

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

5. The Collection of Minor Texts (5. Khuddaka Nikāya -
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04. Commentary on the Sayings of the Buddha (04. Itivuttaka-
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PaliVerse

5. The Collection of Minor Texts

04. Commentary on the Sayings of the Buddha

4. The Book of the Fours

1. Commentary on the Discourse on the Brahmin Teaching on Sacrifice

100. In the first discourse of the Book of Fours, "I" is a self-indication. For that which is not other, that self reckoned as one's own internal, is called "I." "Am" is an acknowledgement. For the Teacher said "am" acknowledging the existence in himself of that which, being called "I," is the state of being a brahmin in the ultimate sense. And "I am" was not said in the way that worldlings whose underlying tendencies to wrong view and conceit have not been abandoned assert by the force of adherence to wrong view, conceit, and imagination, as in "I am Brahmā, the Great Brahmā" and "I am superior." But the Blessed One, whose underlying tendencies to wrong view and conceit have been altogether abandoned, not overrunning conventional designation, in conformity with popular convention, establishing the Teaching in the continuities of those accessible to instruction, merely acknowledging the existence in himself of such a quality, said "I am." "Brahmin" means a brahmin because of having warded off evil and because of being free of debt to Brahmā. For the meaning here is this: Monks, I am a brahmin in the ultimate sense. The Blessed One has gone to the far shore of austere practice without remainder, of the undertaking of vows such as giving, self-control, and so on, complete in every respect; he has properly lived the holy life; he has reached the end of all the Vedas; he is of well-purified true knowledge and conduct; he has in every way washed off the stain of evil; he is the speaker and proclaimer of the unsurpassed brahmin reckoned as the noble path; and he is the declarer of the well-purified holy life of the Dispensation. Therefore, because of having altogether warded off evil and because of declaring freedom from debt to Brahmā, he is called a brahmin in the ultimate sense.

Thus, having declared his own unsurpassed state of being a brahmin in the world with its gods, the Blessed One said beginning with "accessible to requests" in order to show that those six duties which they declare for a brahmin, beginning with giving and so on, exist in himself in a well-purified and supreme degree.

Therein, "accessible to requests" means engaged with those who request. "Those who request" are requesters, beggars; but here they should be understood as those accessible to instruction. For they, having approached the Blessed One, request the proclamation of the Teaching thus: "Let the Blessed One expound the Teaching, venerable sir; let the Fortunate One expound the Teaching." And the Blessed One, not causing the frustration of their desire, expounding the Teaching according to their liking, gives the gift of the Teaching - thus he is accessible to requests, always at all times not separated from them. Or alternatively, "accessible to requests" means fit to be requested, meaning fit to be asked because of fulfilling their intention. "Devoted to sacrifice" is also a reading. Therein, "sacrifice" is called a great gift; the meaning is "what has been sacrificed." But here the gift of the Teaching should be understood;

engaged in sacrifice - thus "devoted to sacrifice." "Always" means at all times; the meaning is the great gift of the Good Teaching proceeding without interruption. Or alternatively, "devoted to sacrifice" means one who engages others through sacrifice. He engages beings as is fitting through sacrifice reckoned as the threefold giving, and urges them in that giving - this is the meaning. Some also read "devoted to sacrifice, constantly." "With purified hands" means one whose hands are pure. For whoever is inclined to giving, when giving the gift of material things, in order to give the gift carefully with his own hand, is always one whose hands are washed - he is called "one with purified hands." The Blessed One too, being inclined to the gift of the Teaching, carefully at all times engaged and devoted to the gift of the Teaching - considering this, it was said "with purified hands." And the term "always" should be connected with this too, as "always with purified hands." For the Teacher, without distinction, setting in motion the gift of the Good Teaching for the world of those accessible to instruction, always at all times, dwells engaged and devoted therein.

Another method - "Yoga" is called meditation. As it is said: "From meditation indeed arises wisdom." Therefore, "devoted to sacrifice" means the development of sacrifice, meaning devoted to the development of relinquishment. For the Blessed One, even before the full enlightenment, while still a Bodhisatta, spurred on by compassion, developing giving without remainder, having reached the supreme perfection therein, attained the full enlightenment; and having become a Buddha too, he developed the threefold giving, especially the gift of the Teaching, and urged others therein as well. For thus he gave to some among the requesters accessible to instruction the refuges, to some the five precepts, to some the ten precepts, to some the fourfold purification morality, to some the austere practices, to some the four meditative absorptions, to some the eight attainments, to some the five direct knowledges, the four paths, the four fruits of asceticism, the three true knowledges, the four analytical knowledges - thus giving the wealth of virtue of such mundane and supramundane distinction by way of the gift of the Teaching according to their intention, and urging others too saying "give!" - he developed the development of relinquishment. Therefore it was said "devoted to the development of relinquishment."

"With purified hands" or alternatively means one with extended hands, like one with outstretched hand to give something in hand saying "come, take," without keeping a closed fist of a teacher, engaged and devoted to the giving of the Good Teaching - this is the meaning. "With purified hands" or alternatively means one with an encouraged hand; like one with an encouraged hand to give the giving of material things, one who has made effort in the giving of the Teaching - this is the meaning. "Bearing the final body" means one who bears the last individual existence through the fulfilment of the qualities that make one a brahmin by means of the holy life. For one who has not fulfilled the holy life, through the non-abandoning of the qualities that make one an outcast, there would be the designation of outcast and so on, the destination, and lying in a womb in the future. By this the Blessed One shows his own absolutely fulfilled state of being a brahmin. "An unsurpassed physician, a surgeon" means the highest physician because of treating the disease of the suffering of the round of rebirths which is difficult to cure; the highest surgeon who cuts darts because of cutting the darts of lust and so on which cannot be extracted by others,

and because of extracting them by way of eradication. By this he spoke of making others brahmins too, directly, by establishing in the continuity of others the qualities that make one a brahmin which are established in himself.

"You are my sons" means you, monks, are the sons, born from oneself, of me who is of such a nature. "Legitimate" means connected with the breast. For just as the legitimate sons born from oneself of beings are especially partakers of the inheritance belonging to the father, so too these noble persons, born with a noble birth at the end of hearing the Teaching of the Perfectly Enlightened One. They are legitimate because of being definite partakers of the bliss of liberation and the jewel of the noble Teaching belonging to him. Or alternatively, the noble disciples who are entering and have entered the noble plane through the power of the Blessed One's proclamation of the Teaching, by virtue of their noble birth being generated by effort at the Teacher's breast, deserve directly to be called "legitimate sons." For thus they were nurtured by the Blessed One who, by surveying their inclinations, underlying tendencies, temperaments, dispositions, and so on, and by reflecting on their faults, having taken them to heart, having prevented them from faults, and establishing them in the faultless, nourished them with the body of qualities beginning with morality. "Born from the mouth" means born from the mouth because of being born with a noble birth through the proclamation of the Teaching born from the mouth. Or alternatively, born from the mouth also because of being born with the birth of the noble path from the foremost of all wholesome qualities, from the principal monastic code, from the door to deliverance reckoned as insight meditation leading to emergence, which is not shared with others. "Born of the Teaching" means born in the teaching of the Dispensation included in the threefold training, or in the teaching of the noble path. "Created by the Teaching" means fashioned, produced by that very Teaching. Heirs in the Teaching of mindfulness, investigation of phenomena, and so on; not heirs in material gains of material gain, honour, and so on; the meaning is: be heirs in the Teaching, not heirs in material gains.

Therein, the Teaching is twofold - the Teaching in the direct sense and the Teaching in the indirect sense. Material gains too are twofold - material gains in the direct sense and material gains in the indirect sense. How? For the ninefold supramundane Teaching, divided into path, fruition, and Nibbāna, is the Teaching in the direct sense, the Teaching in the established sense only, not the Teaching by any indirect method, reason, or pretext whatsoever. But whatever wholesome is based upon the end of the round of rebirths, as follows - here a certain person, aspiring for the end of the round of rebirths, gives gifts, takes upon himself morality, performs the Observance practice, makes material offerings with scents, garlands, and so on, hears the Teaching, teaches it, produces meditative absorptions and attainments - thus doing, gradually he obtains the Teaching in the direct sense, the Deathless, Nibbāna. This is the Teaching in the indirect sense. Likewise, the four requisites beginning with robes are material gains in the direct sense only, not material gains by any other indirect method, reason, or pretext. But whatever wholesome leads to the round of rebirths, as follows - here a certain person, aspiring for the round of rebirths, wishing for a fortunate existence, gives gifts, etc. produces attainments - thus doing, gradually he obtains the success of gods and humans. This is called material gains in the indirect sense.

Therein, the Teaching in the absolute sense also belongs only to the Blessed One. For because it was spoken by the Blessed One, monks attain the path, the fruition, and Nibbāna. For this was said:

"For, brahmin, the Blessed One is the producer of the unarisen path, the generator of the unproduced path, etc. but now the disciples dwell following the path, having become endowed with it afterwards."

"For, friends, the Blessed One is one who knows what is to be known, one who sees what is to be seen, become vision, become knowledge, become the Teaching, become the supreme, the speaker, the proclaimer, the one who leads to the meaning, the giver of the Deathless, the lord of the Teaching, the Truth-finder." And -

The Teaching in the figurative sense also belongs only to the Blessed One. For because it was spoken by the Blessed One, they know thus: "One aspiring for the end of the round of rebirths, giving gifts, etc. producing meditative attainments, gradually obtains the Deathless, Nibbāna." Material gains in the absolute sense also belong only to the Blessed One. For only because it was allowed by the Blessed One, monks obtained superior robes, beginning with the case of Jīvaka. As he said -

"I allow, monks, a robe given by a householder. Whoever wishes, let him be a wearer of rag-robes. Whoever wishes, let him consent to a robe given by a householder. But I praise just contentment with whatsoever."

Thus the other requisites too were obtained by monks to be consumed only because they were allowed by the Blessed One. Material gains in the figurative sense also belong only to the Blessed One. For because it was spoken by the Blessed One, they know thus: "One aspiring for a fortunate existence, having given gifts, morality, etc. having produced meditative attainments, gradually obtains material gains in the figurative sense - divine success and human success." Since the Teaching in the absolute sense, the Teaching in the figurative sense, material gains in the absolute sense, and material gains in the figurative sense all belong only to the Blessed One, therefore, showing his own mastership therein, and urging them towards what is therein more excellent and bringing absolute welfare and happiness, he said thus: "You are my sons, legitimate sons, etc. not heirs in material gains."

Thus the Blessed One declared his own state of being a brahmin in the ultimate sense - with the complete undertaking of religious duties, the practice of austere asceticism, the holy life properly fulfilled, endowed with well-purified true knowledge and conduct, one who has gone beyond all the Vedas without remainder, with all evil ward off, constantly accessible to requests, having attained the state of being unsurpassed as one worthy of offerings in the world with its gods - and also the state of the noble disciples as his own legitimate sons and so on. For the Blessed One spoke of himself as similar to a lion in "Lion, monks, is a designation for the Truth-finder, the Worthy One, the Perfectly Enlightened One"; as similar to a man who points out the way in "The man who knows the road well, Tissa, is a designation for the Truth-finder"; as similar to a king in "I am a king, Selā"; as similar to a physician in "Physician, surgeon, Sunakkhatta, is a designation for the Truth-finder"; and as similar to a brahmin in "Brahmin, monks, is a designation for the Truth-finder." Here too he spoke making a comparison with a brahmin.

Now, in order to make known the supreme and foremost nature of his own giving and so on, by means of those very things - giving and so on - by which they consider the brahminical function of an outsider brahmin engaged therein to be complete, the passage beginning with "There are, monks, these two kinds of giving" was commenced. Therein, "sacrifices" means great sacrificial ceremonies, the meaning is great gifts, which are also called "offerings." Therein, material sacrifices should be understood as those similar to the gift of Velāma, the gift of Vessantara, and the great Vijita sacrifice; Teaching sacrifices are the teachings such as the Mahāsamaya Sutta, the Maṅgala Sutta, the Cūḷarāhulovāda Sutta, the Samacitta Sutta, and so on. The remainder is the same as the method stated below.

In the verse, "sacrificed" means gave. "Without stinginess" means free from stinginess, because all forms of stinginess were well abandoned at the very foot of the Bodhi tree. "Compassionate towards all beings" means one whose nature is to support all beings like a dear son, through great compassion. For this was said:

"Towards Devadatta the murderer, and the thief Aṅgulimāla;
Towards Dhanapāla and Rāhula, the great sage had an equal mind."

The remainder is easily understood.

The commentary on the First Discourse is completed.

2. Commentary on the Discourse on Easy to Obtain

101. In the second, "little" means small. "Easy to obtain" means obtainable with ease, or able to be obtained anywhere at all. "Blameless" means free from fault, faultless, due to purity of acquisition and due to the absence of being a basis for mental defilements such as bodily adornment and so on. Therein, by being easy to obtain, the absence of the suffering of seeking is shown; by being little, the absence of the suffering of maintaining is also shown; by being blameless, by being not blameworthy, suitability for a monk is shown. Or by being little, the groundlessness of anxiety is shown; by being easy to obtain, the groundlessness of greed is shown; by being blameless, the groundedness of the wisdom of escape by way of danger is shown. Or by being little, they do not generate pleasure through gain; by being easy to obtain, they do not generate displeasure through loss; by being blameless, they do not generate ignorance-equanimity that is the sign of remorse, because of the absence of a basis for remorse.

