one too, through great gifts, raining everywhere, is "one who rains plenty of food." "Rejoicing, he distributes" means with a mind that is pleased and delighted, giving gifts with his own hand, he is as if scattering the gift in the field of recipients; and with speech too he says "give, give!"

Now, to show his nature of raining plenty of food, "just as a cloud" and so on was stated. Therein this is the meaning in brief - Just as a great cloud, having first thundered with a gentle rumble, then having roared making all the rivers and grottoes resound with a single reverberation, rains down, and overflowing with water everywhere fills the high ground and the low, making a single flood; just so here in this world of beings, a certain noble person, such that because of equality towards all

he should rain like that great cloud, just as wealth obtained through effort is produced by one's own industriousness and energy, thus having been not lazy and having gathered that righteously and by the true method, with food, drink, and other gifts produced thereby, he satisfies and fully provides for paupers who have rightly arrived, properly and completely, in accordance with place and time and in accordance with their wishes.

The commentary on the Sixth Discourse is completed.

7. Commentary on the Aspiration for Happiness Discourse

76. In the seventh, "happinesses" means signs of happiness. "Desiring" means wishing, longing for. "Morality" means the morality of a householder and the morality of one gone forth. If a householder, the morality of a householder; if one gone forth, the fourfold purification morality - this is the intention. "Should guard" means having taken it upon oneself, not transgressing, one should properly protect it. "May praise come to me" - wishing "may a good reputation come to me," a wise person endowed with wisdom should guard morality. For indeed, for a moral householder first, a good reputation arises in the midst of the assembly by such means as "So-and-so, the son of such-and-such a family, is virtuous, of good character, faithful, devoted, a donor, a builder"; for one gone forth, by such means as "The monk named so-and-so is virtuous, dutiful, gentle, pleasant to live with, respectful, deferential," etc. it arises. For this was said:

"Furthermore, householders, a good reputation arises for one who is moral, accomplished in morality."

Likewise -

"If, monks, a monk should wish - 'May I be dear to my fellow monks in the holy life, agreeable, respected and esteemed,' he should be one who fulfils morality" and so on.

"May wealth arise for me" - here, for a moral householder of good character first, by whatever craft he earns his living - whether by farming, whether by trade, whether by government service, because of being exceedingly diligent in each of those at the proper time and in the proper manner, then wealth that has not arisen arises for him, and wealth that has arisen will prosper. But for one gone forth, accomplished in moral conduct, dwelling in diligence, mindful, accomplished in morality, people devoted to the accomplishment of morality and to such virtues as fewness of wishes and so on bring increasingly excellent requisites; thus wealth that has not arisen arises for him, and wealth that has arisen remains firm. For thus it has been said -

"Furthermore, householders, one who is moral, accomplished in morality, because of diligence attains a great mass of wealth."

Likewise -

"If, monks, a monk should wish - 'May I be an obtainer of the requisites of robes, almsfood, lodging, and medicine for the sick,' he should be one who fulfils morality." And also -

The remainder is according to the method already stated.

In the verses, "desiring" means aspiring. "Three happinesses" means three kinds of happiness. "Gain of wealth" means gain of riches; the meaning is the arising of wealth. In particular, here, by praise there is mental happiness, by wealth there is bodily happiness, by the other there is happiness of rebirth; likewise, it should be understood that by the first, happiness in the present life is taken up, by the third, happiness in the future life, and by the second, happiness in both.

Now, showing that just as morality is the cause of praise and so on, so too the avoidance of evil friends and the association with good friends is the distinguishing cause of praise and so on, together with the dangers and benefits, he said beginning with "not doing" and so on. Therein, "suspected" means one should be suspected in evil: "Surely evil has been done or will be done by this one, for he goes about together with evil persons." "Of him" means regarding this person who associates with evil people; or, disrepute, even though untrue, grows regarding that person, attains increase and expansion, and spreads, because of association with evil people. Or "assa" is the genitive case used in the locative sense; the meaning is "in that person." "One indeed becomes such" means whoever associates with and keeps company with whatever kind of evil friend or good friend, that person becomes just like that, like water according to the nature of the ground, becoming of bad character or of good character. Why? For such is living together; because living together, association, like a colouring upon crystal gems, causes one to assume the appearance of the person who is the decisive support; therefore the intention is that one should not live together with an evil person.

"One associating with one who associates" means an evil person associating with, keeping company with another person who is naturally pure, who from time to time associates with oneself, or being associated with by that person. "Touched by one touching" means an evil person himself touched by living together and bonding with that naturally pure person, and likewise touching that person. "Like a poisoned arrow in a quiver" means just as an arrow smeared and coated with poison, having gone into a quiver of arrows, taints the quiver of arrows reckoned as a collection of arrows, touched by itself, even though untainted - thus, fearing defilement by evil, "the wise one" means because of being accomplished in energy, the wise one, the wise person, should not be a companion of the evil.

"A rotten fish with the tip of kusa grass" means just as whatever man wraps a fish that has become rotten through its contemptible nature with the tip of kusa grass, binding it by way of making a leaf-container, those kusa grasses of his, though not rotten themselves, emit a rotten bad smell indeed through their connection with the rotten fish. "Thus is association with fools" means association with foolish people should be seen as being of such a nature. "Thus is association with the wise" means just as leaves that are not fragrant themselves emit a fragrant smell through their connection with tagara incense, so too association with the wise becomes the cause of the spreading of the fragrance of morality for one who is by nature immoral, by way of undertaking morality and so on.

"Therefore" means because of associating with bad friends and associating with good friends there is such danger and benefit respectively, therefore, just like a leaf-container, like a palāsa-leaf container, through contact with foul-smelling and fragrant substances, and through dependence on bad and good people. "Knowing one's own

outcome" means having known, having understood the production of results yielding suffering and yielding happiness for oneself, one should not associate with the bad, with evil friends; one should associate with the good, the peaceful, those who have expelled their faults, or the praised wise ones. For thus the bad lead to hell, the good bring one to a good destination. Thus the Blessed One, having shown by the first verse the three signs of happiness as stated, and then having shown by the following five verses the coming of the happiness of praise together with the avoidance of the opposite, shows by the concluding verse the concluding happiness together with the cause for the coming of all three kinds of happiness.

The commentary on the Seventh Discourse is completed.

8. Commentary on the Fragile Discourse

77. In the eighth, "bhīdurāyaṃ" means "this is fragile." "Body" means the material body. For it is the body in the sense of a collection of limbs and minor limbs and head hairs and so on, and thus also the body in the sense of being the origin, the place of arising, of contemptible and loathsome things. Herein this is the meaning of the word - "They come here" - thus it is the origin (āya). What things come? The contemptible things such as head hairs and so on. Thus the body is also the origin of contemptible things. In meaning, however, it is a mass of phenomena of primary elements and derived matter occurring by way of the four continuities. This is what is meant - Monks, this material body made up of the four primary elements is fragile, of the nature of breaking up, of the intrinsic nature of breaking up, of the intrinsic nature of being destroyed moment by moment. "Bhīdurāya" is also a reading; the meaning is the same. "Consciousness" means three-plane consciousness beginning with wholesome. The meaning of the word, however, is - It cognises this and that object - thus consciousness. For whatever cognition of an object that is distinct from perceiving and understanding, that apprehension, is consciousness. "Subject to fading away" means having the nature of fading away; the meaning is having the intrinsic nature of crumbling. "All clingings" means the clinging of aggregates, the clinging of mental defilements, the clinging of volitional activities, the clinging of the five types of sensual pleasure - these, designated as clinging because "suffering is deposited here," being all phenomena of aggregates of clinging, mental defilements, volitional activities, and the five types of sensual pleasure, are impermanent in the sense of non-existence, suffering in the sense of oppression by rise and fall, and subject to change in the sense of abandoning their natural state because of being of a nature liable to transformation in two ways - by ageing and by death. Thus here, for the ease of seeing impermanence, having taken material phenomena and consciousness separately, and then again having taken together all three-plane phenomena by the classification of clinging, the range of exploration has been stated through the door of observation of impermanence and suffering, in accordance with the disposition of persons who awaken in that way. Certainly, here only two characteristics have come in the canonical text, but it should be understood that from the statement "what is suffering, that is non-self," the characteristic of non-self is also shown by the characteristic of suffering itself.

In the verse, "having seen fear in clings" means having seen fear by the power of the knowledge of the establishment of fear regarding clings, having seen their fearfulness. By this he shows powerful insight. For the knowledge of the establishment of fear itself, when analysed, is called by way of distinction observation of danger and observation of disenchantment. "He has gone beyond birth and death" means one who, thus exploring, having joined insight knowledge with the path, having attained arahantship through the succession of paths, is called one who has gone beyond birth and death. How? "Having attained the supreme peace" means having attained the supreme, highest, unsurpassed peace, Nibbāna, which is the stilling of all activities. "One who is thus awaits the time, one with a developed self" means one with a developed self because of having developed body, morality, mind, and wisdom through the accomplishment of the full realisation of development by means of the four noble paths, not delighting in either death or life, merely awaits, looks forward to the time of the final extinguishment of his own aggregates; there is no longing for him anywhere. Therefore he said -

"I do not delight in death, I do not delight in life;
And I await the time, like a hired servant earning his wages."

The commentary on the Eighth Discourse is completed.

9. Commentary on the Element Comparison Discourse

78. In the ninth, "according to element" means by element. "Element" here means the element of disposition, the intrinsic nature of disposition, which is also called "inclination." "Flow together" means by that similarity of element, according to element, according to disposition, they cling together and become one. "Meet" means by that very sameness of disposition, having become of one mind, they come together, associate with one another, and approach one another; or they proceed making their personal preferences, attitudes, acceptances, and views similar here and there. "Of inferior disposition" means their disposition is towards inferior things such as types of sensual pleasure and so on - thus "of inferior disposition," of inferior inclination. "Of good disposition" means their disposition is towards good things such as renunciation and so on - thus "of good disposition," of superior inclination. For if the teachers and preceptors are not virtuous, but the pupils and co-residents are virtuous, they do not approach even their teachers and preceptors, but approach only monks similar to themselves and suitable. But if the teachers and preceptors are virtuous, and the others are not virtuous, they too do not approach their teachers and preceptors, but approach only those of inferior disposition similar to themselves. But such approaching is not only at present; showing that it is also in the past and future, he said beginning with "In the past too, monks." In brief, those attached to defiling mental states are of inferior disposition; those attached to cleansing mental states are of good disposition.

But what determines this - that the immoral associate only with the immoral, the virtuous associate only with the virtuous, the unwise associate only with the unwise, and the wise associate only with the wise? The element of disposition determines it. It is said that several monks were walking on alms round in one village. Those people, having brought much food and having filled their bowls, said "Consume according to your own kind" and sent them off. The monks said: "Friends, the people are engaging

in action connected with elements." Thus the element of disposition determines it. This meaning should be illustrated by the Dhātusaṃyutta -For at Vulture's Peak mountain, the Blessed One, lying down on a sick bed, while Sāriputta, Moggallāna, and others were dwelling around him for the purpose of protection, having looked at each one walking up and down together with his own assembly, addressed the monks: "Do you see, monks, Sāriputta walking up and down together with several monks?" "Yes, venerable sir." "All those monks, monks, are of great wisdom" - all this should be expanded.

In the verses, "from bonding" means from association by way of living together and so on through defilement; or else, bonding through seeing, bonding through hearing, bonding through conversation, bonding through sharing, and bodily bonding - thus from any bonding among the fivefold bonding. "Craving is born" means a mental defilement has arisen, not uprooted by the path. "By aloofness from society it is cut off" means by the rejection of bonding, having been cut off in the preliminary stage through bodily seclusion and so on, then again by absolute aloofness from society, through the seclusion of eradication, it is cut off, it is abandoned. By this much, in brief, the origin and passing away of inferior disposition have been shown.

But since those bondings and those mental defilements arise and grow by the power of idleness, not by the power of arousal of energy, therefore, showing in detail the aforesaid meaning - that the craving born of bonding should be cut off by aloofness from society, by one who avoids lazy persons of inferior disposition and associates with those of good disposition who have put forth strenuous energy - in order to first make known the danger of associating with the lazy, he said beginning with "a small piece of wood."

Therein, "a small piece of wood" means a small raft made of wood."Just as one sinks in the great ocean" means just as one who, having climbed onto a small raft, wishing to cross the great ocean, without reaching the shore, would sink right in the middle of the ocean, having fallen in, would become food for fish and turtles. "Thus, having associated with the lazy, even one living well sinks" means just so, in dependence on a lazy person devoid of arousal of energy, under the control of mental defilements, one who has made association with him, even one living well, of pure livelihood, even of pure morality, being eaten by sensual thoughts and so on arisen from inferior association, unable to go to the far shore, sinks right in the ocean of the round of rebirths. "Therefore" means because association with the lazy is thus bringing harm, therefore, owing to that, one who sinks into what is contemptible through the pursuit of laziness is "lazy." For that very reason, one should avoid him who is of inferior energy, without energy, not a good friend. But absolutely, one should dwell and live together with those who are secluded by way of bodily seclusion and so on and by way of temporary seclusion and so on, who are noble because of being far from mental defilements for that very reason, who are pure, who are resolute because their individual existence has been directed towards Nibbāna, who are meditators because they meditate by way of meditation on the object and on the characteristic, who have put forth strenuous energy through constantly exerted energy, who are wise, endowed with wisdom.

The commentary on the Ninth Discourse is completed.

10. Commentary on the Decline Discourse

79. In the tenth, "lead to decline" means they are for non-growth, they are obstacles to the attainment of the path. But there is no such thing as decline of a path that has been attained. Analysing the factors stated by way of the standpoint of phenomena in "Three things" through a teaching based on the standpoint of the person, he said beginning with "Here, monks, a monk who is a learner."

Therein, "one who delights in work" means work is to be delighted in, thus a delight for him - thus "one who delights in work." "Devoted to work" means one who is delighted in work. "Given to delight in work" means one who is engaged and employed in delight in work and pleasure in work. Therein, work means work that is to be done in this and that way, as follows - Examining robes, making robes, patching, bowl bags, shoulder straps, waistbands, water strainers, stands, footstands, brooms - the making of such requisites and so on, and the restoration of broken and shattered portions and so on in the dwelling-place. For a certain person doing these things spends the whole day doing just these things. With reference to that, this was said. But whoever does these things only at the time for doing them, takes up recitation at the time for recitation, recites at the time for recitation, performs the duties of the shrine courtyard and so on at the time for performing the shrine courtyard duties and so on, and gives attention at the time for attention, whether to the universal meditation subject or the specific meditation subject, he is not called one who delights in work. For him, that -

"Whatever high and low duties there are to be done for his fellows in the holy life, therein he is skilled, not lazy, endowed with investigation into the means for that, able to do and able to arrange" -

Is just doing what is permitted by the Teacher with this and so on.

"One who delights in talk" means whoever spends night and day by way of talk about kings and so on rejected by the Blessed One, this one does not make an end of talk - thus he is called one who delights in talk. But whoever expounds the Teaching both by night and by day, and answers questions, this one is of little talk, one who makes an end of talk indeed. Why? "When you have gathered together, monks, there are two things to be done - Either a talk on the Teaching or noble silence" - because he has practised just the method that was stated.

"One who delights in sleep" means whoever, having eaten as much as one likes to fill one's belly, engages in the pleasure of sleeping, the pleasure of lying on one's side, the pleasure of torpor, and whoever, whether walking, sitting, or standing, overcome by sloth and torpor, just sleeps, this one is called one who delights in sleep. But one whose consciousness descends into the life-continuum due to illness of the material body, this one is not one who delights in sleep; therefore he said -

"I directly know indeed, Aggivessana, that in the last month of summer, after the meal, having returned from the alms round, having prepared the double robe folded in four, I enter sleep on my right side, mindful and fully aware."

And here, even a virtuous worldling should be understood as just a learner. Therefore, it should be understood that they lead to the decline of all his specific attainments and of the specific attainments of the others above. The explanation of the meaning of the bright side should be understood by the reverse of what has been stated.

In the verses, "agitated" means agitated by restlessness which causes mental distraction, not calmed. "For one with few duties" means he may be one with few duties because of doing even the permitted duties of the aforesaid kind only at the proper and appropriate time. "With little torpor" means he may be free from sleep through the pursuit of wakefulness stated beginning with "during the day by walking and sitting." "Unagitated" means not agitated by having become one who does not delight in talk, through avoidance of the mental distraction that arises from delight in talk, with a calmed mind - the meaning is concentrated. The remainder is easily understood since the method has been stated previously. Thus in this chapter, in the first, second, fifth, sixth, seventh, eighth, and ninth discourses the round of rebirths was spoken of, and in the others both the round of rebirths and the end of the round of rebirths.

The commentary on the Tenth Discourse is completed.

The commentary on the third chapter is completed.

4. The Fourth Chapter

1. Commentary on the Discourse on Applied Thought

80. In the first discourse of the Fourth Chapter, "unwholesome thoughts" means thoughts arisen from lack of proficiency; the meaning is wrong thoughts. "Connected with not being despised" - here, "not being despised" means non-contempt, the state of not being scorned by others, the state of not being treated with contempt by others, conduct according to desire occurring thus: "Oh, indeed, may others not despise me!" Connected with, conjoined with that not being despised, or a thought connected with not being despised that has occurred referring to that. Therefore, this is a designation for a thought that has occurred while standing established in conduct according to desire, out of the wish for esteem: "How indeed might others, both householders and those gone forth, not regard me as inferior?" "Connected with material gain, honour and fame" means connected by way of making an object of the gain of robes and so on, of honour, and of reputation. "Connected with compassion for others" means connected with affection rooted in the household life, which has the appearance of compassion towards others. With reference to which it was said -

"He dwells in company with kings, royal ministers, brahmins, householders, sectarians, and disciples of sectarians, rejoicing together, sharing another's sorrow, happy when they are happy, unhappy when they are unhappy, when duties to be done have arisen he himself commits to exertion in them."

In the verses, a person connected with not being despised is "one connected with not being despised." "Having respect for material gain and honour" means his respect is for material gain and honour, not for the Dhamma. "Colleagues" means those who exist together in happiness and suffering; attendants similar to friends. "Rejoicing together with colleagues" means one whose habit is to rejoice together with them by

way of affection rooted in the household life; by this he shows the thought connected with compassion for others. "Far from the destruction of fetters" means a person overcome by these three thoughts is far from the destruction of fetters, from arahantship; the meaning is that it is difficult to obtain for him.

"Sons and cattle" means sons and cattle. And here, by the word "sons," wives and so on are meant; by the word "cattle," horses, buffaloes, fields, sites and so on are included. "In marriage" means in the arranging of marriage. By this, marriage arrangement from the bride's side is also included. "Possessions" means things owned, the meaning is collections of requisites. And some read "santhavānī"; the meaning is intimacies with friends. "Having abandoned everywhere" is the connection. "Such a monk is capable" means he, having abandoned all obsession as aforesaid, because he is to be seen as such - one who, in accordance with the right practice taught by the Teacher, sees danger in the round of rebirths - thus a monk, deserves to attain the highest enlightenment, arahantship.

The commentary on the First Discourse is completed.

2. Commentary on the Discourse on Honour

81. In the second, "by honour" means by honour as a cause, or alternatively "by honour" means by the cause of honour, or by what has honour as its cause. For in dependence on honour, here certain persons with evil desires, overcome by desire, standing established in conduct according to desire, thinking "we shall produce honour," having committed various kinds of improper wrong ways of earning, having passed away from here, are reborn in the realms of misery; others, having obtained honour accordingly, on that account having fallen into negligence through conceit, vanity, stinginess and so on, having passed away from here, are reborn in the realms of misery. With reference to which it was said - "Overpowered by honour, with mind consumed." Therein, "overpowered" means submerged. "With mind consumed" means with mind exhausted; with wholesome consciousness brought to destruction through conduct according to desire and through conceit, vanity and so on. Or alternatively, "with mind consumed" means with mind seized on all sides; the meaning is that by the unwholesome portion in the aforesaid manner, the continuity of consciousness is seized from all around such that there is no occasion for the arising of wholesome consciousness. "By dishonour" means by the cause of dishonour brought about upon oneself by others having scorned and treated with contempt, or by conceit and so on which has dishonour as its cause. "By honour and by dishonour" means by honour brought about by some and by dishonour brought about by others. For those who, having first been honoured by some, are afterwards dishonoured by those very same people having known their lack of substance - with reference to such persons it was said "by honour and by dishonour."

