

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

The Canon of Discourses - Commentaries (Sutta
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PaliVerse

5. The Collection of Minor Texts

03. Commentary on the Inspired Utterances

3. The Chapter on Nanda

1. Commentary on the Discourse on What is Born of the Result of Action

21. In the first of the Nanda Chapter, "a certain monk" means one monk who had eliminated the mental corruptions, unknown by name and clan. He, it is said, was a son of good family dwelling in Rājagaha, stirred by the Elder Moggallāna, having seen the danger of wandering in the round of rebirths, having gone forth in the presence of the Teacher, having purified his moralities, having taken up the meditation subject of the four truths, before long, having aroused zeal in insight, attained arahantship. Afterwards a severe illness arose in him; he dwelt enduring it by reviewing. For those who have eliminated the mental corruptions, there is indeed no mental pain; but bodily pain does indeed occur. One day, at a place not too far from the Blessed One who was expounding the Teaching, he sat cross-legged enduring the pain. Therefore it was said "was seated not far from the Blessed One" and so on.

Therein, "cross-legged" means a seat with the thighs bound all around. "Folding" means binding. "Directing his body upright" means having placed the upper body upright, having arranged the eighteen vertebrae of the spine tip to tip. For indeed, for one seated thus, the skin, flesh, and sinews do not bend; therefore he sits thus. "Born of the result of old kamma" means arisen by way of being the result of action done before, or arisen as a portion of the collection of the round of results, of the kind of pleasure and pain, in the result of old kamma. What is that? Suffering. And by "born of the result of old kamma," showing that illness to be of kamma-origination, he rejects its being of the nature of what is caused by external agency, by change of temperature, and so on. "Painful" means unable to be endured by many people. "Sharp" means piercing, or thick by way of occurring having overpowered. "Harsh" means hard. "Bitter" means disagreeable. "Enduring" means dwelling above it, bearing, being patient.

"Mindful and fully aware" means mindful and fully aware by means of the mindfulness and full awareness that discern feeling. This is what is meant - Being mindful by means of mindfulness aroused through the discernment of the impermanence of feeling thus: "This so-called feeling is impermanent in the sense of non-existence after having been, dependently arisen because of having arisen dependent on conditions such as undesirable objects and so on, subject to destruction, having the nature of falling, subject to fading away, having the nature of cessation because of having the intrinsic nature of invariably breaking up after having arisen," and being fully aware by means of penetrating the undistorted intrinsic nature. Or alternatively, mindful through the attainment of the expansion of mindfulness, by the well-established mindfulness in body, feelings, mind, and mental phenomena everywhere; likewise, fully aware through the attainment of the expansion of wisdom, by the discernment of activities. "Without being distressed" means not being distressed like

a blind worldling in the manner stated thus: "An ignorant worldling, monks, being touched by some painful phenomenon or other, grieves, is wearied, laments, beats his breast and wails, falls into confusion" - not producing mental suffering because it has been uprooted by the path itself, enduring only bodily suffering born of the result of kamma, he sits as if having attained a meditative attainment. "Saw" means he saw that venerable one seated thus with the patience of endurance.

"This matter" means having understood in every respect this matter reckoned as the state of those who have eliminated the mental corruptions being unsmeared by worldly adversities, the reason for not making effort to have such a disease treated by physicians and so on. "This inspired utterance" means he uttered this inspired utterance that makes clear the non-attainment of vexation by whatever painful phenomena of conditioned phenomena.

Therein, "who has abandoned all kamma" means of one who has abandoned all kamma. For from the time of the arising of the highest path, all wholesome and unwholesome actions of the Worthy One are called abandoned because of their inability to give conception, since the noble path knowledge is called the destroyer of kamma. "Monk" means of the monk because of having broken the mental defilements. "Shaking off the dust done before" means of one who is shaking off, destroying, by the experiencing of the result, that action to be experienced as unpleasant which has obtained the name "dust" because of being mixed with the dust of lust and so on, done before the attainment of arahantship. But after the attainment of arahantship, there is indeed no possibility of blameworthy action, and blameless action, because the root of becoming has been utterly cut off, being of cut-off root, like a flower, because of the absence of the ability to give fruit, is merely functional.

"Unselfish" means of one who is unselfish, free from mine-making, because of the absence of grasping "mine" anywhere among matter and so on. For one who has mine-making, he, through self-affection, has his body tended by physicians and so on. But the Worthy One is unselfish; therefore he is of an indifferent disposition even regarding the tending of the body. "Stable" means of one who is stable, having crossed over the fourfold mental flood and standing on the dry ground of Nibbāna; or of one who is stable because of the absence of running on by way of taking up conception in rebirth. For trainees and worldlings, because of the non-abandonment of mental defilements and volitional activities, run on, so to speak, in the round of rebirths by way of death and rebirth-linking; but the Worthy One, because of the absence of that, is called stable. Or alternatively, of one established in the tenfold noble qualities termed those of one who has eliminated the mental corruptions. "Such a one" means of such a one, through the state of such-likeness reckoned as being equally the same towards desirable things and so on, endowed with the fivefold noble supernormal power stated by the method beginning with "one dwells perceiving the non-repulsive in the repulsive," with the six-factored equanimity that is unshakeable by the eight worldly adversities. "There is no need to make people speak" means there is no purpose to speak to, to tell people "Prepare my medicines and so on," because of the state of being indifferent towards the body. For the disposition of those who have eliminated the mental corruptions is: "Like a withered leaf fallen from its binding, let this body break apart and fall by itself." For this was said:

"I do not long for death, I do not long for life;

And I await the time, like a hired servant earning his wages."

Or alternatively, having shown some sign, the meaning is that for one who has eliminated the mental corruptions there is no need to make people speak, to cause them to speak by way of invitation with requisites, saying "What should be desired for the noble one?" - because such wrong livelihood has been uprooted by the path itself. Thus the Blessed One made known the reason for his not having himself treated to those who were thinking "Why does this elder sit not far from the Blessed One without having his illness treated by physicians?"

The commentary on the First Discourse is completed.

2. Commentary on the Nanda Discourse

22. In the second, "Nanda" is his name. For he, because of being endowed with the characteristics of a universal monarch, was born delighting his mother and father together with their attendants and the entire circle of relatives, thus he received the name "Nanda." "The Blessed One's brother" means brother by being the son of the same father as the Blessed One. For siblings born of the same mother do not arise for the Blessed One; therefore it was said "maternal aunt's son," meaning the son of the younger mother. For he was the son of Mahāpajāpati Gotamī. "Without delight" means not delighting. "The holy life" means the holy, the foremost, the highest conduct - one seat, one sleeping place, abstinence from sexual intercourse. "To maintain" means to keep and carry on rightly, completely, and purely from the first consciousness up to the last consciousness. And here, by the second term "holy life," the inclusion of the holy life of the path should also be understood. "Having rejected the training" means having refused, having given up the threefold training that was taken upon oneself together with the state of being a monk at the time of full ordination and not practised in the manner in which it should be brought to fulfilment. The meaning is having given up. "To the lower life" means to the state of a householder. "I shall return" means I shall turn back.

But why did he announce thus? Here this is the progressive discourse - The Blessed One, having set in motion the excellent wheel of the Teaching, having gone to Rājagaha, while dwelling at the Bamboo Grove, when ten messengers, each with a retinue of a thousand, sent by the Great King Suddhodana saying "Bring my son and show him to me," had together with their retinues attained arahantship, by the Elder Kāḷudāyī who had gone last of all and attained arahantship, having known the time for going, having praised the beauty of the road, being entreated to go to his native land, attended by twenty thousand who had eliminated the mental corruptions, having gone to the city of Kapilavatthu, at the gathering of relatives, having made the shower of lotus petals the occasion, having told the Vessantara Jātaka, on the following day having entered for almsfood, by the verse "One should rise up and not be negligent" having established his father in the fruition of stream-entry, having gone to the residence, by the verse "One should practise the Teaching" he established Mahāpajāpati in the fruition of stream-entry, and the king in the fruition of once-returning.

At the conclusion of the meal, however, in dependence on the talk of the virtues of Rāhula's mother, having told the Candakinnarī Jātaka, on the third day, while the ceremonies of consecration, entering the new house, and marriage blessing were taking place for Prince Nanda, having entered for almsfood, having given the bowl into Prince Nanda's hands, having spoken a blessing, rising from his seat and departing, he did not take the bowl from the prince's hands. He too, out of respect for the Truth-finder, was not able to say "Please take your bowl, venerable sir." But he thought thus: "He will take the bowl at the top of the steps." The Teacher did not take it at that place. The other thought "He will take it at the foot of the steps." The Teacher did not take it even there. The other thought "He will take it in the royal courtyard." The Teacher did not take it even there. The prince, wishing to turn back, going unwillingly, out of respect was not able to say "Please take the bowl," and thinking "He will take it here, he will take it there," he goes on.

At that moment they informed the most beautiful girl in the country: "Lady, the Blessed One is taking Prince Nanda and going; he will manage without you." She, with her hair half-combed, with drops of water still dripping, having quickly ascended the mansion, standing at the lion-lattice window, said "Come back quickly, master's son." Those words of hers remained as if having fallen across his heart. The Teacher too, without taking the bowl from his hand, having led him to the monastery, said "Will you go forth, Nanda?" He, out of respect for the Buddha, without saying "I will not go forth," said "Yes, I will go forth." The Teacher said "If so, give Nanda the going forth," and having gone to the city of Kapilavatthu, on the third day gave him the going forth. On the seventh day, he gave the going forth to the boy Rāhula who had been adorned by his mother and sent, and who, having said "Give me my inheritance, ascetic," had come to the park together with him. On yet another day, having told the Mahādharmapāla Jātaka, he established the king in the fruition of non-returning.

Thus the Blessed One, having established Mahāpajāpati in the fruition of stream-entry and his father in the three fruitions, surrounded by the community of monks, having gone again to Rājagaha, from there, having given the acknowledgment to Anāthapiṇḍika for the purpose of coming to Sāvattihī, when the great monastery of Jetavana was completed, having gone there, he made his dwelling. Thus, while the Teacher was dwelling at Jeta's Grove, the Venerable Nanda, having gone forth against his own wish, not seeing the danger in sensual pleasures, recollecting the words spoken by the most beautiful girl in the country, having become dissatisfied, reported his own discontent to the monks. Therefore it was said "Now at that time the Venerable Nanda etc. I shall return to the lower life."

But why did the Blessed One give him the going forth in this way? "It is not possible to separate him from sensual pleasures by showing the danger beforehand; but having given him the going forth, having separated him from that by a means, I shall produce a higher distinction" - the Teacher, skilled in taming those amenable to instruction, thus first gave him the going forth.

"The Sakyan woman" means a daughter of a Sakyan king. "The most beautiful girl in the country" means beautiful in the country, the highest in beauty, free from the six bodily defects, endowed with the five marks of beauty. For because she is not too tall, not too short, not too thin, not too stout, not too dark, not too fair, surpassing human beauty, not attaining divine beauty, therefore she is free from the six bodily defects.

She is endowed with these five marks of beauty: beauty of complexion, beauty of flesh, beauty of nails, beauty of teeth, and charm of youth.

Therein, by the radiance of her own body she illuminates a space of ten to twelve cubits; she is either like the piyaṅgu plant or like gold - this is her beauty of complexion. But her four hands and feet and the lower lip are like something treated with lac-colouring, similar to red coral or a red woollen blanket - this is her beauty of flesh. The twenty nail-leaves, where not released from the flesh, are as if smeared with lac-colouring; where released, they are similar to streams of milk - this is her beauty of nails. The thirty-two teeth, well set, similar to a row of pure coral, appear like a row of diamonds - this is her beauty of teeth. Even being one hundred and twenty years old, she appears as if sixteen years of age, without grey hair - this is her charm of youth. And she is beautiful, endowed with such qualities; therefore it was said "the most beautiful girl in the country."

"As I was leaving the house" is the genitive case used in the sense of disregard; the meaning is "as I was leaving from the house." Some also read "gharā nikkhamanta." "With half-combed hair" is an instrumental expression in the sense of indicating a state; the meaning is distinguished by incompletely combed hair. Some also read "aḍḍhullikhitehī." And "combing" means the arranging of hair with a comb and such instruments; they also call it "the procedure of hairdressing." "Having looked" means having looked with a half-closed eye indicating the diffusion of the essence of affection, as if binding him. "Me, venerable sir" - having already said "me" before, due to the state of mind confused with dissatisfaction, he again said "said this to me." "Quickly" means swiftly. "Recollecting that" means recollecting those words of hers, or recollecting those words of hers together with her manner.