"Rag-robe" - because of standing on top of the dust at roads, cemeteries, rubbish heaps and so on, anywhere at all, it is like something risen up in the sense of having emerged above the dust - thus "rag-robe"; or it goes towards a contemptible state like dust - thus "rag-robe"; having thus obtained its name, it is a robe made by picking up rags fallen at roads and so on. "A morsel of almsfood" means food obtained by walking by the power of the calves of the legs, having taken just a morsel from house to house. "Tree-root" means any vicinity of a tree suitable for seclusion. "Cattle-urine" means any cow's urine. For just as even a body of golden colour is but a putrid body, so too even fresh urine is just cattle-urine. Therein, some say a piece of yellow myrobalan treated with cow's urine is "cattle-urine"; others say that whatever medicine released from a shop and so on due to its putrid state, discarded, unowned, is intended as "cattle-urine."

"Since" is an ablative expression in the reflexive sense; the meaning is "for whom." By that, it refers to the stated action "is satisfied." "Satisfied" means content. "I say this is for him" means this contentment with the fourfold requisite as stated, being little and easy to obtain, this I say is a certain single factor of asceticism among the restraint of morality and so on for this monk, a cause of the state of being an ascetic. For one who is content, the fourfold purification morality is well fulfilled, and serenity and insight go to fulfilment through development. Or alternatively, asceticism is indeed the noble path. Its factors, in brief, are two - external and internal. Therein, the external is reliance on good persons and hearing the Good Teaching; but the internal is wise attention and practice in accordance with the Teaching. Among those, since these qualities are, as appropriate, constitutive of the practice in accordance with the Teaching and are the root of that, namely fewness of wishes, contentment, seclusion, aloofness from company, putting forth strenuous energy, and so on, therefore it was said "I say this is a certain factor of asceticism for him."

In the verses, "concerning lodging" means in dependence on lodging such as a dwelling and so on, and beds, chairs, and so on. "Robe, drink and food" - the connection is: referring to robes such as the inner robe and so on, beverages such as mango drink and so on, and things to be eaten such as solid and soft food and so on. The explanation is: vexation, the state of being destroyed, mental suffering, does not arise. Here this is the meaning in brief - Whatever vexation of mind arises for those who are discontent, seeking lodgings and so on by going to a place where they can be obtained, thinking "In such and such a residence requisites are easy to obtain," or by falling into disputes saying "It reaches me, not you," or by way of undertaking new construction work and so on, through the desired gain and so on - that does not arise there for one who is content. "The directions are not obstructed" means through contentment, by being one who belongs to the four directions, the directions are not obstructed. For this was said:

"Belonging to the four directions and non-impinging,
Being content with whatsoever."

For one in whom the thought arises "Having gone to such and such a place, I shall obtain robes and so on," for him the directions are obstructed. But for one in whom such a thought does not arise, for him the directions are not obstructed. "Teachings" means teachings of practice. "Conforming to asceticism" means fewness of wishes and so on, which are suitable for the duties of an ascetic, for the development of serenity and insight meditation, or indeed for the noble path. "Attained" means all those are attained by a monk with a contented mind, with a satisfied mind - having overcome the opposing states, they are grasped, gone inward, not gone outward.

The commentary on the Second Discourse is completed.

3. Commentary on the Discourse on the Elimination of Mental Corruptions

102. In the third, "for one who knows" means for one who is knowing. "For one who sees" means for one who is seeing. Even though both these terms have the same meaning and only the phrasing is different, even this being so, "for one who knows" indicates the person with reference to the characteristic of knowledge. For knowledge

has the characteristic of knowing. "For one who sees" is with reference to the power of knowledge. For with reference to the power of seeing, a person endowed with knowledge, just as a person with eyes sees visible forms with the eye, sees phenomena laid open with knowledge. Or alternatively, "for one who knows" means for one who knows by the knowledge of understanding. "For one who sees" means for one who sees by the knowledge of penetration. Or in reverse order, "for one who sees" by the path of seeing, "for one who knows" by the path of development. Some, however, say "for one who knows by the three full understandings of the known, of judging, and of abandoning; for one who sees by insight that has reached its peak." Or alternatively, for one who knows suffering through the full realisation of full understanding, for one who sees cessation through the full realisation of realisation. And when both of those are present, the full realisations of abandoning and development are accomplished as well - thus the full realisation of the four truths has been stated. And when insight knowledge is intended here, then the terms "for one who knows, for one who sees" should be seen as illustrating the meaning of cause. But when path knowledge is intended, then it is an illustration of the meaning of the path's function.

"Elimination of mental corruptions" - in the exposition on the restraint of all mental corruptions that has come thus: "I say, monks, the elimination of mental corruptions is for one who knows, for one who sees," and in such discourse passages as "with the elimination of the mental corruptions, the liberation of mind without mental corruptions" and so on, the abandoning of mental corruptions, the absolute elimination, the non-arising, the state of being eliminated, the state of non-existence 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.

"For a trainee who is training, following the straight path;
First is knowledge in destruction, then final knowledge immediately after;
Then for one liberated through final knowledge, there is indeed knowledge for such a one."

In the Indriya Sutta that has come thus, and here too, the path is stated as "the elimination of mental corruptions." Therefore, by the method as stated, what is meant is: I say the attainment of the noble path is for one who knows, for one who sees. "Not for one who does not know, not for one who does not see" means: but whoever does not know, does not see, for him I do not say - this is the meaning. By this, he rejects those who speak of purification through the round of rebirths even for one who does not know and does not see. Or by the former pair of terms the means is stated; by this, the negation of the non-means. And here, in brief, it shows that knowledge is what brings about the elimination of mental corruptions, and the rest is its requisite.

Now, in order to show that knowing which and seeing which there is the elimination of mental corruptions, he began the question "And what, monks, knowing what." Therein, knowing is of many kinds. For indeed a certain monk of intelligent nature knows how to make an umbrella, another knows how to make one or another of robes and so on; it should not be said that for one performing such tasks, standing at the head of the duty, that knowing is not a proximate cause for path and fruition. But whoever, having gone forth in the Dispensation, knows how to perform medical treatment and so on, for one knowing thus, mental corruptions only increase. Therefore, showing precisely that knowing which and seeing which there is elimination of mental corruptions, he said "this is suffering" and so on. Therein, whatever should be said regarding the meditation subject of the four truths has already been stated in brief in the discourse on wise attention.

But therein, since it has come as "A monk wisely attending, monks, abandons the unwholesome, develops the wholesome," the explanation of the meaning was made by the method beginning with "he attends wisely: 'This is suffering.'" Here, since it has come as "'This is suffering', monks, for one knowing, for one seeing, there is elimination of mental corruptions," it should be connected by the method beginning with "'This is suffering' - by the power of full understanding and penetration, by the power of the full realisation of full understanding, for one knowing and seeing through path knowledge, there is elimination of mental corruptions." And among the mental corruptions, the mental corruption of wrong view is eliminated by the first path, the mental corruption of sensuality by the third path, and the mental corruption of existence and the mental corruption of ignorance are exhausted by the fourth path - this should be known.

In the verses, "knowledge of liberation" means reviewing knowledge regarding liberation, Nibbāna, and fruition. "Highest" means highest because of having the highest phenomenon as its object. "Knowledge of destruction" means knowledge in the noble path that effects the destruction of mental corruptions and mental fetters. "'Mental fetters are eliminated' thus knowledge" should be brought here too and connected. By that, he shows the reviewing of abandoned mental defilements. Thus here all four reviewing knowledges are stated. For the reviewing of remaining mental defilements is not present here, because the attainment of the fruition of arahantship is intended. And just as here "for one knowing, for one seeing" was stated making predominant the function of right view through the attainment of Nibbāna, so too showing that the function of right striving also should be desired as predominant, he spoke the concluding verse "But this is not by the lazy."

Therein, "na tveidaṃ" means "na tu eva idaṃ" (but not indeed this). The word "tu" is merely a particle. In "bālenamavijānatā," the letter "m" serves to make a connection between words. Here this is the meaning in brief - This release from all mental knots beginning with the bodily knot of covetousness, to be attained by the trainee's path and the path of one beyond training, and Nibbāna which is the basis for that release - just as it cannot be attained by one not understanding the four truths as they really are beginning with "this is suffering," by that very fool, that unwise one, so too by the lazy one without energy; therefore, for the achievement of that, one should be of aroused energy. Therefore the Blessed One said: "This Teaching is for one putting forth strenuous energy, not for one who is lazy."

"Begin, go forth, engage in the Buddha's teaching;
Shake off the army of Death, as an elephant a hut made of reeds."

The commentary on the Third Discourse is completed.

4. Commentary on the Discourse on Ascetics and Brahmins

103. In the fourth, "whoever" means whoever. "Do not understand as it really is 'This is suffering'" means they do not know, do not penetrate the truth of suffering, without distortion, from the standpoint of its intrinsic nature, function, and characteristic, by path wisdom together with insight wisdom, thinking "This is suffering, this much is suffering, there is no more beyond this." The same method applies in the remaining ones too. In "They are not for me, monks" and so on, this is the meaning in brief: Monks, ascetics merely by going forth and brahmins merely by birth who are not devoted to the meditation subject of the four truths are not considered and sanctioned by me as ascetics among ascetics who have calmed evil, or as brahmins among brahmins who have warded off evil. Why? Because of the absence of qualities that make one an ascetic and qualities that make one a brahmin. Therefore he said "and those venerable ones do not" and so on. Therein, "the goal of asceticism" means the goal reckoned as asceticism; the meaning is the four fruits of asceticism. "The goal of the holy life" is a synonym for that very thing. But others say: "The goal of asceticism means the four noble paths; the goal of the holy life means the four noble fruitions." The remainder is according to the method already stated. The bright side should be understood by the reverse of what has been stated. In the verses, there is nothing not already explained.

The commentary on the Fourth Discourse is completed.

5. Commentary on the Discourse on One Accomplished in Morality

104. In the fifth, "accomplished in morality" - here, morality means the mundane and supramundane morality of those who have eliminated the mental corruptions; accomplished with that, endowed with it, thus "accomplished in morality." In the case of concentration and wisdom too, the same method applies. Liberation, however, is fruition-liberation only; knowledge and vision of liberation is reviewing knowledge. Thus here the three beginning with morality are mundane and supramundane, liberation is supramundane only, and knowledge and vision of liberation is mundane only. "Exhorters" means they exhort and instruct others as is fitting through benefits pertaining to the present life, the future life, and the highest good. "Instructors" means instructors regarding actions and the fruits of actions; and therein, "these mental states are wholesome, these mental states are unwholesome. These mental states are blameworthy, these mental states are blameless" - by such methods and so on, by the classification of the wholesome and so on, by the classification of the aggregates and so on, by their own characteristics, and by the general characteristics - thus by various methods they are those who make known and cause to understand the phenomena. "Demonstrators" means those who show those very phenomena to others from direct experience, as if having taken them by hand. "Instigators" means those who cause the undertaking of whatever morality and so on has not been undertaken by whomever, those who establish them therein. "Inciters" means those who, for those thus established in wholesome mental states, rightly incite the mind

by way of urging them to the further pursuit of higher consciousness, those who inspire by way of careful attention so that specific attainment occurs. "Gladdeners" means those who rightly gladden their minds through the distinctions of virtue both as already obtained and as obtainable further above, those who well please them by way of the gratification obtained. "Capable expounders" means those who, being capable, without omitting what has been learnt as stated, expound it properly with the intention of assistance.

Or alternatively, "demonstrators" means those who, while expounding the Teaching, properly show the occurrences and cessations from the standpoint of intrinsic nature, function, and characteristic. "Instigators" means those who cause the grasping of that very meaning by way of establishing it in the mind. "Inciters" means those who properly purify or illuminate by generating enthusiasm in the grasping of that meaning. "Gladdeners" means those who properly gladden and please by showing the benefits in the practice of that meaning. "Capable expounders" means those who, being able, expound in the manner stated. "Of the Good Teaching" means teachers of the Good Teaching of penetration, or of the threefold Good Teaching.

"Seeing I say" means "seeing also, I." But that is twofold: eye-seeing and knowledge-vision. Therein, looking at the noble ones with devoted eyes is called eye-seeing. But the achievement of the phenomena that make one noble and of the state of being noble through insight, path, and fruition is called knowledge-vision. But in this context, eye-seeing is intended. For indeed, even looking at the noble ones with devoted eyes is very helpful for beings. "Hearing" means hearing with the ear of those who say "The one named so-and-so who has eliminated the mental corruptions dwells in such and such a country or province or village or town or monastery or rock cell." This too is very helpful indeed. "Approaching" means approaching the noble ones with such a mind as "I will give a gift, or I will ask a question, or I will listen to the Teaching, or I will pay honour." "Attending on" means attending on with questions; the meaning is: having heard the virtues of the noble ones, having approached them, having invited them, having given a gift or having performed duties, asking questions by the method beginning with "What, venerable sir, is wholesome?" Performing service and so on is attending on itself. "Recollecting" means the recollecting of one seated in night-quarters and day-quarters: "Now the noble ones are spending their time in thickets, rock cells, pavilions and so on with the happiness of meditative absorption, insight, path and fruition" - recollecting with the object of their distinctions of virtue such as the divine abiding and so on. Or whatever exhortation has been received from their presence, having reflected upon that, recollecting thus: "In this passage morality was spoken of, in this concentration, in this insight, in this the path, in this the fruition."