Here, those overpowered by honour should be illustrated by Devadatta and others. And this too was said -

"Fruit indeed kills the plantain, fruit the bamboo, fruit the reed;
Honour kills a contemptible person, as the embryo kills the mule."

Those overpowered by dishonour done towards the good should be illustrated by King Daṇḍakī, King Kālīṅga, King Majjha and others. And this too was said -

"Having scattered the emaciated calf, Daṇḍakī,
With root cut off, together with his people and kingdom;
He suffers in the hell named Kukkuḷa,
Sparks fall upon his body.

"He who deceived the restrained ones gone forth,
Ascetics speaking the Teaching, innocent ones;
That Nāḷikera, dogs in the hereafter,
Having assembled, eat while he is trembling."

"Majjha, having injured his mind towards the glorious Mātanga;
Together with his retinue was destroyed, the Majjha forest then came to be."

Those overpowered by both honour and dishonour should be illustrated by the heterodox followers such as Nāṭaputta and others.

In the verses, "both" means by both, by honour and by dishonour. "Concentration does not waver" means does not shake, remains with unified focus. But whose does not shake? He said "of one dwelling in diligence." Whoever is a Worthy One dwelling in diligence because of the thorough abandoning of lust and other states that cause negligence - his. For he does not waver by worldly adversities. "One who sees with insight into subtle views" means one who sees with insight into subtle views because of frequently practising insight with subtle view, that is, wisdom, for the purpose of fruition attainment. "Delighting in the elimination of clinging" means one for whom the fruition of arahantship, which is the final goal that is the elimination of the four kinds of clinging, is to be delighted in - thus "delighting in the elimination of clinging." The remainder is according to the method already stated.

The commentary on the Second Discourse is completed.

3. Commentary on the Discourse on the Sound of the Gods

82. In the third, "among the gods" means among the gods of rebirth other than the immaterial-sphere gods and the non-percipient gods. "Sound of the gods" means the sounds of the gods' utterances of joy. "Emanate" means they occur by way of mutual conversation and discussion. "From time to time, on occasion" means dependent on time after time. This is what is meant - At whatever time those gods are established, having come to that time they will see it; then, having come to that time which has arrived. And some read "samayaṃ samayaṃ upādāyā"; for them the meaning is "dependent on each respective time." "At the time when" means when, by such means as "sensual pleasures are like a skeleton" and so on, and by such means as "the household life is confinement" and so on, the dangers in sensual pleasures and in the household life, and as the opposite of that, the benefits in renunciation are well seen - at that time. Then indeed his mind inclines invariably towards the going forth. "Noble disciple" means a disciple of the noble Buddha, the Blessed One, one wishing to attain the state of being a disciple, or a noble disciple who will inevitably come to be. This passage is begun with reference to a disciple-Bodhisatta in his final existence. "Having shaved off hair and beard" means having shaved off and removed the hair and the beard. "Having put on ochre robes" means having dressed in and wrapped oneself in ochre robes - which are suitable garments for those living the holy

life because of being dyed with ochre dye. "Intends to go forth from home into homelessness" means having gone out from the house, he intends and plans the going forth into homelessness, thinking "I shall go forth" - the meaning is he goes forth. And here, since the work of ploughing, trading, and so on which is beneficial for the house is called "household life," and since that does not exist in the going forth, therefore the going forth should be understood as "homelessness."

"With Māra" means with Māra as mental defilement. "Intends for battle" means he arouses the mind for the purpose of fighting; he arms himself to conquer Māra. But since Māra as a son of a god also makes effort to create an obstacle for such a person who is practising, therefore by his power too, "with Māra" here should be understood as meaning "with Māra as a son of a god" as well. Thinking "This one too will bring about the frustration of his desire." But since from the day of going forth onwards, or from the hall of tonsure onwards, undertaking morality, purifying it, working at serenity and insight meditation, by the power of abandoning by substitution of opposites and abandoning by suppression as is appropriate, one brings down Māra as mental defilement, so to speak, one does not fight, so to speak, because of the absence of a striking blow - therefore it was said "intends for battle with Māra."

"Of the seven" means seven by way of portions, but in detail they are thirty-seven. How? The four establishments of mindfulness, the four right strivings, the four bases for spiritual power, the five faculties, the five powers, the seven factors of enlightenment, the noble eightfold path. Thus, even though thirty-seven in detail, they are just seven by way of portions beginning with the establishments of mindfulness - therefore it was said "of the seven." "Conducive to enlightenment" means of those that are on the side of the noble person who has received the name "enlightenment" in the sense of awakening, or on the side of path-knowledge itself - of those conducive to enlightenment; the meaning is "belonging to the portion of enlightenment." "Bodhipakkhikānaṃ" is also a reading; the meaning is of those possessing the side of enlightenment, or of those engaged in the side of enlightenment. "Devoted to the pursuit of development" means having aroused zeal in insight, devoted to the pursuit of development of the noble path. For at the moment of insight, the establishments of mindfulness and so on are called conducive to enlightenment by way of exposition, but only at the moment of the path are they called conducive to enlightenment without qualification.

"With the elimination of the mental corruptions" means with the elimination of all mental corruptions beginning with the mental corruption of sensuality. For when the mental corruptions are eliminated, all mental defilements are indeed eliminated. By that, the path of arahantship has been stated. "Without mental corruptions" means devoid of mental corruptions. "Liberation of mind, liberation by wisdom" - here, by the term "mind," the concentration of the fruition of arahantship is meant; by the term "wisdom," the wisdom associated with that is meant. Therein, it should be understood that concentration, being liberated from lust, is liberation of mind; wisdom, being liberated from ignorance, is liberation by wisdom. For this was said by the Blessed One -

"Whatever is his concentration, monks, that is his concentration faculty. Whatever is his wisdom, monks, that is his wisdom faculty. Thus indeed, monks, through the fading away of lust there is liberation of mind, through the fading away of ignorance

there is liberation by wisdom."

But here it should be understood that liberation of mind is the fruit of serenity, and liberation by wisdom is the fruit of insight. "In this very life" means in this very individual existence. "Having realised by direct knowledge himself" means having made it evident through one's own most excellent wisdom, having known without depending on others. "Having attained, dwells" means having reached, having accomplished, he dwells. "Having conquered that very battlefield, dwells there" means having conquered Māra, because of the victory being won, the position of sovereignty that is the fruition attainment of arahantship, which has become the head of the noble path reckoned as the battle made by him - overcoming, he dwells; the meaning is simply that he attains. And it should be understood that these sounds of the gods occur among the gods who have seen the truths, especially among the Pure Abode gods.

In the verses, "great" means great through the greatness of virtues such as morality and so on. "Free from timidity" means with timidity gone, with downcastness departed, through the absence of mental defilements that cause timidity. "Thoroughbred among men" means the highest of men who have become thoroughbreds among men, just as thoroughbred horses and so on are among horses and so on. "Overcame what is hard to conquer" means he overcame and overwhelmed the army of mental defilements, which is impossible for many people to conquer. Some also read "ajjayī"; the meaning is "he conquered." "Having conquered the army of Death, unobstructed through deliverance" - unobstructed because of pervading the three worlds, because of the extensiveness through the division into one and a half thousand and so on, and because of the impossibility for others to obstruct or prevent it; having conquered the army of Death, of Māra, through deliverance, by the noble path, you who conquered what is hard to conquer - homage to him, to you, thoroughbred among men - this is the connection.

"Thus" means in the manner stated. "Hi" is merely a particle. "The deities pay homage to this one who has attained the goal in mind, who has achieved arahantship, who has eliminated the mental corruptions" - this shows the meaning already stated by way of conclusion. Or alternatively, "thus" means by this reason. But what is this reason? The attainment of the goal in mind through victory over the army of Namuci. The meaning is: by this reason the deities pay homage to him. Now, to show that reason by its fruit, it was said: "For they do not see that in him by which he might come under the power of Death." Its meaning is - Because even the gods, having directed their attention and searching, do not see even the slightest reason in that thoroughbred among men by which he might come under the power of Death, of dying. Therefore the purification gods pay homage to him.

The commentary on the Third Discourse is completed.

4. Commentary on the Discourse on the Five Advanced Signs

83. In the fourth, "when" means at whatever time. "God" means a rebirth god. For there are three kinds of gods - conventional gods, rebirth gods, and purification gods. Among them, conventional gods are kings of the warrior caste. Rebirth gods are the gods from the Cātumahārājika realm upwards. Purification gods are those who have

eliminated the mental corruptions. But here a sensual-sphere god is intended. Therefore it was said "god means a rebirth god." "From the host of gods" means from the multitude of gods, or from the place of gods; the meaning is from the heavenly world. For this word "body" denotes a multitude or a habitation. "Subject to pass away" means subject to death; the meaning is one whose death is imminent through the exhaustion of the life span or through the exhaustion of merit.

"Five advanced signs become manifest for him" means for this young god whose death is imminent, five advanced signs of death arise, or become evident. "Garlands wither" means the garlands adorned by him become withered and their splendour destroyed, as if thrown into the sunshine at the noon period of the day.

"Garments become soiled" means the garments worn and wrapped by him, of various unfading colours, with radiance similar to the young sun ascending in a cloudless sky in the autumn season, at that very moment become as if thrown into mud and trampled, their radiance destroyed, soiled.

"Sweat emits from the armpits" means for one whose body was formerly free from sweat, stain, and dirt, like a well-purified natural gem, like a golden image fashioned by a well-trained master craftsman, at that moment streams of sweat flow and trickle from both armpits. And not only from the armpits alone, but drops of sweat are emitted from his entire body as well, so that his body becomes as if covered with a net of pearls put on.

"Ugliness comes upon the body" means formerly, from conception onwards, according to one's power, the body, having pervaded with radiance an area of one yojana, two yojanas, up to even twelve yojanas, shines, free from broken teeth, grey hair, and so on; neither cold nor heat is destructive; a goddess appears as if sixteen years of age, a young god as if twenty years of age; at that very moment, the state of deformity enters and remains in the body that is without radiance and without lustre.

"The god does not delight in his own divine seat" means he does not delight in the divine seat for playing and being attended to together with his groups of nymphs, he does not find mental delight. It is said that these advanced signs become manifest because his death will occur in seven days by human reckoning. He, by their arising, becomes overcome by intense sorrow, thinking "I shall be without such success indeed." Because of that, a great fever arises in his body; because of that, sweat emits from all his limbs on every side. One who has not been accustomed to suffering for a further long time, being unable to endure it, a certain one, crying out "I am burning, I am burning!" weeping, lamenting, not finding delight anywhere, wailing, bewailing, wanders here and there. A certain one, having established mindfulness, even though not making any disturbance by body and speech, unable to bear the suffering of separation from the beloved, suffering hardship, wanders about.

Now these advanced signs, just as in the world, signs such as the fall of meteors, earthquakes, and lunar eclipses and so on appear only for those of great merit such as kings, royal ministers, and so on, not for all; just so, they appear only for influential gods. And when those have arisen, some gods know "these are advanced signs of death," not all. Therein, whoever was reborn through feeble wholesome action, he is afraid, thinking "Now who knows 'where shall I be reborn?'" But whoever is of great merit, he is not afraid, does not waver, thinking "Much giving was given by me,

morality was observed, merit was accumulated; for me who has passed away from here, only a good destination is to be expected." But having taken him for whom the advanced signs have thus appeared, the deities lead him into the Nandana grove; in all the heavenly worlds there is indeed a Nandana grove.

"They give thanks with three statements" means they give thanks with the three utterances now being stated, they produce joy and delight, they console, or by way of paying respect they produce delight suitable to that moment. Some, however, say that the meaning of the term "give thanks" is "exhort." "From here" means from the world of gods. "Bho" is a form of address. "Good destination" means they say it with reference to a beautiful destination, the human world. "Go" means approach by way of taking up conception in rebirth.

"When this was said" means when the statement to be spoken by the Blessed One, beginning with "From here, friend, go to a good destination," spoken then by those gods to him, was said, a certain monk unknown by name and clan, seated in that assembly, skilled in making connections, thinking "These terms beginning with 'good destination' were spoken by the Blessed One without distinction, obscure; come, I shall have them made clearer," spoke this statement beginning with "What indeed, venerable sir." Because human existence is esteemed by the gods as the cause for obtaining the distinction of virtues beginning with faith and as the cause for rebirth among gods, he said "Human existence, monk, is reckoned as going to a good destination for the gods."

"Reckoned as going to a good destination" means "going to a good destination" is rightly spoken, described, praised - this is the meaning. In "that being a human being," here "that" is a reference to the action; by "obtains" here the action of obtaining is touched upon; the meaning is "whoever obtains faith." "Being a human being" means born among human beings, or having attained the state of a human being. Because for those born in the world of gods, the Truth-finder's proclamation of the Teaching is mostly difficult to hear, not so for human beings; therefore it was said "being a human being." "In the Teaching and discipline proclaimed by the Truth-finder" means in the Dispensation taught by the Truth-finder, the Blessed One, which is included in the threefold training. For that is the Teaching because of not departing from the Teaching, and it is discipline because of the removal of those to be trained in accordance with their dispositions - thus it is the Teaching and discipline. Or, through the achievement of decisive support, because of not departing from the Teaching, it trains those with little dust in their eyes in the Teaching - thus it is the Teaching and discipline. Or, discipline by the Teaching alone, not by stick and weapon - thus the Teaching and discipline. Or, discipline conjoined with the Teaching - thus the Teaching and discipline. Or, discipline together with the Teaching, for the path, fruition, and Nibbāna - thus the Teaching and discipline. Or, discipline proceeding from the Teaching of great compassion, omniscient knowledge, and so on - thus the Teaching and discipline. Or, the Blessed One is the Teaching, become the Teaching, the body of the Teaching, the lord of the Teaching; the discipline of that Teaching, not of rationalists - thus the Teaching and discipline. Or, discipline proceeding in the Teaching, or in the domain to be accomplished as path and fruition - thus it is called the Teaching and discipline. In that Teaching and discipline.

"Obtains faith" means he produces faith by the method beginning with "Well

proclaimed by the Blessed One is the Teaching." For one with faith, proceeding in accordance with the instruction in this Teaching and discipline, will succeed in the benefits pertaining to the present life, the future life, and the supreme goal.

"Reckoned as a well-gained gain" - here, just as the gain of gold, silver, fields, sites, and so on brings the happiness of enjoyment to beings, wards off the suffering of hunger, thirst, and so on, appeases poverty of wealth, is the cause for obtaining jewels such as pearls and so on, and brings about the continuity of the world; so too mundane and supramundane faith, according to its origination, brings mundane and supramundane resultant happiness, wards off the suffering of birth, ageing, and so on for those practising with faith as their yoke, appeases poverty of virtues, is the cause for obtaining jewels such as the enlightenment factor of mindfulness and so on, and brings about the continuity of the world. For this was said:

"Faithful, accomplished in morality, endowed with fame and wealth;
Whatever place he frequents, there he is venerated."

Thus the nature of the acquisition of faith as a well-gained gain should be understood. But since this acquisition of faith is one that follows along, is not shared with others, is the cause of all success, and is the cause of mundane gain of wealth such as gold and silver and so on. For it is only the faithful one who, having performed meritorious deeds such as giving and so on, attains lofty and excellent wealth and requisites, and with those accomplishes the welfare of both oneself and others. But for the faithless one, those are conducive to harm, both here and in the future state - thus too the nature of faith as a well-gained gain should be understood. For thus -

"Faith binds provisions."

"Faith is a person's companion" and

"Faith here is the foremost wealth for a person" and

"The great elephant with faith as his trunk" and

"Faith is the seed, austere asceticism is the rain" and

"The noble disciple with faith as his pillar, monks" and

"By faith one crosses the flood" and -

In many places and for many reasons faith has been praised.

Now, in order to show that faith by which one is called firmly established in wholesome mental states in the Dispensation through the entering upon the fixed course, "now that faith of his" and so on was stated. Therein, "of his" means "might be for this one" - this is the meaning. "Settled" means firmly attached, having entered the continuity of consciousness. "Rooted" means having arisen roots. But what is called the root of faith? Skilful attention that has become the cause of confidence in a trustworthy subject matter. Furthermore, associating with good persons, hearing the Good Teaching, wise attention, and practice in accordance with the Teaching - these four factors of stream-entry should be understood as the roots. "Established" means standing firm through the attainment of the noble path in a state that cannot be shaken by anyone. Therefore he said "firm, unshakeable." "Firm" means solid.

"Unshakeable" means unable to be collected or diminished or removed by anyone. Thus those gods, aspiring for his attainment of the path of stream-entry, speak thus. For they wish for a noble person who is worthy of enjoying sensual happiness in their own heavenly world. Therefore he said "come, god, again and again."

In the verses, even death through the exhaustion of merit occurs only through the arrest of the life faculty; therefore he said "passes away through the exhaustion of life span." "Giving thanks" means of those giving thanks. "The company of human beings" means the state of being together with human beings. "One who goes together" is a companion, one who proceeds together; the state of that is companionship. "Of one who is settled" means "may it be settled." "For as long as life lasts" means for as long as the continuance of life, up to final nibbāna - this is the meaning.

"Immeasurable" means without measure by way of doing it carefully, abundantly, loftily, and many times. "Without clinging" means free from the clinging of mental defilements; the meaning is well purified, free from impurity. But since those gods do not wish for exalted wholesome states because of transcending the sensual world, and wish only for merit of the sensual sphere, therefore the meaning here should be understood thus - "Having passed away from the heavenly world, having arisen among human beings, having attained discretion, having abandoned all misconduct beginning with bodily misconduct, having accumulated all good conduct beginning with bodily good conduct, lofty and extensive, become one whose faith has come through the noble path." But since among the supramundane they wish for the first path or even the second path, because of not going beyond rebirth in their own heavenly world, therefore the meaning of the terms "immeasurable, without clinging" should be understood by way of those as well - immeasurable through the eradication of the mental defilements such as sensual lust and so on that are seen, of one single purpose, and gross, which are the makers of measure; or without clinging through the abandoning of the clinging of aggregates worthy of arising up to the seventh existence, the clinging of volitional activities that produce them, and the clinging of mental defilements to be destroyed by each respective path, and because of their non-production, and because of being supported by Nibbāna reckoned as without clinging.

Having thus shown the action that absolutely closes the door to the realms of misery, now, in order to show the action that produces the achievement of heaven, "then leading to acquisition" and so on was said. Therein, "leading to acquisition" means having clinging as its result, producing the achievement of individual existence and the achievement of wealth - this is the meaning. For "clinging" is called individual existence. As it is said: "There are some evil undertakings of action that, being obstructed by the achievement of clinging, do not ripen." Also the types of sensual pleasure. As it is said: "Clinging is the sorrowing of a man." Herein this is the meaning of the word - That in which happiness and suffering are deposited is clinging - individual existence and types of sensual pleasure. That whose nature is the cause of clinging, or which deserves clinging - this is "leading to acquisition," merit, having made that much and lofty. How? Through giving. For giving is easily done by the others - thus it was said. Or by the term "through giving," the gift of fearlessness is also stated, not merely the gift of material things - thus the inclusion of morality too

should be seen. But since those gods wish absolutely for the diminishing of the titan host and the fulfilment of the host of gods, therefore, showing the means for that, they urge towards the gift of the Teaching thus: "Establish other mortals too in the Good Teaching, in the holy life." "When they knew" means at whatever time the gods would know, would cognise, the god who is passing away, then with this aforesaid compassion, with the desire to remove suffering, they give thanks thus: "God, come, return here by way of arising again and again in this host of gods."

