

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

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

04. Commentary on the Book of the Fours (04. Catukkanipāta-
aṭṭhakathā)

4. The Fourth Fifty (4. Catutthapaṇṇāsakaṃ)



PaliVerse

4. The Collection of the Numerical Discourses - Commentaries

04. Commentary on the Book of the Fours

4. The Fourth Fifty

1. The Chapter on Faculties

1. Explanation of the Discourse on Faculties and So On

151. In the first discourse of the fourth, it does the function of lordship by means of the charge of faith, thus it is the faith faculty. The same method applies in the remaining ones too. In the second, the power of faith is in the meaning of unshakeability regarding faithlessness. The same method applies in the remaining ones too. In the third, "the power of the blameless" means the power of the faultless. "The power of kindness" means the power of treating kindly those who are fit to be treated kindly. The fourth and fifth are of manifest meaning only.

6. Commentary on the Kappa Discourse

156. In the sixth, "contracts" - here there are three universe-contractions: the universe-contraction by water, the universe-contraction by fire, and the universe-contraction by air. There are three boundaries of universe-contraction: the Radiant gods, the gods of Streaming Radiance, and the gods of Great Fruit. When the cosmic cycle contracts by fire, everything below the Radiant gods is burnt by fire. When it contracts by water, everything below the gods of Streaming Radiance is dissolved by water. When it contracts by wind, everything below the gods of Great Fruit is destroyed by wind. In detail, however, always one Buddha-field is destroyed. This is the summary here; but the detailed discussion should be understood according to the method stated in the Visuddhimagga.

7. Explanation of the Discourse on Disease

157. In the seventh, "with vexation" means possessed of vexation, of suffering, on account of greediness. "Discontented" means discontented with the four requisites through three kinds of contentment. "For the attainment of non-contempt" means for the purpose of attaining non-despising by others. "For the attainment of material gain, honour and fame" means for the purpose of attaining material gain and honour, which is termed the well-prepared four requisites, and fame, which is termed the speaking of praise. "He approaches families with reckoning" means he approaches families for the purpose of being known, thinking "Thus these people will know me." The same method applies to the remaining terms as well.

8. Explanation of the Discourse on Decline

158. In the eighth, "profound" means profound in meaning. "The possible and impossible" means reasons and non-reasons. "Does not penetrate" means does not immerse, does not proceed. "Eye of wisdom" - here, the wisdom of learning and

inquiry is also fitting, and the wisdom of exploration and penetration is also fitting indeed.

9. Explanation of the Discourse on the Nuns

159. In the ninth, "Come, you" means she, being enamoured of the elder monk, said thus in order to send him. "Having covered up to the head" means having covered the body together with the head. "Lay down on the small bed" means having quickly prepared a small bed, she lay down there. "He said this" means having observed her demeanour, he said this in order to speak smoothly the talk on foulness for the purpose of abandoning greed. "Arisen from nutriment" means arisen through nutriment, grown in dependence on nutriment. "In dependence on nutriment, abandons nutriment" means in dependence on present edible food, wisely partaking of it thus, one abandons nutriment reckoned as former action. But even regarding present edible food, the craving of attachment is to be abandoned.

"Abandons craving" means now, in dependence on present craving thus occurred, one abandons former craving which is the root of the round of rebirths. But is this present craving wholesome or unwholesome? Unwholesome. Should it be cultivated or should it not be cultivated? It should be cultivated. Does it drag along conception in rebirth or does it not drag along? It does not drag along. But even regarding this present craving that should be cultivated, attachment is indeed to be abandoned. "That venerable one indeed, with the elimination of the mental corruptions, having attained, will dwell; why then not I" - here "why then not" is a reflection on the reason. This is what is meant - That venerable one, having realised the fruition of arahantship, will dwell; for what reason shall I not dwell having realised it? For that venerable one too is a son of the Perfectly Enlightened One, and I too am a son of the Perfectly Enlightened One; this will arise for me too. "In dependence on conceit" means in dependence on this conceit thus arisen that should be cultivated. "Abandons conceit" means one abandons former conceit which is the root of the round of rebirths. But that in dependence on which he abandons that, it too, like craving, is both unwholesome and should be cultivated, but it does not drag along conception in rebirth. But attachment even regarding that is indeed to be abandoned.

"The destruction of the bridge has been spoken of by the Blessed One" means the destruction of the foothold, the destruction of the condition, has been spoken by the Buddha, the Blessed One. Thus, when the elder monk concluded the teaching with these four factors, the desire and lust that had arisen in that nun with reference to the elder monk departed. She too, in order to ask the elder monk's forgiveness, confessed the transgression, and the elder monk accepted it from her. To show that, "Then that nun" and so on was said.

10. Explanation of the Discourse on the Fortunate One's Discipline

160. In the tenth, "misapprehended" means taken out of order. "Learn thoroughly" means they use and speak them. "With phrasing" - here the term itself is called phrasing because it expresses the meaning. "Wrongly placed" means badly placed, arranged out of order. "The meaning too is wrongly inferred" means the commentary cannot be derived and spoken. "Cut off at the root" means cut off at the root because of the cutting off of the monks who were the root. "Without refuge" means without support. "Luxurious" means practising abundance of requisites. "Lax" means those

who take up the three trainings with a loose grasp. "Forerunners in falling away" - the five mental hindrances are called "falling away" because of going downward; the meaning is forerunners therein. "In solitude" means in the threefold seclusion. "Having laid down the responsibility" means without energy. But by this method the meaning should be understood everywhere.

The Faculty Chapter is the first.

2. The Chapter on Modes of Practice

1. Commentary on the Saṃkhitta Discourse

161. In the first of the second, because it should be practised as difficult by the rejecting of happiness, "practice" is of this - thus "difficult practice." Because of not proceeding quickly, through heaviness, "sluggish" is the "direct knowledge" of this - thus "sluggish direct knowledge." By this very method the meaning should be understood in all terms.

2. Commentary on the Vitthāra Discourse

162. In the second, "constantly" means frequently. "Immediacy condition" means the path concentration that gives result without interval. "For the elimination of mental corruptions" means for the purpose of the fruition of arahantship. "The five faculties" means the five faculties with insight as the fifth. "The wisdom faculty" - here, it is intended that insight wisdom itself is the wisdom faculty. The remainder here is clear by way of the Pāḷi text itself.

Now this is the account of the manifestation of these practices - Here a monk who has not previously formed an adherence, in the preliminary stage is wearied in the discernment of materiality, is wearied in the discernment of immateriality, is wearied in the discernment of conditions, is wearied in the three periods, is wearied regarding the path and the non-path. Thus becoming weary in five states, he attains insight. Even having attained insight, having become weary in these nine insight knowledges - the observation of rise and fall, the observation of dissolution, the establishing of fear, the observation of danger, the observation of disenchantment, the knowledge of desire for deliverance, the knowledge of equanimity regarding activities, the conformity knowledge, and the change-of-lineage knowledge - he attains the supramundane path. For him, that supramundane path, because of having been thus realised with difficulty and with heaviness, became known as the difficult practice with sluggish direct knowledge. But whoever, becoming weary in the five knowledges in the preliminary stage, without becoming weary in the nine insight knowledges in the later stage, realises the path - for him, that path, because of having been thus realised with difficulty but without heaviness, became known as the difficult practice with quick direct knowledge. By this method, the other two should also be understood.