"Going forth after" means going forth from the household, having gladdened one's mind towards the noble ones, going forth in their presence. For indeed, having gladdened one's mind towards the noble ones, having gone forth in their very presence, the going forth of one who practises while expecting their very exhortation and instruction is called going forth after; the going forth of one who practises while expecting the exhortation and instruction in the presence of others is also called going forth after; having gone forth elsewhere through confidence in the noble ones, the going forth of one who practises while expecting exhortation and instruction in

the presence of the noble ones is also going forth after. But having gone forth in the presence of others through confidence in others, the going forth of one who practises while expecting the exhortation and instruction of those very others is not called going forth after. But among those who went forth in the manner stated, first, those who went forth following the Elder Mahākassapa numbered about a hundred thousand; likewise of the Elder's own co-resident pupil, the Elder Candagutta, and of his co-resident pupil too, the Elder Sūriyagutta, and of his co-resident pupil too, the Elder Assagutta, and of his co-resident pupil too, the Elder Yonaka Dhammarakkhita. But his co-resident pupil was the younger brother of King Asoka, the Elder named Tissa. Those who went forth following him numbered two and a half crores. But there is no limit to the counting of those who went forth following the Elder Mahāmahinda, the one who gladdened the island. Up to the present day, those going forth on the island of Laṅkā through confidence in the Teacher are said to go forth following the very Elder Mahāmahinda.

Now, in order to show the reason by which it was said that seeing and so on of those noble ones is very helpful, he said beginning with "such." Therein, "such" means such noble ones endowed with virtues such as morality and so on. Since seeing, hearing, and recollecting are the bases for approaching and attending on, therefore, without touching upon those, in order to show only approaching and attending on, it was said "for one associating with, keeping company with, and attending on." For one in whom faith has arisen towards the noble ones through seeing, hearing, and recollecting, having approached them, having attended on them, having asked questions, having obtained the unsurpassed through hearing, will fulfil the unfulfilled virtues such as morality and so on. For thus it was said: "One in whom faith has arisen approaches; approaching, one attends on" and so on.

Therein, "associating with" means approaching from time to time by way of performing all kinds of duties. "Keeping company with" means keeping company through fondness and devotion. "Attending on" means attending on by asking questions and by emulating the practice - thus the analysis of meaning of the three terms should be explained. The fulfilment of knowledge and vision of liberation should be understood through the arising of the nineteenth reviewing knowledge.

In the passage beginning with "And such monks, monks," those monks who are of such form, of such kind, who have destroyed all mental defilements, through being endowed with the aforesaid virtues, are called "teachers" because of instructing beings by way of engaging them in benefits pertaining to the present life and so on. They are called "caravan leaders" because of crossing over the wilderness of birth and so on; "abandoners of conflict" because of abandoning and causing the abandoning of the conflicts of lust and so on; "dispellers of darkness" because of dispelling and causing the dispelling of the darkness of ignorance; "light-makers and so on" because of producing and bringing forth the light of wisdom, the radiance of wisdom, and the lamp of wisdom in their own and others' continuities; likewise "torch-bearers" because of bearing and producing the torch of knowledge, the radiance of knowledge, the torch of the Teaching, and the radiance of the Teaching; "light-bringers" also; "noble ones" because of being far from mental defilements, because of not proceeding to calamity, because of proceeding to welfare, because of being the

cause of such a state for others, and because of being worthy of reverence by the world including the gods; and they are called "ones with vision" because of the surpassing attainment of the eye of wisdom and the eye of the Teaching.

In the verses, "a cause for gladness" means a state, a reason, that produces spiritual delight. "This" - he speaks with reference to the illustration about to be stated. "For those who understand" means for those who know defilement and cleansing as they really are. "Of those with developed selves" means of those whose intrinsic nature is developed; the meaning is of those whose continuity is developed through bodily development and so on. "Living righteously" means living righteously because of earning a livelihood by the Teaching and by the true method, having abandoned wrong livelihood; or because of the proceeding of individual existence by the Teaching and by the true method; or because of living by the mental state of the highest fruition through the frequency of attainments. Here this is the meaning in brief - That is to say, the seeing of noble ones with developed selves, whose development of concentration and wisdom is fully accomplished, and who therefore live righteously. This is absolutely the cause of joy and gladness for those of wise nature who understand, because of being the cause of the fulfilment of morality and so on, which are the signs of freedom from remorse.

Now, in order to show its being the cause of that, he spoke the pair of concluding verses beginning with "they illuminate." Therein, "they" means those noble ones with developed selves who live righteously. "Illuminate" means they make known. "They shine forth" means they illuminate the world with the radiance of the Good Teaching; the meaning is they expound the Teaching. "Of whom" means of those noble ones. "Teaching" means exhortation. "Having perfectly understood" means having known properly through the preliminary knowledges. The remainder is according to the method already stated.

The commentary on the Fifth Discourse is completed.

6. Commentary on the Discourse on the Arising of Craving

105. In the sixth, "arising of craving" - here, "it arises in these" means arisings. What arises? Craving. Arisings of craving are craving arisings; the meaning is bases of craving, causes of craving. "Where" means in those which have become signs. "When arising" means having the nature of arising. "Because of robes" means it arises because of robes, thinking "Where shall I obtain an agreeable robe?" The same method applies to the remaining terms as well. "Because of this or that existence" - here, however, "thus" (iti) is an indeclinable particle in the sense of illustration. The meaning is: just as because of robes and so on, so also because of this or that existence. "This or that existence" - and here, what is intended is progressively more sublime things such as ghee, butter and the like, taking it as "health comes about by means of this." Some also say "among the existences of success, this or that existence is progressively more sublime." Or "existence" means success; "non-existence" means failure. "Existence" means growth; "non-existence" means deterioration. Because craving arises with that as its sign, it was said "or because of this or that existence."

The verses have the meaning already stated above. Furthermore, "with craving as companion" means having craving as a friend. For this being, wandering in the round of rebirths without discernible beginning, does not wander alone, but wanders only having obtained craving as a companion and friend. For thus, without considering the fall into the precipice, like a hunter gathering honey, showing only benefit even in existences beset with many dangers, that craving causes him to wander about in the net of harm. "Having known this danger" means having known this danger designated as the state here and the state elsewhere in the aggregates of the past, future and present. "Craving as the origin of suffering" means having known that "this craving is the origin, the production, the cause of the suffering of the round of rebirths." And by this much, the attainment of arahantship by one monk through developing insight is shown. Now, praising that one who has eliminated the mental corruptions, he said beginning with "free from craving." But whatever has not been said here is the same as the method stated above.

The commentary on the Sixth Discourse is completed.

7. Commentary on the Discourse on Including the Brahma World

106. In the seventh, "with Brahmā" means with the foremost. "Of whom" means of whichever families. "Of children" - this is the genitive case used in the instrumental sense, because of the connection with the word "venerated" by children. "At home" means in one's own house. "Are venerated" means they are looked after with whatever there is in the house, and are attended to with agreeable bodily and verbal conduct. Thus, having praised the families that venerate mother and father as "with Brahmā," showing their praiseworthiness further still, he said beginning with "with the first deities."

Therein, "Brahmā" and so on were stated for the purpose of establishing their state of being Brahmā and so on. Herein this is the explanation of the meaning - "Brahmā" is a designation for the foremost. For just as four meditative developments are not abandoned by Brahmā - friendliness, compassion, altruistic joy, and equanimity - so too four meditative developments towards their children are not abandoned by mother and father. These should be understood at each and every time - For when the child is in the womb, a mind of friendliness arises in the mother and father, thinking "When indeed shall we see our little son healthy, with complete major and minor limbs?" But when this dull infant lying on its back, bitten by lice or by bugs, or oppressed by an uncomfortable sleeping place, cries out and wails, then having heard its sound, compassion arises in the mother and father. But at the time of playing, having run here and there, or at the time of standing in the charming age, having looked at the child, the minds of the mother and father become soft, delighted, and overjoyed, like a layer of cotton carded a hundred times placed in clarified butter; then altruistic joy is found in them. But when their son, having established the maintenance of a wife, dwells in a separate house, then a state of neutrality arises in the mother and father, thinking "Our little son is now able to live by his own nature." Thus at that time equanimity is found. Thus, because the fourfold divine abiding is found in mother and father towards their children at the proper time, it was said on account of their conduct being similar to Brahmā: "Brahmā, monks, this is a designation for mother and father."

"First deities" - here gods are threefold - conventional gods, rebirth gods, and purification gods. Among them, conventional gods are kings of the warrior caste. For they are called "god, goddess" in the world, and they are capable of restraining and assisting the world, like gods. Rebirth gods are beings arisen from the Cātumahārājika realm up to the highest point of existence. Purification gods are those who have eliminated the mental corruptions, because of purification from all mental defilements. Herein this is the meaning of the word - They sport, they play, they delight, they shine, or they conquer the opponent - thus they are gods. Among them, the foremost of all are the purification gods. Just as they, not counting the offences committed by foolish people, desiring absolutely only the deterioration of their harm and the arising of their welfare, proceed for their good, welfare, and happiness through the practice of the aforesaid divine abiding, and because of being worthy of offerings, they bring about the great fruitfulness and great benefit of the services done to them; just so, mother and father too, not counting the offences of their children, desiring absolutely only the deterioration of their harm and the arising of their welfare, because of the fourfold divine abiding being found in the manner already stated, proceeding for their good, welfare, and happiness, being supremely worthy of offerings, bring about the great fruitfulness and great benefit of the services done to them. And because of their being helpful before all gods, they are gods from the very beginning. For by their influence, they first come to know other gods as "gods," please them, and attend upon them; having known the method of pleasing, proceeding accordingly, they attain the fruit of that practice; therefore those are called later gods. Therefore it was said: "First deities, monks, this is a designation for mother and father."

"First teachers" means the first teachers. For mother and father, training their children from the time of early childhood onwards, make them grasp and train them thus: "Sit like this, walk like this, stand like this, lie down like this, eat like this, enjoy like this, this one is to be called 'father,' this one 'brother,' this one 'sister,' this is proper to do, this is not proper to do, it is proper to approach such and such a person, it is not proper to approach such and such a person." At a later time, other teachers too train them in crafts, seal-cutting, arithmetic, and so on; others give the refuges, establish them in morality, give them the going forth, have them learn the Teaching, give them full ordination, and bring them to the path of stream-entry and so on. Thus all of those are called later teachers. But mother and father are the very first of all. Therefore he said: "'First teachers', monks, this is a designation for mother and father."

"Worthy of offerings" means "that which should be brought and offered" is an oblation; this is the name for food, drink, clothing, covering, and so on that should be given to the virtuous by one who, even having brought them from afar, wishes for a distinctive fruit. Because of being a field of helpfulness, they deserve that oblation - thus they are "worthy of offerings." Therefore it was said: "'Worthy of offerings', monks, this is a designation for mother and father."

Now, in order to show the reason for their state as Brahmā and so on, "What is the reason for this? Of great service" and so on was stated. "What is the reason for this" means what is the reason for that designation of mother and father as Brahmā and so on - this is the meaning. "Of great service" means very helpful. "Nurturers" means

nurturers of life, protectors. For the life of children has been nurtured, protected, striven for, kept going by continuous effort, and accomplished by mother and father. "Nourishers" means those who nourish by growing their hands and feet and giving them the blood of their hearts to drink. "Those who show them this world" means the seeing of desirable and undesirable objects in this world by children is dependent on being born through mother and father; thus they are called those who show them this world. Thus their being of great service has been shown as the reason for their state as Brahmā and so on, whereby a son is simply unable to make a complete repayment to mother and father by any mundane help in any way whatsoever. For if a son, thinking "I shall make a reciprocation for the help of mother and father," having risen up, having exerted himself, striving, having placed his mother on his right shoulder and his father on the other, with a lifespan of a hundred years, were to carry them about for a full hundred years, attending to them with the four requisites and with rubbing, massaging, bathing, shampooing, and so on according to their liking, not feeling disgust even at their urine and excrement, even by this much the repayment to mother and father would not have been made by the son, except for establishing them in the distinction of virtues beginning with faith. For this was said by the Blessed One -

"I say, monks, there is no easy repayment for two. Which two? Mother and father. If, monks, one were to carry one's mother on one shoulder, and one's father on the other shoulder, with a lifespan of a hundred years, living for a hundred years, and attending to them with rubbing, massaging, bathing, and shampooing, and they were to release urine and faeces right there, even so, monks, what has been done for mother and father would not be repaid. And if, monks, one were to establish one's mother and father in sovereign lordship over this great earth abounding in the seven treasures, even so, monks, what has been done for mother and father would not be repaid. What is the reason for this? Monks, mother and father are of great service to their children, they are their nurturers, nourishers, and those who show them this world.

"But whoever, monks, encourages, settles, and establishes faithless parents in the accomplishment of faith. Encourages, settles, and establishes immoral parents in the accomplishment of morality, stingy parents in the accomplishment of generosity, unwise parents in the accomplishment of wisdom. To this extent, monks, what has been done for mother and father is repaid."

Likewise -

"Attendance upon mother and father, care for children and wife";

"Attendance upon mother and father, monks, is laid down by the wise" - and

Such discourses and others like them should be seen as establishing the state of great helpfulness of a son to his mother and father.

In the verses, "vuccare" means "are said," "are spoken of." "Compassionate towards their offspring" means even by cutting the life of others, even by giving up whatever is their own property, they look after and protect their own offspring; therefore they are compassionate towards their offspring, their own children, helpers of them.