The commentary on the Fourth Discourse is completed.

5. Commentary on the Discourse on the Welfare of Many People

84. In the fifth, "in the world" - here there are three worlds: the world of beings, the world of activities, and the world of space. Among them, the aggregation of material phenomena, immaterial phenomena, and material-and-immaterial phenomena that are bound by the faculties and proceeding by way of continuity is the world of beings; the classification of earth, mountains, and so on is the world of space; both kinds of aggregates are the world of activities. Among them, the world of beings is intended here. Therefore, "in the world" means in the world of beings. And even therein, not in the world of gods, not in the Brahma world, but in the human world. Even in the human world, not in another world-circle, but in this very world-circle. And even there, not in all places: "In the eastern direction there is a market town named Gajaṅgala, beyond that is Mahāsālā, beyond that are the border districts, on this side is the middle; In the south-eastern direction there is a river named Sallavatī, beyond that are the border districts, on this side is the middle; In the southern direction there is a market town named Setakaṇṇika, beyond that are the border districts, on this side is the middle; In the western direction there is a brahmin village named Thūṇa, beyond that are the border districts, on this side is the middle; In the northern direction there is a mountain named Usīraddhaja, beyond that are the border districts, on this side is the middle" - in the Middle Country thus demarcated, three hundred yojanas in length, two hundred and fifty yojanas in breadth, nine hundred yojanas in circumference, the Truth-finder arises. And not only the Truth-finder alone, but Individually Enlightened Ones, chief disciples, the eighty great elders, the Buddha's mother, the Buddha's father, the wheel-turning monarch, and other brahmins and householders who have attained substance arise right here. But here, in the case of the Truth-finder alone, this method is applicable in the sense of universality; in the case of the others, in the sense of a portion only.

"Arising, arise" - both of these are indeed incomplete expressions; the meaning here should be understood thus: arising, they arise for the welfare of many people, not for any other reason. For such a grammatical characteristic here cannot be refuted by another grammatical characteristic.

Furthermore, this classification should be known: one called "arising," one called "arises," and one called "arisen." For the Truth-finder, while making the great resolution, while seeking the qualities that make a Buddha, while fulfilling the perfections, while relinquishing the five great relinquishments, while practising the conduct for the welfare of relatives, while bringing to the summit the conduct for the welfare of the world and the conduct for the welfare of Buddhahood, while standing in the Tusita realm having fulfilled the perfections, while descending from there and

taking conception in the final existence, while dwelling in the midst of the household, while going forth, while making the great striving, with mature knowledge having ascended the ground of enlightenment and scattering the forces of Māra, while recollecting past lives in the first watch, while purifying the divine eye in the middle watch, while in the last watch having brought down knowledge into dependent origination and having contemplated all activities in many ways, while penetrating the path of stream-entry, even while realising up to the fruition of non-returning - he is called "arising"; at the moment of the path of arahantship he is called "arises"; but at the moment of the fruition of arahantship he is called "arisen." For the Buddhas, unlike their disciples, there is no task of producing the knowledge of various kinds of supernormal power and so on in succession; rather, together with the path of arahantship itself, the entire mass of the Buddha's virtues has come. Therefore, because all their tasks have been accomplished, they are called "arisen" at the moment of the fruition of arahantship. Here, with reference to the moment of the fruition of arahantship, "arises" is said. "Has arisen" - this is the meaning here.

A disciple too who has eliminated the mental corruptions, while accumulating the accumulation of merit that is the cause for the enlightenment of a disciple, while fulfilling the preliminary exertion, the preliminary conduct, and the going-and-returning duty, while being born in the final existence, having gradually attained discretion, having seen the danger in the round of rebirths, while intending the going forth, having brought the going forth to its summit, while fulfilling morality and so on, while practising having undertaken the austere practices, while devoting himself to wakefulness, while producing knowledges, having established insight, even while attaining the lower paths - he is called "arising"; at the moment of the path of arahantship he is called "arises"; but at the moment of the fruition of arahantship he is called "arisen." But a learner, beginning from the former decisive support up to the change-of-lineage knowledge, is called "arising"; at the moment of the first path he is called "arises"; beginning from the moment of the first fruition he is called "arisen." Thus far the meaning of the terms "These three persons, monks, arising in the world, arise" has been stated.

Now, among "for the welfare of many people" and so on, "for the welfare of many people" means for the purpose of the welfare of the great multitude. "For the happiness of many people" means for the purpose of the happiness of the great multitude. "Out of compassion for the world" means dependent on compassion for the world of beings. Of which world of beings? Of those who, having heard the Truth-finder's proclamation of the Teaching, penetrate the Teaching and drink the deathless drink. For through the Blessed One's teaching of the Dhammacakkappavattana Sutta, eighteen koṭis of Brahmās headed by Aññātaikoṇḍañña penetrated the Teaching. Thus up to the disciplining of the wandering ascetic Subhadda, there is no counting of beings who penetrated the Teaching; at the teaching of the Mahāsamaya Sutta, the Maṅgala Sutta, the Cūḷarāhulovāda, and the Samacitta teaching - in these four instances there was no limit to the beings who attained full realisation. Thus out of compassion for this immeasurable world of beings. But the arising of the disciple who is a Worthy One and of the learner out of compassion for the world should be elucidated by way of beings who attained penetration through the teaching expounded by the General of the Teaching and others, and by the Treasurer of the Teaching and others, and in the later period by way of those who penetrated the

truths through the teaching expounded by the Elder Mahāmahinda and others, and up to the present day, and hereafter in the future too, by way of those who, in dependence on the Dispensation, become established on the paths to heaven and liberation.

Furthermore, "for the welfare of many people" means for the purpose of the welfare of many people; through the achievement of wisdom, one who gives instruction on welfare pertaining to the present life and the future life. "For the happiness of many people" means for the purpose of the happiness of many people; through the achievement of generosity, a giver of the accomplishment of the happiness of requisites. "Out of compassion for the world" means for the purpose of compassion for the world; through the achievement of friendliness and compassion, like mother and father, a protector and guardian of the world. "For the good, welfare, and happiness of gods and humans" - here, by the inclusion of gods and humans, having taken only capable persons and beings amenable to training, the arising of the Truth-finder has been shown for their achievement of Nibbāna, path, and fruition in the first section; but in the second and third sections, it should be construed by way of the Worthy One and the learner. Therein, "for the good" - by this, what is meant is for the purpose of the supreme good, namely Nibbāna. "For the welfare" - what is meant is for the purpose of the path leading to that. For beyond the path leading to Nibbāna there is nothing called welfare. "For the happiness" - what is meant is for the purpose of the happiness of fruition attainment, because there is no happiness beyond that. For this has been said: "This concentration is pleasant in the present and has pleasant results in the future."

The meaning of the terms "Truth-finder" and so on has been stated above. Regarding "accomplished in true knowledge and conduct" and so on: the three true knowledges by the method given in the Bhayabherava Sutta, the six true knowledges by way of the six direct knowledges, and the eight true knowledges as given in the Ambaṭṭha Sutta - by these true knowledges, by morality and restraint and so on, by the fifteen qualities of conduct, accomplished and endowed with what is not shared in common with others - thus "accomplished in true knowledge and conduct." Because of beautiful conduct, because of having gone to a beautiful state, because of having gone rightly, and because of having spoken rightly - thus the Fortunate One. Because of having known the world in every way - thus the knower of the world. There is nothing higher than him - thus unsurpassed. He urges and trains persons to be tamed, persons amenable to training - thus the unsurpassed trainer of persons to be tamed. He instructs as is fitting through benefits pertaining to the present life, the future life, and the highest good - thus the Teacher. Because of having awakened to all that is to be known, in every way, by self-born knowledge - thus the Enlightened One. This is the summary here; the detail, however, should be taken from the Visuddhimagga.

"He expounds the Teaching, good in the beginning," etc. "good in the end" - that Blessed One, dependent on compassion for beings, even having relinquished the unsurpassed happiness of seclusion, expounds the Teaching. And whether teaching little or much, he teaches in the manner of good in the beginning and so on only. How? For even a single verse, because of the Teaching being completely auspicious, is good in the beginning by its first line, good in the middle by the second and third,

and good in the end by the last. A discourse with a single theme is good in the beginning by the introduction, good in the end by the conclusion, and good in the middle by the remainder. A discourse with multiple themes is good in the beginning by the first theme, good in the end by the last, and good in the middle by the remaining ones. Or the entire teaching of the Dispensation is good in the beginning by morality, which is its own essential purpose, good in the middle by serenity, insight, path, and fruition, and good in the end by Nibbāna. Or good in the beginning by morality and concentration, good in the middle by insight and the paths, and good in the end by fruition and Nibbāna. Or good in the beginning by the Buddha being well awakened, good in the middle by the Teaching being good Teaching, and good in the end by the Community being well practising. Or good in the beginning by the full enlightenment to be attained by one who, having heard it, practises towards the truth, good in the middle by individual enlightenment, and good in the end by the enlightenment of a disciple. And when being heard, because of the suppression of the mental hindrances, it brings good even by hearing - thus good in the beginning; when being practised, because of bringing the happiness of serenity and insight, it brings happiness even by practice - thus good in the middle; and when one thus practising, when the fruit of practice is completed, because of bringing the state of imperturbability, it brings good even by the fruit of practice - thus good in the end. And because of having the Protector as its source, it is good in the beginning by purity of source, good in the middle by purity of meaning, and good in the end by purity of function. Therefore it was said: "He expounds the Teaching, good in the beginning," etc. good in the end."

But whatever Teaching the Blessed One, while expounding the Teaching, reveals as the holy life of the Dispensation and the holy life of the path, and explains by various methods, that, as appropriate, is with meaning through the achievement of meaning, and with phrasing through the achievement of phrasing. It is with meaning through the combination of the terms of meaning in description, explanation, revelation, classification, exposition, and making known; with phrasing through the achievement of syllables, terms, phrasing, form, language, and analytic explanation; or it is with meaning through the profundity of meaning and the profundity of penetration; with phrasing through the profundity of the Teaching and the profundity of the teaching. Or it is with meaning from the domain of the analytical knowledge of meaning and discernment; with phrasing from the domain of the analytical knowledge of the Teaching and language. It is with meaning because it is to be experienced by the wise and inspires confidence in those who investigate; with phrasing because it is trustworthy and inspires confidence in worldly people. It is with meaning because of its profound intention; with phrasing because of its clear terms. It is complete in its entirety through the state of being wholly complete because of the absence of anything to be added; pure through the state of being faultless because of the absence of anything to be removed. Furthermore, it is with meaning because of the clarity of attainment through practice; with phrasing because of the clarity of scripture through learning. It is complete through the fulfilment of the five aggregates of the Teaching beginning with morality; pure because of being free from impurities, because of operating for the purpose of crossing over, and because of being indifferent to worldly gains. It is the holy life because of being encompassed by the threefold training, because it is to be practised by the foremost who have become

supreme, and because of being their conduct. Therefore "with meaning, with phrasing, etc. reveals" is said. "The first" means the first person by the order of enumeration and because of being the highest in all the world.

"A disciple of that very Teacher" means a disciple born at the end of hearing the proclamation of the Teaching of that very Teacher, the Perfectly Enlightened One of the aforesaid qualities, similar to the generalissimo of the Teaching; not a disciple of the Teacher by mere acknowledgment like Pūraṇa and so on. "One who practises" means one who has become born with a noble birth through the noble path reckoned as the practice; the meaning is one who is proceeding, whose function of practice is not yet completed. "Very learned" means one by whom the Teaching of the scriptures - discourses, mixed prose and verse, and so on - has been much heard. "Endowed with morality" means attained, accomplished, and possessed of the morality of Pātimokkha restraint and so on, and of the ascetic practices such as the forest-dweller's practice and so on. Thus the Blessed One shows that "compassion for the world is indeed the proclamation of the Teaching with a disposition for welfare, and that is bound to these very three persons." The remainder is easily understood.

In the verses, "following him" means following that very Teacher by following his practice and proclamation of the Teaching, he is one following him, born after him. "Light-bringers" because, having scattered the darkness of ignorance, they produce the radiance reckoned as the light of the Teaching in their own and others' continuities. "Proclaiming the Teaching" means speaking the Teaching of the four truths. "They open" means they unfasten. "Of the Deathless" means of Nibbāna. "The door" means the noble path. "From the mental bonds" means from the bond of sensual pleasure and so on. "By the caravan leader" means the Blessed One is the caravan leader because of leading the caravan of those amenable to instruction and because of crossing over the wilderness of existence; by that caravan leader. "They follow the well-expounded path" means they follow after and proceed along the noble path well expounded by him, in accordance with his teaching. "Right here" means in this very individual existence. The remainder is clear in itself.

The commentary on the Fifth Discourse is completed.

6. Commentary on the Discourse on Observing Foulness

85. In the sixth, "observing foulness" means being observers of foulness, of the foul aspect, in the body by way of the thirty-two aspects and by way of applying the sign taken in the bloated and so on, dwell observing foulness in the body. "Mindfulness of breathing" means mindfulness regarding breathing, mindfulness that proceeds referring to that, mindfulness that comprehends the in-breath and out-breath - this is the meaning. For this has been said: "Āna" means in-breath, not out-breath. "Pāna" means out-breath, not in-breath, and so on.

"Vo" means "of you." "Internally" means here what is intended is internal as the resort of the meditation subject. "In front of him" means facing towards. "Well established" means thoroughly established. This is what is meant - Let mindfulness of breathing be well established facing the meditation subject for you. Or alternatively, "in front of him" means that which possesses deliverance. For this was said in the Paṭisambhidā - "Pari" has the meaning of possession, "mukha" has the meaning of

deliverance, "sati" has the meaning of establishing; therefore it is said "mindfulness in front of the face." By this, it should be seen that the development of the meditation subject of mindfulness of breathing with the sixteen-fold division of the four establishments of mindfulness has been shown.

Having thus in brief pointed out the serenity meditation subject and the insight meditation subject by way of observation of the body through attention to the repulsiveness, which is suitable for those of lustful temperament and those of discursive temperament, now showing the pure insight meditation subject itself, he said "dwell observing impermanence in all activities." Therein, this set of four should be known: impermanent, the characteristic of impermanence, observation of impermanence, and observer of impermanence. The five aggregates are called impermanent because of non-existence after having been, because of being subject to rise and fall, because of being temporary, and because of being the rejection of permanence. Whatever mode of non-existence after having been belongs to that, that is called the characteristic of impermanence. The insight that proceeds referring to that is observation of impermanence. One gifted with introspection who sees that as impermanent is an observer of impermanence. And here, the elevenfold treatise on foulness, having led to the first meditative absorption, and the sixteen-based treatise on breathing, having led to the fourth meditative absorption, and the treatise on insight should be explained in detail; but since that has been spoken of in every respect in the Visuddhimagga, it should be understood according to the method stated there.

Now, in order to show the distinctive fruition to be accomplished by the observation of foulness and so on, he said beginning with "for those observing foulness." Therein, "regarding the element of beauty" means in the state of beauty, the meaning is the sign of the beautiful. "The underlying tendency to lust" means the underlying tendency to sensual lust that is worthy of arising regarding a beautiful object. That is abandoned by the path of non-returning attained by those observing foulness, having taken the sign of foulness in head hairs and so on or in the bloated and so on, having produced the first meditative absorption therein, having made that the foundation, and having established insight; the meaning is it is completely eradicated in every respect. For this has been said: "Foulness is to be developed for the abandoning of sensual lust." "External" means external, outside, because of having an external basis and because of bringing harm. "Thoughts dwelling in tendencies" means wrong thoughts beginning with sensual intention. For they, being not abandoned and following their dwelling place, arise when there is a combination of conditions; therefore they are called "thoughts dwelling in tendencies." And here, sensual thought is already taken by the taking of sensual lust; therefore it should be understood that the remaining thoughts alone are stated. "Conducive to vexation" means belonging to the side of suffering, or producing the frustration of desires. "They do not exist" means they are abandoned. Thought of anger, thought of violence, thought of relatives, thought of country, thought of immortality, thought connected with not being despised, thought connected with material gain, honour and fame, thought connected with compassion for others - these eight, together with sensual thought, the ninefold great thoughts are suppressed in the preliminary stage by the concentration of mindfulness of breathing and by the insight dependent on

that. Having made that the foundation, they are abandoned without remainder by the noble path attained, as is appropriate. And this too has been said: "Mindfulness of breathing is to be developed for the arrest of applied thoughts."

"Whatever ignorance there is, that is abandoned" means whatever ignorance that conceals the intrinsic nature of the truths, that brings about all harm, that is the root of the entire suffering of the round of rebirths, that is eradicated for those dwelling observing impermanence. This, it is said, was spoken by the Blessed One by way of a dry insight practitioner who has eliminated the mental corruptions, who has emerged from the aspect of impermanence. The meaning of this in brief is as follows -For those who, having established exploration beginning with impermanence regarding all activities in the three planes, practise insight, when the insight meditation leading to emergence proceeding as "impermanent" is connected with the path, and in due course the path of arahantship arises, for those dwelling observing impermanence, ignorance is abandoned completely, and the true knowledge of the path of arahantship arises. "For those dwelling observing impermanence" - this was said because of the characteristic of impermanence being obvious to them, or because of its being a means for the grasping of the other two characteristics, but not because only one characteristic is to be observed. For this has been said: "What is impermanent, that is suffering; what is suffering, that is non-self." Furthermore it was said: "For one perceiving impermanence, Meghiya, perception of non-self becomes established; one perceiving non-self attains the uprooting of the conceit 'I am.'"

In the verses, "mindful of breathing" means mindful again and again regarding the sign of breathing, having established mindfulness - this is the meaning. "Seeing" means seeing Nibbāna, the stilling of activities, with the eye of the knowledge of the elimination of mental corruptions. "Ardent always" means without arriving at a stop midway, constantly ardent and properly engaged in the observation of foulness and so on, striving from that very source, or fixed in destination by the fixed course of the right path, therein he becomes liberated by the liberation of the fruition of arahantship in Nibbāna, the stilling of all activities. The remainder is according to the method already stated.

The commentary on the Sixth Discourse is completed.

7. Commentary on the Discourse on Practicing in Conformity with the Teaching

86. In the seventh, "for one practicing in conformity with the Teaching" - here, the Teaching means the ninefold supramundane state; the conformity with that Teaching is the preliminary practice beginning with purification of morality and so on; for one practicing that conformity with the Teaching means for one proceeding to attain it. "This is in conformity with the Teaching" means this is of a suitable intrinsic nature, of a befitting intrinsic nature. "For the explanation" means for the speaking. "One practicing in conformity with the Teaching - yaṃ" - "yaṃ" is the nominative case used in the instrumental sense. This is what is meant - By which conformity with the Teaching one declaring "he is one practicing in conformity with the Teaching" would indeed be declaring rightly, and would not be one to be censured by the wise on that account. Or "yaṃ" is a reference to the action; by that he shows: "That is to say, the speaking of the Teaching only, and the thinking of thoughts in accordance with the Teaching only, and in the absence of both of those, equanimity through knowledge -

this is for a monk practicing in conformity with the Teaching such a course, a cause conforming to the explanation, a befitting reason. "When speaking, he should speak only the Teaching" means if speaking, he should speak only the Teaching of the ten subjects of talk, not what is contrary to that, such as great desire and so on, which is not the Teaching. For this was said:

"Whatever talk is conducive to effacement, suitable for opening the mind, leading exclusively to disenchantment, to dispassion, to cessation, to peace, to direct knowledge, to enlightenment, to Nibbāna. That is: Talk about fewness of wishes, talk about contentment, talk about solitude, talk about aloofness from society, talk about arousal of energy, talk about morality, talk about concentration, talk about wisdom, talk about liberation, talk about knowledge and vision of liberation - of such talk he is one who obtains at will, one who obtains without difficulty, one who obtains without trouble."