And these should be elucidated by the similes of the ox-seeker - For a certain man's four oxen, having run away, entered the forest. He, searching for them in a forest with thorns and thickets, having gone only by the thicket path with difficulty and trouble, saw the oxen hidden in the very thicket place with difficulty and trouble. One,

having gone with difficulty, quickly saw them standing in the open air. Another, having gone easily by the open-air path, saw them hidden in the thicket place with difficulty and trouble. Another, having gone easily by the very open-air path, quickly saw them standing in the very open air. Therein, the four oxen should be seen as like the four noble paths, the ox-seeking man as like one who practises meditation, going by the thicket path with difficulty and trouble as like the difficult practice of one becoming weary in the five knowledges in the preliminary stage. Seeing with difficulty only those hidden in the thicket place is like the seeing of the noble paths of one becoming weary in the nine knowledges in the later stage. By this method, the remaining similes also should be applied.

3. Explanation of the Discourse on Foulness

163. In the third, "dwells observing foulness in the body" means he dwells observing foulness by way of comparing the ten kinds of foulness seen externally to his own body born of impurity by this method "just as that is, so is this"; the meaning is that he sees his own body as foul and repulsive with knowledge. "Perceiving repulsiveness in food" means perceiving repulsiveness in edible food by way of the nine kinds of loathsomeness. "Perceiving discontent in the whole world" means endowed with the perception of dissatisfaction, the perception of being discontented, in the entire world community of three elements. "Observing impermanence in all activities" means observing all activities of the three planes as impermanent. "Perception of death" means perception arisen with reference to death. "Is well established internally" means it is thoroughly established in one's own internal self. By this much, strong insight is spoken of. "Powers of a trainee" means the powers of those who are training. The remainder here is clear by way of the Pāḷi text itself. "Observing foulness" and so on, however, are stated for the purpose of showing the difficult practice, while the first meditative absorption and so on are for the easy. For foulness and so on are repulsive objects, but the mind by its very nature clings to them, being attached. Therefore, one developing those is called one practising the difficult practice. The first meditative absorption and so on are of sublime happiness; therefore, one practising those is called one practising the easy practice.

Here, however, this is the simile common to all -For a man who frequents the battlefield, having made a shield-porch, having armed himself with five weapons, enters the battle; he, wishing to rest in between, having entered the shield-porch, rests and partakes of drinks, food, and so on. Then he again enters the battle and does his work. Therein, the battle should be seen as like the battle against mental defilements; the shield-porch as like the five powers of support; the man entering the battle as like one who practises meditation; the arming with five weapons as like the faculties with insight as the fifth; the time of entering the battle as like the time of working at insight; the time of one wishing to rest entering the shield-porch and partaking of rest, drinks, and food as like the time of gladdening the mind in dependence on the five powers at the moment when the arising of consciousness becomes tasteless for one working at insight; the time of entering the battle again after resting, eating, and drinking as like the time of attaining arahantship by turning away while again working at insight after having gladdened the mind with the five powers - this should be understood. But in this discourse, the powers and the faculties are spoken of only in a mixed manner.

4. Commentary on the First Khama Discourse

164. In the fourth, "non-endurance" means the practice of non-forbearance. "Endurance" means the practice of forbearance. "Taming" means the practice of faculty-restraint. "Calming" means the practice of appeasing unwholesome thoughts. "Irritates back one who irritates" means strikes back one who strikes. "Quarrels back with one who quarrels" means strikes back one who strikes. The fifth and sixth are of manifest meaning only.

7. Commentary on the Mahāmogallāna Discourse

167. In the seventh, the Elder Mahāmogallāna's lower three paths were the easy practice with sluggish direct knowledge, and the path of arahantship was the difficult practice with quick direct knowledge. Therefore he spoke thus - "That practice which is difficult with quick direct knowledge - following this practice, my mind has become liberated from the mental corruptions by non-clinging."

8. Commentary on the Sāriputta Sutta

168. In the eighth, the Elder who was the General of the Teaching's lower three paths were the easy practice with sluggish direct knowledge, and the path of arahantship was the easy practice with quick direct knowledge. Therefore he said "that practice which is easy with quick direct knowledge." But it should be understood that in both these discourses, a mixed practice is spoken of.

9. Explanation of the Discourse on With Activities

169. In the ninth, the first and second persons are dry insight practitioners who establish the sign of activities through exertion, with effort. Among these, one, due to the strength of the insight faculties, attains final nibbāna through the final extinguishment of the mental defilements right here; one, being unable here due to the feebleness of the faculties, having obtained that very root meditation subject in the very next individual existence, having established the sign of activities through exertion, with effort, attains final nibbāna through the final extinguishment of the mental defilements; the third and fourth are ones having serenity meditation as vehicle. Among these, one, without exertion, without effort, due to the strength of the faculties, exhausts the mental defilements right here; one, due to the feebleness of the faculties, being unable here, having obtained that very root meditation subject in the very next individual existence, exhausts the mental defilements without exertion, without effort - thus it should be understood.

10. Commentary on the Yūganaddha Discourse

170. In the tenth, "preceded by serenity meditation" means having made serenity meditation the forerunner, the leader. "The path arises" means the first supramundane path comes into being. "He practises that path" - for a path lasting one mind-moment there is no practice and so on; but when producing the second path and so on, one is said to "practise, develop, and cultivate" that very same path. "Preceded by insight meditation" means having made insight meditation the forerunner, the leader, one develops serenity meditation; the meaning is that one who is by nature an obtainer of insight, having stood in insight, produces concentration.

"Develops in conjunction" means having made them in conjunction, one develops. Here, it is not possible to attain a meditative attainment with that very same consciousness and to meditate on activities with that very same consciousness. But this one, as far as he attains meditative attainments, so far he meditates on activities. As far as he meditates on activities, so far he attains meditative attainments. How? He attains the first meditative absorption, then having emerged from it, he meditates on activities; having meditated on activities, he attains the second meditative absorption. Then having emerged from it, he again meditates on activities. Having meditated on activities, the third meditative absorption, etc. He attains the attainment of the plane of neither-perception-nor-non-perception, then having emerged from it, he meditates on activities. Thus this one develops serenity and insight meditation in conjunction.

"Seized by restlessness concerning the Teaching" means seized by restlessness reckoned as the ten impurities of insight in the phenomena of serenity and insight meditation; the meaning is rightly taken. "There comes a time, friends" - by this, the time of obtaining the seven suitable conditions is spoken of. "When that mind" means at whatever time that mind, having entered upon the path of insight, proceeds. "Stands still internally" means having descended from the path of insight, it stands still upon that very object reckoned as the internal resort. "Settles" means by way of the object, it rightly sits down. "Becomes unified" means it becomes fully focused. "Becomes concentrated" means it is rightly placed; it becomes well established. The remainder here is clear in meaning.

The Practice Chapter is the second.

3. The Chapter on Volition

1. Commentary on the Discourse on Volition

171. In the first of the third, "body" means at the body door; the meaning is "when there is bodily intimation." Among "because of bodily volition" and so on, bodily volition means volition, the planning, at the body door. That is eightfold by way of the eight sensual-sphere wholesome, and twelvefold by way of the unwholesome - thus twentyfold. Likewise verbal volition, likewise mental volition. But here nine exalted volitions are also obtained. "Because of bodily volition" means conditioned by bodily volition. "There arises internal pleasure and pain" means conditioned by the eight wholesome actions, pleasure arises in one's own internal self; conditioned by the twelve unwholesome actions, pain. The same method applies in the remaining doors too. "With ignorance as condition" means only by reason of ignorance. For if ignorance, concealing, is a condition, this being so, volition that has become the condition for pleasure and pain arises in the three doors. Thus this was said by the power of ignorance, which is the root.