"Should venerate" means having gone to attend upon them morning and evening, one should pay homage thinking "This is my highest field of merit." "Should honour" means one should honour them with honour. Now, showing that honour, he said beginning with "with food" and so on. Therein, "with food" means with rice gruel, boiled rice, and solid food. "With drink" means with the eightfold beverage. "With cloth" means with inner and outer robes. "With bedding" means with bedding consisting of beds, chairs, mattresses, pillows, and so on. "With anointing" means with anointing that makes fragrant after having dispelled bad odour. "With bathing" means with bathing by sprinkling the limbs with hot water in the cold season and with cool water in the hot season. "And with washing of their feet" means with washing the feet with hot and cool water and also with anointing with oil.

"By that service to him" - here "naṃ" is merely a particle; by the attending as aforesaid. Or alternatively, "by service" means by the fivefold attendance consisting of maintenance, performing duties, establishing the family lineage, and so on. For this was said:

"Householder's son, by five grounds a son should attend upon mother and father as the eastern direction: 'Having been supported by them, I will support them, I will do their duties for them, I will maintain the family lineage, I will proceed as an heir. Or else I will give offerings for the departed who have passed away.' By these five grounds, householder's son, when mother and father as the eastern direction have been attended upon by a son, they have compassion for the son by five grounds: they prevent from evil, they establish in good, they have him trained in a craft, they unite him with a suitable wife, at the proper time they hand over the inheritance."

Furthermore, whoever attends upon mother and father having made them well pleased in the three objects, or having established them in morality, or having urged them towards the going forth - this one should be understood as the foremost among those who attend upon mother and father. Now, showing that this service brings welfare and happiness in both worlds for the son, he said "They praise him right here, and after death he rejoices in heaven." Therein, "here" means in this world. For wise people praise, extol, and laud the person who attends upon mother and father for that service; and following his example, they themselves too, having likewise practised towards their own mother and father, generate great merit. "After death" means having gone to the world beyond, the one who attends upon mother and father, established in heaven, rejoices, delights, and finds joy in the divine achievements.

The commentary on the Seventh Discourse is completed.

8. Commentary on the Discourse on Being of Great Service

107. In the eighth, "brahmin householders" means brahmins and householders. Setting aside brahmins, any who dwell in a house should be understood here as "householders." "Those who" is an indefinite relative reference. "Vo" is the accusative plural. Here this is the meaning in brief - Monks, brahmin householders are of great service to you, those brahmins and the remaining householders who, thinking "You

alone are our field of merit, where we establish an offering conducive to higher states, resulting in happiness, leading to heaven," have attended upon you with requisites such as robes and so on.

Thus, having shown that "by the giving of material things, by the sharing of material things, by material assistance, householders are of service to monks," now, in order to show that monks too are of service to them by the giving of the Teaching, by the sharing of the Teaching, by assistance in the Teaching, "You too, monks" and so on was stated; that is by the same method as already stated.

What has been spoken of by this? What is called the repayment of almsfood has been spoken of. For this is the intention here: Monks, since these brahmin householders are neither your relatives, nor friends, nor do they owe a debt, but rather, desiring a distinctive fruit, thinking "These ascetics have gone the right way, have rightly practised; here our services will be of great fruit and great benefit," they attend upon you with robes and so on. Therefore, fulfilling that intention of theirs, strive with diligence; the proclamation of the Teaching too is fitting only for doers, and is acceptable, not for the others - thus diligence should be exercised in right practice.

In "Thus this, monks" and so on, this is the meaning in brief - Monks, thus in this manner as stated, by householders and those gone forth, by way of the giving of material things and the giving of the Teaching, in dependence on each other, for the purpose of crossing over the fourfold flood by way of sensuality and so on, for the rightly making an end of the entire suffering of the round of rebirths, by way of the Observance morality observances and so on, or by way of the fourfold purification morality and so on, this holy life of the Dispensation and the holy life of the path is lived and practised.

In the verses, "those with homes" means householders. "The homeless" means those who have abandoned their homes, those gone forth. "Both dependent on each other" means those two are also mutually dependent on each other. For those with homes are dependent on the homeless for the gift of the Teaching, and the homeless are dependent on those with homes for the gift of requisites. "They attain" means they accomplish, they achieve. "The Good Teaching" means the Good Teaching of practice and the Good Teaching of penetration. Therein, showing what is the highest, he said "the unsurpassed freedom from bondage" - meaning arahantship and Nibbāna. "From those with homes" means from those with homes; this is a locative expression used in the sense of separation, or in the presence of those with homes. "Requisites" means the twofold requisite not already mentioned - almsfood and medicine. "For the removal of dangers" means the removal of dangers such as dangers from the climate and so on - dwellings such as monasteries and so on. "The Fortunate One" means one who has rightly practised - the eightfold noble person together with the good worldling. For here "the Fortunate One" is intended as a disciple. "Those who seek a home" means those who seek a home; those who, standing in a house, living the household life, are habitually seeking wealth and provisions as well as householder morality and so on - this is the meaning. "Having faith in the Worthy Ones" means having faith in the word of the Worthy Ones, the noble ones, or having faith in their right practice. The meaning is: having full faith that "Surely these have rightly practised; as they teach, for those who practise accordingly, that practice leads to the achievement of heaven and liberation." "Saddahantā" is also a reading. "With noble

wisdom" means with thoroughly purified wisdom. "Meditators" means meditators by both kinds of meditative absorption, by way of meditation on the object and meditation on the characteristic.

"Having practised the Teaching here" means in this individual existence, or in this Dispensation, having proceeded along the teaching of morality and so on that has become the path to mundane and supramundane happiness, only so long as they do not reach final nibbāna, only so long are they bound for a fortunate destination.

"Delighting" means those whose nature is to delight through the connection of joy and pleasure. Some, however, say "'having practised the Teaching, the path' means having attained the path of stream-entry." "In the world of gods" means in the sixfold sensual-sphere heavenly world. "They rejoice, those who desire sensual pleasures" means through the fulfilment of desired objects, having become possessors of sensual pleasures, those who desire sensual pleasures rejoice.

The commentary on the Eighth Discourse is completed.

9. Commentary on the Discourse on the Deceitful

108. In the ninth, "deceitful" means fraudulent through the basis of scheming such as hinting to those nearby and so on; the meaning is those who, having practised hypocrisy through the desire for esteem for virtues they do not possess, astonish others. "Obstinate" means those with minds hardened by wrath and by conceit. Through wrath as stated thus "he is prone to wrath, abundantly given to anguish; even when spoken to a little, he becomes attached, becomes angry, is repelled, becomes obstinate," and through being difficult to admonish as stated thus "he is difficult to admonish, endowed with qualities that make him difficult to admonish, impatient, not receiving instruction respectfully," and through vanity with its divisions beginning with vanity of birth as stated thus "vanity of birth, vanity of clan, vanity of craft, vanity of health, vanity of youth, vanity of life" - not performing supreme respect towards those worthy of respect who should be respected, they are those who go about unbowed, as if having swallowed an iron bar and standing rigid. "Prattlers" means flatterers, those who ingratiate themselves with families by means of wrong livelihood; or the meaning is prattlers by means of speech employed for the sake of requisites and by means of belittling.

"Crafty" means "therein, what is the horn? Endowed with unconcealed mental defilements similar to the horn, as stated thus "whatever horn, the state of being adorned, shrewdness, skill, deceptiveness, the state of deceptiveness." "Arrogant" means with risen reeds; those who go about having raised up hollow conceit similar to a reed. "Unconcentrated" means those who do not obtain even a mere unified focus of mind. "Those monks, monks, are not my own" means those monks of mine, belonging to me, are not mine. "Me" - this term was spoken by the Blessed One because they had gone forth with reference to himself. But since they are not rightly practising because of their engagement in scheming and so on, therefore they are said to be "not my own." "Departed" means even though they have gone forth in my Dispensation, yet because of not practising in accordance with the advice, they have indeed departed from this Teaching and discipline; it shows that they stand very far, far away from here. For this was said:

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

"Attain growth, increase, and expansion" means growth by way of developing through virtues such as morality and so on; increase by way of steadfastness therein; expansion by way of being spread everywhere through the fulfilment of the aggregates of the Teaching beginning with morality. And those monks whose nature is deceitful and so on do not attain, and do not reach - this is the meaning. "Those monks, monks, are my own" - here too he says "me" because they had gone forth with reference to himself, but he says "my own" because of their rightly practising. The bright side should be understood by the reverse of what has been stated. Therein, up to the path of arahantship they are called "growing"; but when the fruition of arahantship has been attained, they are called "having attained increase and expansion." The verses are easily understood indeed.

The commentary on the Ninth Discourse is completed.

10. Commentary on the River Current Discourse

109. In the tenth, "just as" (seyyathāpi) is an indeclinable particle in the sense of showing a simile; the meaning is "as for instance." "Might be carried along by the stream of a river" (nadiyā sotena ovuyheyyāti) means he might be carried along below, carried downward, by the force of the water of a river with a swift stream that carries everything away. "By what has a dear nature and a pleasant nature" (piyarūpasātarūpenāti) means by the cause that is the intrinsic nature of dearness and the intrinsic nature of pleasantness; in that river or on its far shore there are gems, gold, and so on, or some other dear object, a means of wealth, thinking "I shall take that," having fallen into the river, he would be dragged along by the stream. "Even though" (kiñcāpīti) is an indeclinable particle in the sense of conceding and not considering possible. What does it concede, and what does it not consider possible? It concedes the existence there of the dear object desired by that man, but does not consider possible going there in that way, because of the abundance of danger. This is what is meant - Hey, man, even though the dear object desired by you is found there, yet in going thus there is this danger, that you, having reached the lake below, might undergo death or suffering like death.

"Yet there is below a lake" (atthi cettha heṭṭhā rahadoti) means below this river, in the downstream section, there is one great lake, exceedingly deep and wide. And it has waves, with great waves resembling peaks of mountains made of gems, arisen from the impact of winds all around; it has whirlpools, with whirlpools resembling the mouths of powerful beings, due to the great flood of this very river, rushing with force into uneven areas of ground, with its vast expanse of water swirling here and there. It has monsters, with a water-sprite of exceedingly frightful appearance and fierce mind, who, having made that lake his own permanent feeding ground for beings that have descended into it, dwells there - thus it has monsters and has demons; or it has monsters due to fierce fish, sea-monsters, and so on, and has demons due to the aforesaid demon.

"Which" (yanti) means which lake that is thus fraught with danger. "Hey, man" (ambho purisāti) is a form of address. "You will undergo death" (maraṇaṃ vā nigacchasīti) means submerged by those waves, or having fallen into those whirlpools, unable to raise one's head, or having fallen into the mouths of those fierce fish, sea-monsters, and so on. Or having come into the hands of that water-sprite, you will undergo death; or else, when there is remaining life span, having been freed from there and going away, by the force of the striking produced by those waves and so on, you undergo suffering like death, suffering equal to death. "Might strive against the stream" (paṭisotaṃ vāyameyyāti) means he, who was previously being carried along downstream, having heard the words of that man, thinking "Harm has indeed befallen me, I am indeed turning about in the mouth of death," with powerful fear arisen, being agitated, having doubled his effort, might strive with hands and feet, might cross over, and before long might reach the shore.

"For the purpose of conveying the meaning" (atthassa viññāpanāyāti) means the simile was made for the purpose of awakening to the meaning that is favourable to the penetration of the four truths. "And here this is the meaning" (ayañcetha atthoti) means this very meaning now being stated is the meaning to be illustrated intended by me here, for the conveying of which the simile was brought.

"This is a designation for craving" (taṇhāyetaṃ adhivacananti) - here, the similarity of craving to a stream should be understood in four ways: by gradual growth, by continuous flow, by causing to sink, and by being difficult to cross. For just as when a great rain cloud has poured down above, water, having filled the mountain grottoes, clefts, and channels, having overflowed from there, having filled the small pits, having overflowed from there, having filled the rivulets, having then rushed into the great rivers, having become a single flood, proceeding, is called "the stream of a river," just so, greed, having arisen in objects such as matter and so on, of many divisions by way of internal, external, and so on, going to growth gradually, is called "the stream of craving"; and just as the stream of a river, from its origin up to reaching the ocean, so long as there is no condition for interruption, proceeds uninterrupted by continuous flow, so too the stream of craving, beginning from its origin, when there is no condition for interruption, proceeds uninterrupted, facing towards the ocean of the realms of misery, by continuous flow. But just as the stream of a river causes beings caught within it to sink, does not allow them to raise their heads, and causes them to reach death or suffering like death, so too the stream of craving causes beings who have entered its stream to sink, does not allow them to raise the head of wisdom, and through the cutting off of wholesome roots and through the attainment of defiling states, causes them to reach death or suffering like death.

And just as the stream of a river, proceeding as a great flood, is to be crossed by one who, in dependence on a skilled man able to bind a raft or a boat and to steer it, having formed the disposition to go to the far shore, makes the appropriate effort - it is not to be crossed by this or that means, thus it is difficult to cross - so too the stream of craving, which has become the flood of sensuality and the flood of existence, is to be crossed by one who, having aroused the disposition "With prudence I shall attain arahantship," to fulfil morality and restraint, to work at serenity and insight meditation, in dependence on good friends, having boarded the boat of

serenity and insight meditation, makes right effort - it is not to be crossed by this or that means, thus it is difficult to cross. Thus, by gradual growth, by continuous flow, by causing to sink, and by being difficult to cross - in these four ways the similarity of craving to the stream of a river should be understood.