For indeed, being an obtainer of talk conducive to effacement, he should speak that. By this, the accomplishment of good friendship is shown.

"Thoughts in accordance with the Teaching" means thinking thoughts of renunciation and so on, not deviating from the Teaching, the endeavour will increase more and more thus: "I shall fulfil the practice beginning with morality and so on." That applied thought, however, should be understood as having many varieties in its occurrence, by way of avoiding factors unhelpful to morality and so on, by way of developing helpful factors, removing the state conducive to decline, not remaining even in the state conducive to stability, and by way of reaching the state conducive to distinction and the state conducive to penetration. "Not thoughts contrary to the Teaching" means one should not think sensual thoughts. This is the meaning. "Or else both of those" means that which has been stated as speaking the Teaching for the purpose of assisting others and thinking thoughts in accordance with the Teaching for the purpose of assisting oneself. Or else, having avoided that pair, without proceeding in them, without doing them. "Equanimous" means being indifferent to such practice, he should dwell developing only serenity and insight meditation; or having become equanimous regarding the practice of serenity, he should dwell working only at insight. Having also aroused zeal in insight, even therein being equanimous by the power of the knowledge of equanimity regarding activities, as long as insight knowledge is joined with the path, so long he should dwell as is fitting - being sharp, courageous and clear, proceeding thus - mindful and fully aware.

In the verses, the mental states of serenity and insight meditation are his park in the sense of being to be delighted in - thus "delighting in the Teaching." Devoted to that very Teaching - thus "devoted to the Teaching." "Reflecting on the Teaching" means by way of thinking about that very Teaching again and again; the meaning is: turning his mind to that Teaching, attending to it. "Remembering" means remembering that very Teaching by way of developing it more and more. Or alternatively, standing at the head of the bases of liberation, by way of teaching others, the Teaching beginning with morality is his park in the sense of being to be delighted in - thus "delighting in the Teaching." In just the same way, devoted to and delighting in that Teaching - thus "devoted to the Teaching." "Reflecting on the Teaching" means searching for the courses of those very qualities beginning with morality, without giving opportunity to sensual thought and so on, by way of reflecting only on the

Teaching beginning with the thought of renunciation and so on. Or else both of those, regarding them as gross, having disregarded them, remembering only the Teaching of serenity and insight meditation by way of developing it more and more, proceeding by way of cultivating it. "From the Good Teaching" means the qualities conducive to enlightenment of thirty-seven divisions and the ninefold supramundane states - one does not fall away from them; the meaning is one attains that before long.

Now, showing the method of remembering that, he said beginning with "whether walking." Therein, "whether walking" means walking either by way of going for alms or by way of walking up and down. "Or standing" means or standing, or seated; "or lying down" means or lying down. Thus in all four postures. "Calming the mind internally" means calming one's own mind within the resort of one's own domain, reckoned as the aforesaid meditation subject, by way of the subsiding and abandoning of mental defilements beginning with lust. "One attains peace itself" means one attains absolute peace, Nibbāna itself.

The commentary on the Seventh Discourse is completed.

8. Commentary on the Discourse on Blinding

87. In the eighth, "unwholesome thoughts" means thoughts arisen from lack of proficiency. Regarding "blinding" and so on: they make blind the one in whom they arise by themselves, by preventing seeing as it really is - thus they are "blinding." They do not make the eye of wisdom - thus they are "causing lack of vision." They make not knowing - thus they are "causing not knowing." "Suppressing wisdom" means: the wisdom of the ownership of actions, the wisdom of meditative absorption, and the wisdom of insight - they suppress these three wisdoms by causing their non-occurrence - thus they are "suppressing wisdom." Because of giving undesirable results, they operate on the side of vexation reckoned as suffering - thus they are "connected with vexation." They do not conduce to the quenching of mental defilements - thus they are "not leading to Nibbāna."

"Sensual thought" means applied thought connected with sensuality. For that, being together with defilement sensual pleasure, occurs regarding objects of sensual pleasure. Applied thought connected with anger is thought of anger. Applied thought connected with violence is thought of violence. These two arise regarding beings as well as regarding activities. For sensual thought arises in one who thinks about dear and agreeable beings or activities; thought of anger arises regarding not dear and disagreeable beings or activities, having become angry, from the time of looking up to the point of removal; thought of violence does not arise regarding activities - there are no activities that can be made to suffer - but it arises regarding beings at the time of thinking "May these beings be killed, or bound, or annihilated, or destroyed, or may they not exist!"

But these themselves are the thought of sensuality and so on. For in meaning, there is no difference between sensual thought and so on and thought of sensuality and so on; but the perceptions and so on associated with them are the perception of sensuality and so on. But regarding the sensual element and so on, since in the canonical text -

"Reasoning connected with sensuality, applied thought, etc. wrong thought - this is called the sensual element; all unwholesome mental states are the sensual element. Reasoning connected with anger, applied thought, etc. wrong thought - this is called the element of anger. Regarding the ten grounds of resentment, resentment of the mind, repulsion, etc. displeasure of the mind - this is called the element of anger. Reasoning connected with violence, applied thought, wrong thought - this is called the violence element. Here a certain one harasses beings with the hand or with a clod or with a stick or with a knife or with a rope or with some other thing - this is the violence element" -

because it has come thus, a distinction is obtained.

Therein there are two discussions: the all-inclusive and the unmixed. Therein, when the sensual element is grasped, the other two are also grasped. But having extracted from that, he shows "this is the element of anger, this is the violence element" - this is called the all-inclusive. But when speaking of the sensual element, the Blessed One, having set aside the element of anger in the place of the element of anger and the violence element in the place of the violence element, spoke of the remainder as called the sensual element - this is called the unmixed discussion.

In the bright side, the meaning should be understood by the reverse of what has been stated. Applied thought connected with renunciation is the thought of renunciation. That is of the sensual-sphere in the preliminary stage of foulness, of the fine-material-sphere in the meditative absorption on foulness, and having made that meditative absorption the foundation, at the time of the arisen path and fruition, it is supramundane. Applied thought connected with non-anger is the thought of non-anger. That is of the sensual-sphere in the preliminary stage of friendliness, of the fine-material-sphere in the meditative absorption of friendliness, and having made that meditative absorption the foundation, at the time of the arisen path and fruition, it is supramundane. Applied thought connected with non-violence is the thought of non-violence. That is of the sensual-sphere in the preliminary stage of compassion, of the fine-material-sphere in the meditative absorption of compassion, and having made that meditative absorption the foundation, at the time of the arisen path and fruition, it is supramundane. But when non-greed is the lead, then the other two are following it. When friendliness is the lead, then the other two are following it. When compassion is the lead, then the other two are following it.

But these themselves are the thought of renunciation and so on. For in meaning, there is no difference between the thought of renunciation and so on and the thought of renunciation and so on; but the perception and so on associated with them are the perception of renunciation and so on. But as regards the renunciation element and so on, since in the canonical text -

"Reasoning connected with renunciation, applied thought, thought - this is called the renunciation element; all wholesome mental states too are the renunciation element. Reasoning connected with non-anger, applied thought, thought - this is called the non-anger element. Whatever friendliness towards beings, friendly feeling, liberation of mind through friendliness - this is called the non-anger element. Reasoning

connected with non-violence, applied thought, thought - This is called the non-violence element. Whatever compassion towards beings, compassionate feeling, liberation of mind through compassion - this is called the non-violence element."

because it has come thus, a distinction is obtained. Here too the two discussions - the all-inclusive and the unmixed - should be understood according to the method already stated. The remainder is easily understood.

In the verses, "vitakkaye" means "one should think." "Nirākare" means one should remove from one's own continuity, should dispel; the meaning is one should abandon. "He indeed calms the thoughts and their accompanying sustained thoughts, like rain settles dust that has been raised up" means just as in the last month of summer, the rain from a great unseasonable cloud, raining down, completely appeases the dust that has been raised up and risen all around on the earth, just so that practitioner of meditation calms, appeases, and completely eradicates the thoughts - the wrong applied thoughts - and their accompanying sustained thoughts - the sustained thoughts associated with them. And being of such a nature, "with a mind of stilled thoughts" means with the noble path consciousness that stills thoughts, because of the appeasing of all wrong applied thoughts. "Right here, in this very life" means the state of peace, Nibbāna; "he attained" means he has fully attained.

The commentary on the Eighth Discourse is completed.

9. Commentary on the Discourse on Inner Stains

88. In the ninth, regarding "inner stains" (antarāmalā), here the word "antarā" -

"On river banks, at resting places, in assembly halls and on streets;
People having come together discuss about me and that one - what is the reason?"

In such passages and so on, it is used in the sense of reason. In passages such as "A certain woman, venerable sir, washing a vessel by a flash of lightning, saw me" and so on, it is used in the sense of moment. In passages such as "But this hot spring comes through the interval between two great hells" and so on, it is used in the sense of opening.

"In yellow garments, with yellow banners, adorned with yellow ornaments;
With lovely yellow upper robes, you shine even without adornment."

In such passages and so on, it is used in the sense of upper garment. In passages such as "For one within whom there are no irritations," etc., it is used in the sense of mind. Here too it should be seen in the sense of mind. Therefore, "inner" (antarā) means arisen in the inner mind. They are "stains" (malā) because of making dirty the continuity in which they have arisen. Therein, stain is twofold - bodily stain and mental stain. Among those, bodily stain is sweat, dirt, and so on arisen in the body, and adventitious dust stuck there; that can be removed even by water, and is not so much subject to defilement. But mental stain is subject to defilement through lust and so on; that can be removed only by the noble path. For this was said by the ancients:

"Through defiled matter, young men become defiled;

Through pure matter they become purified - this was not declared by the great sage.

"Through defiled mind, young men become defiled;

Through pure mind they become purified - thus was said by the great sage."

Therefore the Blessed One said: "Through the defilement of the mind, monks, beings become defiled; through the cleansing of the mind, they become purified." Therefore the Blessed One, showing that here too one should proceed to the purification of the stain of the mind, said: "There are these three inner stains, monks."

Just as these greed and so on, having arisen in the minds of beings, are producers of a dirty state and arrangers of defilement of many kinds - thus they are inner stains, so too, showing that like an enemy and foe who, having eaten together and slept together, seeks an opportunity, having arisen in the mind itself, they bring various kinds of harm to beings and produce suffering of many kinds, he said beginning with "inner enemies." Therein, they are "enemies" (*amittā*) because they are the opposite of friends; they are "foes" (*sapattā*) because they perform the function of foes; they are "murderers" (*vadhakā*) because of harming; they are "adversaries" (*paccatthikā*) because they are directly opposed.

Therein, the state of being enemies and so on of greed and so on should be understood in two ways. For a hostile person, getting an opportunity, either strikes off the head of his enemy with a weapon, or by means produces great harm. And these greed and so on, by the striking down of the head of wisdom and by the delivering into modes of generation, produce such harm and even stronger than that. How? For at the eye-door, when desirable and other objects have come within range, greed and so on arise regarding them as is appropriate; to that extent his head of wisdom is said to have been struck down. The same method applies also at the ear-door and so on. Thus, for now, the similarity to enemies and so on should be understood by the striking down of the head of wisdom. But greed and so on, having become the source of action, lead one to the four modes of generation classified as egg-born and so on. The twenty-five great fears and the thirty-two bodily punishments rooted in going to those modes of generation have come as they are. Thus, the similarity to enemies and so on should be understood by the delivering into modes of generation too. Thus greed and so on are spoken of as "inner enemies" and so on because of their similarity to enemies and so on and because of being born in the mind. Furthermore, greed and so on do what cannot be done by enemies, and the state of being enemies and so on is produced by greed and so on - thus their state of being enemies and so on should be understood. For this was said:

"Whatever an enemy might do to an enemy, or else a foe to a foe;

A wrongly directed mind can do worse to him than that."

In the verses, "producer of harm" means it generates harm for oneself and others. For this was said:

"Whatever a greedy one generates by body, speech, and mind, that too is unwholesome; whatever a greedy one, overcome by greed, with mind consumed, produces suffering for another through what is non-existent, by murder or

imprisonment or loss or blame or banishment, thinking 'I am powerful, I have need of power' - that too is unwholesome. Thus for him many evil unwholesome mental states come to be, born of greed, having greed as source, having greed as origin, having greed as condition."

Furthermore it was said -

"One who is lustful, brahmin, overcome by lust, with mind consumed, intends for his own affliction, intends for the affliction of others, intends for the affliction of both, and experiences mental suffering and displeasure" and so on.

"Agitator of the mind" means disturber of the mind. For greed, arising in regard to a desirable object, arises disturbing, agitating, altering, and bringing about distortion of the mind, and does not allow it to function by way of confidence and so on. "The danger born from within, that people do not understand" means that which is reckoned as greed, born from within, internally, in one's own mind itself - that danger, that cause of danger, which produces harm, agitates the mind, and so on - this foolish multitude does not understand, does not know.

"One who is greedy does not know benefit" means a greedy person does not know as it really is the benefit, the welfare, distinguished as one's own welfare, the welfare of others, and so on. "Does not see the Teaching" means one who is greedy, overcome by greed, with mind consumed, does not see even the teaching of the ten wholesome courses of action, does not know from direct experience, how much less the super-human achievement. And this too was said -

"One who is lustful, brahmin, overcome by lust, with mind consumed, does not understand one's own welfare as it really is, does not understand the welfare of others as it really is, does not understand the welfare of both as it really is" and so on.

"Deep darkness" means darkness that produces a state of blindness. "Yaṃ" means "where." For this is a nominative case used in the locative sense. At whatever time greed overcomes, overpowers a man, then there is deep darkness. Or "yaṃ" is a word expressing reason. Because greed, when arising, overcomes, overpowers a man, therefore then there is deep darkness - this is the explanation, because of the invariable correlative relationship of the words "ya" and "ta." Or alternatively, "yaṃ" is a reference to the action; in "greed overcomes," herein, that which is stated as greed's overcoming, overpowering - this is the going, the arising of the darkness that produces a state of blindness - this is the meaning. Or alternatively, whatever man greed overcomes, overpowers, for him then there is deep darkness, and therefore one who is greedy does not know benefit, one who is greedy does not see the Teaching - thus the meaning here should be understood.

"But whoever, having abandoned greed" means whoever, in the preliminary stage, having abandoned greed by serenity and insight meditation as is appropriate by way of substitution of opposites and by way of suppression, and likewise, because of that abandoning, does not covet even divine forms and so on that lead to greed when they present themselves; by the power of strong insight, greed is abandoned from him - therefore, for the noble person, by the noble path, greed is abandoned, is given

up, is utterly relinquished. Like what? "Like a water drop from a lotus" means like a drop of water from a lotus leaf. The meaning of the remaining verses too should be understood by this method.

Likewise, regarding hate -

"Whatever a hateful one generates by body, speech, and mind, that too is unwholesome; whatever a hateful one, overcome by hate, with mind consumed, produces suffering for another through what is non-existent, by murder or imprisonment or loss or blame or banishment, thinking 'I am powerful, I have need of power' - that too is unwholesome. Thus for him many evil unwholesome mental states come to be, born of hate, having hate as source, having hate as origin, having hate as condition."

Likewise -

"One who is hateful, brahmin, overcome by hate, with mind consumed, intends for his own affliction, intends for the affliction of others, intends for the affliction of both, and experiences mental suffering and displeasure."

Likewise -

"One who is hateful, brahmin, overcome by hate, with mind consumed, does not understand one's own welfare as it really is, does not understand the welfare of others as it really is, does not understand the welfare of both as it really is" -

In accordance with such discourse passages and so on, the state of producing harm and the state of being a cause for the deterioration of welfare should be understood.

Likewise, regarding delusion, it should be understood in accordance with the discourse passages that have come beginning with "whatever a deluded one generates by body, speech, and mind," beginning with "one who is deluded, brahmin, overcome by delusion, with mind consumed, intends for his own affliction," and beginning with "does not understand one's own welfare as it really is."

"Like a palm fruit from its stalk" means just as a palmyra fruit from its stalk through the arising of heat, so through the arising of the third path knowledge, hate is abandoned, is utterly relinquished from his mind - this is the meaning. "He dispels all delusion" means that noble person dispels, scatters, and completely eradicates all delusion without remainder by the fourth path. "Like the sun at its rising dispels darkness" means like the sun rising up, dispelling the darkness of gloom.

The commentary on the Ninth Discourse is completed.

10. Commentary on the Devadatta Sutta

89. In the tenth, "overcome by three bad qualities, monks" - what is the origin? For when Devadatta had entered the great hell of Avīci, Devadatta's partisans and heterodox followers falsely accused: "Devadatta, having been cursed by the ascetic Gotama, entered the earth." Having heard that, people who had no faith in the Dispensation gave rise to suspicion: "Could this indeed be so, as these are saying?" The monks reported that incident to the Blessed One. Then the Blessed One, having

said "Monks, Truth-finders do not give a curse to anyone; therefore Devadatta was not cursed by me; he entered hell by his own action alone," preventing their wrong grasp, spoke this discourse on this occasion.

Therein, "by bad qualities" means by qualities of the bad, or by non-existing qualities. "Incurable" means incurable because of the absence of a cure for rebirth in Avīci, since it cannot be reversed even by Buddhas; the meaning is beyond curing. One in whom evil desire has proceeded with the intention of being honoured for non-existing qualities is "one of evil desires"; the state of that is evil desire; by that. The desire arose in him: "I shall become a Buddha, I shall lead the Community." One whose evil, inferior friends are Kokālika and others is "one of evil friendship"; the state of that is evil friendship; by that. "When there was still more to be done" means when the path and fruition, which should be attained and which are to be further accomplished through meditative absorptions and direct knowledges, had not yet been attained; the meaning is not having attained that. "With a trifling" means with a small, mere attainment of meditative absorptions and direct knowledges. "With a specific attainment" means with the achievement of a super-human quality. "Midway" means in the middle. "Stopped" means while being one whose task was not done, imagining "I am one whose task is done," he fell away from the ascetic's practice. Thus the Blessed One by this discourse made known the danger in the state of being a worldling in particular. The state of being a worldling is weighty, in that even having produced achievements culminating in meditative absorptions and direct knowledges, not abandoning the honouring of non-existing qualities which brings manifold harm, the various causes of suffering, association with bad persons, and the pursuit of laziness, one will generate incurable wrong-doing lasting for a cosmic cycle in Avīci.

In the verses, "mā" is an indeclinable particle in prohibition. "Jātu" means definitively. "Koci" is an all-inclusive expression. "In the world" means in the world of beings. This is what is meant: "May no person whatsoever in this world of beings definitively be one of evil desires." "Know by this too what is the destination of those with evil desires" means: whatever is the destination of persons with evil desires, whatever kind of result, whatever kind of future life, know that by this reason too - thus he said, pointing out Devadatta as an example. "Designated as wise" means known as wise through learning and great knowledge of the scriptures. "Esteemed as self-developed" means honoured as one whose mind was developed through meditative absorptions and direct knowledges. For thus he was formerly praised even by the General of the Teaching: "Of great supernormal power is the son of Godhā, of great majesty is the son of Godhā." "Standing as if blazing with fame, renowned as Devadatta" means standing as if blazing, as if illuminating, with his own renown and retinue, he was thus renowned, well-known as Devadatta. "Me sutta" is also a reading; "heard by me" means merely heard; because of his not being truly so within just a few days, that wisdom and so on of his was merely something heard - this is the meaning.