The Blessed One, having heard his words, thinking "I shall appease his lust by a means," while leading him by supernormal power to the realm of the Thirty-three, on the way, in a certain burnt field, having shown him a certain singed female monkey with its ears, nose, and thumbs cut off, sitting on top of a charred stump, he led him to the realm of the Thirty-three. But in the Pāḷi it is stated as if he went to the realm of the Thirty-three with the Teacher in a single moment; that was said without mentioning the journey, with reference to the realm of the Thirty-three. For the Blessed One shows the Venerable Nanda that singed female monkey on the way while still going. If so, how is the illustration of bending and so on to be understood? That should be taken as an illustration of disappearance. Thus the Teacher, having led him to the realm of the Thirty-three, having shown him five hundred nymphs with dove-like feet who had come to attend upon Sakka, the king of gods, standing after having paid homage to him, asked about the distinction with regard to the beauty of those five hundred nymphs compared with the most beautiful girl in the country. Therefore it was said - "Then the Blessed One, having taken the Venerable Nanda by the arm etc. with dove-like feet."

Therein, "having taken by the arm" means as if having taken by the arm. For the Blessed One at that time performed such a feat of supernormal power that the Venerable Nanda was as if being led by the Blessed One having taken him by the arm. And therein, if the Blessed One had wished merely the seeing or the entering of that venerable one into the Tāvātimsa heavenly world, he could have shown him that heavenly world while he was seated, as at the time of the supernormal power of

unveiling the universe, or he could have sent him there by supernormal power. But because he wished to show that female monkey on the road for the purpose of easy comprehension of the inferior and disgusting nature of human existence compared to divine existence, and because he wished to show the glories, splendours, and achievements of the heavenly world by plunging into them, therefore he took him and led him there. For thus there would be for him delight especially in the abiding by the holy life for that purpose.

"With dove-like feet" means with feet similar to pigeon's feet because of their red colour. All of those, it is said, had such delicate feet through the giving of foot-anointing oil to the disciples of the Blessed One Kassapa. "Passasi no" means "passasi nu" (do you see?). "More beautiful" means of more distinguished beauty. "More fair to behold" means more worthy of being seen in the sense of never causing satiety even for those looking at them for a whole day. "More lovely" means more conducive to confidence on all sides through the beauty of all limbs.

But why did the Blessed One cause the Venerable Nanda, whose mind was filled with desire, to look at the nymphs? In order to easily remove his mental defilements. Just as a skilled physician, treating a person with an excess of humour, first having loosened the humours by means of drinking softening medicine and so on, afterwards properly removes them by means of emetics and purgatives, even so it should be understood that the Blessed One, skilled in taming those to be trained, having shown the celestial nymphs to the Venerable Nanda who was full of lust, loosened them, wishing to remove them completely by the medicine of the noble path.

"A singed monkey" means a female monkey with charred limbs and minor limbs. "Just so indeed" - the meaning is: just as, venerable sir, that singed monkey with its ears and nose cut off shown to me by you, with reference to the most beautiful girl in the country, even so the most beautiful girl in the country with reference to these five hundred nymphs. "Of five hundred nymphs" is the genitive case used in the accusative sense; the meaning is "five hundred nymphs." Or this is the genitive case in the sense of a part-whole relationship; therefore the intention is "compared with the beauty of the five hundred nymphs." And "compared with" means having placed nearby; the meaning is "with reference to." "A reckoning" - the feminine form means a counting. "A fraction" means even a fraction of a fraction; having divided one into sixteen portions, then having taken one portion from that, when that is counted in sixteen ways, whatever single portion is there, that is what is meant by "a fraction"; he says that she does not amount to even that fraction. "Comparison" means also the placing nearby, having taken by way of simile, thinking "this one is similar to that one."

That holy life in which he was without delight was previously stated and is well known; therefore, without touching upon that, for the purpose of generating regard for delight therein, it was said by way of repetition: "Enjoy yourself, Nanda, enjoy yourself, Nanda." "I am your surety" - why did the Blessed One, wishing for his abiding by the holy life, undertake to be surety for what is not the holy life? He undertook the surety because where his lust had firmly fallen upon an object, by transferring that to a new object, it could easily be made to be abandoned. The talk on heaven in the progressive discourse is an illustration of this meaning.

"They heard" - how did they hear? For the Blessed One at that time, having shown the duty to the Venerable Nanda, when he had gone to his own day-quarters, having told that occurrence to the monks who had come to attend upon him, just as a skilled man, having known a peg that has not come out, having removed it by means of another peg, then shakes that one loose with his hands and so on and removes it, even so, wishing to remove his lust in the habitual domain by extracting it through a new domain, and then to remove even that by making it the cause for the path of the holy life, he commanded: "Come, monks, address the monk Nanda with talk of being a hireling and talk of being a bought slave." Thus the monks heard. Some, however, say: "The Blessed One performed such a feat of supernormal power that those monks came to know that matter."

"With talk of being a hireling" means with the talk "he is a hireling." For whoever performs work for wages, he is called a hireling; this venerable one too, living the holy life for the purpose of enjoying nymphs, is like a hireling - thus it was said "with talk of being a hireling." "With talk of being a bought slave" - whoever buys something with coins and so on, he is called a bought slave; this venerable one too buys his own holy life for the sake of nymphs, therefore by such a word "a bought slave." Or alternatively, carrying on the life reckoned as abiding by the holy life by the wages reckoned as the enjoyment of nymphs by the Blessed One's command, he is as if being maintained by the Blessed One in sustaining himself by those wages - thus he was called "a hireling"; likewise, having made the sale reckoned as the enjoyment of nymphs something to be received, standing under the Blessed One's command, he is as if bought by the Blessed One by that sale - thus it was said "a bought slave."

"Being troubled" means being oppressed, being afflicted with suffering. "Being ashamed" means being abashed. "Being disgusted" means regarding with loathsomeness. "Alone" means without companion. "Withdrawn" means withdrawn in body and mind from sensual pleasures as objects and sensual pleasures as defilements. "Diligent" means not abandoning mindfulness in the meditation subject. "Ardent" means possessing ardour through bodily and mental energy; that which scorches the mental defilements is ardour, energy. "Resolute" means one whose self is directed towards and whose individuality is given over, through disregard for body and life; or one whose mind is directed towards Nibbāna. "Before long" means not long after the undertaking of the meditation subject. "For the sake of which" means for the purpose of which. "Sons of good family" - sons of good family are twofold: sons of good family by birth and sons of good family by conduct; but this one was a son of good family in both ways. "Rightly" means by reason and by cause. "From home" means from the house. "Homelessness" means going forth. For the work of ploughing, trading, and so on is beneficial for the house - this is called "household life"; since that does not exist herein, the going forth is called "homelessness." "Go forth" means they approach. "That unsurpassed" means that which is unsurpassed. "The final goal of the holy life" means the fruition of arahantship, which is the final goal of the holy life of the path. For it is for the sake of that that sons of good family go forth here. "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 wisdom; the meaning is having known without depending on others. "Having attained, he dwelt" means having reached, or having accomplished, he dwelt. And dwelling thus, birth is eliminated, etc. he directly knew. By this, the ground for his

reviewing is shown.

Therein, "birth is eliminated" - it is not his past birth that is eliminated, because it was already eliminated before; not the future, because of its being future; not the present, because it is still existing. But whatever birth, classified as one-aggregate, four-aggregate, or five-aggregate in one-constituent, four-constituent, or five-constituent existences, would arise because of the non-development of the path - that is eliminated because of the development of the path, by reaching the state of non-arising. He directly knew that by reviewing the mental defilements abandoned through path development, knowing that even action that exists in the absence of mental defilements does not lead to rebirth-linking in the future. "Lived" means dwelt, lived through completely, done, practised; the meaning is accomplished. "The holy life" means the holy life of the path. For together with the good worldling, the seven trainees are said to be dwelling the dwelling of the holy life; one who has eliminated the mental corruptions is one who has completed the dwelling. Therefore he, reviewing his own dwelling of the holy life, directly knew "the holy life has been lived." "what had to be done has been done" means the sixteenfold function has been accomplished by way of full understanding, abandoning, realisation, and meditative development through the four paths in regard to the four truths. For the good worldling and others perform that function; one who has eliminated the mental corruptions is one who has done what had to be done. Therefore he, reviewing what had to be done by himself, directly knew "what had to be done has been done." "There is no more of this state of being" - he directly knew "now there is no further function for me again for the sake of such a state of being, for the sake of the sixteenfold function, or for the elimination of mental defilements, or for path development." Or alternatively, "there is no more of this state of being" - he directly knew "from this state of being, from this, of such a kind, beyond the present continuity of aggregates, there is no further continuity of aggregates for me; but these five aggregates, fully understood, remain like trees with their roots cut off; they will be extinguished through the cessation of the final consciousness, like a fire without fuel, and will reach the state of being beyond designation." "A certain one" means one. "Of the Worthy Ones" means he was one great disciple among the Worthy Ones who were disciples of the Blessed One - this is the meaning.

"A certain deity" means one Brahmā deity who has attained the path. For she, being herself one beyond training, directly knew the domain of one beyond training. For trainees know their respective trainee domain, and worldlings know only their own worldling domain. "When the night was far advanced" means when the night was spent; the meaning is the middle watch. "With surpassing beauty" means with exceedingly excellent beauty. "Kevalakappaṃ" means completely, all around. "Having illuminated" means having made Jeta's Grove a single radiance with one's own radiance, like the moon and like the sun. "Approached him" means having known of the Venerable Nanda's attainment of arahantship, filled with joy and happiness, thinking "I shall report that to the Blessed One," she approached.

"With the elimination of the mental corruptions": here, "they flow" (āsavanti) thus they are mental corruptions (āsavā); the meaning is that they proceed through the eye-door and so on. Or alternatively, they are mental corruptions because they flow up to the change-of-lineage or up to the highest existence; the meaning is that they

proceed having made these phenomena and this location their interior. They are mental corruptions like the fermentation of liquor and so on, in the sense of having long been dwelling. Their state of having long been dwelling should be understood by such statements as "A first point, monks, is not discerned of ignorance" and so on. Or alternatively, mental corruptions also because they flow and produce the extended suffering of the round of rebirths (saṃsāra). And here the former meaning is applicable to mental defilements; the latter to action as well. And not only action and mental defilements alone are mental corruptions, but also misfortunes of many kinds. For thus, in the passage "I do not expound the Teaching, Cunda, only for the restraint of mental corruptions pertaining to the present life," here mental defilements that are the root of contention have come as mental corruptions.

"By which there would be rebirth among gods, or a gandhabba, a sky-farer;
By which one might go to the condition of a demon, and attain human
existence;
Those mental corruptions of mine are eliminated, demolished, rendered
useless."

Here, action pertaining to the three planes and the remaining unwholesome mental states have come as mental corruptions. "For the restraint of mental corruptions pertaining to the present life, for the warding off of mental corruptions pertaining to the future life" means injuring others, remorse, murder, imprisonment, and so on, as well as misfortunes of many kinds that constitute the suffering of the realms of misery.

But those mental corruptions, in the monastic discipline - "For the restraint of mental corruptions pertaining to the present life, for the warding off of mental corruptions pertaining to the future life" - have come in two ways. In the six sense bases, "There are these three mental corruptions, friends - The mental corruption of sensuality, the mental corruption of existence, the mental corruption of ignorance" - they have come in three ways; likewise in other discourses. In the Abhidhamma, those very same together with the mental corruption of wrong view have come in four ways. In the Nibbedhika exposition, "There are, monks, mental corruptions leading to hell" and so on - they have come in five ways. In the Book of Sixes, "There are, monks, mental corruptions to be abandoned by restraint" and so on - by this method they have come in six ways. In the Sabbāsava exposition, those very same together with those to be abandoned by seeing have come in seven ways. But here, four mental corruptions should be understood according to the Abhidhamma method.

"Elimination" - here, however, in such passages as "whatever elimination, breaking up, disintegration of the mental corruptions," the breaking up of the mental corruptions' own nature is stated as the elimination of mental corruptions. In such passages as "I say, monks, the elimination of mental corruptions is for one who knows, for one who sees," the non-arising of mental corruptions in the future is stated as the elimination of mental corruptions.

"For a trainee who is training, following the straight path;
First is knowledge in destruction, then final knowledge immediately after."

In such passages, the path is stated as the elimination of mental corruptions. In such passages as "with the elimination of the mental corruptions, he is an ascetic," it is fruition.

"For one who observes the faults of others, constantly intending on finding fault;
His mental corruptions grow, he is far from the elimination of mental corruptions."

In such passages, it is Nibbāna. But here, the absolute elimination of mental corruptions, or the non-arising, or the path is stated as "the elimination of mental corruptions."

"Without mental corruptions" means one whose mental corruptions have been entirely abandoned by way of subsiding. "Liberation of mind" means the concentration of the fruition of arahantship. "Liberation by wisdom" means the wisdom of the fruition of arahantship. Both terms are used for the purpose of showing the yoked-together state of serenity and insight in fruition as well, just as in the path. "Knowledge" means the knowledge of omniscience. Immediately after the deity's words, knowledge arose for the Blessed One who was reflecting "How indeed?" that "arahantship has been realised by Nanda." For that venerable one, being thus mocked by his companion monks, with religious emotion arisen thinking "A weighty deed indeed was done by me, that I, having gone forth in such a well-proclaimed Teaching and discipline, made the Teacher a surety for the attainment of nymphs," having established shame and moral fear, striving and endeavouring, having attained arahantship, he thought - "What if I were to release the Blessed One from that promise." He, having approached the Blessed One, reported his intention to the Teacher. Therefore it was said - "Then the Venerable Nanda etc. from that promise." Therein, "promise" means the promise of surety, by the acknowledgment "I am the guarantor for the attainment of nymphs."