"What has a dear nature and a pleasant nature" (piyarūpaṃ sātārūpanti) means what is of a dear kind, of a dear intrinsic nature, is of a dear nature; what is of a sweet kind, of a sweet intrinsic nature, is of a pleasant nature; the meaning is of a desirable intrinsic nature. "Of the six" (channetanti) means this is of the six. "Internal" (ajjhattikānanti) - here, as if with the intention "thus we shall proceed to the grasping of 'self'," having made oneself the subject, those that function are internal. Therein, there is a fourfold internal: internal as resort, internal as one's own, internal as domain, and internal as truly internal. Among those, what is stated in such passages as "delighting internally, concentrated" - this is called internal as resort. What has come as "internal placidity" - this is called internal as one's own. What has come thus as "through inattention to all signs, having attained internal emptiness, he dwells" - this is called internal as domain. What is stated in "internal phenomena, external phenomena" - this internal is called internal as truly internal. Here too, this very same is intended; therefore, those that are truly internal are the internal ones. Or alternatively, in the very aforesaid meaning, just as in such passages as "internal phenomena, external phenomena" and so on, those that exist in those internal ones are the internal ones, namely the eye and so on. Of those internal ones.

"Of the sense bases" - here, because of being a sense base, because of extending income, and because of leading to what is extended, they are "sense bases." For in the eye and so on, consciousness and mental factors having their respective doors and sense-bases exert themselves, rise up, strive, and endeavour by their own respective functions of experiencing and so on; and these extend and spread out the phenomena that constitute income; and whatever exceedingly extended suffering of the round of rebirths has proceeded in the round of rebirths without discernible beginning, they lead and set that going. Thus in every way these phenomena are called "sense bases" because of being a sense base, because of extending income, and because of leading to what is extended. Furthermore, a sense base should be understood in the meaning of dwelling place, in the meaning of a mine, in the meaning of a meeting place, in the meaning of a place of origin, and in the meaning of a cause. For thus in the world, in such expressions as "the lord's domain" and "the gods' domain" and so on, a dwelling place is called a sense base. In such expressions as "a gold mine" and "a silver mine" and so on, it means a mine. In the Dispensation, however, in such expressions as "in a delightful place, birds resort to it" and so on, it means a meeting place. In such expressions as "the southern route is the sense base of cattle" and so on, it means a place of origin. In such expressions as "in each and every case he attains the ability to witness, when there is a basis for mindfulness" and so on, a cause is called a sense base. And in the eye and so on, those respective consciousness and mental factors dwell, because their occurrence depends on them - thus the eye and so on are their dwelling place. And they are strewn therein because of being dependent on them - thus those are their mine; and it is a meeting place because of coming together there by way of being sense-base and door; and it is a place of origin because of their arising right there by way of being their support; and it is a cause because in the absence of those, they are absent. Thus, in the meaning

of dwelling place, in the meaning of a mine, in the meaning of a meeting place, in the meaning of a place of origin, and in the meaning of a cause - for these reasons the eye and so on are called "sense bases." Therefore it was said "this is of the six internal sense bases."

Even though phenomena such as form and so on too have been stated as having a dear nature and a pleasant nature by way of being the basis of craving, as in "Form in the world has a dear nature and a pleasant nature; here this craving when arising arises." But in order to show that, setting aside the eye and so on, because of the absence of a concept of individual existence, by way of being the basis of excessive affection as in "my eye, my ear" and so on, the eye and so on surpassingly deserve the description of having a dear nature and a pleasant nature, it was said "What has a dear nature and a pleasant nature, monks, this is a designation for the six internal sense bases."

"Of the lower" - here, "near" is called the sensual element; those included therein are the lower parts; being conducive to them by way of being a condition, they are "lower." In whomever they are found, they fetter and bind that person in the round of rebirths - thus they are "mental fetters." This is a designation for identity view, sceptical doubt, adherence to moral rules and austerities, sensual lust, and anger. For they, having become conditions for activities leading to sensual existence, fetter beings through sensual existence, which is lower in the sense of being below the fine-material and immaterial elements, and inferior in the sense of being base. By this very thing, their similarity to the lake below should be seen as illustrated. "Danger of waves, monks, is a designation for wrath and anguish" - "fear" because one fears from this; the wave itself being the fear, it is "wave-danger." Wrath in the meaning of being angry; that very same, in the meaning of firmly troubling by producing the crushing and trembling of the mind and body, is anguish.

And here, the similarity of wrath and anguish to a wave should be seen through occurring many times, submerging the being encountered by it, not allowing it to raise its head, and bringing about calamity and disaster. Likewise, the similarity to a whirlpool should be seen through the five types of sensual pleasure whirling beings overcome by mental defilements from here to there and from there to here, thus revolving them in oneself, reckoned as the domain of agreeable forms and so on, and having thus enticed them so that not even a thought of renunciation, which is outside of that, arises, bringing about disaster. But just as a house-demon too, having overpowered a man who is without protection and has gone to its own feeding ground, having seized him, even though standing outside its territory, having led him to its feeding ground by the demon's magic, having made him unable to render any service to himself by showing frightful forms and so on, having taken possession of him, separating him even from beauty, strength, wealth, fame, and happiness, brings about great calamity and disaster; so too womankind, having overpowered a man who is without wise attention and lacking in heroism, having seized him through her own coquettish gestures, expressions, and charms, which are the wiles of a woman, even though of heroic nature, having taken possession of him through the enticement of her own beauty and so on by a woman's deceit, making him unable to accomplish the qualities beneficial to himself such as morality and so on, having separated him from virtues, praise, and so on, brings about great calamity and

disaster - thus the similarity of womankind to a house-demon should be seen. Therefore it was said "Whirlpool, monks, is a designation for these five types of sensual pleasure; monster demon, monks, is a designation for womankind."

"Against the stream, monks, is a designation for renunciation" - here, going forth, the first meditative absorption together with access, insight wisdom, and Nibbāna are called renunciation. All wholesome mental states too are called renunciation. For this was said:

"Going forth, the first meditative absorption, and Nibbāna and insight;
All wholesome mental states are called renunciation."

But the similarity of these beginning with going forth to going against the stream, from the reverse of the stream of craving, should be understood. For without distinction, the Teaching and discipline is renunciation, and its foundation is going forth, and the Teaching and discipline is called going against the stream of craving. For this was said:

"Going against the stream, subtle, deep, difficult to see, minute;
Those infatuated with lust will not see it, enveloped by a mass of darkness."

"Of the arousal of energy" means of the energy of the fourfold right striving. The similarity of its crossing the stream of craving divided into the flood of sensuality and so on, to the effort of crossing the river stream with four limbs by hands and feet, is obvious indeed. Likewise, the similarity of the man with eyes standing on the bank of the river stream, to the Blessed One who has vision through five eyes, standing on the dry ground of Nibbāna which is the far shore, having crossed over the fourfold flood beginning with sensuality. Therefore it was said "the man with eyes etc. the Perfectly Enlightened One."

Herein this is the comparison of the simile - The stream of craving proceeding by way of continuity like the stream of a river; a being carried along by the stream of craving, because of wandering in the round of rebirths without discernible beginning, like a man being carried along by it; this one's adherence to the eye and so on, like his adherence there to the object having a dear nature and a pleasant nature; the mass of the five lower mental fetters crowded with wrath, anguish, the five types of sensual pleasure, and womankind, like the lake below with waves, whirlpools, monsters, and demons; the Blessed One, the All-Seeing One, standing on the dry ground of Nibbāna which is the far shore of the stream of craving, having understood as it really is the entire danger of the round of rebirths and all phenomena that should be known, like the man with eyes standing on the far shore of that river stream, having understood that meaning as it really is; the Blessed One's elucidation of craving and so on and its danger through great compassion for the being being carried along by the stream of craving, like that man's telling out of compassion about the lake and the danger of the lake to the man being carried along by the stream of the river; rebirth in realms of misery and the arising of suffering in a fortunate world for one not accepting the Blessed One's word, like the attainment of death and the attainment of suffering like death in that lake for that man who goes along with the stream not believing his word; the arousal of energy by way of renunciation consisting of going forth and so on, going against the stream of craving, having accepted the Blessed One's word and

having seen the danger in craving and so on, like believing his word and making effort with hands and feet; and by that very arousal of energy, for one of aroused energy, the crossing over the stream of craving, having reached the shore of Nibbāna, pleasant abiding according to one's liking by way of the fruition attainment of arahantship, like by that effort having reached the far shore and going in happiness to whatever place one wishes.

In the verses, "even with suffering he should give up sensual pleasures" means a monk engaged in the pursuit of serenity and insight meditation for the purpose of attaining meditative absorption and the path - even if their preliminary practice succeeds with difficulty and trouble, he does not easily enter the cognitive process because of the powerful nature of mental defilements in the preliminary development, or because of the dullness of the faculties. That being so, even with suffering he should give up sensual pleasures - he should abandon defilement sensual pleasures, suppressing them by the first meditative absorption and eradicating them by the third path. By this he shows the meditative absorption and path of difficult practice.

"Desiring freedom from bondage in the future" means wishing for, hoping for non-returning and arahantship. For this is the intention here: Even if at present I attain with difficulty and trouble the meditative absorption and the earlier paths, yet in dependence on these, having attained arahantship above, I shall be one whose task is done, one who has abandoned all suffering - thus even with suffering one should give up sensual pleasures by meditative absorptions and so on. Or alternatively, whatever person abounding in sensual thoughts, undertaking going forth or the purification of morality or the preliminary practice of meditative absorptions and so on through the influence of a good friend, with difficulty and trouble, with tearful face, weeping, suppresses that thought - with reference to that it was said "even with suffering he should give up sensual pleasures." For he, even with difficulty abandoning sensual pleasures, having produced meditative absorption, having made that meditative absorption the foundation, seeing with insight, would gradually become established in arahantship. Therefore it was said "desiring freedom from bondage in the future."

"With right understanding" means understanding properly with path wisdom together with insight. "With well-liberated mind" means with mind well liberated through fruition-liberation immediately after the attainment of the noble path. "He should touch liberation here and there" means at each and every time of attaining the path and fruition, he should touch, should experience, should reach, should attain, should realise liberation, Nibbāna. For "of liberation" here is the genitive case used in the accusative sense. Or the meaning is: at each and every time of the respective fruition attainment, one should touch, should experience, should reach one's own fruition consciousness, with liberation having become the object; one should dwell in fruition attainment grounded upon Nibbāna. "He has attained the highest knowledge" means he has attained the highest knowledge because of having gone to, having penetrated, the four truths by path knowledge termed veda. "One who has reached the end of the world" means one who has gone to the limit of the world of aggregates. The remainder is easily understood.

The commentary on the Tenth Discourse is completed.

11. Commentary on the Walking Discourse

110. In the eleventh, "walking" means for one who is going, or for one who is walking up and down. "There arises a sensual thought or" means because of not being free from lust regarding object sensual pleasures, if in such a condition an applied thought connected with sensuality arises, if it arises. "A thought of anger or a thought of violence" means an applied thought connected with anger based on the sign of resentment, or an applied thought connected with violence by way of harassing others with clods of earth, sticks, and so on arises - this is the connection. "Accepts" means if that aforesaid sensual thought and so on, arisen in one's own mind according to conditions, because of the absence of reviewing by the method beginning with "thus this thought is evil, thus it is unwholesome, thus it is blameable, and it leads to affliction of oneself," one accepts it, having placed it upon one's own mind, one lets it dwell. And while accepting, one does not abandon it, does not relinquish it by way of abandoning through substitution of opposites and so on; precisely because of that, one does not dispel it, does not drive it away from one's own continuity of consciousness, does not take it out; because of such non-dispelling, one does not put an end to it, does not make it gone to its end. One who is ardent and resolute does it in such a way that not even a trace of them will remain, not even so much as a fragment; but this one does not do so - this is the meaning. Being in such a state, one does not bring it to obliteration, does not gradually bring it to non-existence. The meaning should be understood by connecting the particle "ce" (if) with "does not abandon if, does not dispel if" and so on.

"Wandering" means while walking. "Being thus" means endowed with evil thoughts such as sensual thought and so on. "Not ardent, having no moral fear" means not ardent because of the absence of energy that scorches the mental defilements; having no moral fear because of the absence of moral fear characterised by dread of evil, scorching, and tormenting. "Constantly and continuously" means at all times, without interruption. "Lazy, lacking in energy" means having fallen away from wholesome mental states, sinking into what is contemptible on the unwholesome side, and through being endowed with idleness, one is lazy; lacking in energy, deprived of energy because of the absence of energy of right striving - is said, is spoken. "For one who is standing" means for one who stands having interrupted walking. Because the lying down posture is particularly on the side of idleness, to show that thoughts arise for one possessing that, "awake" was said.

In the bright section, "If, monks, that monk does not accept it" means even for one dwelling with energy aroused, if through the conjunction with such conditions cultivated over a long time in the beginningless round of rebirths, or through lapse of mindfulness, a sensual thought and so on arises, if that monk, having placed it upon one's own mind, does not let it dwell, does not let it dwell within - this is the meaning. Not accepting it, what does one do? One abandons it, throws it away. Like rubbish with a basket? Not so, but rather one dispels it, drives it away, takes it out. Like an ox with a goad? Not so, rather one puts an end to it, makes it gone to its end. One does it in such a way that not even a trace of them will remain, not even so much as a fragment. But how does one do them thus? "Brings it to obliteration" means one brings it gradually to non-existence; what is meant is that one does it so that they are well suppressed by suppression-abandoning.