"He, having practised measuring himself, having attacked that Truth-finder" means he, Devadatta, being thus, not knowing his own measure, thinking "The Buddha too is a Sakyan son, I too am a Sakyan son; the Buddha too is an ascetic, I too am an ascetic; the Buddha too possesses supernormal power, I too possess supernormal

power; the Buddha too has the divine eye, I too have the divine eye; the Buddha too has the divine ear, I too have the divine ear; the Buddha too is an obtainer of the knowledge of others' mental states, I too am an obtainer of the knowledge of others' mental states; the Buddha too knows past, future, and present phenomena, I too know them," falling into the presumption of equality by placing himself on an equal footing with the Perfectly Enlightened One, "Now I shall become a Buddha, I shall lead the Community of monks" - with the employment of assassins, having attacked, assailed, and vexed the Truth-finder. Some also read "pamādamanujīno." Its meaning is: "Falling into negligence in the manner stated, in dependence on negligence, together with the arising of the thought of rivalry with the Blessed One, he was defeated, fallen away from the meditative absorptions and direct knowledges." "Reached the Avīci hell, with four doors, terrifying" means he reached, by way of taking up conception in rebirth, the great hell which has obtained the name "Avīci" because of the uninterruptedness of the flames or of the beings arisen there, which has four doors through the connection of four great doors on the four sides, which is exceedingly terrifying. For thus it has been said -

"Four-cornered, with four doors, divided into sections, measured;
Surrounded by an iron wall, covered over with iron.

"Its floor is made of iron, blazing, endowed with heat;
Having pervaded a hundred yojanas all around, it stands always."

"Of one who is not hateful" means of one whose mind is not hateful. "Would betray" means would harm. "That very evil touches him" means that very evil, inferior, evil fruit touches, reaches, overcomes that very evil person who betrays one who is not hateful. "Fearsome" means as if frightening by its vastness and depth; the meaning is vast and deep. "By accusation" means by hate. "Injures" means afflicts, assails. "The accusation does not take root in him" means the hate being attributed by another to that Truth-finder does not take root, does not remain, like a pot of poison to the ocean; the meaning is it does not produce any alteration in him.

Having thus shown by six verses the state of not being freed from suffering through showing the state of going to hell of one possessed of evil desire and so on, now showing the elimination of suffering for one possessed of the opposite qualities, he spoke the concluding verse "Such a one as friend." Its meaning is - One following the path, one who has followed the path of practice, rightly practised, by being endowed with qualities beginning with fewness of wishes, might reach the elimination, the final goal, of the entire suffering of the round of rebirths. A wise person, one endowed with wisdom, should make such a one - whether a Buddha or a disciple of the Buddha - one's friend, should be friendly with him, and should associate with him, should attend upon him.

Thus in this chapter, in the sixth and seventh discourses the end of the round of rebirths was spoken of, and in the others both the round of rebirths and the end of the round of rebirths were spoken of.

The commentary on the Tenth Discourse is completed.

The Commentary on the Fourth Chapter is finished.

5. The Fifth Chapter

1. Commentary on the Discourse on the Highest Confidence

90. In the first discourse of the Fifth Chapter, "supreme confidences" (aggappasādā): here this word "agga" is seen in the senses of beginning, point, portion, and foremost. Thus it occurs in such passages as "From this day forth, my dear doorkeeper, I close the door to the Jains and female Jains. From this day forth, gone for refuge for life" and so on, in the sense of beginning. "One might touch that fingertip by that very fingertip. The top of sugarcane, the tip of bamboo" and so on, in the sense of point. "The sour portion or the sweet portion or the bitter portion. I allow, monks, let him distribute by the dwelling allocation or by the residential cell allocation" and so on, in the sense of portion. "This one of these four persons is the foremost and the best and the highest and the most excellent. I am the foremost in the world" and so on, in the sense of foremost. That same here too should be seen in the sense of foremost. Therefore, confidence in the foremost, or confidences that are become the foremost and become the best, are supreme confidences - this is the meaning.

And in the former meaning, by the word "agga" the Triple Gem beginning with the Buddha is indicated. Among them, the Blessed One is firstly the foremost in the sense of being incomparable, in the sense of being distinguished in virtues, and in the sense of being equal to the matchless. For he, having made the great resolution and the investigation of the ten perfections as the starting point, is incomparable with the remaining people by those virtues of the requisites of enlightenment and the virtues of a Buddha - thus he is the foremost in the sense of being incomparable. And whatever virtues of his, beginning with great compassion, are distinguished from the virtues of the remaining beings - thus in the sense of being distinguished in virtues too, he is the foremost by being the highest of all beings. But the former Perfectly Enlightened Ones who are unequalled by all beings - with them this one alone is equal in the virtues of the material body and in the virtues of the body of the Teaching - thus in the sense of being equal to the matchless too, he is the foremost. Likewise, because of the rarity of his manifestation, because of being a marvellous human being, because of bringing welfare and happiness to many people, and because of being without a companion, without an ally, and so on, the Blessed One is said to be the foremost in the world. As he said -

"The manifestation of one person, monks, is rare in the world. Of which one person? Of the Truth-finder, the Worthy One, the Perfectly Enlightened One.

"One person, monks, arising in the world arises as a marvellous human being.

"One person, monks, arising in the world arises for many people, etc. the Perfectly Enlightened One.

"One person, monks, arising in the world arises without a companion, without an ally, incomparable, without equal, without counterpart, matchless person, unequalled, equal to the matchless, the foremost of two-footed beings. Which one person? The Truth-finder, the Worthy One, the Perfectly Enlightened One."

The Teaching and the Community too are the foremost compared to other teachings and communities in the sense of being incomparable, by the distinction of their virtues, and by the rarity of their manifestation and so on. For indeed there are no other teachings and communities that are similar to them or even slightly inferior in their special virtues such as being well-proclaimed and well-practised and so on - whence then could there be any that are superior? And moreover, they themselves are the foremost by the distinction of their virtues compared to those. Likewise, they are of rare arising, of marvellous nature, bringing welfare and happiness to many people, and of the intrinsic nature of being without a companion, without an ally, and so on. For inasmuch as the Blessed One is of rare manifestation, to that same extent are the Teaching and the Community too. The same method applies to the marvellous nature and so on as well. Thus, confidences in the foremost, the best, the highest, the most excellent, the distinguished in virtues - these are supreme confidences.

In the second meaning, however, confidences that have become the foremost by arising in regard to the aforesaid foremost ones such as the Buddha and so on are supreme confidences. But those unwavering confidences that have come through the noble path, they are absolutely confidences that have become the foremost - thus supreme confidences. As he said: "Here, monks, a noble disciple is endowed with unwavering confidence in the Buddha" and so on. And these are also supreme confidences because of having the foremost result. For it was said: "And for those devoted to the foremost, the foremost result comes to be."

"As far as" means however many. "Beings" means living beings. "Footless" means those without feet. "Two-footed" means those with two feet. The same method applies to the remaining two terms as well. The word "or" has the meaning of conjunction, not of alternative. Just as in "the unarisen or the mental corruption of sensuality arises, or the arisen mental corruption of sensuality increases," here the meaning is the unarisen and the arisen. And just as in "for the presence of beings or for the support of those seeking birth," here the meaning is of beings and of those seeking birth. And just as in "from fire or from water or from breaking of alliance," here the meaning is from fire and from water and from breaking of alliance; so too in "whether footless or etc. is declared the foremost" - here too the meaning should be seen by way of combination as footless and two-footed. Therefore it was said: "The word 'or' has the meaning of conjunction, not of alternative."

"Material" means those possessing matter. "Not material" means immaterial ones. "Percipient" means those possessing perception. "Not percipient" means non-percipient ones. Those called neither-percipient-nor-non-percipient are included in the highest point of existence. And by this much, having completely encompassed without remainder beings in all nine kinds of existence - sensual existence, fine-material existence, immaterial existence, single-aggregate constituent existence, four-aggregate constituent existence, five-aggregate constituent existence, percipient existence, non-percipient existence, and neither-percipient-nor-non-percipient existence - the King of Righteousness showed them. For here, by the inclusion of the material, sensual existence, fine-material existence, five-aggregate constituent existence, and single-aggregate constituent existence are shown; by the inclusion of the immaterial, immaterial existence and four-aggregate constituent

existence are shown. But percipient existence and so on are shown in their own form. By the inclusion of the footless and so on, a portion of sensual existence, five-aggregate constituent existence, and percipient existence is shown.

But why here, unlike in the Aduṭṭiya Sutta where only the inclusion of two-footed beings was made as "the foremost of two-footed beings," was the inclusion of the footless and so on made? It is said - In the Aduṭṭiya Sutta, to begin with, only the inclusion of two-footed beings was made by way of the more excellent. For in this world, one called the foremost, when arising, does not arise among the footless, four-footed, or many-footed, but arises only among two-footed beings. Among which two-footed beings? Among human beings and gods. When arising among human beings, he arises having become a Buddha capable of bringing the entire world under his control. But in the Aṅguttara Commentary it was said: "Capable of bringing the thousandfold-to-the-third-power great world system under his control." When arising among gods, he arises having become a Great Brahmā capable of wielding control over the ten-thousandfold world system; that one becomes his caretaker of legally allowable things or monastery attendant. Thus there too it was stated by way of the more excellent as "the foremost of two-footed beings," but here it was stated thus by way of complete encompassing without remainder. For however many beings are included in individuality, whether footless or etc. or neither-percipient-nor-non-percipient, the Truth-finder is declared the foremost among them. And this is the genitive case used in the sense of specification; the letter "m" serves to make a connection between words. "The foremost is declared" is the analysis of terms.

"The foremost result comes to be" means: whatever confidence there is of those who are devoted to the foremost, the Perfectly Enlightened One, that confidence is the foremost, the best, the highest, or the ultimate; therefore its result too is the foremost, the best, the highest, the ultimate, the most lofty, the most sublime. That confidence, however, is twofold by the division into mundane and supramundane. Among them, regarding the mundane, for now -

"Whoever have gone for refuge to the Buddha, they will not go to the plane of misery;

Having abandoned the human body, they will fill up the group of gods.

"For one who proclaims 'Buddha,' whatever joy arises in the body;
That joy is indeed better than the whole of the Indian subcontinent.

"A hundred elephants, a hundred horses, a hundred mule-drawn chariots;
A hundred thousand maidens, adorned with jewelled earrings;
Are not worth a sixteenth fraction of a single step forward."

"Good indeed, lord of the gods, is the going for refuge to the Buddha. Because of going for refuge to the Buddha, lord of the gods, some beings here, upon the body's collapse at death, are reborn in a fortunate realm, in a heavenly world. They surpass the other gods in ten respects - in divine life span, in divine beauty, in divine happiness, in divine fame, in divine authority, in divine forms, in divine sounds, in divine odours, in divine flavours, in divine tangible objects" -

By way of such discourse passages and so on, the connection of confidence with its distinctive fruit should be understood. Therefore it should be seen as giving pleasant results in the existences of success, together with the turning away from the suffering of the realms of misery. The supramundane, however, gives the result of the fruit of asceticism and turns away the suffering of the round of rebirths. And all this confidence too, in succession, turns away the suffering of the round of rebirths indeed. For this was said:

"At the time, monks, when a noble disciple recollects his own faith, at that time his mind is not pervaded by lust, his mind is not pervaded by hate, his mind is not pervaded by delusion; at that time his mind is upright. For one whose mind is upright, gladness arises; in one who is gladdened, rapture arises, etc. He understands: 'There is no more of this state of being.'"

"Phenomena" means phenomena of intrinsic nature. "Conditioned" means conditioned, that is, made by conditions having come together and combined - thus conditioned; phenomena with conditions. Not made by any causes or conditions whatsoever - thus unconditioned; Nibbāna without conditions. The plural expression "unconditioned" is used by way of being the counterpart of the conditioned.

"Dispassion is declared the foremost among them" means: among those conditioned and unconditioned phenomena, whatever unconditioned phenomenon is termed dispassion, that is called the foremost, the best, the highest, the most excellent, by its very intrinsic nature, because of its smooth and subtle nature, because of its more peaceful and more sublime nature, because of its profound nature and so on, and because of its nature of crushing vanity and so on. "Yadidaṃ" is an indeclinable particle; its meaning is "which is this." "The crushing of vanity" and so on are all synonyms for Nibbāna indeed. For thus, having come to that, all vanity such as the vanity of conceit, the vanity of manhood, and so on is crushed and destroyed; all thirst such as the thirst of sensual desire and so on is removed; all attachments such as the attachment to sensual pleasures and so on are uprooted; all the rounds of action, the rounds of mental defilements, and the rounds of results are cut off; all craving of eight hundred kinds is eliminated; all mental defilements fade away; all suffering ceases; therefore it is called the crushing of vanity, etc. cessation. Moreover, that craving weaves and stitches together existence with existence, action with its fruit - thus having made it so, it is called "weaving" (vāna). That weaving does not exist here, or upon the attainment of this it does not exist for a noble person - thus Nibbāna.

"The foremost result comes to be" - here too:

"Whoever have gone for refuge to the Teaching, etc.

"For one who proclaims 'Dhamma,' whatever joy arises in the body, etc.

"Good indeed, lord of the gods, is going for refuge to the Teaching. Because of going for refuge to the Teaching, lord of the gods, some here, etc. in divine tangible objects" -

By way of such discourse passages and so on, the connection of the special fruit of confidence in the Teaching should be understood. Thus here the state of being foremost has come by way of the unconditioned phenomenon alone; for the purpose of showing the escape from all that is conditioned, this meaning is also obtainable by way of the noble path. For this was said:

"As far as there are conditioned phenomena, monks, the noble eightfold path is declared the foremost among them."

And "Of paths, the Eightfold is foremost."

"Communities or groups" means as far as there are in the world communities or groups reckoned as assemblies of people. "The Community of the Truth-finder's disciples" means the Community of disciples of the Truth-finder, reckoned as the assembly of eight noble persons, united by similarity of view and morality. "Is declared the foremost among them" means by the distinction of its own qualities of morality, concentration, wisdom, liberation and so on, it is called the foremost, the best, the highest, the most excellent among those communities. "That is to say" means "which are these." "The four pairs of persons" means by way of pairs: one established in the first path and one established in the first fruition - this is one pair; up to one established in the fourth path and one established in the fourth fruition - this is one pair - thus there are four pairs of persons. "The eight types of individuals" means by way of individual persons: one established in the first path and one established in the first fruition - by this method there are eight types of individuals. And here "person" (*purisa*) or "individual" (*puggala*) - these terms have the same meaning, but it was said thus by way of those amenable to instruction. "This is the Community of the Blessed One's disciples" means these which are, by way of pairs, the four pairs of persons, and separately the eight types of individuals - this is the Community of the Blessed One's disciples.

Regarding "worthy of offerings" and so on: "that which should be brought and offered" is an oblation (*āhuna*); the meaning is "it should be given to the virtuous, even having come from afar." This is a designation for the four requisites. Because of producing the state of great fruit, it is fitting to accept that oblation - thus "worthy of offerings." Or alternatively, even having come from afar, all one's property should be offered here; or he deserves the oblation even of Sakka and others - thus "worthy of the sacrificial fire." And that which is the brahmins' fire called "worthy of the sacrificial fire," where what is offered is of great fruit - this is their view. If that fire is "worthy of the sacrificial fire" because of the great fruitfulness of what is offered, then the Community alone is worthy of the sacrificial fire. For what is offered to the Community is of great fruit. As he said -

"And whoever for a hundred years, a creature, should tend the fire in the forest;
Yet if one should honour even for a moment one with a developed self;
That very honouring is better than what is offered for a hundred years."

This term "worthy of the sacrificial fire" (*āhavanīyo*) in another collection is one in meaning with this term "worthy of offerings" (*āhuneyyo*) here, but there is only a slight difference in phrasing; therefore the explanation of meaning was given thus.

"Worthy of hospitality" - here, "hospitality" is called a visiting gift prepared with honour for the sake of dear and beloved relatives and friends who have come from various directions and intermediate directions; even setting that aside, it is proper to give to such guests to the Community itself. For thus it is seen even throughout a single interval between Buddhas, and uninterruptedly. Now here this is the meaning of the terms - "Endowed with qualities that produce dearness and agreeableness" - thus it is proper to give hospitality to him, and proper to accept hospitality - thus "worthy of hospitality." But for those whose reading is "pāhavanīya," since the Community deserves priority, therefore the Community should be brought before all and offerings should be made here - thus "pāhavanīya"; or it deserves offerings in every way - thus "pāhavanīya." Here it is called "worthy of hospitality" in that very meaning.

"Offering" means a gift to be given having believed in the world beyond; it deserves that offering, or it is beneficial for the offering by purifying through producing the state of great fruit - thus "worthy of offerings." It deserves the salutation with joined palms performed by the whole world, having placed both hands on the head - thus "worthy of reverential salutation." "An unsurpassed field of merit for the world" means an incomparable place for the growth of merit for the whole world. For just as the place for the growth of red rice or barley is called "a red rice field" or "a barley field," so the Community is the place for the growth of merit for the world including the gods. For in dependence on the Community, merits that produce welfare and happiness of various kinds grow for the world; therefore the Community is an unsurpassed field of merit for the world. Here too -

"Whoever have gone for refuge to the Community, etc.

"For one who proclaims 'Community,' whatever joy arises in the body, etc."

"Good indeed, lord of the gods, is going for refuge to the Community; because of going for refuge to the Community, lord of the gods, etc. in divine tangible objects" -

By means of such discourse passages beginning with these, there is the connection of a special fruit of confidence in the Community; thereby its pre-eminence and the state of having the foremost result should be understood. Likewise, the attainment of the unsurpassed, the eradication of the suffering of the round of rebirths beginning from the seventh existence, and the achievement of unsurpassed happiness - by means of the production of such lofty fruits, the state of having the foremost result should be understood.

In the verses, "to the foremost" means in the foremost Triple Gem, or of those devoted because of the state of being foremost. "The foremost Teaching" means for those who understand, for those understanding the foremost intrinsic nature - the Buddha's excellent enlightenment, the Teaching's excellent nature as Teaching, the Community's excellent practice - the highest intrinsic nature of the Triple Gem not shared with any other; or the intrinsic nature of qualities such as the well-proclaimedness of the Ten Powers and so on, and the good practice and so on. Having thus shown the basis of supreme confidence from the common standpoint, now in order to show it from the uncommon standpoint by classification, "to the

foremost Buddha" and so on was stated. Therein, "of those devoted" means of those devoted, of those inclined, through unwavering confidence and through ordinary confidence. "In dispassion and peace" means in dispassion and in peace; the meaning is: in that which is the cause of the absolute dispassion of all lust and the cause of the absolute peace of all mental defilements. "In happiness" means in happiness through the state of the elimination of the suffering of the round of rebirths and through the state of the happiness of the peace of activities.

"For those giving gifts to the foremost" means for those giving gifts to the foremost Triple Gem, for those relinquishing the gift to be given. Therein, those who attend upon, venerate, and honour the Blessed One while he is living with the four requisites, and those who attend upon, venerate, and honour relic shrines and so on dedicated to the Blessed One who has attained final Nibbāna - they are said to give gifts to the Buddha. Thinking "We shall venerate the Teaching," those who attend upon, venerate, and honour persons who bear the Teaching with the four requisites, and who make the Teaching long-lasting - they are said to give gifts to the Teaching. Likewise, those who attend upon, venerate, and honour the noble Community with the four requisites, and who practise in the same way towards others dedicated to it - they are said to give gifts to the Community. "The foremost merit increases" means for those who, with a mind devoted to the Triple Gem, carry out lofty relinquishment and lofty veneration and honour, day by day the foremost, lofty wholesome is accumulated. Now, to show the foremost state of that merit through the state of having the foremost result, "the foremost life span" and so on was stated. Therein, "the foremost life span" means the foremost, most lofty life span, whether divine or human. "Increases" means develops ever higher and higher. "Beauty" means accomplishment of physical appearance. "Fame" means accomplishment of retinue. "Renown" means the sound of praise. "Happiness" means bodily and mental happiness. "Strength" means bodily power and knowledge-power.

"A giver to the foremost" means a giver to the foremost Triple Gem; or alternatively, one who, having made the giving of the foremost gift lofty, generates merit therein. "Concentrated on the foremost Teaching" means concentrated on, possessed of, endowed with unshakeable confidence through the foremost quality of confidence and through qualities such as giving and so on; or endowed with qualities such as being dear and agreeable to many people, which are the resultant states of that. "Having attained the foremost, rejoices" means wherever he is born in any order of beings, there he has attained the foremost state, the supreme state; or having attained the foremost state, that is, the supramundane path and fruition, he rejoices, delights, and is well pleased.