Then the Blessed One said to him "Since final liberating knowledge has been attained by you - this is known by me, a deity also reported to me - therefore I am not to be released from the promise now, since I have already been released by the very attainment of arahantship." Therefore it was said "Just when, Nanda" and so on. Therein, "yadeva" means when just. "Te" means of you. "Released" means freed. This is what is meant - At the very time when your mind was liberated from the mental corruptions, then immediately I was freed from that surety.

That venerable one too, even during the time of insight, with effort arisen, thinking "It was in dependence on non-restraint of the faculties that I reached this affliction; I shall well restrain that very thing," with strong shame and moral fear, and because of having made an aspiration in that regard, he also undertook the superior practice in sense restraint. For this was said:

"If, monks, Nanda needs to look towards the eastern direction, having collected together with the whole mind, Nanda looks towards the eastern direction - 'Thus as I look towards the eastern direction, covetousness and displeasure, evil unwholesome mental states, will not flow in upon me' - thus he is fully aware there."

"If, monks, Nanda needs to look towards the western direction... etc. the northern direction... the southern direction... above... below... the intermediate directions, having collected together with the whole mind, Nanda looks towards the intermediate directions - 'Thus as I... etc. he is fully aware there.'"

For that very reason the Teacher established that venerable one in the foremost position thus: "This is the foremost, monks, of my disciples who are monks with guarded doors in the faculties, that is to say, Nanda."

"Having understood this matter" means having understood in every respect this matter of the Venerable Nanda, reckoned as the attainment of the state of being imperturbable regarding happiness and so on, having eliminated all mental corruptions. "This inspired utterance" means he uttered this inspired utterance that illuminates that meaning.

Therein, "for whom the mire has been crossed over" means by whichever noble person, through the bridge of the noble path, all the mire of views, or indeed the mire of wandering in the round of rebirths, has been crossed over by going to the far shore of Nibbāna. "The thorn of sensual pleasure crushed" means because it pierces beings. All the defilement of sensuality that has obtained the name "thorn of sensual pleasure," all the disturbance of sensuality, has been crushed, broken, and completely destroyed by the stick of the highest knowledge. "Having reached the elimination of delusion" means one who is thus, through the exhaustion of all confusion regarding the domain of suffering and so on, has reached the elimination of delusion, and has arrived at the fruition of arahantship and Nibbāna. "That monk does not tremble in pleasures and pains" means that monk whose mental defilements are broken does not tremble, does not waver, regarding pleasures arisen from conjunction with desirable objects and pains arisen from conjunction with undesirable objects, and does not undergo mental disturbance on that account. And "in pleasures and pains" is merely a representative teaching; it should be understood that he does not tremble in all worldly adversities.

The commentary on the Second Discourse is completed.

3. Commentary on the Yasoja Discourse

23. In the third, "headed by Yasoja": here "Yasoja" is that elder monk's name; because of having gone forth making him the forerunner and because of wandering about with him, those five hundred monks are called "headed by Yasoja."

Their former connection is this - In the past, it is said, in the Dispensation of Kassapa, the One of Ten Powers, a certain forest-dwelling monk dwelt in a leaf hut built on a flat rock in the forest. And at that time, five hundred thieves, having done such things as plundering villages, living by theft, having done the work of thieves, being pursued by the country people, fleeing, having entered the forest, not seeing there any shelter or refuge, having seen not far away that monk seated on a rock, having paid homage, having told him that news, requested "Be a refuge for us, venerable sir." The elder said "There is no refuge equal to morality for you; all of you undertake the five precepts." They, having accepted saying "Very well," undertook the precepts. The elder told them the method of the Simile of the Saw: "You are now established in morality; even towards those who would destroy your lives, do not corrupt your

minds." They accepted, saying "Very well." Then those country people, having arrived there, searching here and there, having seen those thieves, deprived them all of life. They, without producing even so much as ill-will towards them, with unbroken morality, having died, were reborn among the sensual-sphere gods. Among them, the chief thief became the chief young god, the others were his very retinue.

They, wandering in the round of rebirths again and again, having spent one interval between Buddhas in the heavenly world, in the time of our Blessed One, having passed away from the heavenly world, the chief young god was reborn as the son of a fisherman who was the village headman of a fishermen's village of five hundred families at the gate of the city of Sāvattthī; they gave him the name Yasoja. The others too were reborn as sons of the remaining fishermen. They, through former association, all having become companions, playing together in the dust, gradually came of age; Yasoja was their chief. They all, having come together, taking nets, went about catching fish in rivers, lakes, and so on.

Then one day, when a net was cast in the river Aciravatī, a gold-coloured fish entered the net. Having seen that, all the fishermen too were glad and delighted, saying "Our sons, while catching fish, have caught a gold-coloured fish." Then those five hundred companions too, having put the fish into the boat, having lifted up the boat, showed it to the king. The king, having seen it, thinking "The Blessed One will know the reason for its golden colour," having had the fish taken, showed it to the Blessed One. The Teacher, having said "This one, having gone forth when the Dispensation of Kassapa, the Perfectly Enlightened One, was declining, practising wrongly, having caused the Dispensation to decline, was reborn in hell, having been tormented in hell for one interval between Buddhas, having passed away from there, was reborn as a fish in the Aciravatī," and having had that very one tell of the state of his maternal aunts being reborn in hell and the state of his brother elder monk having attained final Nibbāna, on this occasion taught the Kapila Discourse.

Having heard the Teacher's teaching, those five hundred fishermen's sons, having been stirred with a sense of urgency, having gone forth in the presence of the Blessed One, having become fully ordained, dwelling in seclusion, came to see the Blessed One. Therefore it was said - "Now at that time about five hundred monks headed by Yasoja" and so on.

Therein, "tedhā" means "they here." "With the resident monks" means with those dwelling in permanent residence. "Exchanging friendly greetings" means when a friendly welcome had been made by the resident monks by way of hospitality beginning with "I hope, friend, it is bearable," again exchanging greetings beginning with "Yes, friend, it is bearable," rejoicing together with them with equally arisen joy. "Preparing lodgings" means having asked about the lodgings available for their teachers, preceptors, and themselves, having had those resident monks arrange lodgings for them saying "This is for your teachers, this is for your preceptors, this is available for you," and having gone there themselves, having opened the doors and shutters, having taken out the beds, small chairs, mats made of stalks, and so on, having shaken them out, and preparing them by way of placing them in their proper places.

"Setting in order their bowls and robes" means storing away the ascetic's requisites thus: "Venerable sir, place this bowl of mine here, this robe, this small dish, this water vessel, this walking stick of mine." "Making loud sounds and great sounds": a loud sound in the sense of going upward, for those whose sound is loud they are "uccāsaddā," changing the short "a" to the long "ā." A great sound in the sense of being spread out in all directions, for those whose sound is great they are "mahāsaddā." "Like fishermen, methinks, at a fish haul" means like fishermen at a fish plundering. Just as fishermen - those who have obtained the name "fishermen" because of operating in water, because of proceeding for the purpose of catching fish - fish-catchers, having cast a net into the water for the purpose of catching fish, make loud sounds and great sounds saying "It has entered, it has not entered, it is caught, it is not caught" and so on. And just as they, having gone to the place where fish baskets and so on were placed, among the great multitude, saying "Give me one fish, give me one piece of fish, a large one was given to so-and-so, a small one to me" and so on, when they are plundering, by way of prohibiting them and so on, they make loud sounds and great sounds - it shows that these monks were just like that. "Tete" means "they, these." "Kiṃnu" means "of what indeed," the meaning is "for what purpose indeed." "Teme" means "they, these." "I dismiss" means I send away. "Vo" means you. "You should not dwell near me" means you should not dwell in my presence. It explains: you who, having come to the dwelling place of a Buddha such as me, make such a great sound - dwelling according to your own nature, what fitting conduct would you do? There is no business of dwelling near me for those such as you. And when they were thus dismissed by the Blessed One, not even a single monk among them, without saying "The Blessed One would dismiss us merely on account of a great sound" or any other reply whatsoever, all, out of respect for the Buddha, accepting the Blessed One's word, having said "Yes, venerable sir," departed. But this occurred to them: "We came thinking 'We shall see the Teacher, we shall hear the Teaching, we shall dwell in the presence of the Teacher.' But having come to the presence of such a venerable Teacher, we made a great sound; this is our own fault; we have been dismissed from there; it was not obtained to dwell in the presence of the Teacher, to look upon his all-pleasing golden-coloured body, to hear the Teaching taught with his sweet voice." They, having become overcome with strong displeasure, departed.

"Having set in order" means having made well guarded. "Vajjī" means a province so named; the Vajjī are princes who are provincial rulers; their abode, though a single province, is called simply "Vajjī" by conventional usage. Therefore it was said "among the Vajjīs." "Vaggumudā" means a river so named, considered by the world as meritorious. "Vaggamudā" is also a reading. "By one who desires their welfare" means by one who, without expecting any purpose for himself, wishes only their benefit. "By one who seeks their benefit" means by one who wishes their welfare, by one whose habit is to seek that welfare reckoned as benefit, or the good that is the cause of that benefit, thinking "How might my disciples be freed from the suffering of the round of rebirths?" Precisely because of that, by one who is compassionate, out of compassion, not counting the fatigue of his own body, having gone even far away to the presence of those amenable to instruction. Out of that very compassion we were dismissed, not out of expectation of service and so on for himself. Since the Buddhas, the Blessed Ones, who revere the Teaching, are to be venerated only through right

practice, and they dismiss even those who merely make loud sounds, therefore come, friends, let us lead our life in such a way, fulfilling the unmistakable practice through the application of mindfulness and full awareness everywhere, bringing to completion the meditation subject as taken up, let us lead our life dwelling in the four postures. "That the Blessed One would be pleased with us as we dwell thus" means as we dwell thus, the Blessed One would be pleased, would be gratified by the veneration of right practice - this is the meaning.

"Within that one rainy season" means in that very rainy season, without exceeding the great invitation ceremony. "All realised the three true knowledges" means all those five hundred monks made self-witnessed these three true knowledges - the knowledge of recollecting past lives, the knowledge of the divine eye, and the knowledge of the elimination of mental corruptions - which are called true knowledges in the sense of piercing through the mass of delusion and so on that conceals the aggregates dwelt in during past lives. Among the mundane direct knowledges, these very two direct knowledges are of great help for the knowledge of the elimination of mental corruptions, not so the knowledges of the divine ear, others' mental states, various kinds of supernormal power - for the purpose of showing this, the triad of true knowledges alone was taken up here by way of showing the achievement of those monks. For thus in the Verañja Discourse, the Blessed One, showing his own achievement to the brahmin of Verañja, taught only the triad of true knowledges, not because of the absence of the knowledge of the divine ear and so on. Thus, even though the knowledge of the divine ear and so on existed for those monks too, they were not taken up. For those monks possessed the six higher knowledges. And having done so, he will speak of the trace of supernormal power of those monks, saying "having vanished from the bank of the river Vaggumudā, they appeared before the Blessed One in the Pinnacled Hall in the Great Wood."

"As long as he liked" means according to his delight, according to his disposition. For when Buddhas are dwelling in one place, there is no discontent whatsoever arising on account of failure of shade and water, or uncomfortable lodgings, or the faithless nature and so on of the people; nor is there a prolonged dwelling through their success, thinking "We dwell in comfort." But wherever, while the Blessed One is dwelling, people become established in the refuges, or undertake the precepts, or go forth, or attain the path of stream-entry and so on, the Teacher dwells for the purpose of establishing them in those attainments; in the absence of that, he departs. For at that time there was no duty of a Buddha to be performed at Sāvatthī. Therefore it was said - "Then the Blessed One, having dwelt at Sāvatthī as long as he liked, set out on a journey towards Vesālī."

"Wandering on a journey" means going on a long journey. And this journey of the Blessed One is of two kinds - the hurried journey and the unhurried journey. Therein, having seen a person capable of being awakened even far away, the swift going for the purpose of awakening him is called the hurried journey; that should be seen in the going out to meet Mahākassapa and so on. But whatever going, in the order of villages, market towns, and royal capitals, daily by way of one or half a yojana, helping the world by the practice of walking for almsfood and so on, this is called the

unhurried journey; this very one is intended here. "Arrived there" means he approached by that direction, or he approached that place, or he arrived there - the meaning is he entered.