Among "either oneself" and so on, one who, not commanded by others, generating by oneself, is said to generate bodily activity by oneself. But that which others, having instigated and commanded, cause to be done - for him, others are said to generate that bodily activity. But whoever, knowing the wholesome as wholesome, the unwholesome as unwholesome, the wholesome result as wholesome result, the

unwholesome result as unwholesome result, generates the twentyfold bodily activity at the body door - this one is said to generate fully aware. Whoever, not knowing thus, generates - this one is said to generate not fully aware. The same method applies in the remaining doors too.

Therein, action done without full awareness should be understood thus -Young children, thinking "Let us do what was done by our mother and father," pay homage to shrines, make flower offerings, pay homage to the community of monks; even though they do not know it as wholesome, that is indeed wholesome for them. Likewise, animals such as deer, birds, and so on listen to the Teaching, pay homage to the Community, pay homage to shrines; whether they know or do not know, that is indeed wholesome for them. But young children strike their mother and father with hands and feet, raise their palms in threat against monks, throw sticks, and revile. Cows pursue the community of monks, dogs pursue and bite, lions, tigers, and so on pursue and deprive of life. Whether they know or do not know, it should be understood that it is unwholesome action for them.

Now the accumulating volitions in all three doors should be connected together. That is: At the body door, twenty volitions rooted in self-doing, twenty rooted in command, twenty rooted in full awareness, twenty rooted in lack of full awareness - thus there are eighty volitions; likewise at the verbal door. But at the mind-door, making twenty-nine in each alternative, there are one hundred and sixteen. Thus in all three doors there are two hundred and seventy-six volitions. All those go by the term "aggregate of mental activities" alone; the mode of feeling associated with them is the aggregate of feeling; the mode of perceiving is the aggregate of perception; consciousness is the aggregate of consciousness; the body is derivative materiality; its conditions are the four elements, the four primary elements - these five aggregates are called the truth of suffering.

"In these states, monks, ignorance is involved" means in these volition-states of the aforementioned classification, ignorance is involved by way of conascence and by way of decisive support. Thus both the round of rebirths and ignorance as the root of the round of rebirths have been shown.

Having thus developed insight and attained arahantship, now offering praise for the one who has eliminated the mental corruptions, he said beginning with "but from the complete fading away and cessation of ignorance." Therein, "with the complete fading away and cessation" means by the complete fading away and by the complete cessation. "That body does not exist" means action performed with the body by one who has eliminated the mental corruptions is apparent - sweeping the shrine courtyard, sweeping the Bodhi-tree courtyard, going forward, going back, performing duties and subsidiary duties - and so on. But at the body-door, his twenty volitions reach the state of being without result. Therefore it was said - "That body does not exist because of which condition there arises for him internal pleasure and pain." For the volition occurring at the body-door is here intended as "body." In the remaining two as well, the same method applies. "Field" and so on are also names for wholesome and unwholesome action only. For that is called a field in the meaning of a place for the growing of result, a site in the meaning of a support, a base in the meaning of a cause, and a reason in the meaning of a cause.

Thus the Teacher, having shown by this much of a passage the action accumulated through the three doors, now, in order to show the place of ripening of that action, said beginning with "There are these four, monks." Therein, "acquisitions of individual existence" means those who have obtained individual existence. "One's own volition operates" means the volition designed by oneself carries on and proceeds.

In "because of one's own volition there is the passing away of those beings from that class of beings" and so on, the gods corrupted by play pass away because of one's own volition. For when they are playing, devoted to divine delight in the Nandana grove, the Cittalatā grove, the Phārusaka grove and so on, their mindfulness regarding drink and food becomes confused; they wither like garlands thrown in the sun's heat through the cutting off of food. The gods corrupted by mind pass away because of another's volition; these are the gods ruled by the four great kings. Among them, it is said, one young god, thinking "I shall celebrate the festival," proceeds along the street by chariot with his retinue. Then another, coming out, having seen him going in front, becomes angry, thinking "What, my dear, this miserable wretch, having seen this as if never seen before, goes as if bloated with joy, as if roaring." The one going in front too, having turned back and having seen him angry, having known his state of anger, since those who are angry are indeed easily recognised, becomes angry in return, saying "You are angry; what will you do to me? This success was obtained by me through the power of giving, morality and so on, not through your power." For when one is angry, the other who is not angry protects him; but when both are angry, the wrath of one becomes a condition for the other, and his wrath too becomes a condition for the other, and thus both pass away from their celestial abodes while still wailing. Human beings pass away because of both one's own volition and another's volition; the meaning is they pass away with both one's own volition and another's volition as the cause. For human beings, having become angry, strike themselves with their own hands and with sticks, bind themselves with rope-bonds and so on, cut off their own heads with swords, eat poison, fall from precipices, enter water, enter fire; and others too, having struck with a stick or a knife, kill them. Thus among them, both one's own volition and another's volition operate.

"Which gods should be seen by that" means which gods indeed should be seen - this is the meaning. Or the meaning is also: by that individual existence, which gods should be seen? But why does the Elder ask this question? Is he not able to explain it himself? He is able, but the Elder did not explain this matter, since by its own intrinsic nature it is a question within the domain of a Buddha. "Should be seen by that" means should be seen by that individual existence. But this question applies below in the sensual sphere and in the fine-material sphere as well; however, having delimited it by the highest point of existence, it was spoken all-embracingly - thus it was spoken by the Blessed One.

"Ones who come back to this state of being" means ones who come back to this state, to the very state of the five aggregates of the sensual sphere; they are neither ones reborn there nor ones reborn above. "Ones who do not come back to this state of being" means ones who do not come back to this group of five aggregates; they are not ones reborn below, but are either ones reborn there or ones reborn above or ones

who attain final Nibbāna right there - this is the meaning. And here, "ones reborn above" should be understood by way of those born in a lower existence. But at the highest point of existence, this does not exist. The remainder is clear everywhere.

2. Commentary on the Vibhatti Discourse

172. In the second, "analytical knowledge of meaning" means knowledge that has gone into the varieties regarding the five meanings. "Limitedly" means by reason. "By phrasing" means by syllable. "In many ways" means by many reasons. "I tell" means I speak. "I teach" means I speak having made it obvious. "I make known" means I cause to be known. "I establish" means I speak having established and set going. "I make clear" means I speak having made it opened. "I analyse" means I speak having analysed. "I elucidate" means I speak having made the profound shallow. "Let him question me" means let him approach me with a question. "I will clear it up by explanation" means I will satisfy his mind by the speaking of the question. "Who is well skilled in these teachings" means the Teacher who is well skilled in the teachings attained by us, he is present before us. If the analytical knowledge of meaning had not been realised by me, having said "Realise it first, Sāriputta," he would refuse me - thus he roars the lion's roar while seated right before the Teacher. By this method the meaning should be understood everywhere. Among these analytical knowledges, however, three analytical knowledges are mundane, while the analytical knowledge of meaning is both mundane and supramundane.