The commentary on the First Discourse is completed.

2. Commentary on the Discourse on Livelihood

91. The second was taught by way of the occasion of its arising. For on one occasion, when the Blessed One was dwelling at Kapilavatthu in the Nigrodha Monastery, monks preparing lodgings for visiting monks, setting in order bowls and robes, and novices taking the share of those who had arrived and those who had arrived at the place where material gains were to be distributed, were making loud sounds and great sounds. Having heard that, the Blessed One dismissed the monks. It is said that

they were all new, recently come to this Teaching and discipline. Having known that, the Great Brahmā, having come, requested the assistance of those dismissed monks, saying "May the Blessed One delight in the Community of monks, venerable sir." The Blessed One gave him permission. Then the Great Brahmā, thinking "I have been given the opportunity by the Blessed One," having paid respect to the Blessed One and circumambulated him keeping him on his right, departed. Then the Blessed One showed an indication to the Elder Ānanda, saying "Let the Community of monks come." Then those monks, having been summoned by the Elder Ānanda, having approached the Blessed One, with fearful demeanour, sat down to one side. The Blessed One, investigating what teaching would be suitable for them, having thought "These were dismissed because of material gains; a teaching on the subject of morsels of almsfood would be suitable for them," expounded this teaching beginning with "This is the lowest, monks."

Therein, this word "anta" has come in the sense of portion in such passages as "There are, monks, some ascetics and brahmins who theorise about the past, hold views about the past" and so on. In such passages as "He made an end of suffering" and "This world is finite and round" and so on, it is used in the sense of delimitation. In such passages as "The edge of green vegetation, or the edge of a path, or the edge of a rock" and so on, it is used in the sense of boundary. In such passages as "Intestines, mesentery" and so on, it is used in the sense of a bodily part; in such passages as "They wander in the world covered by a retinue, unclean within, shining outwardly" and so on, it is used in the sense of mind. In such passages as "Some water lilies, or lotuses, or white lotuses, born in the water, grown in the water, not risen above the water, nourished while submerged within" and so on, it is used in the sense of interior.

"Among beasts the jackal is the lowest, and among birds the crow;
The castor-oil plant is the lowest among trees - these three lowest ones have
come together."

In such passages and so on, it is used in the sense of inferior. Here too it should be seen in the sense of inferior. Therefore, "This is the lowest of livelihoods, monks" means monks, this is the lowest of livelihoods, the last, the inferior, the most base life of all - this is the meaning. "That is to say, going for alms" means the life of one who thus gets his living by the quest for almsfood, by going about for alms. Now here this is the meaning of the terms - One who wanders for almsfood is a piṇḍola; the work of that one is piṇḍolya (going for alms); the meaning is livelihood by the quest for almsfood.

"A curse" means reviling. For angry people revile their enemy thus: "Having put on a piece of rag, with bowl in hand, may you go about seeking almsfood." Or else: "Is there nothing that should not be done by you, that you, being thus endowed with strength and energy, having abandoned shame and moral fear, wander about as a wretched almsman with bowl in hand?" - thus too they revile indeed. "And yet this" means that going for alms, even though it is a curse. "Sons of good family take it up for a reason" means in my Dispensation, sons of good family by birth and sons of good family by conduct, having become those who act for a reason, dependent on a reason, take it up, approach it.

In "driven by kings" and so on, those who, having consumed the king's property, having been imprisoned by the king in a prison, flee and go forth - they are called driven by kings because they were brought to imprisonment by the king. But those who, having been seized by thieves in the forest, while some were being killed, some said "Masters, released by you, we shall not dwell in a house but shall go forth; whatever merit of worship of the Buddha and so on we shall perform here and there, from that we shall give you a share of merit" - released by them, they go forth; they are called driven by thieves because they were brought to the state of being killed by thieves. But those who, having taken a debt, being unable to repay it, flee and go forth - they are called oppressed by debt. And yet this going for alms, sons of good family in my Dispensation, not driven by kings, etc. not overcome by livelihood, take it up; but rather "We are fallen into birth, etc. might be discerned" - thus they take it up - this is the connection of terms.

Therein, "we are fallen into" means we are fallen into. In "birth" and so on, the first production of the aggregates in each and every order of beings is birth, their maturing is ageing, their breaking up is death. The torment of one stricken by disasters of relatives, disease, wealth, morality, and views, the inward pondering, is sorrow; the confused verbal wailing of one stricken by those is lamentation. The bodily affliction of one whose body is struck by undesirable tangible objects is suffering; the mental affliction of one whose mind is impaired regarding the grounds of resentment is displeasure. The intense trouble arisen from mental torment of one stricken by disasters of relatives and so on, who is unable to endure it even by lamenting, is anguish. Fallen into these beginning with birth means fallen into suffering; having entered within by those sufferings beginning with birth. "Afflicted by suffering" means overpowered by those bases of suffering upon suffering. For birth and so on are suffering because of being the basis of suffering, and sorrow, lamentation, suffering, displeasure, and anguish are suffering because of being suffering itself. Perhaps, etc. "Might be discerned" means the making of a delimitation, the final ending of this entire heap of the suffering of the round of rebirths, might perhaps be discerned.

"And yet he is covetous" - this was said to show that a son of good family who, having previously given rise to the thought "I shall make an end of suffering," went forth, but at a later time is unable to make that going forth of such a nature. Therein, "covetous" means one who covets others' goods. "With intense lust" means with powerful lust. "With a corrupted mind" means with a mind gone wrong because of being become putrid through anger. "With evil mental intentions" means with a malicious mind by way of harming others, like a fierce bull with sharp horns. "Unmindful" means with lost mindfulness, like a crow placed near food, like a dog placed near meat; what is done here, he does not remember here. "Not fully aware" means devoid of wisdom, lacking the discernment of aggregates and so on. "Unconcentrated" means unsettled, like a boat bound in a violent stream. "With a wandering mind" means with a restless mind, like a deer that has mounted a path. "With uncontrolled faculties" means just as householders, due to the absence of restraint, look at their possessions and attendants with uncontrolled faculties, so he has uncontrolled faculties.

"Firebrand from a funeral pyre" means a firebrand at the place where corpses are burnt. "Burning at both ends, smeared with dung in the middle" means measuring only about eight finger-breadths, blazing at both ends at the two tips, smeared with dung in the middle. "Neither in the village" means for if it were possible to bring it for the purpose of yokes, ploughs, roof beams, side-pieces, slings, and so on, it would serve the purpose of firewood in the village. If it were possible to bring it for the purpose of wooden-frame beds and so on in a field hut, it would serve the purpose of firewood in the forest. But since it is not possible in either case, therefore it was stated thus. "I say this person is similar to that" means I say this aforesaid person is similar to that, resembling a firebrand from a funeral pyre. "Fallen away from the enjoyments of a householder" means whatever wealth would have been obtainable when the inheritance was being distributed among the laypeople dwelling at home, or obtainable in other ways, from that too he has fallen away. "And the goal of asceticism" means he does not fulfil the goal of asceticism to be attained by standing firm in the exhortation of teachers and preceptors, by means of learning and penetration. But it should be understood that the Teacher did not bring forth this simile with reference to one who is immoral, but brought it forth with reference to a person of pure morality who is lazy, whose mind is corrupted by faults such as covetousness.

In the verses, "the enjoyments of a householder" means from the enjoyment of sensual happiness. "Fallen away" means defeated. "The goal of asceticism" means both great learning through penetration and great learning through study. For such a one is unable to hear what has not been heard or to purify what has been heard, because of laziness. "Unfortunate" means unlucky, a wretched, ill-fated person. "Perishing" means being destroyed. "He scatters" means he scatters about, he destroys. All this was said with reference to the very non-arising of the goal of asceticism that should come to be. "He is destroyed like a firebrand from a funeral pyre" means such a person, being of no use to anyone, just like the aforesaid firebrand from a funeral pyre, perishes because of having fallen away from both sides. Thus, having shown the danger in immorality by showing that one who is a partaker of the suffering of the realms of misery - "even one who has not committed transgression by body and speech perishes if he does not purify the mind, how much more so one who has committed transgression, the immoral one" - wishing to separate beings from that, he spoke a pair of verses beginning with "many wearing the orange robe around their necks." Its meaning has been stated above.

The commentary on the Second Discourse is completed.

3. Commentary on the Discourse on the Corner of the Double Robe

92. In the third, "the corner of the double robe" means the edge of the robe. "Having taken" means having touched. "Were following" means would have accompanied. This is what is meant - "Monks, here a certain monk, as if touching with his own hand the corner of the great robe of the Fortunate One worn by me, might follow me, thus having become closer to me he might dwell." "Stepping foot upon foot" means placing one's own foot immediately after the lifting of the foot at the place where the foot was placed upon my foot as I am walking. By both he shows: "even if, not leaving me in standing, walking, and so on, he should dwell at all times near me." "He is far

from me, and I from him" means that monk, not fulfilling the practice taught by me, is far indeed from me, and I am far indeed from him. By this he shows that seeing the Truth-finder with the physical eye and the conjunction with the material body is not the reason, but seeing with the eye of knowledge alone and the conjunction with the body of the Teaching alone is the measure. Therefore he said: "For that monk, monks, does not see the Teaching. Not seeing the Teaching, he does not see me." Therein, the Teaching means the ninefold supramundane state. And that cannot be seen by a mind corrupted by covetousness and so on; therefore, from not seeing the Teaching, he does not see the body of the Teaching. For thus it has been said -

"What is there for you, Vakkali, in seeing this foul body?Whoever, Vakkali, sees the Teaching sees me; whoever sees me sees the Teaching."

And "become the Teaching, become the supreme."

And "the body of the Teaching, and also the body of Brahmā" and so on.

"A hundred yojanas" means in a place a hundred yojanas away; the meaning is at the distance of a hundred yojanas. The remainder should be understood by the reverse of what has been stated. And his state of being non-covetous and so on should be seen by means of the attainment of the noble path.

In the verses, "greedy" means greatly desirous due to intense lust for sensual pleasures. "With vexation" means with vexation due to evil mental intentions, due to great desire through the influence of resentment towards beings, and due to not obtaining what is desired. "Following longing" means having become like a slave of craving, termed longing, following after it. Unquenched through being overcome by the fever of mental defilements beginning with lust. Greedy through longing for objects beginning with matter. "See how far away" means the foolish worldling who is greedy, with vexation, following longing, unquenched, greedy, even though being near to the Perfectly Enlightened One who is without longing, quenched, free from greed, in terms of physical space - however far he is in terms of the intrinsic nature of the Teaching, see that state of being far from him; the meaning is that it is not easy even to express. For this was said:

"The sky is far and the earth is far,
The far shore of the ocean, that too they say is distant;
Farther than that, indeed, they say,
Is the principle of the good and the principle of the bad.

"Having directly known the Teaching" means having directly known the Teaching of the four truths, having understood it through the full understandings of the known and of judgement, having known it as is appropriate in the preliminary stage. "Having understood the Teaching" means having known that very same Teaching in the later stage by way of full understanding and so on through path knowledge, having known it according to its proper limit. "Wise" means wise through the great learning of penetration. "Like a lake in a windless place" means like a lake in a windless place, without longing, devoid of the agitation of mental defilements, he becomes calm; just as that lake in a windless place, unassailed by the wind, remains settled, so too this one, with mental defilements entirely tranquillised in every way, devoid of the agitation of mental defilements, is appeased through the concentration of the fruition

of arahantship, and is of a peaceful intrinsic nature at all times. "Without longing" means he, a Worthy One of such intrinsic nature as being without longing and so on, even though being far in location from the Perfectly Enlightened One who is of the same intrinsic nature of being without longing and so on, is not far in the intrinsic nature of the Teaching, but near indeed.

The commentary on the Third Discourse is completed.

4. Commentary on the Discourse on Fire

93. In the fourth, fire in the sense of burning; lust itself is fire - the fire of lust. For lust, when arising, burns and scorches beings; therefore it is called "fire." The same method applies in the other two as well. Therein, just as fire burns up whatever fuel in dependence on which it arises, and there is great fever, so too these lust and so on, having arisen by themselves in whatever continuity, burn it up, and there is great fever, and they are difficult to extinguish. Among these, there is no measure of beings whose hearts are scorched by the fever of lust, who have reached death through the suffering of not obtaining what is wished for. This, so far, is the burning nature of lust. But for the burning nature of hate, the gods corrupted by mind are an example in particular; and for the burning nature of delusion, the gods corrupted by play are an example. For through the influence of delusion, there is forgetfulness of mindfulness for them; therefore, through the influence of play, having let the time for food pass, they die. This, so far, is the nature of burning by lust and so on pertaining to the present life. But that pertaining to the future life is more terrible and difficult to endure, by way of causing rebirth in hell and so on. And this meaning should be elucidated by the Āditta exposition.

In the verses, "infatuated with sensual pleasures" means those who have fallen into infatuation, folly, negligence, and misconduct by way of gulping down objects of sensual pleasure. "With corrupted minds" - the connection is: it burns those with corrupted minds. "Men who kill living beings" - this refers to the fire of hate. "Not skilled in the noble teaching" means those who are entirely devoid of learning, questioning, and attention regarding aggregates, sense bases, and so on, who are unskilled in the noble teaching - they, overpowered by confusion, are said to be particularly deluded. "Not knowing these fires" means not knowing that "these fires of lust and so on burn both here and in the future state," not penetrating by way of the full realisation of full understanding and by way of the full realisation of abandoning. "Taking delight in identity" means delighting in and taking pleasure in identity, the fivefold aggregates of clinging, through craving, wrong view, and conceit. "They increase" means they increase and accumulate by arising again and again. "Hell" means the eightfold great hell, the sixteenfold minor hell - all hell. "And the animal realms" means and the animal realms. "Titans" - the connection is: they increase the class of titans and the sphere of ghosts.

Having thus shown the round of rebirths by way of showing the nature of burning by the fire of lust and so on both here and in the future state, now in order to show the end of the round of rebirths through the extinguishing of these, "but those who night and day" and so on was stated. Therein, "engaged" means engaged by way of the pursuit of meditation. Where? In the teaching of the Perfectly Enlightened One. By

that he shows the absence of extinguishing of the fire of lust and so on in another's teaching. For thus, showing in brief the method of extinguishing them, which is not shared with any other, namely the meditation subject of foulness -

"They extinguish the fire of lust, constantly perceiving foulness;
And the fire of hate, the best of men extinguish through friendliness;
And the fire of delusion through wisdom, that which leads to penetration." -

He said. Therein, "perceiving foulness" means those perceiving foulness through the pursuit of the development of foulness by way of the thirty-two aspects and by way of the bloated and so on. "Through friendliness" means through the development of friendliness stated as "he dwells having pervaded one direction with a mind accompanied by friendliness." And here, the extinguishing of the fire of lust and the fire of hate should be understood as being by the non-returner's path produced having made the meditative absorption on foulness the foundation. "Through wisdom" means through path wisdom together with insight wisdom. Therefore he said "that which leads to penetration." For it is called "leading to penetration" because it goes, proceeds, piercing through the mass of mental defilements. "They attain final Nibbāna entirely" means having extinguished entirely the fire of lust and so on by the path of arahantship, established in the Nibbāna element with residue of clinging, prudent through the attainment of the expansion of wisdom, unwearied night and day because previously through right striving idleness has been thoroughly abandoned in every respect, and because of the state of being untiring through entering the fruition attainment, they attain final Nibbāna entirely through the Nibbāna element without residue of clinging by the cessation of the final consciousness. And thereby they overcame, surpassed the suffering of the round of rebirths entirely, without remainder.

Thus, having shown the peace of those who extinguish the fire of lust and so on through Nibbāna without residue of clinging, now praising them by the virtues they have penetrated, he spoke the concluding verse. Therein, "seers of the noble" means those who have seen the noble Nibbāna, which is to be seen by the noble ones such as the Buddhas and so on, or which is noble because of being far from mental defilements, or those who have seen the noble four truths themselves - thus they are seers of the noble. "Attainers of the highest knowledge" means of the knowledge (veda), which is path knowledge; or those who have gone to the end of the round of rebirths by that knowledge - thus attainers of the highest knowledge. "Having perfectly understood" means having known properly all that should be understood - the wholesome and so on, and the aggregates and so on. The remainder is according to the method already stated.

The commentary on the Fourth Discourse is completed.

5. Commentary on the Discourse on Examination

94. In the fifth, "in such a way" means in that and that manner. "Should investigate" means should inquire, should weigh, or should explore. "As he investigates" means as that monk is investigating. "His consciousness externally would be undistracted, undispersed" means undistracted, concentrated, because of the absence of distraction arising by way of external objects such as matter and so on, and precisely

because of that it would be undispersed. This is what is meant - Monks, in whatever manner, for this monk who has begun insight practice, who is investigating, who is exploring activities, having previously taken the sign of serenity by way of discerning the concentrated appearance, carefully and continuously engaging the knowledge of exploration, his own insight consciousness should not arise by way of external objects such as matter and so on outside the meditation subject, should not be on the side of restlessness through excessively strenuous energy - in that and that manner a monk should investigate and weigh. "Internally unsettled" means because when energy proceeds sluggishly, due to the powerful nature of concentration, through being overcome by idleness, because of standing by way of contraction upon the meditation object reckoned as the internal resort, it is called settled; but when evenness of energy is applied, it becomes unsettled, having entered the cognitive process. Therefore, in whatever way, as he investigates, his consciousness would be internally unsettled, would have entered the cognitive process, in that way he should investigate. "By non-clinging he would not be agitated" means the connection is: in whatever way, as he investigates, without grasping any activity among matter and so on through the grip of craving and wrong view as "this is mine, this is my self," and precisely because of that he would not be agitated through the grip of craving and wrong view, in that way he should investigate. But how, for one investigating, could this threefold result come about? By avoiding states on the side of restlessness and states on the side of idleness, having applied evenness of energy, having previously purified the mind from the impurities of insight, in whatever way insight knowledge properly proceeds along the path of insight, by thus exploring.

Thus the Blessed One, having shown for a monk practising the meditation subject of the four truths the means of purifying the mind from excessively strenuous energy, excessively lax energy, and the impurities of insight, gradually beginning with the purification of the practice of knowledge and vision, now showing that when insight knowledge is thus purified, before long, having joined insight with the path, it leads to the transcendence of the entire suffering of the round of rebirths, he said beginning with "externally, monks, when consciousness" etc. That is by the same method as already stated. But as for what was said - "There is no origination of the arising of birth, ageing, death, and suffering in the future" - its meaning is - Thus, having joined insight with the path, when mental defilements are eliminated without remainder by the highest path in the succession of paths, in the future, in what has not yet come, there is no coming into being, no arising, reckoned as the origin of the entire suffering of the round of rebirths consisting of birth, ageing, and death; or there is no origin of suffering reckoned as birth, and no arising of suffering reckoned as ageing and death.

In the verse, "who has abandoned the seven attachments" means because of the abandoning of these seven attachments - attachment of craving, attachment of wrong view, attachment of conceit, attachment of wrath, attachment of ignorance, attachment of mental defilements, and attachment of misconduct - one who has abandoned the seven attachments. Some, however, say "the seven underlying tendencies are themselves the seven attachments." "Whose conduit is cut" means one whose craving for becoming is cut. "The cycle of birth and wandering is eliminated" means the wandering that has become birth because of proceeding by way of being born again and again and because of being the cause of birth is the

cycle of birth and wandering; that, because of the craving for becoming being cut, is eliminated, utterly exhausted; precisely because of that there is no more rebirth for him.

The commentary on the Fifth Discourse is completed.