"There" means in that place. "Su" is merely a particle. "At Vesālī" means in the city of the Licchavi kings which received the name "Vesālī" because it became extensive three times. "In the Great Wood" - the Great Wood is a naturally grown, unplanted, bounded, great forest. But in the vicinity of Kapilavatthu, the Great Wood, connected as one with the Himalayas, being without boundary, stood reaching the great ocean. This one is not like that; a bounded great forest is the Great Wood. "In the Pinnacled Hall" - in that Great Wood, in a park built with reference to the Blessed One, having a pinnacle building within, made with a swan-and-quail covering, accomplished in every respect, the Perfumed Chamber of the Buddha, the Blessed One, is called the Pinnacled Hall; in that Pinnacled Hall. "Of the monks dwelling on the bank of the Vaggumudā" means of those dwelling on the bank of the Vaggumudā. "Having encompassed their minds with his mind and attended to them" means having defined their consciousness with his own consciousness and attended to it; or having known the distinction attained by them through the knowledge of others' mental states or through omniscient knowledge - this is the meaning.

"As if filled with light" means as if light had arisen. The other is a synonym for that very thing; the meaning is as if illumined by a thousand moons and a thousand suns. Because those five hundred monks headed by Yasoja, having completely dispelled the darkness of ignorance, dwell having become light and having become radiance, therefore the Blessed One praises those monks by way of speaking praise of the direction in which they dwell, beginning with "This direction seems to me as if filled with light, Ānanda." Therefore it was said - "The direction in which the monks dwelling on the bank of the Vaggumudā dwell." "Not disagreeable" means not repulsive, agreeable, captivating - this is the meaning. For in whatever region great sages accomplished in virtues beginning with morality dwell, that place, even though it be of the nature of steep ascents, steep descents, uneven ground, and difficult terrain, is nevertheless delightful and pleasant indeed. For this was said:

"Whether in a village or in the wilderness, in a low place or on high ground;
Wherever Worthy Ones dwell, that place is pleasant."

"You should send" means you should dispatch. "The Teacher wishes to see the venerable ones" means the showing of a gift-like gesture in the presence of those monks. Thus the Blessed One, having seen that the purpose for which he dismissed those monks had reached its culmination, with gladdened mind, informed the Elder of his wish to see them. For thus it occurred to him: "I shall dismiss these makers of loud sounds and great sounds; then they, like a good thoroughbred horse by the stroke of a whip, urged by that, having attained religious emotion, having entered the forest for the purpose of pleasing me, striving and endeavouring, will very quickly realise arahantship." Now, having seen them attained to the highest fruition, with mind pleased by that attainment of arahantship, having become desirous of seeing them, he thus commanded the treasurer of the Teaching.

"That monk" means one monk possessing the six higher knowledges, thus commanded by the Elder Ānanda. "Before" means in the presence of. "In the imperturbable concentration" means in the concentration of the highest fruition based on the fourth meditative absorption; some say "based on an immaterial meditative absorption." "In the imperturbable concentration" is also a reading. But why did the Blessed One, knowing of the arrival of those monks, without making a friendly welcome, enter upon the attainment itself? For the purpose of their knowing the attainment attained by himself and entering upon it; for the purpose of showing those formerly dismissed monks that they now share equal enjoyment with himself; for the purpose of displaying his power; and for the purpose of displaying the declaration of final liberating knowledge without verbal expression. Others, however, say: "For the purpose of making a friendly welcome not shared with any others, by producing unsurpassed happiness for those formerly dismissed who have now come to his presence." Those venerable ones too, having known the Blessed One's disposition, entered upon that very same attainment. Therefore it was said - "With which abiding is the Blessed One dwelling at present?" and so on.

And here, the fourth meditative absorption of the fine-material-sphere is called imperturbable because of being far removed from obstructive phenomena such as idleness and so on, because of being endowed with the sixteen cleansing factors beginning with non-bending which are the root of supernormal power, having attained imperturbability, in the sense of not wavering by itself. For this was said:

"A mind not bent down does not waver regarding idleness - this is imperturbability. A mind not raised up does not waver regarding restlessness - this is imperturbability. A mind not delighting does not waver regarding lust - this is imperturbability. A mind not inclined away does not waver regarding anger - this is imperturbability. An independent mind does not waver regarding wrong view - this is imperturbability. An unbound mind does not waver regarding desire and lust - this is imperturbability. A liberated mind does not waver regarding sensual lust - this is imperturbability. A detached mind does not waver regarding mental defilements - this is imperturbability. A mind made boundless does not waver by the boundary of mental defilements - this is imperturbability. A mind gone to unity does not waver regarding diverse mental defilements - this is imperturbability. A mind possessed by faith does not waver regarding faithlessness - this is imperturbability. A mind possessed by energy does not waver regarding idleness - this is imperturbability. A mind possessed by mindfulness does not waver regarding heedlessness - this is imperturbability. A mind possessed by concentration does not waver regarding restlessness - this is imperturbability. A mind possessed by wisdom does not waver regarding ignorance - this is imperturbability. A mind gone to light does not waver regarding the darkness of ignorance - this is imperturbability."

The fourth meditative absorption of the fine-material-sphere itself, when occurring by way of the meditative development of dispassion towards materiality, and the immaterial-sphere meditative absorption, which is fourfold by the classification of objects - the conventional expression "imperturbable" applies to these five meditative absorptions. The ancients say that the fruition attainment of arahantship, attained having made any one of those as a foundation, is the imperturbable concentration.

"When it had passed" means when it had gone by. "Had gone" means had departed;

the meaning is had gone away. "Remained silent" means the Blessed One remained silent with noble silence. "When dawn had risen" means when the dawn had arisen; dawn is the light that has arisen in the eastern direction even before the rising of the sun. "With a joyful face" means because of the very rising of the dawn, by the radiance of the dawn, the night having become as if having a face that gladdens beings who depend on the light of the sun; the meaning is when it was becoming bright.

"Having emerged from that concentration" means having risen, according to the delimitation, from that imperturbable concentration, from the fruition attainment of arahantship. "If you, Ānanda, had known" means the Blessed One said: Ānanda, if you had known that "these monks are spending this much time with this very happiness of attainment." "Even this much would not have occurred to you" means with reference to mundane friendly greeting, that is to say, the discernment that arose in you three times beginning with "The night has passed, venerable sir" - even this much would not have arisen in you. But because you, Ānanda, being a trainee, do not know the abiding in attainment of one beyond training, therefore you became zealously engaged in making me exchange mundane friendly greetings with these monks. Showing "But I spent the three-watch night with these monks by supramundane friendly greeting alone," the Blessed One said - "I, Ānanda, and these five hundred monks, all sat in imperturbable concentration."

"Having understood this matter" means having understood in every respect this state of mastery, reckoned as the ability to enter the imperturbable concentration equally with himself, of those monks. "This inspired utterance" means he uttered this inspired utterance that illuminates the intrinsic nature of the complete abandoning of lust and so on, the accomplishment and so on, of those monks.

Therein, "for whom the thorn of sensual pleasure has been conquered" means the defilement of sensuality, which has become a thorn in the sense of piercing the wholesome side, has been completely conquered and abandoned by whichever noble person; by this he shows the absence of attachment in him. "Gāmakaṇṭako" is also a reading. Its meaning is - The entire objective sensual pleasure, which is a thorn in the village, worthy of being a thorn, has been conquered by whom. And his victory should be understood only through the abandoning of desire and lust bound to that; by this the path of non-returning for them has been stated. "And reviling has been conquered" is the connection. "And murder and imprisonment" - here too the same method applies. Among these, by the conquest of reviling, the absence of verbal misconduct is shown; by the other, the absence of bodily misconduct is shown. By that, through the complete abandoning of anger occasioned by that, the third path has been stated. Or alternatively, by the statement of the conquest of reviling and so on, the third path has been stated; the absolute endurance of reviling and so on has been made manifest therein; in both ways it shows the absence of opposition in them. "He stands like a mountain, without longing" - longing is called the obstacle of the mental defilement of agitation; without longing due to the absence of the remaining mental defilements that are the causes of longing; because of being without longing itself, standing unshakeable by all mental defilements and by the winds of others' doctrines, he is like a solid compact mountain. "That monk does not tremble in pleasures and pains" means that monk whose mental defilements are

broken does not waver regarding the sign of pleasure and pain - the meaning should be understood by the very method already stated above. Thus the Blessed One, having combined together the attainment of the state of imperturbability through the achievement of arahantship of those five hundred monks, uttered an inspired utterance based on a single person.

The commentary on the Third Discourse is completed.

4. Commentary on the Sāriputta Sutta

24. In the fourth, "having established mindfulness in front of him" means having placed mindfulness facing the object, having made it near the face. For thus it is said in the Vibhaṅga -

"This mindfulness is established, well established at the tip of the nose or at the upper lip; therefore it is said 'having established mindfulness in front of him.'"

Or alternatively, "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." Thus the meaning here should be understood according to the method stated in the Paṭisambhidā. Therein this is the meaning in brief - "Having made mindfulness that is possessed of deliverance." And "deliverance" should be seen as the object to be plunged into by mindfulness. And here the first and the last meanings should be seen by way of all-inclusive classification, while the other should be seen by way of the preliminary attentiveness of the attainment. Or "mindfulness" - meditative absorption is stated under the heading of mindfulness, as in such passages as "those who consume mindfulness of the body." But which is that meditative absorption? The fruition meditative absorption of arahantship attained having made the fourth meditative absorption of the fine-material-sphere as a foundation. But how is this to be known? This meaning is understood from the verse itself: the Blessed One, making known through the simile of a mountain the elder monk's distinguished motionlessness and his unshakeability by anyone through the exertion of imperturbable concentration, uttered this inspired utterance. And this sitting of the elder monk was not for the penetration of the truths, but rather for pleasant abiding in the present life. For previously indeed, at the Boar's Cave, when the Blessed One was expounding the Teaching to his own nephew, the wandering ascetic Dīghanakha, this great elder monk brought the task of penetration of the truths to its summit.

"This matter" means having understood in every respect this matter reckoned as the elder monk's unshakeability by anyone through the exertion of imperturbable concentration and the attainment of the state of suchness, he uttered this inspired utterance that illuminates that meaning.

Therein, "just as a rocky mountain" means just as a mountain made of stone, a mountain of a single mass of rock, not a mountain of earth, not a mixed mountain - this is the meaning. "Immovable, firmly established" means having a firmly established base, it is immovable, unshakeable by ordinary winds. "So a monk, through the elimination of delusion, does not tremble like a mountain" means through the complete abandoning of delusion, and because all unwholesome states are rooted in delusion, a monk who has abandoned all unwholesome states, just as that

mountain by ordinary winds, so does not tremble, does not waver by worldly adversities. Or "elimination of delusion" - since Nibbāna and arahantship are called thus, therefore because of having attained Nibbāna or arahantship, which is the cause of the elimination of delusion, one who is firmly established in the four noble truths, even at the time of not being in attainment, like the aforesaid mountain, does not tremble by anyone, how much more so at the time of being in attainment - this is the intention.

The commentary on the Fourth Discourse is completed.

5. Commentary on the Mahāmoggallāna Discourse

25. In the fifth, "with mindfulness of the body" means with mindfulness that has gone to the body by way of observation of the body, having the body as its object; this is an instrumental expression in the sense of indicating a state. "Internally" means here "internally" means one's own internal; therefore the meaning is in oneself, in one's own continuity. Or alternatively, since the collection of thirty-two parts beginning with head hairs, which constitutes the meditation subject, is here intended as "body," therefore the meaning of the term "internally" should be understood as "internal as resort." "Well established" means well established in the body that is one's own internal or that is internal as resort. But what is this mindfulness that is said to be "well established internally"? That which was stated by the Blessed One as the body of thirty-two aspects beginning with internal head hairs, by the method beginning with "there are in this body head hairs, body hairs" - therein, the mindfulness established in the body by way of access and absorption for one who is directing attention to the repulsiveness, that is called "mindfulness of the body." Just as this is so, likewise the mindfulness established in the body by way of access and absorption as is fitting, for one directing attention by means of breathing, the four postures, mindfulness and full awareness, and by means of the bloated, the discoloured, and so on, is called "mindfulness of the body." But here, the mindfulness of the body internally means the mindfulness associated with insight, established by way of discerning the characteristics of impermanence and so on of the four elements beginning with earth, having defined them by any one method among the four methods such as the brief with constituents and so on - that is what is intended as "mindfulness of the body." But the Elder, having thus seen with insight, having entered upon his own fruition attainment, sat down. Here too, the fact that the meaning of the verse is to be understood thus should be applied in accordance with the method stated beginning with "and this sitting was not."

"This matter" means having understood this matter reckoned as the Elder's entering upon fruition attainment, having plunged into insight through the establishment of mindfulness by observation of the body by means of the defining of the four elements. "This inspired utterance" means he uttered this inspired utterance that illuminates the achievement of Nibbāna through the development of the establishments of mindfulness.