In "being thus" and so on, thus, being one of well-purified disposition through non-acceptance of sensual thought and so on, and through that accomplishment of disposition and through the accomplishment of practice occasioned by that, one of pure morality, with guarded doors in the sense faculties, knowing moderation in food, endowed with mindfulness and full awareness, devoted to wakefulness, ardent because of being endowed with energy having the characteristic of scorching the mental defilements by way of substitution of opposites and so on, because of being endowed in every respect with dread of evil. Having moral fear, constantly night and day, continuously without interruption, by way of the pursuit of the development of serenity and insight meditation, through the accomplishment of the fourfold right striving, putting forth strenuous energy, resolute, one whose mind is directed towards Nibbāna - is said, is spoken - this is the meaning. The remainder is according to the method already stated.

In the verses, "connected with the household life" - here, because of not being relinquished by householders, because of being the intrinsic nature of householders, or because of being a household quality, "household" is called object sensual pleasure. Or alternatively, because of being bound to the household, because of being the dwelling place of defilement sensual pleasures, or because of having that as its basis, sensual thought and so on is called "connected with the household life." "Has entered upon a wrong path" means since, because of being a deviation from the noble path, covetousness and so on and co-existent mental states are a wrong path, therefore a person abundant in sensual thought and so on is called one who has entered upon a wrong path. "Infatuated by things leading to delusion" means infatuated, intoxicated, transgressing regarding matter and so on which are conducive to delusion. "Enlightenment" means noble path knowledge. "To touch" means to experience, to attain; such a one whose domain is wrong thought is incapable, he never reaches that - this is the meaning.

"Having calmed applied thought" means having appeased the aforesaid wrong applied thought by the powers of reflection and meditative development. "Delights in the peace of applied thought" means delighted in, devoted to, by disposition, arahantship or indeed Nibbāna, which is the absolute appeasement of all nine great applied thoughts. "Such a one is capable" means that aforesaid person practising rightly, established in the preliminary stage by the power of serenity and insight meditation, having appeased all applied thoughts as is appropriate by way of substitution of opposites and so on, having aroused zeal in insight, is capable, is able, to touch, to attain, in the succession of paths, the unsurpassed highest enlightenment reckoned as the knowledge of the path of arahantship and reckoned as Nibbāna.

The commentary on the Eleventh Discourse is completed.

12. Commentary on the Accomplished in Morality Discourse

111. In the twelfth, "accomplished in morality" - here "accomplished" is threefold by way of complete, endowed with, and sweet. Among those -

"Parrots consume the accomplished rice field, Kosiya;
I announce to you, brahmin, I am not able to prevent them."

Here the word "accomplished" has the meaning of complete. "One is endowed with

this Pātimokkha restraint, fully endowed, approached, fully approached, accomplished, possessed of it" - here the word "accomplished" has the meaning of the state of being endowed with. "Venerable sir, the lower surface of this great earth is accomplished - just as pure bee's honey, such is its sweetness" - here the word "accomplished" has the meaning of sweet. But here it is fitting in the sense of both complete and endowed with. Therefore, "accomplished in morality" - the meaning here should be understood thus: "having become complete in morality" and also "having become endowed with morality."

Therein, by this meaning of "complete in morality," it is called complete, just as the fulfilment of a field through the disappearance of faults in the field. Therefore it was said: "Just as the fulfilment of a field through the disappearance of faults in the field, so the fulfilment of morality through the disappearance of faults in morality has been stated." By this meaning of "endowed with morality," however, just this has been said: having become endowed with morality, having gone into combination, having become possessed of it, dwell. Therein, the state of being accomplished in morality comes about by two reasons: by seeing the danger in failure in morality, and by seeing the benefit in accomplishment of morality. Both of those should be understood according to the method stated in the Visuddhimagga. Therein, by "accomplished in morality," to this extent, it is said, the Blessed One, having recited the fourfold purification morality, showed the chief morality by this - "restrained by the restraint of the Pātimokkha" - and so on; here what should be said has already been stated below. "What further is there to be done" - the meaning is: for you who are thus dwelling accomplished in morality, what further should be done, should be practised?

Thus, urging the monks in the accomplishment of morality together with the means of accomplishment by "Monks, dwell accomplished in morality" and so on, having begun the teaching by making it based on the standpoint of many persons, now since even the Blessed One's teaching delivered by way of the standpoint of a single person is just based on the standpoint of many persons because it is common to all, therefore showing that by way of the standpoint of a single person, he said beginning with "If, monks, for a monk who is walking."

Therein, "one covets by means of it" is covetousness (abhijjhā); this is a designation for greed, which has the characteristic of coveting others' belongings. "The mind is repelled, becomes putrid by means of it" is anger (byāpāda); this is a designation for hate, which operates in the manner beginning with "he has done harm to me," in the domain of the nineteen grounds of resentment. For both of them, "Therein, what is sensual desire? Whatever sensual desire, sensual affection, sensual thirst, sensual fever, sensual infatuation, sensual attachment towards sensual pleasures," likewise by "greed, being greedy, the state of being greedy, passion, attachment, the state of being attached, covetousness, greed, unwholesome root" and so on, and by "hate, hating, the state of having hated, corruption, being corrupted, the state of having been corrupted, opposition, hostility, ferocity, harshness, displeasure of the mind" and so on - the elaboration should be understood. "Has departed" - this covetousness and this anger have departed, gone away; the meaning is: have been abandoned. By this much, the abandoning of the mental hindrance of sensual desire and the mental hindrance of anger has been shown.

"Sloth and torpor" means sloth and torpor. Among them, the unfitness for work of consciousness is sloth; this is a designation for laziness. The unfitness for work of the three aggregates beginning with feeling is torpor; this is a designation for the state of nodding off. For both of them, "Therein, what is sloth? Whatever is the unwieldiness of consciousness, the unfitness for work, sluggishness, stolidity. Therein, what is torpor? Whatever is the unwieldiness of the body, the unfitness for work, the covering, the enveloping" - by this method and so on the elaboration should be understood.

"Restlessness and remorse" means restlessness and remorse. Therein, restlessness means the agitated mode of consciousness; remorse means regret on account of good not done and evil done, conditioned by that. The elaboration of both is by the method beginning with "therein, what is restlessness? Whatever restlessness of the mind, non-appeasement, distraction of the mind, turmoil of the mind" and so on. "Indeed I have not done what is good, I have not done what is wholesome, I have not made a shelter for the fearful; I have done evil, I have done what is cruel, I have done what is wrong" - by such methods the mode of occurrence should be understood.

"Sceptical doubt" means doubt regarding the Buddha and so on. The elaboration of that is by the method beginning with "he is uncertain about the Teacher, doubts sceptically, does not resolve upon it, is not confident," and "therein, what is sceptical doubt? Whatever uncertainty, the act of being uncertain, the state of being uncertain, doubt, sceptical doubt, uncertainty, crossroad, wavering, lack of definite grasping, trembling, crawling about, non-penetration, trepidation of consciousness, mental perplexity" - by such methods the elaboration should be understood.

And here, by way of the departure and by way of the abandoning of covetousness, anger, and so on, their suppression alone should be understood. With reference to which it was said -

He, having abandoned covetousness in the world, dwells with a mind free from covetousness; he purifies the mind of covetousness. Having abandoned anger and malice, he dwells with a mind free from ill-will; he purifies the mind of anger and malice. Having abandoned sloth and torpor, he dwells free from sloth and torpor, perceiving light, mindful and fully aware; he purifies the mind of sloth and torpor. Having abandoned restlessness and remorse, he dwells unagitated, with a mind internally calmed; he purifies the mind of restlessness and remorse. Having abandoned sceptical doubt, he dwells as one who has crossed over doubt, without uncertainty regarding wholesome mental states; he purifies the mind of sceptical doubt."

Therein, how the abandoning of the mental hindrances occurs, that should be understood. And how does their abandoning occur? First, the abandoning of sensual desire occurs through wise attention to the sign of foulness; its arising occurs through unwise attention to the sign of the beautiful. Therefore the Blessed One said -

"There is, monks, the sign of the beautiful. Frequently giving unwise attention to it - this is the nutriment for the arising of unarisen sensual desire, or for the increase and expansion of arisen sensual desire."

Thus, the abandoning of sensual desire, which arises through unwise attention to the sign of the beautiful, occurs as its opposite through wise attention to the sign of foulness. Therein, "sign of foulness" means both foulness itself and a foul object; "wise attention" means skilful attention, path-attention; attention regarding the impermanent as "impermanent," or regarding suffering as "suffering," or regarding non-self as "non-self," or regarding the unattractive as "unattractive." For one who frequently engages in that therein, sensual desire is abandoned. Therefore the Blessed One said -

"There is, monks, the sign of foulness. Frequently giving wise attention to them -this is the nutriment for the non-arising of unarisen sensual desire, or for the abandoning of arisen sensual desire."

Furthermore, six factors lead to the abandoning of sensual desire -learning the sign of foulness, pursuit of the development of foulness, guarding the doors of the sense faculties, moderation in eating, good friendship, and suitable talk. For even for one who learns the tenfold sign of foulness, sensual desire is abandoned; also for one who develops it; also for one with closed doors in the sense faculties; also for one moderate in food, who, when there is an allowance of four or five morsels, drinks water and has the habit of sustaining himself. Therefore it was said -

"Four or five morsels, without eating, one should drink water;
This is sufficient for comfortable abiding, for a resolute monk."

Sensual desire is also abandoned for one who associates with good friends such as the Elder Asubhakammika Tissa; it is also abandoned through suitable talk based on the ten foulnesses while standing, sitting, and so on. Therefore it was said "six factors lead to the abandoning of sensual desire."

Through unwise attention to the sign of aversion, the arising of anger occurs. Therein, aversion itself is the sign of aversion, and the object of aversion is also the sign of aversion. Unwise attention has the same characteristic everywhere. For one who frequently gives that unwise attention to that sign, anger arises. Therefore the Blessed One said -

"There is, monks, the sign of aversion. Frequently giving unwise attention to it -this is the nutriment for the arising of unarisen anger, or for the increase and expansion of arisen anger."

But through wise attention to the liberation of mind through friendliness, its abandoning occurs. Therein, when "friendliness" is said, both absorption and access are applicable; but when "liberation of mind" is said, only absorption is applicable. Wise attention has the characteristic already stated. For one who frequently gives that wise attention therein, anger is abandoned. Therefore the Blessed One said -

"There is, monks, the liberation of mind through friendliness. Frequently giving wise attention to it - this is the nutriment for the non-arising of unarisen anger, or for the abandoning of arisen anger."

Furthermore, six qualities lead to the abandoning of anger -learning the sign of friendliness, development of friendliness, reviewing the ownership of actions, abundance of reflection, good friendship, and suitable talk. For anger is abandoned

even for one who learns friendliness by way of any one among the specified, unspecified, and directional pervading; anger is also abandoned for one who develops friendliness by way of specified, unspecified, and directional pervading. "You, being angry with him, what will you do? Will you be able to destroy his morality and so on? Surely you, having come by your own action, will go by your own action alone. Being angry with another is like taking up extinguished embers, a heated iron spike, excrement, and so on, and wishing to strike another. This one too, being angry with you, what will he do? Will he be able to destroy your morality and so on? He, having come by his own action, will go by his own action alone. Like an unaccepted gift, like a handful of dust thrown against the wind, this anger will fall upon his own head" - thus, for one who reviews the ownership of actions of both oneself and another, and also for one who, having reviewed, is established in reflection, and also for one who associates with good friends who delight in the development of friendliness, such as the Elder Assagutta, anger is abandoned; it is also abandoned through suitable talk based on friendliness while standing, sitting, and so on. Therefore it was said "six qualities lead to the abandoning of anger."

Through unwise attention to discontent and so on, the arising of sloth and torpor occurs. Discontent means dissatisfaction; weariness means bodily laziness; yawning means bending of the body; drowsiness after a meal means faintness after a meal, fever after a meal; sluggishness of mind means the sluggish mode of consciousness. For one who frequently gives unwise attention to these things such as discontent and so on, sloth and torpor arises. Therefore the Blessed One said -

"There is, monks, discontent, weariness, yawning, drowsiness after a meal, and sluggishness of mind. Frequently giving unwise attention to it -this is the nutriment for the arising of unarisen sloth and torpor, or for the increase and expansion of arisen sloth and torpor."

But through wise attention to the element of instigation and so on, the abandoning of sloth and torpor occurs. The element of instigation means the energy of initial instigation; the element of persistence means that which is stronger than that, by way of emerging from idleness; the element of exertion means that which is stronger even than that, because of stepping upon successive stages. For one who frequently gives wise attention to this threefold energy, sloth and torpor is abandoned. Therefore he said -

"There is, monks, the element of instigation, the element of persistence, the element of exertion. Frequently giving wise attention to them -this is the nutriment for the non-arising of unarisen sloth and torpor, or for the abandoning of arisen sloth and torpor."

Furthermore, six qualities lead to the abandoning of sloth and torpor - grasping the sign regarding overeating, changing of postures, attention to the perception of light, dwelling in the open air, good friendship, and suitable talk. For one who has eaten food that is hand-filling, food that has been eaten and vomited, fit only for that place, merely sufficient as a covering, worth only a crow's portion, and who sits in the night-quarters or day-quarters practising the ascetic duty, sloth and torpor comes descending upon him like a great elephant. But for a monk who, having set aside room for four or five morsels, drinks water and is accustomed to sustaining himself,

that does not occur. Thus even for one who grasps the sign regarding overeating, sloth and torpor is abandoned. For one who changes to another posture from whichever posture sloth and torpor descends upon him, and for one who attends to moonlight, lamplight, or torchlight at night and to sunlight by day, and for one who dwells in the open air, and for one who associates with good friends free from sloth and torpor, such as the Elder Mahākassapa, sloth and torpor is abandoned; it is also abandoned by suitable talk based upon the ascetic practices while standing, sitting, and so on. Therefore it was said "six qualities lead to the abandoning of sloth and torpor."