6. Commentary on the Discourse on Rebirth in the Sensual Realm

95. In the sixth, "rebirth in sensual pleasure" means the obtaining of sensual pleasures or the enjoyment of sensual pleasures. "With sensual pleasures ready at hand" means with constant sensual pleasures, with constant objects, just as human beings. For human beings exercise mastery over a constant object. Where their minds are attached, having given a hundred or a thousand, having brought that very woman, they enjoy constant wealth. And some gods. For beginning from the Cātumahārājika realm, those dwelling in the four heavenly worlds exercise mastery over a constant object indeed. And the story of Pañcasikha is an example here. Likewise, some beings in the realm of misery - setting aside hell beings, the remaining beings in the realms of misery too exercise mastery over a constant object indeed. For a fish with its own female fish, a turtle with its own female turtle - thus all animals, ghosts, and beings in states of misfortune too. Therefore, setting aside hell beings, taking the remaining beings in the realms of misery up to the Tusita realm, these beings are called "those with sensual pleasures ready at hand." "Those who delight in creation" means those who have delight in what is created, in what is created by themselves - thus Nimmānaratī. For by way of blue, yellow and so on, whatever kind of form they wish, having created just such a form, they delight, like the deities belonging to the Agreeable-bodied realm before the Venerable Anuruddha. "Those who wield power over others' creations" means they exercise mastery over sensual pleasures created by others - thus those who wield power over others' creations. For having known their mind, others create sensual enjoyment according to their liking, and they exercise mastery therein. How do they know another's mind? By way of habitual association. Just as a skilled cook knows whatever pleases the king while he is eating, so having known the object naturally preferred, they create just such a thing, and they exercise mastery therein, and they enjoy sensual pleasures by way of sexual intercourse and so on. Some, however, say "By merely smiling, by merely looking, by merely embracing, and by merely holding hands, their sensual function is accomplished." That has been rejected in the commentary as "But this does not exist." For without touching with the body, a tangible object does not accomplish the sensual function. For even of the six sensual-sphere gods, sensual pleasures are just natural. For this was said:

"These six are of the sensual-sphere, endowed with all sensual pleasures;
The life-span of all, reckoned as one, how much does it become?"

In the verses, "and those others" means those who are other than the aforesaid gods and are enjoyers of sensual pleasures - human beings and also some going to the realms of misery - all of them. "The state here and the state elsewhere" means this individual existence as obtained, and the state elsewhere reckoned as the becoming of rebirth in between - thus the round of rebirths of twofold division, they do not pass beyond, they do not overcome. "Should abandon all sensual pleasures" means one should abandon all sensual pleasures of the division beginning with divine, both

objective sensual pleasures and defilement sensual pleasures. For it is precisely by abandoning defilement sensual pleasures by the path of non-returning that one abandons objective sensual pleasures. "Bound by dear forms and pleasant things" means bound, greedy, by the gratification of pleasant feeling in enticing objects such as visible form and so on. "Having cut the stream difficult to pass over" means having completely cut off by the path of arahantship the stream of craving that is difficult to pass over, difficult to overcome by others. The remainder is by the same method as stated below.

The commentary on the Sixth Discourse is completed.

7. Commentary on the Discourse on the Bond of Sensuality

96. In the seventh, "bound by the mental bond of sensuality" means lust for the five strands of sensual pleasure is the mental bond of sensuality; bound by that is one bound by the mental bond of sensuality. This is a designation for one whose sensual lust has not been eradicated. Desire and lust in fine-material and immaterial existences is the mental bond of existence; likewise, attachment to meditative absorption and lust accompanied by the eternalist view. Bound by that is one bound by the mental bond of existence. The meaning is one whose lust for existence has not been abandoned. "One who returns" means one whose nature is to come to this human world by way of taking up conception in rebirth, even though established in the Brahma world. Therefore he said "one who comes back to this state of being." One having the nature of coming to this state reckoned as the state of human existence. The meaning is one whose nature is to be reborn among human beings. Certainly, here, the mental bond of sensuality is the cause of coming to this state of being. But in order to show that whoever is bound by the mental bond of sensuality is certainly also bound by the mental bond of existence, "bound by the mental bond of sensuality, monks, bound by the mental bond of existence" was said having combined both together.

"Unbound from the mental bond of sensuality" - here, even meditative absorption on foulness is a release from the mental bond of sensuality. Having made that the foundation, the path of non-returning attained is absolutely called the release from the mental bond of sensuality. Therefore, the noble person established in the third path and its fruition is said to be "unbound from the mental bond of sensuality." But since desire and lust in fine-material and immaterial existences is not abandoned by the path of non-returning, therefore he is said to be "bound by the mental bond of existence" because of the mental bond of existence not being abandoned. "Non-returner" means a non-returner because of not returning to the sensual world by way of taking up conception in rebirth. For by way of release from the mental bond of sensuality itself, together with the uprooting of the lower mental fetters without remainder, through the accomplishment of the absence of internal mental fetters, he becomes one who does not come to this state of being, attaining final nibbāna there, not subject to return. But for one whose mental bond of existence has been abandoned without remainder, the remaining mental defilements beginning with the mental bond of ignorance are also abandoned because of being co-existent with it. Thus he, whose fetter of becoming is completely destroyed, is called "a Worthy One who has eliminated the mental corruptions." Therefore it was said "Monks, one

unbound from the mental bond of sensuality, unbound from the mental bond of existence, is a Worthy One, one who has eliminated the mental corruptions." And here, it should be seen that the non-returner's release from the mental bond of sensuality is mentioned for the purpose of praising the fourth path, just as the abandoning of pleasure, pain, joy, and displeasure of the fourth meditative absorption, and just as the utter elimination of the mental fetters of wrong view, doubt, and adherence to moral rules and austerities of the third path. By the first term, every worldling together with stream-enterers and once-returners is included; by the second term, every non-returner; by the third term, the Worthy One - thus he concluded the teaching with the pinnacle of arahantship.

In the verses, "both" means tied by both, by the mental bond of sensuality and by the mental bond of existence. This is the meaning. "Beings go to the round of rebirths" means worldlings, stream-enterers, and once-returners - these three kinds of beings go to the round of rebirths because of the mental bond of sensuality and the mental bond of existence not being abandoned. Precisely because of that, they are ones going to birth and death. Here, among the three stream-enterers - one who has sown the seed of rebirth one last time, a family-to-family goer, and one with seven rebirths at the utmost - the one with entirely soft faculties is the one with seven rebirths at the utmost. He does not produce an eighth existence, but he wanders in the round of rebirths according to his limited number of births; likewise the others too. Among once-returners too, whoever, having attained the path of once-returning here, having arisen in the heavenly world, is reborn here again, he wanders in the round of rebirths according to his own limited number of births only. But those once-returners who, without the mixed method, are reborn here and there among gods only or among humans only, they indeed wander in the round of rebirths because of arising again and again until the maturity of faculties for the attainment of the higher path. But regarding worldlings, there is indeed nothing that need be said, because of all the fetters of existence not being eliminated. Therefore it was said -

"Tied by the mental bond of sensuality, and by the mental bond of existence,
both;
Beings go to the round of rebirths, going to birth and death."

"Having abandoned sensual pleasures" means having abandoned by the path of non-returning the defilement sensual pleasures reckoned as sensual lust. "Having cut off doubt" means having completely destroyed uncertainty, and that indeed by the path of stream-entry itself. But it was said thus for the purpose of praising the fourth path. For Worthy Ones are intended here as "those who have cut off doubt." Therefore he said "whose conceit and rebirth are eliminated." Conceit of even the ninefold kind is eliminated in every respect, and rebirth in the future too for them - thus "whose conceit and rebirth are eliminated." And here, by the taking of conceit, every mental defilement to be destroyed by the fourth path is taken, because of co-existence or by way of characteristic. And by the elimination of conceit, the element of Nibbāna with residue of clinging is stated; by the elimination of rebirth, without residue of clinging. The remainder is easily understood.

The commentary on the Seventh Discourse is completed.

8. Commentary on the Discourse on Good Morality

97. In the eighth, "of good morality" means of beautiful morality, of praised morality, of complete morality. Therein, the fulfilment of morality comes about by two reasons: properly by seeing the danger in failure in morality, and by seeing the benefit in accomplishment of morality. But here, the goodness should be understood by way of path-morality and fruition-morality that is freed from all obstructions and complete in every respect. "Of good character" - all qualities conducive to enlightenment are intended; therefore, "the good qualities conducive to enlightenment beginning with the establishments of mindfulness are his" - thus he is "of good character." "Of good wisdom" - and one is of good wisdom by way of path and fruition wisdom only. For supramundane mental states beginning with morality are indeed absolutely good because of their unshakeable intrinsic nature. Some, however, say: "Of good morality by way of the fourfold purification morality, of good character by way of insight and path qualities, of good wisdom by way of path and fruition wisdom." "Those morality, character, and wisdom are only of one beyond training" - so say some. Yet others say - The path and fruition morality of stream-enterers and once-returners is called good morality; therefore, by this term "of good morality," the stream-enterer and the once-returner are included. For they are ones who fulfil morality. The qualities of the path and fruition of non-returning and the qualities of the highest path are called good qualities. For therein the qualities conducive to enlightenment go to fulfilment through development. Therefore, by this term "of good character," beginning from one established on the third path, three noble ones are included. Through the reaching of the summit of the function of wisdom, the wisdom in the highest fruition is called good wisdom; therefore, the Worthy One who has attained the expansion of wisdom is said to be "of good wisdom." In just this way, persons are included. What is the use of this elaboration? The qualities of the highest path and fruition are here stated as good morality and so on - this is our acceptance. For this is a classification of persons by way of a classification of qualities, not a classification of qualities.

"Consummate one" - here, "consummate" is said to be Nibbāna, which is secluded from all that is conditioned through being unmixed with anything; because of having attained that, the Worthy One is a consummate one. Or alternatively, arahantship is consummate through the goodness of the fulfilment of abandoning and development, the fulfilment of blameless qualities at the final goal, and through the happiness of being unmixed; by the attainment of that, the consummate one is one who has eliminated the mental corruptions. "One who has lived the holy life" means one who stands having dwelt and completed the abiding by the holy life of the path. Because of being endowed with the highest, foremost states of one beyond training, he is called "the highest person."

"Virtuous" - here, in what sense is it morality? It is morality in the sense of composing. What is this composing? It is composure; the meaning is the state of not being scattered of bodily action and so on by way of good conduct. Or alternatively, it is a receptacle; the meaning is the state of being a support by way of being the foundation for wholesome mental states beginning with meditative absorption and so on. Therefore, "it composes" or "one composes by it" - thus it is morality. This, for now, is the meaning of morality by the method of word-characteristics. Others, however, explain the meaning by the method of language analysis as "the meaning of head is the meaning of morality, the meaning of coolness is the meaning of morality, the meaning of auspiciousness is the meaning of morality." This morality exists for

him through fulfilment or through abundance - thus he is virtuous; the meaning is accomplished in morality by way of the fourfold purification morality. Therein, in order to show in detail that which is the chief morality, "restrained by the restraint of the Pātimokkha" and so on was stated - this is the intention of some teachers.

Others, however, say - In both places the Pātimokkha restraint was stated by the Blessed One. For the Pātimokkha restraint alone is morality; among the others, sense restraint is merely the guarding of the six doors; purification of livelihood is merely the arising of requisites through the Teaching; 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, like a man whose head is cut off, it should not be said that he will protect his hands, feet, and the rest. But for one whose that is healthy, like a man whose head is not cut off, he is able to protect those by restoring them again to their natural state. Therefore, by "virtuous," having indicated the Pātimokkha morality alone, it was said beginning with "restrained by the restraint of the Pātimokkha" and so on in order to expand upon it.

Therein, "Pātimokkha" means the morality of the training rules. For whoever protects it, guards it, that liberates, releases him from sufferings beginning with those bound for the realm of misery - thus it is the Pātimokkha. Restricting is restraint; non-transgression by body and speech. The Pātimokkha itself as restraint is the Pātimokkha restraint; restrained by that, with body and speech closed off - thus "restrained by the restraint of the Pātimokkha." This is the illustration of his state of being established in that morality. "Dwells" is the illustration of being endowed with the corresponding mode of dwelling. "Accomplished in good conduct and lawful resort" is the illustration of the quality that supports the Pātimokkha restraint below and the pursuit of the distinctions above. "Seeing danger in the slightest faults" is the illustration of the nature of not falling away from the Pātimokkha morality. "Having accepted" is the illustration of the undertaking of the training rules without remainder. "He trains" is the illustration of being endowed with the training. "In the training rules" is the illustration of the qualities to be trained in.

Another method - Because of the powerful nature of mental defilements, because of the ease of doing evil, and because of the difficulty of doing merit, one whose nature is to fall into the realms of misery many times - thus "one who falls" (pātī), a worldling. Or, due to impermanence, hurled by the force of action into becoming and so on, wandering about without stability like a water-wheel - thus "one who goes" (pātī), one whose nature is to go; or by way of death, one whose nature is to cast individual existence into this and that order of beings - thus "one who falls" (pātī); the continuity of a being, or consciousness itself. It liberates that falling one from the suffering of wandering in the round of rebirths - thus it is the Pātimokkha. For through the deliverance of consciousness, a being is liberated. "Through the cleansing of the mind, they become purified" and "by non-clinging, the mind was liberated from the mental corruptions" - thus it was said. Or alternatively, due to the cause of ignorance and so on, one falls, goes, proceeds in the round of rebirths - thus "one who falls" (pātī). For it was said: "Of beings hindered by ignorance, fettered by craving, transmigrating and wandering in the round of rebirths." The liberation of that falling

being from the triad of defilements beginning with craving is by means of this - thus it is the Pātimokkha. The compound formation should be understood like that of "kaṇṭhekāla" and so on.

Or alternatively, "it falls, it brings to ruin, it causes suffering" - thus "pāti" means the mind. For it was said: "By mind the world is led, by mind it is dragged about." The release of that which falls by means of this - thus it is "Pātimokkha." Or alternatively, "one falls by means of this into the suffering of the realms of misery and the suffering of the round of rebirths" - thus "pāti" means the defilements beginning with craving. For it was said: "Craving generates a person, a person with craving as companion" - and so on. Release from that which causes falling - thus it is "Pātimokkha." Or alternatively, "one falls herein" - thus "pāti" means the six internal and external sense bases. For it was said: "In the six has the world arisen, in the six does it make intimacy." Release from that which causes falling, reckoned as the six internal and external sense bases - thus it is the Pātimokkha. Or alternatively, "falling, the nether world, belongs to it" - thus "pāti" means the round of rebirths. Release from that - thus it is "Pātimokkha." Or alternatively, because of being the sovereign over all worlds, the Blessed One, the lord of the Teaching, is called "pati"; "one is released by means of this" - thus it is "mokkha"; the release of the lord, because it was laid down by him - thus it is "patimokkha"; patimokkha itself is Pātimokkha. Or alternatively, because of being the root of all virtues, it is "pati" in the sense of highest, and it is "mokkha" in the aforesaid sense - thus it is "patimokkha"; patimokkha itself is Pātimokkha. For thus it was said: "The Pātimokkha: this is the entrance, this is the chief" - in detail.

Or alternatively, "pa" is in the sense of mode, "ati" is a particle in the sense of absolute. Therefore "it absolutely releases by modes" - thus it is "Pātimokkha." For this morality, by itself by way of substitution of opposites, and together with concentration and together with wisdom by way of suppression and by way of eradication, absolutely releases, liberates - thus it is "Pātimokkha." Or alternatively, "pati pati mokkha" - thus it is "patimokkha"; the meaning is release individually from each and every fault that is to be transgressed. Patimokkha itself is Pātimokkha. Or alternatively, "mokkha" means Nibbāna; being the reflection of that release - thus it is "patimokkha." For the Pātimokkha morality restraint, like the break of dawn before the sun, is the arising of Nibbāna and is like its counterpart, because of the quenching of mental defilements as is fitting - thus it is "patimokkha"; patimokkha itself is Pātimokkha. Or alternatively, "it proceeds towards release, facing release" - thus it is "patimokkha"; patimokkha itself is Pātimokkha - thus, for now, the meaning of the word "Pātimokkha" here should be understood.

"One restrains, one closes by means of this" - thus it is "restraint"; the Pātimokkha itself as restraint is the Pātimokkha restraint. In meaning, however, the abstinences or volitions from that which is to be transgressed in each case; "endowed with, possessed of that Pātimokkha restraint" - thus it is said "restrained by the restraint of the Pātimokkha." For this was said in the Vibhaṅga -

"One is endowed with this Pātimokkha restraint, fully endowed, approached, fully approached, accomplished, possessed of it. Therefore one is called restrained by the restraint of the Pātimokkha."

"Dwells" means he dwells, moves, and carries on by way of dwelling in the postures. "Accomplished in good conduct and lawful resort" means accomplished in good conduct and lawful resort because, by not engaging in wrong livelihood beginning with giving bamboo and so on, and by not engaging in bodily forwardness and so on, he has altogether avoided misconduct, and through the accomplishment of good conduct befitting a monk as stated thus: "bodily non-transgression, verbal non-transgression," and having avoided improper resort such as prostitutes and so on, and because of being accomplished in resort, which is reckoned as a suitable place to approach for the purpose of almsfood and so on. Furthermore, whatever monk dwells respectful towards the Teacher, deferential, respectful towards his fellows in the holy life, deferential, endowed with shame and moral fear, well dressed, well robed, with pleasing going forward and going back, looking ahead and looking around, bending and stretching, with eyes downcast, accomplished in deportment, with guarded doors in the sense faculties, knowing moderation in food, devoted to wakefulness, endowed with mindfulness and full awareness, of few wishes, content, secluded, not in company, one who acts carefully in the fundamentals of conduct, abounding in respectful consideration - this is called one accomplished in good conduct.

Resort, however - is threefold: resort as decisive support, resort as safeguarding, and resort as binding. Therein, the good friend who is endowed with the qualities of the ten subjects of talk, whose characteristics have been stated, in dependence on whom one hears what has not been heard, purifies what has been heard, removes uncertainty, makes one's view straight, makes one's mind confident, and by following whose example one grows in faith, in morality, in learning, in generosity, in wisdom - this is resort as decisive support. Whatever monk, having entered the inhabited area, having set out on the street, goes with eyes downcast, seeing only a yoke's length, restrained, not looking at elephants, not looking at horses, not looking at chariots, not looking at infantry, not looking at women, not looking at men, not looking upwards, not looking downwards, not looking about in the directions and intermediate directions - this is resort as safeguarding. Resort as binding, however, is the four establishments of mindfulness, where a monk binds his own mind. For this was said by the Blessed One -

"And what, monks, is a monk's own resort, his own paternal domain? That is to say - the four establishments of mindfulness."

Thus, because of being endowed with the aforesaid accomplishment of good conduct and with this accomplishment of resort, he is accomplished in good conduct and lawful resort.

"Seeing danger in the slightest faults" means one whose nature is to see danger in faults that are trifling, immeasurable in smallness, of the type of training rules transgressed unintentionally, and unwholesome mental arisings and so on. For whatever monk sees a fault the size of an atom as if it were like Mount Sineru, the king of mountains, whose height is a hundred thousand and sixty-eight yojanas, and whoever sees even the most trivial mere wrong speech as if it were like an offence of expulsion - this one is called one who sees danger in the slightest faults. "Having accepted, he trains in the training rules" means whatever is to be trained in among the training rules, having taken up all of that entirely, in every way, without remainder, he trains, he carries on, he fulfils - this is the meaning. "Thus of good

morality" means being of good morality in this manner. For morality described by way of a person as standpoint, having concluded by way of the very same person as standpoint as stated "Thus, monks, a monk is of good morality," wishing to describe the qualities stated under "of good character," in order to show that "this morality is the foundation of those qualities," again "thus of good morality" was stated. "Of the seven conducive to enlightenment" and so on - all has the same meaning as stated above. Again "of good morality" and so on is the conclusion.