Therein, "with mindfulness of the body established" means the mindfulness of the aforementioned characteristic, because it has entered into the state of companionship with concentration, energy, and wisdom preceded by faith through the accomplishment of their respective functions, with its opponents abandoned, and

precisely because of that having become sharp and clear, discerning the undistorted intrinsic nature by way of the aforesaid restraint of the body and by way of converging on a single meaning, has approached and stands established. By this, it shows the mindfulness that has come through a succession of knowledges, proceeding by way of discerning the four elements termed the body and the derivative materiality dependent on them, having defined the conditions and thereafter by way of discerning their characteristics of impermanence and so on; or under the heading of mindfulness, it shows the very succession of knowledges included in the threefold full understanding associated with that. "Restrained in the six sense bases of contact" means one endowed with the aforesaid mindfulness established in the body, penetrating the occurrence of knowledge that, because of the development of observation of the body, closes off covetousness and so on that would deserve to arise when observation of the body was not developed, at the six doors that are the causes of contact beginning with the eye - he is said to be "restrained therein." By this, it shows restraint by knowledge.

"A monk constantly concentrated" means that monk, with mindfulness thus established and restrained everywhere, not releasing the mind to various objects, contemplating by way of impermanence and so on, having aroused zeal in insight, when knowledge is sharp and valiant and proceeding, is concentrated constantly, without interruption, at least by insight concentration, beginning from the arising of change-of-lineage knowledge immediately after conformity knowledge. "Would know Nibbāna for himself" - because for other worldlings it is outside their resort even in a dream, but because for noble ones, due to its being exclusive to each one and similar to oneself, the path and fruition knowledge that has obtained the designation "self," because of being a domain of surpassing excellence, Nibbāna, the unconditioned element, which brings absolute happiness, is said to be "for oneself." One would know, should know that Nibbāna; one should penetrate it with path and fruition knowledge; one should realise it - this is the meaning. By this, it shows the inclination of noble ones towards Nibbāna. For noble ones dwell absolutely with a disposition slanting, sloping, and inclining towards Nibbāna, even at the time of the occurrence of higher consciousness. And here, the connection of the verse terms should be understood thus: for one whose mindfulness of the body is established, that monk is restrained in the six sense bases of contact; precisely because of that, constantly concentrated, he would know Nibbāna for himself by making it personally evident. Thus, by means of the establishment of mindfulness through observation of the body, the King of the Teaching shows the path of deliverance for one monk up to arahantship.

Another method - "With mindfulness of the body established" - by this, it shows the establishment of mindfulness through observation of the body. "Restrained in the six sense bases of contact" - contact is the sense base, the cause of these - thus they are sense bases of contact; in those sense bases of contact. Restrained by the non-occurrence of craving and so on in the six feelings born of eye-contact and so on, which have contact as their cause, which are produced with contact as condition - by this, it shows the establishment of mindfulness through observation of feeling. "A monk constantly concentrated" means the monk is concentrated constantly, at all times, without interruption, because of the absence of distraction. And this non-distraction occurs when the development of the establishments of mindfulness has

reached its summit in every respect. For one who contemplates, having comprehended without remainder the five aggregates of clinging divided into the distinctions of past and so on, contemplates. By this, it shows the remaining establishments of mindfulness. "Would know Nibbāna for himself" - the meaning is that a monk whose mental defilements are broken, standing having brought the development of the four establishments of mindfulness to its summit, would know by himself the quenching of mental defilements for himself through reviewing knowledge.

Or alternatively, "with mindfulness of the body established" - by the illumination of the full understanding according to the intrinsic nature of the body of oneself and others, the elder's attainment of the expansion of mindfulness is shown. "Restrained in the six sense bases of contact" - by the illumination of absolute restraint at the six doors beginning with the eye, the elder's attainment of the expansion of wisdom that illuminates full awareness by way of constant abiding is shown. "A monk constantly concentrated" - by showing the abundance of attainments, the nine progressive abiding attainments are shown. "A monk being thus would know Nibbāna for himself" - because his task is done, because there is nothing further to be done, he would know, would contemplate, only the Nibbāna element without residue of clinging for himself; the intention is that there is nothing else for him to contemplate.

The commentary on the Fifth Discourse is completed.

6. Commentary on the Pilindavaccha Discourse

26. In the sixth, "Pilindavaccha": "Pilinda" is his name; "Vaccha" - they recognise the elder by his clan. "Addresses with the term 'outcast'" means he speaks to, addresses the monks with the term 'outcast' by such expressions as "Come, outcast, go away, outcast" and so on. "Several monks" means many monks. They, having seen the elder addressing thus, not knowing that "being a Worthy One, he speaks thus because of the non-abandonment of habitual tendencies," having thought "This elder, methinks, addresses thus with hate within," intending to make a claim, reported to the Blessed One in order to evict him from that. Therefore it was said - "The Venerable Pilindavaccha, venerable sir, addresses the monks with the term 'outcast'." Some, however, say - "The monks perceive this elder as 'a Worthy One,' and yet he addresses the monks with harsh speech thus; not knowing his such behaviour as being due to habitual tendencies, thinking 'Is the super-human achievement in this one indeed not factual?' and not believing in his noble state, intending on finding fault, they reported that matter to the Blessed One." The Blessed One, wishing to make known the absence of hate within the elder, having had him summoned by one monk, said in his presence: "This one addresses thus by force of former habitual practice, not with the intention of harsh speech." Therefore it was said - "Then the Blessed One addressed a certain monk" and so on.

Therein, "having attended in mind to the past lives" means the Teacher, having asked the elder "Is it true, Vaccha, that you address the monks with the term 'outcast'?" when he said "Yes, venerable sir," reflecting "This Vaccha does not abandon the term 'outcast' due to the habitual tendency of mental defilements; was he indeed of brahmin birth in past individual existences too?" having attended in mind to his past lives - the continuity of aggregates dwelt in during past births - by the knowledge of

past lives or by omniscient knowledge, having made it evident to himself by way of direct perception, as if an emblic myrobalan placed on the palm of the hand. "Addressed the monks" means he spoke to, said to those monks in order to convince them. Therefore it was said "Do not, monks" and so on.

Therein, "mā" is an indeclinable particle in prohibition; its connection is with "ujjhāyitthā" (grumble). "Do not grumble" means do not think of him as inferior, do not look down upon him - this is the meaning. And "at the monk Vaccha" is in the dative case because grumbling has the sense of envy. Now, showing the reason why he should not be grumbled at, he said "Vaccha, monks, does not address the monks with the term 'outcast' with hate within." Its meaning is - Monks, this Vaccha does not address the monks with the term 'outcast' having hate within, with a mind of hate, with a mind corrupted by hate and anger; and his anger has been uprooted by the path itself. Thus, showing the reason established in a former birth for his such behaviour even though without hate within, he said beginning with "For Vaccha, monks."

Therein, "uninterrupted" means unmixed with, not interrupted by, births of the warrior caste and so on. "Five hundred births were reborn in a brahmin family" means all those five hundred births of Vaccha were born in succession in a brahmin family alone - they were, this is the meaning. "That term 'outcast' of his has been practised for a long time" means that which even now, though he is one who has eliminated the mental corruptions, still occurs - that term 'outcast' of the monk Vaccha has been practised, has been used for a long time, reckoning upwards from this birth, for a period of approximately five hundred births, because of being of brahmin birth. For brahmins, obstinate with conceit established by birth, address others with the term 'outcast'. Some also read "ajjhāciṇṇo" (habitually practised); the meaning is the same. "Therefore" means by that state of having been thus practised for a long time; by this he shows that the cause of his such behaviour is habitual tendency. But what is this so-called habitual tendency? That which, even in the continuity of one free from mental defilements, is the cause of behaviour similar to the behaviour of those whose mental defilements have not been abandoned - a mere capacity deposited by mental defilements cultivated since beginningless time - they call it a disposition of such a nature. But this does not exist in the continuity of the Blessed One where mental defilements have been abandoned by way of the abandoning of the obstruction to what is knowable through the achievement of the resolution. But where mental defilements have not been thus abandoned, it exists in the continuity of disciples and Individually Enlightened Ones; therefore only the Truth-finder has unobstructed knowledge and vision.

"Having understood this matter" means having understood this matter reckoned as the absence of hate within the Venerable Pilindavaccha, even though there was the practice of addressing with the term 'outcast'. "This inspired utterance" means he uttered this inspired utterance that makes clear his achievement of the highest fruition.

Therein, "in whom deceit does not dwell, nor conceit" means in whatever noble person deceit, which has the characteristic of concealing one's existing faults, and conceit, which has the characteristic of elevation, occurring by way of self-exaltation beginning with "I am superior," do not dwell - because of having been uprooted by

the path, they do not proceed and do not arise. "Who is free from greed, unselfish, desireless" means whoever is free from greed because of the complete disappearance in every way of greed, which has the characteristic of grasping at objects, occurring by way of synonyms beginning with lust; precisely because of that, unselfish, without possessions, because of the absence of selfish attachment anywhere among matter and so on; desireless because of not hoping even for future existences and so on. "With wrath dispelled" means one with wrath dispelled, with resentment cut off, because wrath, which has the characteristic of anger, has been altogether abandoned by the path of non-returning. "With self perfectly quenched" means whoever, through the uprooting of deceit, conceit, greed, and wrath, because of the co-existence therewith of the entire side of defilement being well abandoned, has a perfectly quenched mind, become cool, through the final extinguishment of the mental defilements in every respect. "He is a brahmin, he is an ascetic, he is a monk" means he, such a one who has eliminated the mental corruptions, is a brahmin because of having warded off evil in every respect; he is indeed an ascetic because of having calmed evil and because of living in spiritual calm; and he is indeed called a monk because of having broken the mental defilements in every respect. And, monks, being thus, how could that Vaccha, with hate within, engage in any bodily action and so on? He merely addresses with the term 'outcast' because the habitual tendency has not been abandoned.

The commentary on the Sixth Discourse is completed.

7. Commentary on the Sakka's Offering Discourse

27. In the seventh, "seated in a single cross-legged posture for seven days, having attained a certain concentration" - here some first say "the concentration of the fruition of arahantship is intended here as 'a certain concentration.'" For that venerable one frequently attains it for the purpose of pleasant abiding in the present life, and he is able to spend even a week by means of fruition attainment. For thus by the Blessed One -

"I, monks, whenever I wish, quite secluded from sensual pleasures, secluded from unwholesome mental states... etc. I dwell. Kassapa too, monks, whenever he wishes, quite secluded from sensual pleasures... etc. he dwells" -

By this beginning, he was placed on an equal footing with himself in the super-human achievement comprising the nine progressive abidings, the six higher knowledges, and so on. And here it should not be said "If so, the elder monk could even perform the twin miracle," because only meditative absorptions and so on common to disciples are intended.

But the ancients said - "Having attained a certain concentration" means having attained the attainment of cessation. But how is the attainment of cessation called concentration? In the meaning of composing. But what is this meaning of composing? The state of being properly composed. For that which is unshakeable by opposing states through the attainment of power - by these two powers, namely the power of serenity and the power of insight; by sixteen courses of knowledge by means of these sixteen knowledges, namely the contemplations of impermanence, suffering, non-self, disenchantment, dispassion, cessation, relinquishment, and the end of the round

of rebirths, the four path knowledges and the four fruition knowledges; by nine courses of concentration by means of these nine concentrations, namely the eight concentrations beginning with the concentration of the first meditative absorption taken together as one, and their access concentration; by one wishing to dwell thus, through the cessation of these three activities - bodily activity, verbal activity, and mental activity - in their respective stages, by a Worthy One or a non-returner who has attained mastery in the aforesaid stages, the non-continuance of the continuity of consciousness and mental factors for the intended duration is to be properly composed. The state of being thus composable is here the meaning of composing. Therefore this abiding is called concentration, not in the meaning of non-distraction. By this, its meaning of attainment too should be understood as stated. For with reference to this attainment of cessation, in the Paṭisambhidāmagga -

"How is there knowledge of the attainment of the cessation of perception through being endowed with two powers, through the cessation of the three activities, through sixteen courses of knowledge, through nine courses of concentration, through mastery?" -

Having asked thus, "by two powers" means the two powers are the power of serenity and the power of insight - this is the elaboration. This discussion on the attainment of cessation has been explained in the Visuddhimagga itself. But why did this elder monk attain cessation without attaining fruition attainment? Out of compassion for beings. For this great elder monk resorts to all the attainments, but out of helpfulness to beings he mostly attains cessation. For even a small honour done to one who has emerged from having attained that is distinctively of great fruit and great benefit.

"He emerged" means he emerged through the arising of the consciousness of the fruition of arahantship. For one who has attained cessation, if a Worthy One, emerges through the arising of the fruition of arahantship; if a non-returner, through the arising of the fruition of non-returning.