3. Commentary on the Mahākoṭṭhika Discourse

173. In the third, "of the sense bases of contact" means of the sources of contact, the meaning is "of the places of arising of contact." "Is there something else" - he asks whether, when these have completely ceased without remainder, beyond that there is any mental defilement whatsoever, even a trifle. "Is there not something else" - here too he asks "is there not even a trifling mental defilement?" In the remaining two as well, the same method applies. But he asks these four questions by way of eternalism, annihilationism, partial eternalism, and eel-wriggling. Therefore the Elder, warding off each question as it was asked, said "do not say so." Here "hi" is merely a particle; the meaning is "do not speak thus." By way of the view of self alone, he asks in the manner of eternalism and so on: "Is there something else, is there some other self?" But is this one a holder of the view of self? He is not a holder of the view of self. But a monk holding such a view was seated there; he was not able to ask. He asks thus for the purpose of having that one's view answered. And also those who in the future will hold such a view, he asks precisely for the purpose of cutting off the opportunity for their words: "This question was answered by the great disciples in the time of the Buddha."

"Obsesses about what is free from obsession" means he creates obsession where there should be no obsession; he walks a path that should not be walked. "So far extends the destination of obsession" means however far the destination of the six sense bases of contact extends, just so far extends the destination of obsession, which is classified as craving, wrong view, and conceit. "Friend, from the complete fading away and cessation of the six sense bases of contact comes the cessation of obsession, the appeasement of obsession" - the meaning is that when these six sense bases have completely ceased in every respect, the obsessions too are indeed

ceased, are indeed appeased. But in the immaterial sphere, for worldling deities, although the five sense bases of contact have ceased, because the sixth has not ceased, the three obsessions too are simply not abandoned. Furthermore, the question was spoken by way of five-aggregate constituent existence only. In the fourth, the meaning should be understood by this very method.

5. Commentary on the Upavāṇa Discourse

175-176. "Is a maker of an end through true knowledge" means one is a maker of an end of the suffering of the round of rebirths through true knowledge, standing having delimited and bounded the entire suffering of the round of rebirths. The same method applies to the remaining terms as well. "With clinging" means having been with grasping only. "Would be a maker of an end" means one would have stood having made an end of the suffering of the round of rebirths. "Accomplished in conduct" means endowed with conduct by way of the classification of fifteen qualities. "Knowing and seeing as it really is, one is a maker of an end" means having known and seen according to the inherent nature with path wisdom, one is called one who stands having made an end of the suffering of the round of rebirths - thus he concluded the question with the pinnacle of arahantship. The sixth should be understood by the method stated below in the commentary on the Book of Ones.

7. Commentary on the Rāhula Sutta

177. In the seventh, "internal" means the solid element characterised by the mode of hardness in the twenty portions beginning with head-hair. "External" means the solid element characterised by the mode of hardness in external things not bound to the sense faculties, such as stones, mountains, and so on. By this very method, the remaining elements too should be understood. "This is not mine, this I am not, this is not my self" - this triad is said by way of rejecting the grip of craving, conceit, and wrong view. "Should be seen with right wisdom" means it should be seen with path wisdom, by cause, by reason. "Having seen" means having seen with path wisdom together with insight. "He has cut off craving" means he cut, including its root, the craving to be destroyed by the path. "Turned back the mental fetters" means he turned back the tenfold mental fetter, having torn it out, he abandoned it. "Through the complete full realisation of conceit" means by cause, by reason, through the full realisation of the abandoning of the ninefold conceit. "He has made an end of suffering" means he made the suffering of the round of rebirths delimited and bounded; the meaning is: having done so, he stands firm. Thus by the Teacher, in the Saṃyutta Great Collection, in the Exhortation to Rāhula, insight was spoken of; in the Shorter Exhortation to Rāhula too, insight was spoken of; in the Ambalaṭṭhika Exhortation to Rāhula, abstention from lying while still young was spoken of; in the Greater Exhortation to Rāhula, insight was spoken of. In this Aṅguttara Great Collection, what is called the fourfold emptiness is spoken of.

8. Commentary on the Jambālī Sutta

178. In the eighth, "a peaceful liberation of mind" means a certain attainment among the eight attainments. "Cessation of identity" means the cessation of identity reckoned as the round of rebirths of the three planes; the meaning is Nibbāna. "Does not spring forward" means does not spring forward by way of object. The same method applies to the remaining terms as well. "Is not to be expected" means should

not be expected. "Smeared with resin" means smeared with lac.

And for this meaning, the simile of the man wishing to go to the far shore of a river should be brought - It is said that a certain man, wishing to go to the far shore of a river with a violent current, teeming with fierce fish, thinking "The near shore is dangerous and perilous, the far shore is secure and without peril; what indeed should I do to go to the far shore?" having seen eight Terminalia Arjuna trees standing in a row, having reflected "It is possible to go by this row of trees," thinking "Terminalia Arjuna trees have smooth branches; the hands would not remain firm on the branches," having smeared his hands and feet with lac from a certain banyan or wave-leafed fig tree and so on, he grasped one branch with his right hand. The hand stuck right there. Then with the left hand, with the right foot, with the left foot - all four hands and feet stuck right there. He, hanging head downward, when the sky had rained upstream of the river, submerged in the stream of the swollen river, became food for crocodiles and so on.

Therein, the stream of the river should be seen as like the stream of the round of rebirths; the man wishing to go to the far shore of the stream as like one who practises meditation; the near shore as like identity; the far shore as like Nibbāna; the eight Terminalia Arjuna trees standing in a row as like the eight attainments; the grasping of a branch with a hand smeared with lac as like attaining a meditative attainment without having purified the obstructing states of meditative absorption and insight; the hanging of one bound to the branch by four hands and feet as like the time of being stuck through attachment to the first meditative absorption; the rain upstream as like the time of the arising of mental defilements at the six doors; the time of becoming food for crocodiles and so on while submerged in the stream of the swollen river as like the time of experiencing suffering in the four realms of misery while submerged in the stream of the round of rebirths - this should be understood.

"With a clean hand" means with a well-washed, pure hand. For this meaning too, the same simile should be made - For in just the same way, the man wishing to go to the far shore, thinking "Terminalia Arjuna trees have smooth branches; the hand of one grasping with a soiled hand would slip off," having made his hands and feet well-washed, having grasped one branch, climbed the first tree. Having descended from there, the second... etc. Having descended from there, the eighth; having descended from the eighth tree, he went to the place of security on the far shore.

Therein, the time of that man's thinking "By means of these trees I shall go to the far shore" is like the time of the meditator's thinking "Having attained the eight attainments, having emerged from the attainment, I shall go to arahantship"; the grasping of a branch with a clean hand is like attaining a meditative attainment having purified the obstructing states of meditative absorption and insight. Therein, the time of climbing the first tree is like the time of the attainment of the first meditative absorption; the time of descending from the first tree and climbing the second is like the time of one not bound by attachment to the first meditative absorption, having emerged from it, attaining the second meditative absorption... etc. The time of descending from the seventh tree and climbing the eighth is like the time of one not bound by attachment to the attainment of the plane of nothingness, having emerged from it, attaining the plane of neither-perception-nor-non-perception. The time of descending from the eighth tree and going to the place of security on the

far shore should be understood as like the time of one not bound by attachment to the plane of neither-perception-nor-non-perception, having emerged from the attainment, having contemplated activities, attaining arahantship.

"He attends to the breaking through of ignorance" means he attends to arahantship, which is reckoned as the breaking through of the great ignorance that is dense in mass, that is not knowing regarding the eight states. "Does not spring forward" means does not spring forward only by way of object. "Dirty pool" means a great pit that has become the resting place for the great water flowing out from a village. "Many years old" means because it arose at the very time the village or the town arose, having arisen for many groups of years, it is called "many years old." "Inlets" means the four entrance ravines. "Outlets" means the drainage holes. "The breaking of the embankment is not to be expected" means the breaking of the embankment should not be expected. For the water does not rise up from there, break the embankment, take the rubbish, and reach the great ocean.