In the verses, "wrong-doing" means badly done; the meaning is misconduct. "With a mind of shame" means one who is modest, accomplished in shame; the meaning is one whose intrinsic nature is disgust for the occurrence of evil in every respect. Or "with a mind of shame" means one whose mind is together with shame. And here it should be understood that by the mention of shame alone, moral fear too is included. And by the mention of shame and moral fear, showing the cause for the absence of misconduct in every respect, he makes clear the state of good morality by way of its cause. "Highest enlightenment" means noble knowledge; "leading to highest enlightenment" means they go to it, they resort to it; the meaning is conducive to enlightenment. "Without excess" means devoid of the excess of lust and so on. Some read "tathāvidha" also. "Devoted to the pursuit of development of the qualities conducive to enlightenment" - as was stated before in whatever way, "of such a kind" means of that sort; that is the meaning. "Of suffering" means of the suffering of the round of rebirths, or of the cause of the suffering of the round of rebirths. "Right here the elimination of his own" means through the achievement of the elimination of mental corruptions, he understands the elimination, the non-arising, of the group of mental defilements belonging to the side of origin, which is the cause of the suffering of the round of rebirths, right here in this very individual existence; or he understands the elimination, the state of being eliminated, of the very suffering of the round of rebirths, right here through the cessation of the final consciousness. "Accomplished with those qualities" means endowed with those aforesaid qualities beginning with morality and so on. "Unattached" means unattached because of the abandoning of the supports of craving and wrong view; not dependent on anything. "Of the whole world" means in the entire world of beings. The remainder is according to the method already stated.

The commentary on the Eighth Discourse is completed.

9. Commentary on the Discourse on Giving

98. In the ninth, "giving" means what should be given, or volition with its basis is giving; this is a designation for the relinquishment of one's possessions. "The giving of material things" means the four requisites, by virtue of being things to be given, are called the giving of material things. For they are called "material things" because they are to be touched by craving and so on. Or the volition of relinquishing them is the giving of material things. "The giving of the Teaching" means here a certain person, saying "these mental states are wholesome, these mental states are unwholesome, these mental states are blameworthy, these mental states are blameless, these are censured by the wise, these are praised by the wise; these, when complete and taken upon oneself, lead to harm and suffering, these lead to welfare and happiness" - thus analysing the wholesome and unwholesome courses of

action, showing as if directly, making clear the results of action in this world and the world beyond, turning beings away from unwholesome mental states, establishing them in wholesome mental states, expounds the Teaching - this is the giving of the Teaching. But whoever, making clear the truths thus - "these phenomena are to be directly known, these are to be fully understood, these are to be abandoned, these are to be realised, these are to be developed" - teaches the practice-teaching for the attainment of the Deathless, this is called the giving of the Teaching that has reached the summit. "This is the foremost" means this is the highest. "Namely" means that which is this giving of the Teaching that has been spoken of, this is the highest, foremost, best among these two kinds of giving. For in dependence on the giving of the Teaching that leads to the end of the round of rebirths, one is released from all harm, and transcends the entire suffering of the round of rebirths. But mundane giving of the Teaching is the source of all kinds of giving, the root of all achievements. Therefore he said -

"The gift of the Teaching conquers all gifts, the flavour of the Teaching conquers all flavours;
Delight in the Teaching conquers all delights, the elimination of craving conquers all suffering."

The gift of fearlessness here should be seen as included by the giving of the Teaching itself.

With the intention of sharing enjoyment in common, not consuming oneself from the four requisites that are to be consumed by oneself, the sharing with others is the sharing of material things. With the very same intention of sharing enjoyment in common, without being indifferent regarding the Teaching known and attained by oneself, the instruction of others is the sharing of the Teaching. Assisting and showing compassion to others with the four requisites and the four ways of supporting others is material assistance. Assisting and showing compassion to others through the Teaching in the manner already stated is assistance through the Teaching. The remainder is according to the method already stated.

In the verses, "that which they call the supreme gift" means whatever giving is supreme, highest, through the lofty nature of consciousness, field, and gift, or because of the fulfilment and fruition of the achievement of wealth and so on, or because of the crushing and injuring of the opponent, namely greed, stinginess, and so on of the other - the Buddhas, the Blessed Ones, called it "supreme."

"Unsurpassed" means whatever giving, through the achievement of volition and so on, through its proceeding with abundance, by being the highest, and because of having the highest result, is devoid of anything higher, and is the means of establishing the unsurpassed state - thus they said. "That sharing" - here too the pair of terms "supreme" and "unsurpassed" should be brought in and connected. "Praised" means extolled, he praised by such passages as "Monks, a donor giving food gives five things to the recipients" and by such passages as "If, monks, beings knew the result of giving and sharing." But to show how giving and sharing are supreme and unsurpassed, "in the foremost" and so on was stated. Therein, "in the foremost" means in the foremost, unsurpassed field of merit, the Perfectly Enlightened One and the noble Community, through the possession of distinctive qualities such as morality

and so on. "With a confident mind" means gladdening and resolving the mind through faith in the fruit of action and through faith in the Triple Gem. For through the achievement of consciousness and the achievement of the field, even when the gift is small, the giving is of great majesty, of great brightness, of great pervasion. For this was said:

"There is not, when the mind is devoted, an offering called small;
Or towards the Truth-finder, the Enlightened by himself, or towards his
disciples."

"Wise" means one endowed with wisdom. "Understanding" means understanding properly the fruit of giving and the benefit of giving. "Who would not sacrifice at the proper time" means at the fitting and appropriate time, who indeed would not give a gift? For giving comes to be only at the time when these three - faith, a gift to give, and recipients - are present together, and not otherwise, or at the fitting time to give to recipients.

Having thus shown the giving of material things, sharing, and assistance by the first verse, now in order to show the giving of the Teaching, sharing, and assistance, he spoke the second verse beginning with "Those who both speak." Therein, "both" means both the teachers and the recipients spoken of as "those who speak and those who hear." Now here this is the meaning in brief - Those who, with confident minds in the Fortunate One, the Blessed One's Dispensation, the Good Teaching, standing at the head of the bases of liberation, teach and receive - for those teachers and recipients, that meaning is reckoned as the giving of the Teaching, the sharing of the Teaching, and the assistance through the Teaching. It is supreme because it accomplishes the highest meaning. It becomes pure through the cleansing of the stain of all defilements such as craving, defilement, and so on. Of what kind of persons? Those who are heedful in the Fortunate One's Dispensation. And those who -

"The non-performance of all evil, the acquisition of the wholesome;
The purification of one's own mind - this is the instruction of the Buddhas."

In the Dispensation of the Perfectly Enlightened One thus made known in brief, in the exhortation and admonition, being heedful, they carefully accomplish the training in higher morality and so on. For them it becomes pure; it is exceedingly purified through the purification of the fruition of arahantship.

The commentary on the Ninth Discourse is completed.

10. Commentary on the Tevijja Sutta

99. In the tenth, "by the Teaching" means by the true method, by cause, by reason reckoned as right practice. For the practice by which one becomes a possessor of the threefold true knowledge, that practice should be understood here as "the Teaching." But what is that practice? The accomplishment in conduct and the accomplishment in true knowledge. "Possessing the threefold true knowledge" means endowed with the three true knowledges beginning with the knowledge of recollecting past lives. "Brahmin" means a brahmin who has warded off evil. "I declare" means I make known as "a brahmin," I establish. "Not another by mere talking and prattling" means I do not declare another, a brahmin merely by birth, as a brahmin by the mere talking and

mere confused prattling of the Aṭṭhaka and so on. Or alternatively, "by mere talking and prattling" means by the mere studying and teaching of sacred hymns. In both ways, however, he rejects what the brahmins call a brahmin with the threefold true knowledge through the study of the three Vedas beginning with the Sāmaveda. For this teaching was begun by the Blessed One according to the disposition of persons who awaken in such a way, for the purpose of showing that "in the ultimate sense, these who address others as 'sir,' hindered by ignorance, call one who is without the threefold true knowledge a brahmin, but thus one becomes a brahmin with the threefold true knowledge."

Therein, since one accomplished in true knowledge is indeed accomplished in conduct, because without the accomplishment in conduct there is no accomplishment in true knowledge, therefore, wishing to declare one a brahmin under the heading of true knowledge alone, having included the accomplishment in conduct within it, having raised the teaching "I, monks, declare a brahmin to be one with the threefold true knowledge by the Teaching," having posed the question from the wish to speak "And how do I, monks, declare a brahmin to be one with the threefold true knowledge by the Teaching?" and analysing the triad of true knowledges through a teaching based on the standpoint of the person, he said beginning with "Here, monks, a monk."

Therein, "manifold" means of various types, or occurring in many ways; the meaning is described. "Past lives" means the continuity of aggregates dwelt in here and there, beginning with the immediately preceding past existence. "Dwelt in" means inhabited, experienced; having arisen in one's own continuity and ceased; or what has the nature of having been dwelt in is "dwelt in"; dwelt in by way of dwelling in the resort; cognised by one's own consciousness, or also cognised by another's consciousness, in cases such as the recollection of one whose path has been cut off and so on. "Recollects" means having followed along by way of the succession of births thus "even one birth, even two births," one remembers; or one remembers following along; when the mind is inclined, one remembers immediately after the preliminary work.

"As follows" is an indeclinable particle for the purpose of showing the manner of what has been begun. By that very word, showing the manner of this past life that has been begun, he said beginning with "even one birth." Therein, "even one birth" means even one continuity of aggregates included in one existence, having conception as its root and death as its conclusion. This same method applies in "even two births" and so on. But in "many cosmic cycles of universe-contraction" and so on, a cosmic cycle that is declining is a cosmic cycle of universe-contraction; one that is expanding is a cosmic cycle of universe-expansion. Therein, by the universe-contraction, the period of remaining contracted is included because it is rooted in that; and by the universe-expansion, the period of remaining expanded. For when this is so, those four incalculables stated as "There are, monks, these four incalculables of a cosmic cycle. What are the four? Universe-contraction, the period of remaining contracted, universe-expansion, the period of remaining expanded" - those four incalculables are encompassed.

Therein, there are three universe-contractions - the universe-contraction by fire, the universe-contraction by water, and the universe-contraction by air. There are three

boundaries of universe-contraction - the Radiant gods, the gods of Streaming Radiance, and the gods of Great Fruit. When the cosmic cycle contracts by fire, everything below the Radiant gods is burnt by fire. When it contracts by water, everything below the gods of Streaming Radiance is dissolved by water. When it contracts by wind, everything below the gods of Great Fruit is destroyed by wind. But in extent, a hundred thousand million world-circles perish together. Thus a monk of such a kind, recollecting past lives, recollects many cosmic cycles of universe-contraction, many cosmic cycles of universe-expansion, many cosmic cycles of universe-contraction and expansion. How? By the method beginning with "There I was."

Therein, "there I was" means in such and such a cosmic cycle of universe-contraction, or in such and such an existence, or mode of generation, or destination, or station of consciousness, or abode of beings, or order of beings, I was. "Having such a name" means Tissa or Phussa. "Having such a clan" means Gotama or Kassapa. "Having such beauty" means white or brown. "Having such food" means one whose food was rice with meat, or one feeding on fallen fruits. "Experiencing such pleasure and pain" means one who experiences manifold bodily and mental pleasures and pains of various kinds such as material and non-material and so on. "With such a life span" means with a life span measured by a hundred years, or with a life span measured by eighty-four hundred thousand cosmic cycles. "Passing away from there, I arose there" means I, having passed away from that existence, or mode of generation, or destination, or station of consciousness, or abode of beings, or order of beings, arose again in such and such an existence, or mode of generation, or destination, or station of consciousness, or abode of beings, or order of beings. "There too I was" means then there too, in that existence, or mode of generation, or destination, or station of consciousness, or abode of beings, or order of beings, I was again. "Having such a name" and so on is by the same method as already stated.

Or alternatively, because "there I was" is the recollection of one who is gradually ascending, in accordance with one's own resolution and according to one's strength, and "passing away from there" is the reviewing of one who is turning back, therefore immediately before this arising here stated as "I arose here," it is said "I arose there." "There too I was" means there too in that existence, etc. or order of beings, I was. "Having such a name" means Datta or Mitta; "having such a clan" means Vāsetṭha or Kassapa. "Having such beauty" means dark or white. "Having such food" means one whose food was ambrosia, or one whose food was rice and so on. "Experiencing such pleasure and pain" means one who experiences divine happiness, or one who experiences human pleasure and pain. "With such a life span" means with a life span limited to the respective maximum life span. "Passing away from there" means I passed away from that existence and so on. "I arose here" means here, in this final existence, having become a human being, I was reborn, I came into being.

"Iti" means "thus." "With aspects and terms" means with terms by way of name and clan and so on, and with aspects by way of beauty and so on. For by name and clan, beings are designated as "Tissa, Gotama"; by beauty and so on, they are known in their diversity as "brown, white." Therefore name and clan are the terms, the others are the aspects. "This is his first true knowledge attained" means this, being the first by way of being attained first by this monk, is true knowledge attained, realised, in

the meaning of making known. But what does this make known? Past lives.

"Ignorance" means the delusion that conceals that very past life, in the meaning of making it unknown, is called ignorance. "Darkness" means that very delusion, in the meaning of concealing, is called "darkness." "Light" means that very true knowledge, in the meaning of producing illumination, is light. And here the meaning is "true knowledge was attained"; the remainder is a word of praise. The explanation here, however, is: This true knowledge was attained by that monk; for him who had attained true knowledge, ignorance was destroyed - the meaning is, it perished. Why? Because true knowledge had arisen. The same method applies to the remaining two terms as well.

In "as one who" (yathā taṃ), here "as" (yathā) is used in the sense of comparison, and "taṃ" is merely a particle. "Diligent" means through the continuous presence of mindfulness. "Ardent" means with the ardour of energy. "Resolute" means one whose mind is directed, through disregard for body and life - this is the meaning. This is what is meant - just as for one dwelling diligent, ardent, and resolute, ignorance would be destroyed, true knowledge would arise, darkness would be destroyed, light would arise. Just so, for that monk, ignorance is destroyed, true knowledge has arisen, darkness is destroyed, light has arisen; he dwells having obtained a fruit befitting his pursuit of striving.

In "with the divine eye," here what should be said has already been stated below. "Which is pure" means pure because of being a cause for purification of view through the seeing of passing away and rebirth. For whoever sees only the passing away but not the rebirth, he grasps the annihilationist view. Whoever sees only the rebirth but not the passing away, he grasps the view of the manifestation of a new being. But whoever sees both of those, since he overcomes both kinds of that wrong view, therefore that seeing of his is a cause for purification of view; and this son of the Buddha sees both of those. Therefore it was said "pure because of being a cause for purification of view through the seeing of passing away and rebirth." Or pure because of the absence of the eleven impurities. As he said: "Sceptical doubt is an impurity of the mind" - thus having understood, I abandoned sceptical doubt, the impurity of the mind; inattention, etc. sloth and torpor, trepidation, elation, inertia, excessively aroused energy, deficient energy, intense praying, perception of diversity, excessive meditation on forms is an impurity of the mind" - pure because of being undefiled by the eleven impurities thus stated. "Surpassing the human" means having surpassed the range of humans by the seeing of forms, or surpassing the human because of having surpassed the physical eye. With that divine eye, which is pure and surpasses the human. "He sees beings" means he sees, discerns, and looks at beings just as with the human physical eye.

In "passing away and arising," here at the actual moment of death or the actual moment of rebirth, it is not possible to see even with the divine eye. But those who are near death and will now pass away - they are "passing away." And those who have taken conception or have just been reborn - they are intended as "arising." It shows that he sees those of such kind who are passing away and arising. "Inferior" means scorned and despised by reason of inferior birth, family, wealth, and so on, because of being connected with the outcome of delusion. "Superior" means the opposite of that, because of being connected with the outcome of non-delusion.

"Beautiful" means endowed with desirable, pleasant, and agreeable beauty, because of being connected with the outcome of non-hate. "Ugly" means endowed with undesirable, unpleasant, and disagreeable appearance, because of being connected with the outcome of hate. The meaning is also "handsome and unsightly." "Fortunate" means gone to a fortunate world, or because of being connected with the outcome of non-greed, rich and of great wealth. "Unfortunate" means gone to an unfortunate realm, or because of being connected with the outcome of greed, poor, with little food and drink. "According to their actions" means having arrived at each respective destination according to whatever action was accumulated. Therein, by the former terms beginning with "passing away," the function of the divine eye has been stated, but by this term, the function of the knowledge of rebirth according to beings' actions.

And this is the order of arising of that knowledge -Here a monk, having extended the light downwards towards hell, sees hell beings experiencing great suffering. This seeing is solely the function of the divine eye knowledge. And he attends thus: "Having done what action indeed are these beings experiencing this suffering?" Then there arises in him knowledge having that action as its object, thinking "Having done such and such a thing." Likewise, having extended the light upwards towards the heavenly world, he sees beings in the Nandana Grove, the Missaka Grove, the Phārusaka Grove and so on, experiencing divine success. This seeing too is solely the function of the divine eye knowledge. He attends thus: "Having done what action indeed are these beings experiencing this success?" Then there arises in him knowledge having that action as its object, thinking "Having done such and such a thing." This is called the knowledge of rebirth according to beings' actions. For this there is no separate preliminary work. Just as for this, so too for the knowledge of future events. For these, having the divine eye as their foundation, succeed together with the divine eye itself. In "by bodily misconduct" and so on, what should be said is the same as the method stated above. Here "true knowledge" means the true knowledge of the divine eye knowledge. "Ignorance" means the ignorance that conceals the passing away and conception of beings. The remainder is according to the method already stated.

In the third section, "true knowledge" means the true knowledge of the knowledge of the path of arahantship. "Ignorance" means the ignorance that conceals the four truths. The remainder is easily understood since the method has been stated above. "Thus indeed" and so on is the conclusion.

In the verses, this is the meaning in brief -Whoever knows, understands the past lives as stated above, knows having made them manifest in the manner stated. "Yovedī" is also a reading; the meaning is: he who has known, having made it known, stands firm. He sees with the divine eye, in the manner already stated, heaven reckoned as the twenty-six heavenly worlds and the fourfold realm of misery. "And also" means beyond that, he has attained, achieved arahantship reckoned as the destruction of birth, or Nibbāna itself. From that very direct knowledge, having known the Teaching of the four truths that is to be known through the most excellent path wisdom, he is accomplished through the completion of his task, one who has reached the goal. A sage through being endowed with the qualities of moral perfection, one who has eliminated the mental corruptions - since he is endowed with these three true knowledges as stated above, and because through the third true knowledge he has

warded off evil in every way, he is called a possessor of the threefold true knowledge, a brahmin. Therefore I call him alone a brahmin with the threefold true knowledge, but another who merely talks and prattles, who is devoted to teaching the verses of sacred hymns beginning with the Yaju and other sacred formulae, I do not call a brahmin with the threefold true knowledge; I do not speak of him as one with the threefold true knowledge.

Thus it should be understood that in this chapter, in the second discourse the round of rebirths was spoken of, in the fifth, eighth, and tenth discourses the end of the round of rebirths was spoken of, and in the others both the round of rebirths and the end of the round of rebirths were spoken of.

The commentary on the Tenth Discourse is completed.

The commentary on the fifth chapter is finished.

Of the Paramatthadīpanī, the Commentary on the Khuddakanikāya

the commentary on the Book of Threes of the Itivuttaka is completed.



ABOUT THIS TRANSLATION

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

PDF Creation Date: 14 September 2026

HOW TO CITE

PaliVerse (2026). Commentaries. The Canon of Discourses - Commentaries. 5. The Collection of Minor Texts. 04. Commentary on the Sayings of the Buddha. 3. The Book of the Threes Retrieved from paliverse.org

© 2026 The PaliVerse Project · All Rights Reserved
Centre for Study and Practice of Theravāda Buddhism
Civic Non-Profit Company registered in Greece
This PDF may be freely distributed for study and practice.

PaliVerse.org