"Now at that time Sakka, the lord of the gods, wished to give almsfood to the Venerable Mahākassapa" - how did his wish to give arise? Those which were stated as "about five hundred deities," they were attendants of Sakka the king of gods, the nymphs called Kakuṭapādinī, who previously, sent by Sakka saying "The noble Mahākassapa enters Rājagaha for almsfood; go, give a gift to the elder monk," having approached, standing wishing to give divine food, were rejected by the elder monk and went to the heavenly world itself. Now, having reflected on the previous non-rejection, thinking "Perhaps he might accept," wishing to give a gift to the elder monk who had emerged from the attainment, without informing Sakka, having come by themselves, bringing divine foods, rejected by the elder monk in the same manner as before, having gone to the heavenly world, when asked by Sakka "Where have you been?" having reported that matter, when Sakka said "Your almsfood was given to the elder monk," they said "He does not wish to accept." "What did he say?" "He said 'I shall show kindness to the destitute,' Sire." "In what appearance did you go?" "In just this one, Sire." Sakka said "What will those of your kind give as almsfood to the elder monk?" Wishing to give it himself, having become an old man decrepit with age, with broken teeth, grey hair, a body bent over, an old weaver, and having made Sujā too, the titan maiden, into just such an old woman, having created a weaver's street, he sat stretching out thread; Sujā fills the shuttle. Therefore it was said - "Now at that

time Sakka, the lord of the gods... etc. fills the shuttle."

Therein, "he weaves thread" means he is as if weaving stretched-out thread. "Fills the shuttle" means as if increasing the shuttle-roll. "He approached the dwelling of Sakka, the lord of the gods" means the Elder, having dressed, taking his bowl and robe, thinking "I shall show kindness to the destitute people," going towards the city, having entered the weaver's street created by Sakka outside the city, looking, saw a dilapidated, crumbling, decrepit shed, and having seen there those husband and wife doing weaving work in the aforesaid manner, he thought - "These are doing work even in old age. In this city there are none more destitute than these, methinks. Having taken even a portion of vegetables given by these, I shall show kindness to them." He went towards their house. Sakka, having seen him coming, said to Sujā - "Dear lady, my noble master is coming from here; you, remaining silent as if not seeing him, sit down. In a moment, having deceived him, we shall give almsfood." The Elder, having gone, stood at the house-gate. They too, as if not seeing, doing their own work, waited a little while. Then Sakka said "Someone like an elder monk appears to be standing at the house-gate; go and investigate." "You go and investigate, master." He, having come out from the house, having paid homage to the Elder with the fivefold prostration, having hung down on his knees with both hands, groaning, having risen, saying "Which elder monk indeed is the noble one?" having stepped back a little, having said "My eyes are clouding over," having placed his hand on his forehead, having looked upward, "Alas, what suffering! The noble Elder Mahākassapa has come to my hut-door at long last. Is there indeed anything in the house?" he said. Sujā, having become as if slightly flustered, gave the reply "There is, master." Sakka, saying "Venerable sir, without thinking whether it is coarse or superior, show kindness to us," took the bowl. The Elder, while giving the bowl, thought "Kindness should be shown by me to these very destitute ones, decrepit with age." He, having entered inside, having lifted out what is called pot-rice from the pot, having filled the bowl, placed it in the Elder's hands. Therefore it was said - "Sakka, the lord of the gods, saw etc. gave."

Therein, "from the pot" means from the food-pot. "Ghaṭṭodana" is also a reading; for that, they explain the meaning as pot-rice being a certain special food of the gods. "Having lifted out" means having lifted out from some vessel. That very food with various curries, when being put into the bowl and placed in the Elder's hands, appeared like coarse food fit for the destitute, but the moment it was placed in his hands, it stood in its own divine nature. "With various curries" means curry of various kinds with curries of green peas, beans and so on, and with various sorts of confections. "With various vegetables" means additional bits of various kinds. "With various flavoured vegetables" means expressive of the basic flavours beginning with sweet and also of mixed flavours, through the various curries and vegetables; the meaning is curries and vegetables of various excellent flavours.

It is said that when that almsfood was placed in the Elder's hands, it overwhelmed the city of Rājagaha with its divine odour; thereupon the Elder thought - "This person is of little influence, the almsfood is exceedingly superior, similar to the food of Sakka. Who indeed is this?" Then, having known him to be Sakka, he said - "A weighty deed has been done by you, Kosiya, plundering the success of the destitute; today, having given a gift to me, some destitute person might have obtained the position of general

or the position of millionaire." "Who is more destitute than me, venerable sir?" "How are you destitute while experiencing the splendour of sovereignty over the gods?" "Venerable sir, that is so indeed, but by me, when a Buddha had not arisen, good deeds were done; having done meritorious deeds while a Buddha's arising was taking place, the young god Cūḷaratha, the young god Mahāratha, and the young god Anekavaṇṇa - these three young gods were reborn in a place near me, more glorious than me. When those young gods, having taken their attendants, descended into the middle of the street thinking 'We shall celebrate the festival,' I flee and enter my house. For the radiance from their bodies spreads over my body, but the radiance from my body does not spread over their bodies. Who is more destitute than me, venerable sir?" "Even this being so, henceforth do not give a gift to me by deceiving thus." "When a gift is given to you by deceiving, is there wholesome merit for me or not?" "There is, friend." "That being so, the doing of wholesome deeds is indeed my burden, venerable sir," having said thus, having paid homage to the Elder, having taken Sujā, having circumambulated the Elder keeping him on his right, having risen up into the sky, he uttered the inspired utterance three times: "Oh, the gift! The supreme gift is well established in Kassapa!" Therefore it was said "Then this occurred to the Venerable Mahākassapa" and so on.

Therein, "Kosiya" - he addresses Sakka, the lord of the gods, by his clan name. "There is need of merit" means there is purpose for merit. "There is" is the remainder of the sentence. "Having risen up into the sky" means having risen up from the earth into the sky. "In the air, in the atmosphere" - they call the sky itself "atmosphere" by a synonymous term. Or alternatively, he speaks distinguishing that in the sky reckoned as the atmosphere, it is not the space of the kasiṇa-removal and so on. "Oh, the gift" - here "aho" is an indeclinable particle in the sense of wonder. For Sakka, the lord of the gods, thinking "Since this gift of divine food of such a kind has been given by me to the noble Elder Mahākassapa who has emerged from cessation, attentively, with my own hand, with respect, not as if throwing it away, at the proper time, without troubling others, having put right view in front - therefore, because of being endowed with the threefold achievement of field-achievement, gift-achievement, and mind-achievement, a gift accomplished in all factors has indeed been set in motion by me," with a mind of wonder and amazement arisen, then pouring forth the joy and pleasure that had entered the interior of his own heart, having said "Oh, the gift," making known the state of being a supreme gift and the state of being directed to the field of that gift by the method stated, he uttered the inspired utterance "The supreme gift is well established in Kassapa."

But while Sakka was thus uttering the inspired utterance, the Blessed One, standing right there in the monastery, having heard the sound with the divine ear, having said to the monks "See, monks, Sakka, the lord of the gods, having uttered an inspired utterance, going through the sky," when asked by them "But what, venerable sir, was done by him?" he said "He gave a gift to my son Kassapa by deceiving him, and delighted by that, he uttered the inspired utterance." Therefore it was said "The Blessed One heard with the divine ear element" and so on.

Therein, "with the divine ear element" - it is divine because of being similar to the divine. For deities have a divine sensitivity-ear-element, 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 mental impurities. And this ear-element of the Blessed One too, produced by the power of the development of energy, made of knowledge, is just like that - thus it is divine because of being similar to the divine. Furthermore, it is divine because of having been attained by way of the divine abiding, and because of being dependent on the divine abiding by oneself. It is an ear-element in the sense of hearing and in the sense of bearing its own intrinsic nature; it is called an ear-element because it performs the function of the ear-element, as if it were the ear-element; with that divine ear element. "Purified" means completely pure, free from mental impurities. "Surpassing the human" means having surpassed the range of humans, having surpassed the human physical ear-element by the hearing of sounds, that which stands thus.

"Having understood this matter" means having understood this matter that "both gods and humans, having become full of regard, very much envy the surpassing excellence of a person established in the distinction of virtues through right practice," he uttered this inspired utterance that illuminates that meaning.

Therein, "of the almsfood eater" means of one who has undertaken the ascetic practice reckoned as the almsfood-eater's factor and fulfils it. Was not this verse spoken having made the Venerable Mahākassapa the occasion? And the elder monk is the foremost of all those who advocate ascetic practices, a bearer of the thirteen ascetic practices. Why then is he praised by just one ascetic practice? This description is by way of the arising of the occasion. Or alternatively, this is merely by way of the Teaching; by this heading of the Teaching, all his ascetic practices too should be understood as stated. Or alternatively, according to the method stated in the verse "Just as a bee with a flower," for the purpose of making known his surpassing practice therein, having kept unbroken the entire duty of the almsfood eater through supreme fewness of wishes and compassion for families, "of the almsfood eater" was said. "Of the almsfood eater" is a dative expression, having looked ahead to the term "they envy"; that should be seen in the accusative sense. "Who supports himself" means of one who supports only himself with the four requisites that are little, blameless, and easy to obtain, as stated thus: "They are little and easy to obtain and blameless." "Not nourishing others" means of one who does not nourish others, due to the absence of eagerness to nourish others such as pupils and so on by way of material support. By the pair of terms, because of wandering about with a robe for tending the body and almsfood for tending the belly, he shows frugal living, the quality of being easily supported, and supreme contentment. Or alternatively, "who supports himself" means by the desire for the singular, he supports only this one self reckoned as individual existence, not another beyond this - thus he is one who supports himself; precisely because of that, due to the absence of another to be supported by oneself, he is one who does not nourish others; of that one who supports himself, who does not nourish others. By the pair of terms too, he shows the state of non-grasping in the future through the state of having eliminated the mental corruptions.

The gods envy etc. "Always mindful" - him who is at peace through the cessation, through the appeasement of the disturbance and fever of all mental defilements by the achievement of the highest fruition; mindful through having been made mindful at all times by the attainment of the fullness of mindfulness; precisely because of that, the gods beginning with Sakka envy, desire, one who has eliminated the mental

corruptions, who has attained the characteristic of being such regarding the desirable, undesirable and so on; generating respect in the distinctions of virtues beginning with morality of that one, they produce regard - how much more so humans.

The commentary on the Seventh Discourse is completed.

8. Commentary on the Almsfood Eater Discourse

28. In the eighth, "after the meal": for those who eat only once a day and those who do not eat after midday, even within the midday period, having eaten right early, it is still after the meal. But here it should be understood as "after the meal" meaning after the ordinary meal itself. "Having returned from their alms round" means having returned from the almsfood; of those who, having sought almsfood, returned from there by way of finishing the meal duty. "In the Kareri circular pavilion": here "kareri" is the name of the Varuṇa tree. It is said that it stood between the Perfumed Chamber, the pavilion, and the hall; therefore the Perfumed Chamber too is called "the Kareri hut," and the pavilion and the hall too "the Kareri circular pavilion." Therefore, in the circular pavilion reckoned as a sitting hall made not far from the Kareri tree. A shelter roofed with grass and leaves, sheltered from the rain, they call a "circular pavilion"; others say a pavilion of atimuttaka and other creepers is a "circular pavilion."

"From time to time" means at each time, now and then; the meaning is at each and every occasion. "Pleasing" means mind-gladdening; the meaning is of pleasant appearance, desirable. The state of being desirable or undesirable should be understood both by way of the person and by way of the sense-door. For what is considered desirable by one person is undesirable to another, and what is considered undesirable by one person is desirable to another. Likewise, what is desirable through one sense-door is undesirable through another. But here the judgment should be understood by way of resultant. For a wholesome resultant is certainly desirable, and an unwholesome resultant is only undesirable. "To see forms with the eye" means having entered the village for almsfood, having been ushered into the house by lay followers, to see with eye-door consciousnesses the seats, canopies, and so on brought for the purpose of making veneration and honour, which are reckoned as enticing with colours resplendent with various dyes, and also other forms with sentient beings. "Sounds" means likewise, having entered the house of wealthy people, to hear the sounds of singing and music employed by them. "Odours" means likewise, to smell the odours of flowers, incense, and so on brought by them by way of veneration and honour. "Flavours" means to taste the various excellent flavours in the enjoyment of food given by them. "Tangible objects" means to touch pleasant tangible objects of pleasant contact at the time of sitting on seats with costly coverings. And thus, having described the obtaining of desirable objects through the five doors, now in order to show the obtaining of desirable objects through the mind-door, "honoured" and so on was stated. That is just the meaning already stated below.

But does this method not apply to those who are not almsfood eaters? It does apply. For when they too have gone to the village for the purpose of invitation meals, ticket meals, and so on, lay followers of great wealth indeed make honour and respect in

the same way; but that is uncertain. But for the almsfood eaters, having then seen the veneration and honour being constantly made there, standing on the path of no escape due to the weight of honour, through unwise attention those monks spoke thus. Therefore he said - "Come, friends, let us too be almsfood eaters" and so on.

Therein, "come" (handa) is an indeclinable particle used in the sense of release. "We will obtain" (lacchāma) means we shall receive. "He approached" means there, seated in the fragrant Perfumed Chamber, having heard that friendly conversation of theirs, thinking "These monks, having gone forth in the Dispensation of a Buddha such as me, even while dwelling in a single monastery together with me, engage in talk thus through unwise attention, they do not practise detachment; come, having restrained them from that, I shall engage them in the practice of detachment," he approached the circular pavilion. The remainder is the same as the method stated below.