For the elucidation of this meaning, the simile of the park-seeker should be brought. It is said that a certain son of good family, a city dweller, while searching for a park, saw a great dirty pool not too far and not too near from the city. He, having considered "In this place there will be a delightful park," having taken a spade, having closed off all four cavities, having opened the drainage holes, stood there. The rain god did not rain properly, and the remaining water seeped out through the drainage holes and was gone. Pieces of leather, rags and so on became rotten right there, insects settled, and all around it became unapproachable. Even for those who approached, it was necessary to depart having covered their nostrils. He, having come after a few days, having stepped back and standing, having looked, departed thinking "It is not possible to approach."

Therein, the one who practises meditation should be seen as like the son of good family, the city dweller; the body made of the four great elements as like the time of seeing the dirty pool at the village entrance while searching for a park; the time of not obtaining the water of hearing the Teaching as like the time of the inlets being closed; the time of the restraint of the six doors being released as like the time of the outlets being opened; the time of not obtaining a suitable meditation subject as like the time of the rain god not raining properly; the time of the decline of virtues within as like the time of the remaining water having seeped out through the outlets and gone; the time of being unable to realise Nibbāna by breaking the embankment of ignorance by the path of arahantship and scattering the heap of mental defilements as like the time of the water being unable to rise up, break the embankment, take the rubbish and reach the great ocean; the time of being filled within with mental defilements such as lust and so on as like the state of the pieces of leather, rags and so on becoming rotten right there; the time of the person endowed with the round of rebirths delighting in the round of rebirths should be understood as like the time of his having come, having seen, and having gone with remorse.

"The breaking of the embankment is to be expected" means the breaking of the embankment is to be expected. For from there the water will be able to rise up, break the embankment, take the rubbish and reach the great ocean - this is the meaning.

Here too that very same simile should be brought. Therein, the time of obtaining the hearing of suitable Teaching as like the time of the inlets being opened; the time of restraint being present at the six doors as like the time of the outlets being closed; the time of obtaining a suitable meditation subject as like the time of the rain god raining properly; the time of having realised arahantship by breaking ignorance by the path of arahantship and scattering the heap of unwholesome as like the time of the water having risen up, broken the embankment, taken the rubbish and reached the great ocean; the time of being filled within with supramundane states as like the time of the lake being filled with water that entered through the inlets; the time of sitting, having ascended the mansion of the Teaching, having attained the fruition attainment with Nibbāna as object, should be understood as like the time of sitting, having made a fence all around, having planted trees, having built a mansion in the middle of the park, having arranged dancers, eating excellent food. The remainder here is clear in meaning. But the teaching was spoken as a mixture of the mundane and the supramundane.

9. Commentary on the Nibbāna Sutta

179. In the ninth, regarding "perceptions conducive to relinquishment" and so on, the meaning should be understood by the very method stated in the Abhidhamma: "For one who has obtained the first meditative absorption, perceptions and attention accompanied by sensuality occur to him - wisdom conducive to deterioration." "Do not understand as it really is" means they do not know according to the intrinsic nature by path knowledge.

10. Commentary on the Mahāpadesa Sutta

180. In the tenth, "dwells at Bhoganagara" means wandering on a journey at the time of his final Nibbāna, having reached that city, he dwells there. "Ānanda shrine" means in the monastery established at the site of the dwelling of the yakkha Ānanda. "Great references" means great occasions, or great citations; the meaning is great reasons stated by citing great ones such as the Buddha and so on. "Should neither be delighted in" means it should not be heard beforehand by those full of mirth giving applause. For when this is done, afterwards even when being told "this does not agree," having said "What, was this the Teaching before, and now it is not the Teaching?" he does not give up his theory. "Should not be protested against" means it should not be said beforehand thus "What is this fool saying?" For when spoken to thus, even what is fitting to say he will not say. Therefore he said - "Without delighting in and without protesting against." "Terms and phrases" means phrases reckoned as terms. "Having thoroughly learnt" means having well grasped thus: "In this passage the canonical text is stated, in this passage the meaning is stated, in this passage the connection is spoken, in this passage the former and latter is spoken." "Should be traced back to the discourses" means should be entered into the discourses. "Should be compared with the monastic discipline" means should be collated with the monastic discipline.

And here "discourse" means the Vinaya is stated. As he said - "Where was it rejected? At Sāvattthī, in the Suttavibhaṅga." "Monastic discipline" means the Khandhaka. As he said - "In the offence against discipline." Thus even the Canon of monastic discipline is not exhausted. But the two Vibhaṅgas are the "discourse," and the Khandhaka and

Parivāra are the "monastic discipline" - thus the Canon of monastic discipline is exhausted. Or alternatively, the Canon of discourses is the "discourse," and the Canon of monastic discipline is the "monastic discipline" - thus only two Canons are exhausted. Or the Canon of discourses and the Canon of the higher teaching are the "discourse," and the Canon of monastic discipline is the "monastic discipline" - even thus the three Canons are not yet exhausted. For indeed there is the word of the Buddha that is not named "discourse." That is: The Jātaka, the Paṭisambhidā, the Niddesa, the Suttanipāta, the Dhammapada, the Udāna, the Itivuttaka, the Vimānavatthu, the Petavatthu, the Theragāthā, the Therīgāthā, and the Apadāna.

But the Elder Sudinna, having rejected all that, saying "there is no word of the Buddha not named 'discourse,'" said "the three Canons are the 'discourse,' but the 'monastic discipline' is the reason." Then, showing that reason, he brought forth this discourse -

"Whatever teachings you, Gotamī, would know - 'these teachings lead to lust, not to dispassion; they lead to bondage, not to separation from bondage; they lead to clinging, not to non-clinging; they lead to great desire, not to fewness of wishes; they lead to discontent, not to contentment; they lead to idleness, not to arousal of energy; they lead to company, not to solitude; they lead to accumulation, not to diminution.' You should definitely know, Gotamī, 'This is not the Teaching, this is not the monastic discipline, this is not the Teacher's instruction.'

And whatever teachings you, Gotamī, would know - 'these teachings lead to dispassion, not to lust; they lead to separation from bondage, not to bondage. They lead to non-clinging, not to clinging; they lead to fewness of wishes, not to great desire; they lead to contentment, not to discontent; they lead to arousal of energy, not to idleness; they lead to solitude, not to company; they lead to diminution, not to accumulation. You should definitely know, Gotamī - 'this is the Teaching, this is the monastic discipline, this is the Teacher's instruction.'"

Therefore "in the discourses" means they should be traced back to the word of the Buddha in the three Canons. "In the monastic discipline" means they should be compared with this cause for the removal of lust and so on - this is the meaning here. "Do not fit into the discourses" means not having come anywhere in the succession of discourses, having peeled off the bark, they appear to have come from one or another of the Hidden Vessantara, the Hidden Ummagga, the Hidden Vinaya, or the Vedalla Canon - this is the meaning. For those that have come down thus and are not seen in the removal of lust and so on should be rejected. Therefore it was said - "Thus indeed, monks, you should reject it." By this method the meaning should be understood everywhere. "This, monks, is the fourth great reference that you should keep" means this, monks, you should keep this fourth occasion for the establishment of the Teaching.