Through unwise attention to non-appeasement of mind, the arising of restlessness and remorse occurs. Non-appeasement means the unpeaceful condition; in meaning this is just restlessness and remorse itself. Therein, for one who frequently engages in unwise attention, restlessness and remorse arises. Therefore he said -

"There is, monks, non-appeasement of mind. Frequently giving unwise attention to it - this is the nutriment for the arising of unarisen restlessness and remorse, or for the increase and expansion of arisen restlessness and remorse."

But through wise attention to appeasement of mind, which is termed concentration, its abandoning occurs. Therefore he said -

"There is, monks, appeasement of mind. Frequently giving wise attention to them - this is the nutriment for the non-arising of unarisen restlessness and remorse, or for the abandoning of arisen restlessness and remorse."

Furthermore, six qualities lead to the abandoning of restlessness and remorse - great learning, being given to questioning, knowledge of what is established in the monastic discipline, association with elders, good friendship, and suitable talk. For indeed, through great learning, even for one who learns one or two or three or four or five collections by way of the text and by way of meaning, restlessness and remorse is abandoned; for one who frequently asks questions about what is allowable and not allowable; for one who knows what is established through mastery of practice in the regulations of the monastic discipline; for one who approaches senior elder monks; for one who associates with good friends who are experts in monastic discipline such as the Elder Upāli, restlessness and remorse is abandoned; it is also abandoned by suitable talk based upon what is allowable and not allowable while standing, sitting, and so on. Therefore it was said "six qualities lead to the abandoning of restlessness and remorse."

Through unwise attention to mental states that are grounds for sceptical doubt, the arising of sceptical doubt occurs. Mental states that are grounds for sceptical doubt are called so because, being the cause of sceptical doubt again and again, they are just sceptical doubt itself. Therein, for one who frequently engages in unwise attention, sceptical doubt arises. Therefore he said -

"There are, monks, mental states that are grounds for sceptical doubt. Frequently giving unwise attention to it - this is the nutriment for the arising of unarisen sceptical doubt, or for the increase and expansion of arisen sceptical doubt."

But through wise attention to mental states beginning with wholesome ones, the abandoning of sceptical doubt occurs. Therefore he said -

"There are, monks, wholesome and unwholesome mental states, blameable and unblameable mental states, mental states to be cultivated and not to be cultivated, inferior and superior mental states, mental states with dark and bright counterparts. Frequently giving wise attention to them - this is the nutriment for the non-arising of unarisen sceptical doubt, or for the abandoning of arisen sceptical doubt."

Furthermore, six qualities lead to the abandoning of sceptical doubt: great learning, being one who asks questions, familiarity with the monastic discipline, abundance of decision, good friendship, and suitable talk. For through great learning, even one or etc. sceptical doubt is abandoned even for one who learns five Nikāyas by way of the Pāḷi text and by way of meaning, and also for one who frequently asks questions concerning mental states of the various kinds beginning with wholesome ones regarding the Three Jewels, and also for one who has attained mastery through practice in the monastic discipline, and also for one who is abundant in decision reckoned as trustworthy faith in the Three Jewels, and sceptical doubt is abandoned also for one who associates with good friends like the Elder Vakkali who was inclined to faith, and it is abandoned also through suitable talk based upon the virtues of the Three Jewels while standing, sitting, and so on. Therefore it was said "six qualities lead to the abandoning of sceptical doubt."

And here, of these mental hindrances that have been abandoned by way of suppression through those various aforesaid mental states, first, the absolute abandoning of the mental hindrance of sensual desire occurs by the path of arahantship, and likewise of the mental hindrance of sloth and torpor and the mental hindrance of restlessness. But the absolute abandoning of the mental hindrance of anger and the mental hindrance of remorse occurs by the path of non-returning, and of the mental hindrance of sceptical doubt by the path of stream-entry. Therefore, in order to show the helpful qualities for their abandoning in that way, "energy is aroused" and so on was commenced. Or alternatively, this is the aforesaid abandoning of the mental hindrances beginning with covetousness; since by one with inferior energy who is lazy, by one with unestablished mindfulness who is unmindful, by one whose disturbance is not calmed who has an excited body, by one who is unconcentrated who has a distracted mind, those can never be produced, let alone the other; therefore, in order to show how for one who has practised, that departure and abandoning of covetousness and so on comes to be, "energy is aroused" and so on was commenced. Its meaning is - energy is aroused for the abandoning of those mental hindrances, or for the purpose of eradicating all defiling mental states; what is meant is that it is exerted and proceeding without slackness. "Unsluggish" because, precisely due to being aroused, there is no falling into contraction midway.

"Mindfulness is established and unconfused" means not only energy alone, but mindfulness too is established by way of facing the object, and precisely because of being thus established, it is unconfused through the ability to recollect what was done long ago and what was said long ago. "Calm" means through the calming of bodily and mental disturbance, his body too is calm. Therein, since when the mental body is calm, the material body too is indeed calm, therefore without distinguishing between the mental body and the material body, it was said "the body is calm." "Not excited" means that it is indeed not excited precisely because of being calm; what is meant is that disturbance has departed. "The mind is concentrated and fully focused" means

his mind too is rightly placed, well established, as if applied; and precisely because of being concentrated, it is fully focused, unshakeable, without trembling, and without wavering.

To this extent, the preliminary practice of meditative absorption and the paths has been spoken of. Therefore he said -

"Even while walking, monks, a monk being thus is called 'ardent, having moral fear, constantly and continuously putting forth strenuous energy, resolute'."

Its meaning has been stated above.

In the verses, "restrained one should walk" means one should walk while striving; even while arranging one's walking by way of the walking path and so on, striving, endeavouring, and exerting by the power of the energy of right striving stated in the manner beginning with "generates desire for the non-arising of unarisen evil unwholesome mental states, strives," one should arrange one's walking in such a way that unwholesome mental states are abandoned and wholesome mental states go to fulfilment through development - this is the meaning. The same method applies in the remaining ones too. Some, however, say that "yata" has the meaning of "restrained." "One should stand" means one should stand, one should arrange one's standing. "One should sit" means one should sit down. "One should lie down" means one should lie down. "Restrained he should stretch out" means this that is to be stretched out - the hands, feet, and so on - restrained, striving, having become endowed with the aforesaid energy itself, one should stretch out; the intention is that one should abandon negligence everywhere.

Now, to show the practice by which one proceeding is called restrained and striving, "above" and so on was said. Therein, "above" means upward. "Across" means transversely, the meaning is in all the regions of the directions all around by way of the eastern direction and so on. "Below" means underneath. "As far as the world extends" means however far the occurrence of the world classified as beings and activities extends, the meaning is everywhere therein. By this much, he shows having collected without remainder the domain of the knowledge of exploration. "Having examined" means having looked at rightly, by cause, by the true method; what is meant is one who practises insight by way of impermanence and so on. "Of phenomena" means of those empty of a being. "Of the aggregates" means of the five aggregates beginning with matter. "Rise and fall" means both rise and fall. This is what is meant - "Above, across, and below" - in the threefold classification, in the entire world, by the knowledge of rise and fall attained through the exploration of impermanence and so on regarding all material and immaterial phenomena reckoned as the five aggregates of clinging, differentiated by the distinctions of past and so on, the rise would be examined and perceived in twenty-five ways, and the fall also in twenty-five ways.

"What is proper for serenity of mind" means the purification of knowledge and vision, the befitting practice of the noble path reckoned as serenity of mind because of the complete appeasement of the defilements of consciousness. "Training" means proceeding, developing, producing a succession of knowledges. "Always" means at all times, both at night and by day. "Mindful" means acting with mindfulness endowed

with the four kinds of full awareness. "Constantly resolute" means at all times resolute, one whose mind is directed towards Nibbāna - the noble ones such as the Buddha and others say, declare, and speak of such a monk. The remainder is according to the method already stated.

The commentary on the Twelfth Discourse is completed.

13. Commentary on the World Discourse

112. In the thirteenth, "world" means the world in the sense of crumbling and disintegrating; in meaning, it is the former dyad of noble truths, but here the noble truth of suffering should be understood. This, as the world of beings, the world of activities, and the world of space, has been stated above by way of classification and in its own form. Furthermore, the world is of many kinds by way of the world of aggregates and so on. As he said -

"World: the world of aggregates, the world of elements, the world of sense bases, the world of failed existence, the world of failed origination, the world of successful existence, the world of successful origination; 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."

Thus, though the world has been classified in many ways, it goes into the classification and coming together of just the five aggregates of clinging, and the aggregates of clinging are the noble truth of suffering - birth is suffering, etc. in brief, the five aggregates of clinging are also suffering. Therefore it was said "In meaning, it is the former dyad of noble truths, but here the noble truth of suffering should be understood." But does not the sense of crumbling and disintegrating occur without distinction in the five aggregates? True, it does occur. But whatever is taken as "it does not crumble," that is not so; it definitively crumbles and disintegrates - thus "that is the world" - it should be understood that the word "world" is established only in the aggregates of clinging. Therefore "world" is just the noble truth of suffering.

Even though the meaning of the word "Truth-finder" has been classified in detail by various methods below in the Truth-finder Sutta, nevertheless, by way of the explanation of the meaning of the Pāḷi text, this is the elucidation of the meaning - "Fully awakened to" means either by the classification previously stated as "as what should be directly known, as what should be fully understood," without distinction, first by way of the division into inclinations, underlying tendencies, conduct, dispositions, and so on, by way of the division into wholesome, unwholesome, and so on, by way of the division into the measure, configuration, and so on of the round of rebirths; or in particular, by such methods as "this one has an eternalist inclination, this one has an annihilationist inclination" and by such methods as "the solid element has the characteristic of hardness, the liquid element has the characteristic of

trickling" - by the most excellent self-born knowledge, rightly, without distortion, whatever meaning was to be awakened to in whatever way, in that very way it was awakened to, known, made self-evident - thus he is one who has fully awakened to.

"From the world" means from the aforesaid world. "Unbound" means disconnected; because all the mental fetters bound to it have been properly and completely cut off, he is freed from that - this is the meaning. "The origin of the world" means craving according to the Suttanta method, but according to the Abhidhamma method, one and a half thousand mental defilements together with volitional activities.

"Abandoned" means abandoned together with their habitual tendencies at the seat of enlightenment by way of abandoning through eradication by the knowledge of the path of arahantship. "The cessation of the world" means Nibbāna. "realised" means made self-evident. "The practice leading to the cessation of the world" means the noble eightfold path, which is the combination of the three aggregates beginning with morality. For it goes to, attains the cessation of the world, Nibbāna, and for that purpose it is practised by the noble ones - thus it is called the practice leading to the cessation of the world.

By this much, the meaning has been shown that he is a Truth-finder as one who has fully awakened to the true and has gone as they really are. For the four noble truths are called the true. As he said -

"Monks, there are these four things that are true, unerring, not otherwise. What are the four? 'This is suffering,' monks - this is true, this is unerring, this is not otherwise" - in detail.

Furthermore, he is a Truth-finder as one who has gone to truth, and he is a Truth-finder as one who has gone truly; and "gone" means understood, transcended, attained, practised - this is the meaning. This is what is meant - Because the Blessed One has gone to truth, without distortion, having understood the entire world through the full understanding by investigation, therefore the world has been fully awakened to by the Truth-finder - thus he is a Truth-finder. He is a Truth-finder as one who has gone to truth, having transcended the origin of the world through the full understanding by abandoning. He is a Truth-finder as one who has gone to truth, having attained the cessation of the world through realisation. He is a Truth-finder as one who has truly gone, without distortion, having practised the practice leading to the cessation of the world. Thus the meaning of this Pāḷi text should be understood by way of illustrating the Blessed One's state of being a Truth-finder.

Thus the Blessed One, having made known his own state of being a Truth-finder by way of the full awakening to the four truths, now in order to show that also by way of the full awakening to the seen and so on, said beginning with "Whatever, monks." But in the Aṅguttara Commentary it was said beginning with "having spoken of his own Buddhahood by means of the four truths." That was said to show the non-difference in meaning between the word "Truth-finder" and the word "Buddha." For indeed the Pāḷi has proceeded just so. Therein, "the seen" means the visible form sense base.

"Heard" means the sound sense base. "Sensed" means the odour sense base, the flavour sense base, and the touch sense base, because they are to be apprehended by having reached them. "Cognised" means the mind-object beginning with pleasure, pain, and so on. "Attained" means attained whether having sought or without having

sought. "Sought after" means sought after whether attained or unattained. "Pondered over by the mind" means followed along by consciousness. But pondered over by whose mind? Of the world with its gods, etc. It should be connected with "with its gods and humans." Therein, "together with the gods" is "including the gods" (sadevako); of that world including the gods (tassa sadevakassa). The same method applies to the remaining terms as well.