"Having understood this matter" means having understood this matter that "the gods envy a mindful almsfood eater who has practised to shake off mental defilements and dry up craving by means of fewness of wishes, contentment, and detachment, and having become full of regard for his practice, they hold him dear, not otherwise than this," he uttered this inspired utterance that illuminates that meaning.

Therein, "if he is not dependent on praise and fame" means fame reckoned as the sound to be proclaimed by others beginning with "Oh, the noble one is of few wishes, content, of supreme detachment in his practice." The meaning is: he is not dependent on craving. Or, "sound" is the noise of speaking praise and eulogy face to face; "fame" is commendation made in one's absence, or widely spread renown. The remainder is the same as the method stated in the next discourse.

The commentary on the Eighth Discourse is completed.

9. Commentary on the Craft Discourse

29. In the ninth, "Who now, friends, knows a craft?" means: friends, among us gathered here, who cognises whatever livelihood that has obtained the name "craft" in the sense of what should be learnt for the purpose of life? "Who has learnt what craft?" means: who, having attended upon the family of a craft teacher for a long time, has learnt what craft among elephant craft and so on, both by tradition and by practice? "Which craft is the highest of crafts?" means: among all crafts, by reason of being blameless, of great fruit, and of easy accomplishment, which craft is the highest, the best? The intention is: in dependence on which one can live with ease. "There some" means certain monks among those monks. Those who had gone forth from families of elephant trainers. "Said thus" means they spoke thus. From here onwards too, in the passage where "some" is stated, the same method applies. "The craft of elephant-training" means whatever is to be done with regard to elephants, classified as capturing, taming, driving, treating diseases, and so on - all the craft that operates with reference to that is here intended as "the craft of elephant-training." "The craft of horse-training" - here too the same method applies. The craft of chariot-driving, however, should be understood by way of the procedure of taming, driving, and so on of chariot-yoked animals, as well as by way of the making of chariots. "The craft of archery" means the craft of the archer, which is called bow-

piercing. "The craft of swordsmanship" means the craft of the remaining weapons. "The craft of finger-reckoning" means the craft of counting by hand-gestures. "The craft of arithmetic" means the craft of unbroken counting. "The craft of calculation" means the craft of aggregate counting by way of addition, subtraction, and so on. For one to whom it is well-practised, even having seen a tree, he knows how to count "there are so many leaves here." "The craft of writing" means the craft of writing letters in various ways, or knowledge of script. "The craft of poetry" means the craft of composing poems of the four poets beginning with the poet by thought - either by way of one's own thought, or by way of learning obtained from others, or by way of meaning thus "this is the meaning of this, thus I shall compose it," or having seen some poem, by way of spontaneously arising inspiration thus "I shall produce a counterpart poem." For this was said by the Blessed One -

"There are these four poets, monks - The poet by thought, the poet by learning, the poet by meaning, the poet by inspiration."

"The craft of worldly knowledge" means the craft of the sophistic treatise that proceeds by such methods as "the crow is white because of the whiteness of its bones, the heron is red because of the redness of its blood," which denies the world beyond and Nibbāna. "The craft of political science" means the craft of the treatise on statecraft concerning rehabilitation, protection against titans, and so on. These, it is said, are called the twelve great crafts. Therefore he said in each case "the highest of crafts."

"Having understood this matter" means having understood in every respect this - that all fields of craft, being for the purpose of livelihood, are of the nature of non-escape from the suffering of the round of rebirths, but that well-purified morality and so on are of the nature of escape, and that the state of a monk belongs only to one endowed with those - he uttered this inspired utterance that illuminates that meaning.

Therein, "one who does not live by craft" means: because the hope for requisites has been dried up through the eradication and suppression of the four arisings of craving, he does not arrange a livelihood in dependence on any craft whatsoever - thus he is one who does not live by craft. By this he shows the morality of purity of livelihood. "Light" means light, with few possessions, through having few duties and frugal living. By this he shows the quality of being easily supported, accomplished through contentment with the four requisites. "Wishing for welfare" means one who desires only the welfare of the world with its gods - thus he is one wishing for welfare. By this, because the avoidance of harm to beings has been made clear, he shows the morality of restraint according to the Pātimokkha, since it illustrates the abstaining from harm beginning with the killing of living beings. "With restrained faculties" means one with restrained faculties through self-control by way of the non-arising of covetousness and so on regarding the six faculties beginning with the eye. By this, the morality of sense restraint is stated. "Everywhere free" means: thus, with well-purified morality, established in contentment with the four requisites, having comprehended mentality-materiality with its conditions, contemplating activities by way of impermanence and so on, having aroused zeal in insight, thereafter, because the mental fetters have been abandoned by the four noble paths proceeding in succession, he is free everywhere, in all places, in existences and so on.

"Faring without an abode, unselfish, desireless": precisely because of being everywhere free in that way, one is faring without an abode due to the absence of craving as refuge in the six sense bases termed as abodes; unselfish because of the absence of mine-making anywhere among matter and so on; desireless because of not hoping for anything whatsoever in every respect. "Having abandoned conceit, wandering alone, that one is a monk": and being thus, he, at the very time of attaining the path of arahantship, having abandoned, having given up conceit completely without remainder, not engaging in the company of groups like these monks, through desire for solitude and through separation from craving as a companion, is one who wanders alone in all postures; he is called a monk in the ultimate sense because of having broken the mental defilements in every respect. And here, by "one who does not live by craft" and so on, mundane qualities are spoken of; by "everywhere free" and so on, supramundane qualities are spoken of. Therein, "one who does not live by craft" and so on shows: "This teaching is only for one established in renunciation, not for one who earns a livelihood through wrong livelihood in dependence on a craft; therefore, having given up the grasping of the essence in crafts, you should train only in higher morality and so on."

The commentary on the Ninth Discourse is completed.

10. Commentary on the World Discourse

30. In the tenth, "with the Buddha-eye" - here, the knowledge of inclinations and underlying tendencies and the knowledge of the degree of maturity of faculties are called the Buddha-eye. As he said -

"The Blessed One, surveying the world with the Buddha-eye, saw beings with little dust in their eyes and with much dust in their eyes, with sharp faculties and with soft faculties" and so on.

"World" - there are three worlds - the world of space, the world of activities, and the world of beings. Therein -

"As far as the moon and sun revolve,
Shining and illuminating the directions;
Over a thousandfold world,
There your authority extends."

In such passages and so on, the world of space. "One world - all beings are sustained by nutriment; two worlds - mentality and materiality; three worlds - the three feelings; four worlds - the four nutriments; five worlds - the five aggregates of clinging; six worlds - the six internal sense bases; seven worlds - the seven stations of consciousness; eight worlds - the eight worldly adversities; nine worlds - the nine abodes of beings; ten worlds - the ten sense bases; twelve worlds - the twelve sense bases; eighteen worlds - the eighteen elements" - in such passages and so on, the world of activities. In such passages as "The world is eternal, the world is non-eternal" and so on, the world of beings is stated. Here too, the world of beings should be understood.

Therein, "it is perceived" - it is seen in its variegated form - thus the world reckoned as a world-system is the world of space; "activity" - it falls apart and disintegrates - thus it is the world; "it is perceived" - herein merit and evil and their results are perceived - thus it is the world of beings. Among these, the Blessed One, having compassion with great compassion, wishing to liberate from the suffering of the round of rebirths, surveyed the world of beings. But after the elapse of which week did he survey? After the first week. For the Blessed One, at the conclusion of the week of the cross-legged posture, at the end of the last watch, "When indeed phenomena become manifest" etc. "Like the sun illuminating the sky" - having uttered this inspired utterance illuminating the power of the noble path, "Having myself crossed over this great flood of the round of rebirths, so very difficult to cross, by this boat of the Dhamma, and standing on the far shore of Nibbāna, come now, I shall help the world too to cross over; what kind indeed is the world?" - thus he surveyed the world. With reference to that it was said - "Then the Blessed One, after the elapse of that week, having risen from that concentration, surveyed the world with the Buddha-eye."

Therein, "surveyed" means he saw in various ways; he made it evident through his own knowledge, like an emblic myrobalan placed on the palm of the hand. "By many torments" and so on is the showing of the manner of surveying. "By many torments" means by many sufferings. For suffering is called "torment" in the sense of tormenting and oppressing. As he said - "Suffering has the meaning of oppression, the meaning of conditioned, the meaning of torment, the meaning of change." And that is of many kinds by way of the suffering of suffering and so on, and by way of birth and so on. Therefore it was said "by many torments." Being tormented, oppressed, and afflicted by many sufferings. "By fevers" means by burning. "Being burnt" means being burnt on all sides by fire, like fuel. "Born of lust" means arisen from lust. The same method applies in the remaining ones too. For lust and so on, arising in whatever continuity, oppress it as if burning it up. Therefore it was said - "There are these three fires, monks - the fire of lust, the fire of hate, the fire of delusion." Because they defile the mind and the body, they are called "mental defilements." And here, by "being burnt," the Blessed One shows the nature of the suffering of occurrence of the mental defilements beginning with lust, and by that, the state of beings being overcome by them. By "being tormented," however, he shows their nature of suffering at a later time, and by that, the uninterrupted danger.

For the Blessed One, seated on the unconquered divan at the foot of the Bodhi tree, in the first watch having recollected past lives, in the middle watch having purified the divine eye, in the last watch having brought down knowledge into dependent origination, having directly known the suffering of the round of rebirths rooted in mental defilements, having comprehended the activities, contemplating, gradually having developed insight, through the attainment of the noble path, himself having become one whose mental defilements were removed and destroyed, having become fully enlightened, immediately after reviewing, because of the abandoning of all mental defilements without remainder, having uttered the inspired utterance "Through many births in the round of rebirths," which illuminates the state of exhaustion of his own suffering of the round of rebirths and which was not abandoned by all Buddhas, seated in that very cross-legged posture for a week experiencing the bliss of liberation, on the seventh night having uttered three inspired utterances

during the three watches by the method stated, immediately after the third inspired utterance, surveying the world with the Buddha-eye, he saw thus: "This entire suffering of the round of rebirths of beings is rooted in mental defilements; these so-called mental defilements are suffering in their occurrence and are causes of suffering in the future too; by these, these beings are tormented and burnt." Therefore it was said "The Blessed One saw etc. those born of delusion too."

"Having understood this matter" means having understood in every respect this state of the world being overcome by the aforesaid torments and fevers. "This inspired utterance" means he uttered this great inspired utterance that elucidates the final Nibbāna from all torments and fevers.

Therein, "this world is born of torment" means this entire world has torment arisen through ageing, disease, and death, through various kinds of disasters, and through the prepossession of mental defilements; the meaning is overcome by arisen bodily and mental suffering. "Afflicted by contact" means precisely because of that, beset and troubled by many painful contacts. Or alternatively, "afflicted by contact" means overcome by the six contacts that are the conditions for the three kinds of suffering reckoned as happiness and so on, afflicted by way of occurrence at each and every object through each and every door. "It speaks of disease as self" means not knowing as it really is the disease, the suffering, reckoned as feeling arising with contact as condition, or the five aggregates themselves, by the perception "I," through the grip of wrong view, one speaks of it as self, saying "I am happy, I am afflicted." Some also read "attano." Its meaning is - Whatever world, touched by some painful phenomenon, being unable to endure it because of an undeveloped self, babbling with such words as "Alas, what suffering! May such suffering not befall even my own self!" merely speaks of its own disease, but does not proceed towards its abandoning - this is the intention. Or alternatively, not knowing as it really is that aforesaid suffering, through the grip of craving, by the perception "mine," one speaks of it as self, uttering the speech "this is mine."

"For in whatever way one imagines" means thus this world, speaking of this five aggregates that has become a disease as self or as one's own, imagines by whatever cause such as matter, feeling and so on, or by whatever manner such as eternal and so on, through the imaginations of wrong view, conceit, and craving. "Thereby it becomes otherwise" means from the manner imagined by oneself, that five aggregates which is the basis of imagination becomes otherwise - it is only non-self and not belonging to a self. The meaning is that because of the inability to bring it under one's control, it does not produce the state of I-making and mine-making. Or alternatively, "thereby" means therefore, from the mere state of imagination, that five aggregates imagined as permanent and so on becomes otherwise - it is only of the intrinsic nature of impermanent and so on. For imagination is not able to bring about alteration of state or alteration of characteristic.