The Intentional Chapter is the third.

4. The Chapter on Brahmins

1. Commentary on the Warrior Discourse

181. In the first discourse of the fourth, "skilled in places" means skilled in that place where, having stood, one is able to shoot without missing. The remainder should be understood by the method already stated above.

2. Commentary on the Pāṭibhoga Sutta

182. In the second, "there is no surety for anyone" means there is no one able to be a surety thus: "I am your surety." "Subject to ageing" means having the intrinsic nature of ageing. This same method applies everywhere.

3. Commentary on the Suta Sutta

183. In the third, "there is no fault in that" means there is no fault whatsoever in that. This is the meaning.

4. Commentary on the Abhaya Sutta

184. In the fourth, "disease" (rogātāṅka) is so called because it is like a disease (roga) in the sense of being a cause of difficult livelihood. "Afflicted" (phuṭṭhassa) means possessed of that disease. "Beats his breast and wails" (urattāḷiṃ kandati) means having struck the chest, he cries. In "has not done good" (akatakalyāṇa) and so on, "good" (kalyāṇa) is called meritorious action (puñṇakamma); that has not been done by him - thus he "has not done good" (akatakalyāṇo). The same method applies to the remaining terms as well. For meritorious action itself is called "wholesome" (kusala) because of having arisen from proficiency, and is called "shelter for the fearful" (bhīruttāṇa) because of being a protector of the frightened. In "has done evil" (katapāpa) and so on, "evil" (pāpa) is called inferior unwholesome action. "Cruel" (ludda) means hard action. "Wrong" (kibbisa) means impure, unpurified action. "Is one who doubts" (kaṅkhī hoti) means he is possessed of uncertainty regarding the eight instances, namely: the qualities of the Buddha, the Dhamma and the Community, the training, the past, the future, both the past and the future, and dependent origination. "Uncertain" (vicikicchī) means possessed of sceptical doubt, he has not reached a conclusion regarding the Good Teaching of the Dispensation; he is not able to reach a conclusion by means of learning and interrogation. By this method the meaning should be understood everywhere.

5. Commentary on the Brāhmaṇasacca Sutta

185. In the fifth, "brahmin truths" means the truths of the brahmins, which are actual. "He does not imagine on account of that 'I am an ascetic'" means that one who has eliminated the mental corruptions does not imagine by craving, conceit, and wrong view, thinking "I am an ascetic," on account of that truth. The same method applies to the remaining terms as well. "Whatever truth is there, having directly known that" means whatever is there as truth, actual, not distorted, in the practice that "all living beings are not to be killed." By this, making verbal truth the interior, he shows the ultimate truth, Nibbāna. "Having directly known that" means having known both of those by most excellent wisdom. "He is practising for sympathy and compassion" means whatever practice is for the purpose of sympathy and for the purpose of compassion, he is practising that; the meaning is: having fulfilled it, he stands firm. The same method applies to the remaining practices as well.

"All sensual pleasures" means all objective sensual pleasures and defilement sensual pleasures. "Thus speaking, the brahmin speaks truth" means even speaking thus, the brahmin who has eliminated the mental corruptions speaks truth indeed. "All existences" means sensual existence and so on, the three also. "I am not anywhere" - here, however, the fourfold emptiness is spoken of. For this one, by "I am not anywhere" does not see a self anywhere; by "a possession of anyone" does not see one's own self as something to be brought as a possession of another, does not see something to be brought by imagining a brother in the place of a brother, a friend in the place of a friend, or a requisite in the place of a requisite - this is the meaning. "Nor is there of mine anywhere" - here, having set aside the word "mine" for now, "nor anywhere does not see a self of another anywhere" - this is the meaning. Now, having brought back the word "mine," "a possession of mine in anything there is not" means he does not see that the self of another exists as a possession of mine in anything; as a brother in the place of one's own brother, a friend in the place of a friend, or a requisite in the place of a requisite - he does not see the self of another as something to be brought by this state of being a possession in any place - this is the meaning. Thus, since this one indeed does not see a self anywhere, does not see that as something to be brought as a possession of another, does not see the self of another, does not see the self of another as something to be brought as a possession of oneself. "Thus speaking, the brahmin" - even speaking thus of the fourfold emptiness, the brahmin who has eliminated the mental corruptions speaks truth indeed, because of having rightly penetrated that practice, not falsehood. And the meaning should be understood that in all instances too, he does not imagine precisely because the imaginations have been abandoned. "The practice of nothingness only" means he is practising the practice that is devoid of the state of being a possession, free from impediment, the very restraint; having fulfilled it, he stands firm.

"These, wandering ascetics, are the four brahmin truths that I have realised by direct knowledge myself and proclaimed" means whatever truths you speak of as belonging to the brahmins who use the address "bho," different from those, these four truths of the brahmin who has warded off evil have been proclaimed, taught, and illuminated by me, having known them by the function of sixteen kinds through the four paths, having made them evident - this is the meaning. Thus in this discourse, in all four instances, it is indeed the verbal truth of one who has eliminated the mental corruptions that is spoken of.

6. Commentary on the Ummagga Sutta

186. In the sixth, "is dragged about" means is pulled along. "Penetration" means emergence, the meaning is the approach of wisdom. Or wisdom itself, in the sense of emergence, is called "penetration." That itself, in the sense of discernment, is discernment. "Under the control of mind arisen it comes" means those who come under the control of mind, the inclusion of just those should be understood here. "Having understood the meaning, having understood the Teaching" means having known both the meaning and the canonical text. "Is practising in accordance with the Teaching" means he has entered upon the preliminary practice together with morality, which is the teaching befitting the supramundane Teaching. "Of penetrative wisdom" means one whose wisdom penetrates. "This is suffering" means he has

heard that, setting aside craving, the remaining fivefold aggregates of the three planes of existence are suffering. "With wisdom" means with path wisdom. "This is the origin of suffering" means he has heard that craving, which is the root of the round of rebirths, is the origin of that suffering. By this method, the meaning should be understood in the remaining two as well. It should be understood that by the answer to the fourth question, the fruition of arahantship is stated.

7. Commentary on the Discourse on Vassakāra

187. In the seventh, "of Todeyya" means of the one dwelling in the village of Tudi. "In the assembly" means in the assembly that had gathered together. "They were speaking censure of others" means they set going, they speak reproach of others. "This king is foolish" and so on was said for the purpose of showing the censure they were speaking. "The ascetic Rāmaputta" means Udaka Rāmaputta. "Devoted" means having faith surpassingly. "Supreme respect" means the highest act of prostration, humble conduct. "Attendants" means servants. "Yamaka" and so on are their names. Among them, one was named Yamaka, one was named Moggalla, one was named Ugga, one was named Nāvindakī, one was named Gandhabba, one was named Aggivessa. In "tyāssudan," "assudan" is merely a particle; the meaning is "they were seated in his own assembly." "Leads by this method" means by this reason he persuades, he makes known. "In matters to be done and matters requiring extra attention" means in duties to be performed by wise persons and in extra duties to be performed. "In matters to be spoken and matters requiring extra speech" means in what should be said and in what should be additionally said. "Than those capable of seeing what is beneficial" - here, those able to see what is beneficial are those capable of seeing what is beneficial; those who stand surpassing them are more capable of seeing what is beneficial; by those more capable of seeing what is beneficial. "More capable of seeing what is beneficial" means more superior in the capability of seeing what is beneficial; asking whether more skilful than the skilful, wiser than the wise, he spoke thus. Then those, questioning him in return, said beginning with "Yes, sir." Thus the brahmin, by his own goodness, praised that King Eḷeyya, his retinue, and also Udaka Rāmaputta. For a bad person is like a blind man, a good person is like one with eyes. Just as a blind man sees neither one who is not blind nor one who is blind, so a bad person knows neither a good person nor a bad person. Just as one with eyes sees both the blind and the not blind, so a good person knows both a good person and a bad person. Todeyya too, by his goodness, recognised the bad persons - dependent on this reason, the brahmin, with a satisfied mind, having said "It is wonderful, Master Gotama" and so on, having given thanks for the Truth-finder's words, departed.