And here, by the expression "including the gods," the inclusion of the five sensual-sphere gods should be understood; by the expression "including Māra," the inclusion of the sixth sensual-sphere god; by the expression "including Brahmā," the inclusion of the Brahmā gods beginning with the Brahmakāyika and so on; by the expression "including ascetics and brahmins," the inclusion of ascetics and brahmins who are opponents of the Dispensation, and the inclusion of ascetics and brahmins who have calmed evil and warded off evil; by the expression "generation," the inclusion of the world of beings; by the expression "including gods and humans," the inclusion of conventional gods and the remaining humans. Thus here it should be understood that by three terms, the world of beings together with gods, Māra, and Brahmā is included, and by two, the world of beings by way of generation.

Another method - By the inclusion of "including the gods," the immaterial-sphere world of gods is included; by the expression "including Māra," the six sensual-sphere heavenly worlds; by the expression "including Brahmā," the material Brahmā world; by the expression "including ascetics and brahmins" and so on, the remaining world of beings together with conventional gods is included. And furthermore, here when by the expression "including the gods," by way of the superior delimitation, the Blessed One's state of having fully awakened to the domain of the entire world has been made known, for those to whom it might occur thus: "Māra is of great might, the lord of the six sensual spheres, the wielder of power; Brahmā, moreover, is of even greater might than him, with ten fingers he pervades light in ten thousand world-systems, and he experiences the happiness of the highest meditative absorption and attainment. And many ascetics and brahmins possessing supernormal power, possessing the divine eye, knowing the minds of others, of great might, are found. And this totality of beings is infinite and immeasurable - has the domain of all these without remainder been fully awakened to by the Blessed One?" Dispelling their doubt, the Blessed One said beginning with "of the world with its gods."

But the ancients said - "With its gods" encompasses the remaining world together with the deities; "with its Māras" encompasses the remaining world together with Māra; "with its Brahmās" encompasses the remaining world together with the Brahmās. Thus, having put all beings destined for the three realms of existence into three terms, then encompassing them again by two terms, he said "among the generation with its ascetics and brahmins, with its gods and humans." Thus, by all five terms, all beings delimited by the three realms of existence are encompassed.

By "because that has been fully awakened to by the Truth-finder," this is shown - Whatever visual object beginning with "blue, yellow" and so on, of this world including its gods in immeasurable world systems, comes into the range of the eye-door - all that has been thus fully awakened to by the Truth-finder as "this being, at this moment, having seen this particular visual object, has become glad or unhappy or neutral." Likewise, whatever sound object beginning with "the sound of a drum, the

sound of a small drum" and so on, of this world including its gods in immeasurable world systems, comes into the range of the ear-door; whatever odour object beginning with "root odour, bark odour" and so on comes into the range of the nose-door; whatever flavour object beginning with "root flavour, trunk flavour" and so on comes into the range of the tongue-door; whatever tangible object classified as the solid element, the heat element, and the air element, beginning with "hard, soft" and so on, comes into the range of the body-door - all that has been thus fully awakened to by the Truth-finder as "this being, at this moment, having touched this particular tangible object, has become glad or unhappy or neutral."

Likewise, whatever mind-object classified as happiness and so on, of this world including its gods in immeasurable world systems, comes into the range of the mind-door - "This being, at this moment, having known this particular mind-object, has become glad or unhappy or neutral" - all that has been thus fully awakened to by the Truth-finder. Thus whatever has been seen, heard, sensed, or cognised by this world including its gods, there is nothing unseen or unheard or unsensed or uncognised by the Truth-finder. But for this public, there is what has not been attained after having sought, and there is what has not been attained without having sought, and there is what has been attained after having sought, and there is what has been attained without having sought. For the Truth-finder there is nothing whatsoever called unattained, nothing unrealised by knowledge. For that very reason, whatever is called a visual object coming into the range of the eye-door of immeasurable beings in immeasurable world systems - that the Blessed One knows and sees entirely in every respect. And by one who thus knows and sees, by him that is analysed either by way of desirable, undesirable, and so on, or by way of the terms obtainable among the seen, heard, sensed, and cognised - "What is that matter, the visible form sense base? Whatever matter is derived from the four primary elements, radiance of colour, manifest, impinging, blue, yellow" - by this method, when analysed by many names, in thirteen sections, by fifty-two methods, it is just so; there is nothing false. This same method applies also to sounds and so on coming into the range of the ear-door and the other doors.

"Therefore he is called 'Truth-finder'" means: whatever has been gone to in such a way by the world, because of his having gone to that in just that way, he is called "Truth-finder." But in the canonical text, "fully awakened to" was said; that is synonymous with the word "Truth-finder." By this, the meaning that he is a Truth-finder because of his nature of seeing things as they are has been shown. For this was said by the General of the Teaching -

"There is nothing unseen by him here,
Nor anything unknown to be known;
He directly knew all that is to be understood,
Therefore the Truth-finder is the all-seeing one."

In the discourses too it was said by the Blessed One -

"Whatever, monks, in the world with its gods, etc. among the generation with its gods and humans, has been seen, heard, sensed, cognised, attained, sought after, pondered over by the mind - that I know, that I have directly known, that has been understood by the Truth-finder, to that the Truth-finder has not clung."

"And, monks, on the night when the Truth-finder fully awakens to the unsurpassed perfect enlightenment" means on the full moon night of Vesākha, the Truth-finder, the Blessed One, in the meaning of having thus come and so on, seated on the unconquered divan at the seat of enlightenment, having crushed the heads of the three Māras, because of there being nothing more superior, attains the unsurpassed perfect enlightenment, the knowledge of omniscience together with the knowledge of the elimination of mental corruptions. "And on the night when he attains final Nibbāna through the Nibbāna element without residue of clinging" means on that very full moon night of Vesākha, at Upavattana in Kusinārā, in the Sāla grove of the Mallas, between the twin Sāla trees, he attains final Nibbāna through the Nibbāna element without residue of clinging. "Whatever in between" means in the intervening period of forty-five years between these two Nibbāna elements - with residue of clinging and without residue of clinging - during the first enlightenment, the middle enlightenment, and the last enlightenment, whatever Teaching classified as discourses, mixed prose and verse, and so on, he speaks by way of exposition, he talks by way of recitation, he points out by way of detailed exposition. "All that is just so" means all that taught in between - the entire ninefold word of the Buddha consisting of discourses, mixed prose and verse, and so on - both in meaning and in phrasing, is blameless, neither deficient nor excessive, complete in every respect, crushing the intoxication of lust, etc. crushing the intoxication of delusion; there is not even a hair-tip's worth of error therein; as if stamped with a single seal, as if measured with a single measure, as if weighed with a single balance, it is just so for the purpose for which it was spoken, because it absolutely accomplishes that purpose, not otherwise. Therefore it is true, unerring, not otherwise. By this he shows that he is a Truth-finder by virtue of his true speaking. Here the word "gata" has the meaning of "speech," by changing the letter "da" to the letter "ta"; therefore the meaning is: because he speaks what is true, he is "Truth-finder." Or alternatively, speaking is "āgata"; the meaning is "utterance." His utterance is true, undistorted - by changing the letter "da" to the letter "ta," the derivation of the term "Truth-finder" here should be understood thus.

"He speaks as he acts" means whatever mental states the Blessed One, while expounding the Teaching to others, declares as "these mental states are unwholesome, blameworthy, censured by the wise, when complete and taken upon oneself, lead to harm and suffering" - those mental states he himself absolutely abandoned. But whatever mental states the Blessed One declares as "these mental states are wholesome, blameless, praised by the wise, when complete and taken upon oneself, lead to welfare and happiness" - those mental states he himself absolutely, having attained, dwelt in. Therefore the Blessed One should be understood as one who speaks as he acts. "He acts as he speaks" means the Blessed One himself, having rightly practised by way of the fulfilment of morality and so on, acts as he does; and in just that way, by way of establishing others therein through the proclamation of the Teaching, he speaks as he acts. For the Blessed One's body is in accordance with his speech, and his speech also with his body. Therefore he speaks as he acts, and acts as he speaks. And for one who is such, as is his speech, so too his body has gone forth in action. And as is his body, so too his speech has gone forth in action - this is the meaning.

"Overlord, unvanquished" means making the summit of existence above and the Avīci

hell below as the limits, and across in immeasurable world systems, the Blessed One overcomes all beings by morality, by concentration, by wisdom, by liberation, and by the knowledge and vision of liberation; there is no balance or measure of him; he is matchless, equal to the matchless, incomparable, without counterpart, matchless person, unequalled, immeasurable, unsurpassed, the king of righteousness, a god above gods, a Sakka above Sakkas, a Brahmā above Brahmās. For that very reason, he himself is not overpowered by anyone - thus "unvanquished." "Surely" (aññadatthu) is an indeclinable particle used in a definitive sense. For whatever is to be understood, he sees all that as if an emblic myrobalan on the palm of the hand - thus "the all-seeing." Without distortion, through understanding of dispositions and so on, and through application of welfare and so on towards beings, by way of leading activities to alteration, and through well-practised mastery in every way, he keeps attainments and mind under control - thus "wielding power." To this extent, the Blessed One shows his own state of being a Truth-finder in the sense of overcoming.

Therein the derivation of the term should be understood thus: Like a medicine, it is a medicine. But what is this? Both the beauty of instruction and the accumulation of merit. By that very thing, he of great might, like a physician with a divine medicine against snakes, overcomes all proponents of other doctrines and the world including the gods. Thus, in the overcoming of the entire world, the beauty of instruction and the accumulation of merit are actual, not distorted, and are a medicine - by changing the letter "da" to the letter "ta," he should be understood as "Truth-finder." Therefore it was said: "In the world with its gods, monks, etc. wielding power; therefore he is called 'Truth-finder'."

In the verses, "having directly known the whole world" means having known the dwelling-place of the world of three elements. "All in the world as it truly is" means in that dwelling-place of the world of three elements, whatever is to be understood, having known all that according to truth, without distortion. "Unbound from the whole world" means through the abandoning without remainder of the four mental bonds, unbound from the entire world, free. "Unattracted" means in the entire world, unattracted by the involvements of craving and wrong view, devoid of those involvements.

"The all-conquering one" means one who stands having overcome all objects such as forms and so on, everything pertaining to activities, and even all the Māras. "Wise" means endowed with energy. "Releasing all mental knots" means one who stands having released all the bodily knots such as covetousness and so on, and also because of releasing those in the continuity of those amenable to instruction through his own beauty of instruction - thus "releasing all mental knots." "Phuṭṭhāssa" means "touched, for him." This is the genitive case used in the instrumental sense; the meaning is "touched by this." "The supreme peace" means Nibbāna. For that has been touched by that touching of knowledge. Therefore he said "Nibbāna, fearless from any quarter." Or alternatively, "the supreme peace" means the highest peace. Which is that? Nibbāna. But since in Nibbāna there is no fear from any quarter, therefore it is called "fearless from any quarter."

"Free from trouble" means free from suffering. "Having attained the elimination of all action" means having attained the elimination, the final goal, the absolute absence of all actions. "Liberated in the extinction of clinging" means liberated through the

fruition-liberation that has as its object Nibbāna, which is reckoned as the extinction of clinging. "Esa so" means "this is that one." "The unsurpassed lion" means in the sense of enduring dangers and in the sense of destroying mental defilements, the Truth-finder is called the unsurpassed lion. "Divine" means the foremost. "Wheel" means the wheel of the Teaching. "Set in motion" means he set in motion the three rounds and twelve aspects.

"Thus" means having thus known the virtues of the Truth-finder. "Having come together" means having assembled. "They pay homage to him" means those gods and humans who have gone for refuge pay homage to that Truth-finder. "The great one" because of being endowed with great virtues such as morality and so on; "free from timidity" through the application of the four grounds of self-confidence. Now, to show that which they say while paying homage, "tamed" and so on was stated. That is of manifest meaning.

Thus it should be understood that in this Book of Fours, in the sixth and seventh discourses the round of rebirths was spoken of, in the first, second, third, twelfth, and thirteenth the end of the round of rebirths was spoken of, and in the rest both the round of rebirths and the end of the round of rebirths were spoken of.

The commentary on the Thirteenth Discourse is completed.

Thus in the Paramatthadīpanī,

the Commentary on the Khuddakanikāya

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

Concluding Discussion

And to this extent -

By the lord of the Teaching for the world, the bestower of the light of the Teaching;
Who knows the method of teaching the phenomena to be awakened to.

Having come upon this and that occasion, by the one seeking the welfare of the entire world;
Were taught by the great sage in the classification beginning with ones and so on.

One hundred and twelve discourses, the Itivuttaka;
The great sages recited together in the classification of the thus-it-is-said.

Possessing the six higher knowledges, having attained mastery, with analytical knowledges penetrated;
Those who were bearers of the yoke of the Dispensation, compilers of the Teaching in the past.

In order to make known its meaning, in dependence on the method of the ancient commentary;
The exposition of the meaning that was undertaken by me.

That, therein, being the elucidation of ultimate realities in the discourses as is fitting;

The elucidation, by name called the Paramattha-dīpanī,

It has reached accomplishment, with unconfused judgment;

Of the Pāḷi measuring thirty-eight recitation sections.

Thus, by one who has composed that, whatever merit has been attained by me;

By the power of that, may the Dispensation of the Protector of the World,

Having been plunged into through the purified practice beginning with morality;

May all living beings become partakers of the flavour of liberation.

May the Dispensation of the Perfectly Enlightened One long endure in the world;

May all living beings always be respectful towards it.

May the god who is lord of the earth rain properly in due season;

Delighting in the Good Teaching, may he govern the world by the Teaching alone.

Thus the commentary on the Itivuttaka, composed by the teacher Dhammapāla, resident of the Badaratittha Monastery,

is completed.



ABOUT THIS TRANSLATION

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

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