"Becoming otherwise, attached to existence" means the world of beings, attached and stuck to welfare and happiness in what does not come to be, in growth, even though thinking according to preference through imagination, through wrong practice becomes otherwise from that - becoming one who experiences harm and suffering - and reaches only vexation. "Delights only in existence" means even this being so, one delights indeed, longs for indeed, that existence, that growth, which is imagined and

supposed through imagination and which is non-existing. Or alternatively, "becoming otherwise" means being oneself of a nature to become otherwise from the manner supposed through the imagination beginning with "my self is permanent" - being impermanent, inconstant - this is the meaning. "Attached to existence" means attached, stuck, and bound by craving for existence in the existences beginning with sensual existence. "Delights only in existence" means having adhered to existence, which is of the intrinsic nature of impermanent and so on, as permanent and so on, or having the perception of disposition therein, one delights through the delights of craving and wrong view; one does not become disenchanted therein. "What one delights in, that is fear" means whatever existence reckoned as growth, or sensual existence and so on, one delights in, that, because of being of the intrinsic nature of change beginning with impermanence, because of being followed by many disasters, and because of being a cause of existence, is fear in the sense of being exceedingly frightful. "What one fears" means since one fears ageing, death and so on, that ageing, death and so on is suffering because of being the foundation of suffering and because of being the suffering of suffering. Or alternatively, "what one fears" means whatever non-existence one fears through delight in existence, that non-existence is reckoned as annihilation; and the fearing of that is suffering because of being a basis of suffering and because of not overcoming the suffering of birth and so on - it is only of the intrinsic nature of suffering - this is the meaning. Or alternatively, "what one fears, that is suffering" means not knowing the escape from whatever is impermanent and so on, of which one is afraid, that fear becomes suffering for him, it brings suffering - this is the meaning.

Having shown the round of rebirths by this much, now in order to show the end of the round of rebirths, he said "But this holy life is lived for the abandoning of existence." Therein, "for the abandoning of existence" means for the purpose of abandoning existence beginning with sensual existence. "Kho" is a particle of emphasis; "pana" is a particle used as an expletive. "This" is a word indicating what is near and evident. "The holy life" means the holy life of the path. "Is lived" means will be fulfilled. This is what is meant - Absolutely, for the purpose of abandoning without remainder through the abandoning of the origin of existence beginning with sensual existence, this holy life of the eightfold path, which includes the three aggregates of morality and so on, attained by me having practised exceedingly difficult practices for four incalculable aeons exceeding a hundred thousand cosmic cycles, having fulfilled the perfections, having crushed the heads of the three Māras at the seat of enlightenment, is practised and developed.

Having thus shown the nature of the noble path as leading to liberation absolutely, now showing the absence of that nature in another path, he said beginning with "whatever indeed." Therein, "whatever" is a description without specification. "Hi" is merely a particle. "Whatever" means certain ones. By both terms too, those who speak thus, the holders of wrong views, are included without specification. "Ascetics" means ascetics merely by having approached the going forth, not those who have calmed evil. "Brahmins" means brahmins merely by birth, not those who have warded off evil. The word "or" has the meaning of alternative. "Declared liberation from existence through existence" means certain ones declared liberation from all existence, purification in the round of rebirths, through sensual existence or through fine-material existence.

But who speak thus? The proponents of Nibbāna in this very life. For among them, some say "The self, endowed with the five eminent types of sensual pleasure, has attained the supreme peace in this very life." Some say "Possessing the first meditative absorption among the fine-material-sphere absorptions, etc. Some say "The self, possessing the second, third, or fourth meditative absorption, has attained the supreme peace in this very life." As he said -

"Here, monks, some ascetic or brahmin holds such a doctrine and view: 'When, good sir, this self is endowed with the five types of sensual pleasure'" - in detail.

But since they say that, just as for a leech satisfied with drinking blood to its fill, the thirst for blood ceases, so for that self endowed with the pleasures of sensuality and so on, the seeking for sensual pleasures and so on will not arise, and in the absence of that there is simply the absence of existence, and since this method is obtained for one established in whatever existence, there is liberation from all existence through each respective existence - therefore they are said to have "declared liberation from existence through existence." And those whose view is "Having wandered in the round of rebirths for such and such a period of time, both the foolish and the wise, standing in the final existence, become liberated from the round of rebirths" - they too indeed speak of liberation from existence through existence. For this was said:

"Eighty-four hundred thousand great cosmic cycles, through which both the fool and the wise, having transmigrated and wandered, will make an end of suffering."

Or alternatively, "through existence" means by the view of existence. Because it proceeds as "it exists, it stands eternally," the eternalist view is called the "view of existence." Here, "view of existence" is stated as "existence" by the elision of the further term, just as in "craving for existence" and so on. And by the power of the view of existence, some imagine a particular existence itself - because of the quiescent state of defilements and the long duration of life span - to be deliverance from existence having the nature of permanence and so on, just as Baka the Brahṃā said: "This is permanent, this is stable, this is eternal, this is not subject to change." For those who thus grasp wrongly, who see escape in what is not escape, whence is there deliverance from existence? Therefore the Blessed One said - "All of them, I say, are 'not liberated from existence'."

"Through non-existence" means through annihilation. "Declared escape from existence" means they spoke of going out from all existence, departure, purification from the round of rebirths. For they, not approving the doctrine of those who say "liberation from existence through existence," acknowledged escape through the cutting off of existence. Or alternatively, "through non-existence" means by the annihilationist view. Because it proceeds as "it ceases to exist, it perishes, it is annihilated - both the self and the world," the annihilationist view is called "non-existence" in the method stated. For the annihilationists hold that by the power of the annihilationist view, beings, having resolved, arise here and there and are annihilated - that itself is purification from the round of rebirths. For this was said:

"When, good sir, this self is material, made of the four great elements, etc. Having attained the plane of neither-perception-nor-non-perception, he dwells. To this extent, good sir, this self is rightly annihilated."

Likewise -

"There is not, great king, what is given, there is not what is sacrificed, there is not what is offered, etc. Both the fool and the wise, with the collapse of the body, are annihilated, perish, and do not exist after death."

For those too who thus grasp wrongly, whence is there escape from existence? Therefore the Blessed One said - "All of them, I say, have 'not escaped from existence'." For indeed, without uprooting all defilements without remainder through the development of the noble path, liberation by escape from existence never comes to be. For thus, since those ascetics and brahmins lack awakening to things as they really are, having fallen into the two extremes of "it exists" and "it does not exist," theirs is merely trembling and struggling by the power of craving and wrong view. Since those who hold wrong views, deluded even regarding the causes of occurrence, bound by the bond of craving to the pillar of distorted vision well planted in the ground of identity, like dogs bound by a leash, do not abandon the place of bondage, whence is there deliverance for them?

But those who, through the elucidation of the four truths, without confusion regarding occurrence and so on, without approaching that pair of extremes, have ascended the middle practice - showing that for them alone there is liberation from existence and escape - the Teacher said beginning with "for dependent on clinging." Therein, "clinging" means clinging to the aggregates and so on. "Hi" is merely a particle. "Dependent on" means in dependence on, having made a condition. "Suffering" means suffering beginning with birth and so on. What is meant? Where these holders of wrong views imagine liberation, there the clings of aggregates, mental defilements, and volitional activities are found - whence then is there escape from suffering? For wherever there are mental defilements, because of the arising of volitional activities there, there is indeed no interruption of the continuity of existence - thus there is no turning back of the suffering of the round of rebirths. Therefore it was said - "For dependent on clinging this suffering comes into being."

Now, to show that which is the escape from suffering in the ultimate sense, "with the elimination of all clinging there is no coming into being of suffering" was said. Therein, "through the elimination of all clinging" means through the complete abandoning without remainder, by the attainment of the noble path, of all these four clings: clinging to sensual pleasures, clinging to views, clinging to moral rules and austerities, and clinging to the doctrine of self. Therein, clinging to views, clinging to moral rules and austerities, and clinging to the doctrine of self - these three clings are exhausted by the path of stream-entry and reach the state of non-arising. It should be understood that clinging to sensual pleasures - that leading to the realms of misery by the first, the thick form consisting of sensual lust by the second, the subtle by the third, and the abandoning of lust for material form and lust for immaterial existence by the fourth - is exhausted by all four paths and reaches the state of non-arising. "There is no coming into being of suffering" means thus, through the complete elimination of clinging in every respect, because of the non-arising of the entire group of mental defilements due to their co-existence therewith, there is no coming into being, no manifestation, of even the slightest suffering of the round of rebirths.

Thus the Blessed One, having shown both occurrence and cessation together with the cause, showing that "not knowing this method, this world of beings does not raise its head even from the round of rebirths," said beginning with "See this world." Therein, "See this world" means because of having directly come within the domain of his own Buddha-eye, saying "See this world," urging himself to the act of seeing, the Blessed One addresses himself alone. "Many" means numerous, or separately. "Afflicted by ignorance" means overpowered by ignorance that conceals the four truths, stated by the method beginning with "not knowing regarding suffering." "Beings" means born, arisen through action and mental defilements. "Delighting in what has come to be" means delighting through craving in other beings with the perception of mother, father, son, wife, and so on; or delighting in the fivefold group of aggregates, which have the intrinsic nature of impermanence, foulness, suffering, and non-self, through the supposition of woman, man, and so on, through the supposition of permanence and so on, and through the grasping of self and what belongs to self, because of not understanding that intrinsic nature. "Not freed from existences" means not freed from existence, from the round of rebirths, through the aforesaid grasping of craving and wrong view.

And here, by "this world," first bringing even the entire order of beings to unity in general terms, having explained an unrestricted inclusion by the singular number, then the Teacher, making known the power of his own Buddha-eye knowledge - "This world, divided into many distinctions by way of existence, mode of generation, destination, duration, abode of beings, and so on, and even therein by way of such and such orders of beings and so on, has been individually surveyed by me" - again making a distinction of expression, explains a restricted inclusion by the plural number with the passage beginning with "many, afflicted by ignorance, beings." And having done so, having used the accusative case with "this world," the description in the nominative plural beginning with "afflicted by ignorance" is also not contradictory, because the sentences are separate. Some, however, with the intention of a single sentence, read "afflicted by ignorance, a being, delighting in what has come to be, not freed from existences"; but the ancient reading is by way of the difference of case endings alone.

Now, showing the path of insight by which liberation from existence comes about, which is the entire domain of the Buddha beyond the range of all sectarians, he said beginning with "whatever." Therein, "whatever existences" means whatever existences, divided into many distinctions by the classification of sensual existence and so on, percipient existence and so on, single-aggregate existence and so on, whether pleasant or unpleasant, whether long-lived or of brief duration - whatever existences there are. "Everywhere" means everywhere, by the classification beginning with above, below, and across. "In every way" means by the classification of heaven, realms of misery, human realm, and so on. In the passage beginning with "all those" and so on, all those existences, being phenomena of materiality, feeling, and so on, are impermanent in the sense of non-existence, suffering because of being oppressed by rise and fall, and subject to change because of being liable to transformation in two ways - by ageing and by death. The word "iti" has the meaning of "beginning with" or the meaning of "mode"; by that, including also the characteristic of non-self, they are said to be non-self in the sense of being beyond control, or non-self in the sense of being beyond control because of being subject to

change.

Thus, by the mode of penetrating the three characteristics, for one who sees this five aggregates reckoned as existence, as it really is, without distortion, with right wisdom, rightly by the true method, with path wisdom together with insight, for one who penetrates by way of full understanding, full realisation, and so on, craving for existences proceeding by way of "existence is permanent" and so on is abandoned, and at the very same time as the attainment of the highest path it ceases completely without remainder; and because the annihilationist view has been altogether abandoned, one does not delight in non-existence, in cutting off, nor does one aspire to it. For one who is such, whatever cravings are eightfold in their hundreds by way of sensual craving and so on, and infinite in their divisions by way of conditions and so on - through the complete elimination and abandoning of all those cravings in every way, and because of the co-existence therewith, the cessation of non-arising of the entire side of defilement entirely, without remainder, by the noble path of dispassion - that is Nibbāna.

Having thus shown Nibbāna with residue of clinging by way of the abandoning of craving, now showing Nibbāna without residue of clinging, he said beginning with "For that quenched one." Its meaning is - Whoever, through the complete elimination of cravings, is quenched by the final extinguishment of the mental defilements, a monk who has eliminated the mental corruptions, whose mental defilements are broken in the manner stated - for that quenched monk, without clinging, because of the absence of clinging, or because of the non-grasping by the Māras of mental defilements and volitional activities, there is no rebirth; in the future there is no becoming of rebirth by way of conception. And by him, being such, Māra is overcome: at the moment of the noble path, the Māra of mental defilements, the Māra of volitional activities, and the Māra who is a young god, and at the moment of the final consciousness, the Māra of the aggregates and the Māra of death - thus the fivefold Māra is overcome, defeated, made to cease associating with defilements by not giving the opportunity to raise its head again, since by him the battle waged by the Māras here and there was won. But such a one, victorious in battle, through the absence of disturbance regarding all desirable things and so on, by the attainment of the characteristic of such-likeness, such a one, a Worthy One, has overcome all existences, has transcended all existences of the aforesaid kinds; he does not come to any reckoning anywhere whatsoever; on the contrary, like a fire without fuel, after final Nibbāna he is simply beyond designation. Thus the Blessed One concluded this great inspired utterance, having taken the Nibbāna element without residue of clinging as its pinnacle.

The commentary on the Tenth Discourse is completed.

And completed is the commentary on the Nanda Chapter.



ABOUT THIS TRANSLATION

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