8. Commentary on the Upaka Sutta

188. In the eighth, "Upaka" is his name. "Maṇḍikāputta" means the son of Maṇḍikā. "Approached" means he was, it is said, an attendant of Devadatta, and he approached for the purpose of ascertaining "Will the Teacher speak praise or blame of me when I have come to his presence?" Others say that having heard the statement "Devadatta is doomed to hell, will remain there for an aeon, is incurable," he approached wishing to offend the Teacher. "Speaks censure of others" means he speaks reproach of others. "Every such one does not substantiate it" means every such one does not produce wholesome mental states, or he is not able to

substantiate his own statement, to make it befitting. "Not substantiating it, he is blameworthy" means being unable to produce wholesome mental states and being unable to make his own statement substantiated and befitting, he is blameworthy. "At fault" means he is to be blamed, or he is endowed with fault, the meaning is he is with defect.

Then the Blessed One, having taken his argument and fastening it around his very own neck, said beginning with "censure of others." "One who is just emerging" means one who is just raising his head from the water. Therein, regarding "immeasurable terms" and so on, in that declaration of "this is unwholesome," the terms too, the syllables too, and the proclamation of the Teaching too are indeed immeasurable. "Thus this is unwholesome" means "this too is unwholesome, this too is unwholesome, for this reason too, for this reason too, it is unwholesome" - thus those that have come in the description of the unwholesome are also immeasurable. Moreover, if the Truth-finder were to teach that Teaching in another manner, his teaching would likewise be immeasurable. As he said - "The Truth-finder's proclamation of the Teaching is indeed unexhausted, the terms and phrases of the Teaching are unexhausted." By this method, the meaning should be understood in all instances. "How much of a destroyer of virtue is this" means how much of a destroyer of virtues indeed is this one. "Salt-maker's boy" means a boy from the salt-maker's village. "Yatra hi nāma" means "whoever indeed." "Should think to be assailed" means should think to be offended. "Go away" means depart, do not stand in front of me. And having said thus, he had him seized by the neck and had him thrown out.

9. Commentary on the Sacchikaraṇīya Sutta

189. In the ninth, "by the body" means by the mental body. "To be realised" means to be made directly visible. "By mindfulness" means by the recollection of past lives. "By the eye" means by the divine eye. "By wisdom" means by the wisdom of meditative absorption, insight wisdom is to be realised; by insight wisdom, path wisdom; by path wisdom, fruition wisdom; by fruition wisdom, reviewing wisdom is to be realised - the meaning is to be attained. But arahantship, reckoned as the elimination of mental corruptions, is called to be realised by reviewing wisdom by way of reviewing.

10. Commentary on the Observance Day Discourse

190. In the tenth, "silent, completely silent" means wherever he surveys, there it is completely silent. "He addressed the monks" means having surveyed the monks accomplished in practice with devoted eyes, with arisen gladness in the Teaching, he addressed them out of a desire to praise. "Without prattle" means devoid of prattle. The other is a synonym for that very thing. "Pure" means stainless. "Established in the core" means established in the core of morality and so on. "Alaṃ" means proper. "Yojanagaṇanāni" means one yojana is just a yojana, even ten yojanas are just yojanas. Beyond that they are called "counts of yojanas." Here, however, even a hundred yojanas or even a thousand yojanas is intended. "Puṭosenāpi" means puṭosa is called provisions; the meaning is that it is proper to approach even having taken provisions. "Puṭaṃsena" is also a reading. Its meaning is - A puṭa on the shoulder is puṭaṃsa; with that puṭaṃsa - it means "even by one carrying a container of provisions on the shoulder."

Now, in order to show that there are monks here endowed with such and such qualities, he said beginning with "There are, monks." Therein, "having attained the divine" means having attained the divine abiding that produces rebirth among the gods, and having attained arahantship through the divine abiding. "Having attained the Brahma state" means having attained the divine abiding that accomplishes the state of Brahmā in the sense of being faultless, and having attained arahantship through the divine abiding. "Having attained the imperturbable" means having attained the imperturbable that accomplishes the state of immobility, and having attained arahantship through the imperturbable. "Having attained the noble" means having surpassed the state of a worldling and attained the noble state. In "Thus, monks, a monk is one who has attained the divine" and so on, thus having established himself in the fourth meditative absorption of the fine-material-sphere and having turned back the mind, one who has attained arahantship is called one who has attained the divine; having established himself in the four divine abidings and having turned back the mind, one who has attained arahantship is called one who has attained the Brahma state; having established himself in the four immaterial meditative absorptions and having turned back the mind, one who has attained arahantship is called one who has attained the imperturbable. By the four truths beginning with "This is suffering," the four paths and three fruits have been spoken of. Therefore, a monk who has attained this noble teaching is called one who has attained the noble.

The Brahmin Chapter is the fourth.

5. The Great Chapter

1. Commentary on the Discourse on What Has Been Followed by Ear

191. In the first discourse of the fifth, "heard" means of those that have been defined by the stream of knowledge, having applied the ear of sensitive matter. "Four benefits are to be expected" means four benefits of virtue are to be expected. But this was begun by the Blessed One by way of the arising of an occasion. By way of the arising of which occasion? By way of the arising of the occasion of monks not approaching for hearing the Teaching. It is said that five hundred brahmins who had gone forth, thinking "The Perfectly Enlightened One, teaching by means of genders, terms, case-endings, words, phrases, and so on, will speak only what is known by us; what unknown thing will he speak?" did not go for the purpose of hearing the Teaching. The Teacher, having heard that news, having had them summoned, began this teaching, showing: "Why do you act thus? Listen to the Teaching carefully. For those who listen to the Teaching carefully and for those who recite, these are the benefits."

Therein, "learns the Teaching thoroughly" means he resorts to the teaching of the thread, the ninefold Teacher's instruction that has become the Teacher's teaching, beginning with discourse, mixed prose and verse, and so on. "Have been heard" means they have reached the ear, have entered into it. "Contemplated in mind" means inspected by consciousness. "Thoroughly penetrated by view" means thoroughly penetrated by wisdom as to meaning and as to reason, made evident. "Unmindful, when dying" - this is not said because of the absence of mindfulness that

recollects the word of the Buddha, but is said with reference to a worldling's death. For a worldling is indeed called one who dies unmindful. "Is reborn" means established in pure morality, he arises in the heavenly world. "Passages of the Teaching float up" means for one who has been reborn in intermediate existence and is unmindful, even those teachings of the word of the Buddha that were practised by speech and based on recitation, all of them float up like a reflection in a clear mirror, having become obvious, they are discerned. "Slow, monks, is the arising of mindfulness" means the arising of mindfulness that recollects the word of the Buddha is slow and weighty. "Then that being quickly reaches distinction" means he reaches Nibbāna - this is the meaning.

"Possessing supernormal power, having attained mastery of mind" means accomplished in supernormal power, having attained the state of mastery over consciousness, one who has eliminated the mental corruptions. "This is that Teaching and discipline" - here the word "or" has the sense of making clear. "Where" means in which Teaching and discipline. "Lived the holy life" means I dwelt the dwelling of the holy life. "This too is the word of the Buddha that was formerly resorted to by me" - this is said by way of recollection of the word of the Buddha. "A young god" means one young god who is a speaker of the Teaching, like Pañcālacaṇḍa, like Hatthaka the Great Brahmā, and like Sanaḥkumāra Brahmā. "A spontaneously born being reminds a spontaneously born being" means a young god who arose first reminds one who arose afterwards. "Who played together in the dust" - by this he shows their state of having made acquaintance for a long time. "They might meet" means they might come face to face in a hall or at the root of a tree. "Might say thus" means one who sat down earlier in a hall or at the root of a tree might say thus to one who came afterwards. The remainder here should be understood according to the method of the Pāḷi text itself.

2. Commentary on the Possibility Discourse

192. In the second, "states" means reasons. "On grounds" means for reasons. "Purity" means the state of being pure. "Living together" means dwelling together. "Not one who acts continuously" means not one who acts constantly. "Not one of continuous conduct in morality" means the meaning is that one does not constantly, at all times, live a life of morality. "Dealing" means speaking. "Speaks alone with one" means having become one alone together with one, he speaks. "Deviates" means enters into. "From former speech to later speech" means the later talk does not agree with the former talk, and the former talk does not agree with the later talk, and the later talk does not agree with the former talk - this is the meaning.

Regarding "by disaster to relatives" and so on: disaster of relatives is disaster regarding relatives; the meaning is the destruction of relatives. In the second term too, the same method applies. But regarding disaster of illness, illness itself, since it destroys health, is disaster - this is disaster regarding illness. "Keep revolving around" means they pursue. Regarding "material gain and" and so on: material gain keeps revolving around one individual existence, loss around another - thus the method should be applied. "Discussing" means engaging in discussion by way of asking and answering questions. "According to" means in whatever manner. "Penetration" means the penetration of questions. "Resolution" means the resolution of consciousness by way of the formulation of questions. "Raising of questions" means the asking of

questions. "Peaceful" means having made peaceful by the continuity of the opposite; the meaning is that one does not speak thus. "Sublime" means unsurpassable. "Unattainable by mere reasoning" means the meaning is that one does not speak in such a way that it can be grasped by reasoning and by grasping the method. "Subtle" means smooth. "To be experienced by the wise" means that which is to be known by the wise. The remainder should be understood in accordance with what was stated everywhere.

3. Commentary on the Discourse on Bhaddiya

193. In the third, "approached" means having eaten his morning meal, having taken garlands, scents, and cosmetics, he approached thinking "I shall pay homage to the Blessed One." In "do not go by oral tradition" and so on, the meaning should be understood by this method: by the word "oral tradition," "do not take my words." "Impetuosity" means impetuosity has the characteristic of surpassing in action. Non-greed and so on should be understood by way of being the opposites of greed and so on. "For the undertaking of wholesome mental states" means for the purpose of accomplishing wholesome mental states; what is meant is for the purpose of attaining them. "If even these great sal trees, Bhaddiya" - showing the sal trees standing in front, he said thus. The remainder here is easily understood since the method has been stated below and the meaning is manifest. But when the Teacher concluded the teaching, Bhaddiya became a stream-enterer.

4. Commentary on the Discourse on Sāmugiyā

194. In the fourth, "from Sāmuga" means residents of the market town of Sāmuga. "Byagghapajjas" - he said this addressing them. For the city of Kola had two names - "Kolanagara" because it was made by removing the jujube trees, and "Byagghapajja" because it was built on the tiger's path. And their forefathers dwelt there, thus by virtue of residing in Byagghapajja, the residents of Byagghapajja are called "Byagghapajjas." He said this addressing them. "Factors for striving for purity" means factors for striving for the purpose of purity, factors of energy to be exerted; the meaning is "portions." "The factor for striving for purity of morality" - this is the name for the energy of purifying morality. For that, being a factor for striving for the purpose of fulfilling purity of morality, is the factor for striving for purity of morality. The same method applies in the remaining ones too. "I shall support with wisdom here and there" means I shall support with insight wisdom in each respective instance. In "whatever desire therein" and so on, the meaning should be understood by this method: "whatever desire consisting of the wish to do that supporting." But here mindfulness and full awareness is said for the purpose of exerting energy, having established mindfulness and having discerned with knowledge. "Makes the mind dispassionate towards enticing mental states" means towards desirable objects that are conditions for lust, in whatever way the mind becomes dispassionate, thus he acts. "Liberates the mind regarding mental states to be liberated from" means from whatever objects the mind should be liberated, in whatever way it becomes liberated regarding those, thus he acts. "Having made dispassionate" - here, at the moment of the path one is said to make dispassionate; at the moment of fruition one is said to be dispassionate. In the second term too, the same method applies. "Touches right liberation" means by cause, by method, one touches the liberation of the fruition of arahantship through the contact of knowledge.

5. Commentary on the Discourse on Vappa

195. In the fifth, "Vappa" means the uncle of the Possessor of the Ten Powers, a Sakyan king. "A disciple of the Jains" means an attendant of Nigaṇṭha Nāṭaputta, like General Sīha at Vesālī and like the householder Upālī at Nālandā. "Restrained in body" means he is called restrained in body because of the restraint and shutting of the body-door. In the remaining two as well, the same method applies. "Through the fading away of ignorance" means through the fading away that is the elimination of ignorance. "Through the arising of true knowledge" means through the arising of path true knowledge. "That possibility" means that reason. "With unripened result" means not having obtained its turn of result. "On account of that" means because of that, with that as condition. "Mental corruptions experienced as unpleasant would flow in" means mental defilements that have become the condition for unpleasant feeling would flow in, the meaning is they would arise in that person. "In a future life" means in the second individual existence. "Conditioned by bodily activity" means by the condition of bodily action. "Mental corruptions" means mental defilements. "Vexations and fevers" - here, "vexation" means suffering. "Fever" means bodily and mental fever. "By repeatedly touching puts an end to" means action subject to knowledge, by touching again and again through the contact of knowledge, goes to elimination; action subject to result, by touching again and again through the contact of result, goes to elimination. "Wearing away" means the practice that wears away mental defilements. In the remaining cases too, the same method applies. Standing here, this monk should be made one who has eliminated the mental corruptions; having drawn out the four primary elements and having shown the defining of the four truths, the meditation subject should be taught up to the fruition of arahantship.

Now, however, in order to show the constant abidings of that one who has eliminated the mental corruptions, he said beginning with "with mind thus rightly liberated" and so on. Therein, "with mind rightly liberated" means rightly liberated by cause, by reason. "Constant abidings" means permanent abidings, continuous abidings. "He is not glad" means regarding a desirable object, he is not one in whom pleasure has arisen through the influence of lust. "Not unhappy" means regarding an undesirable object, he is not one in whom displeasure has arisen through the influence of aversion. "He dwells equanimous, mindful and fully aware" means by equanimity that is encompassed by mindfulness and full awareness, having the characteristic of the mode of neutrality, he dwells equanimous, neutral regarding those objects.

"Bounded by the body" means ending with the body, limited by the body; the meaning is five-door feeling that proceeds as long as the five-door body proceeds. "Bounded by life" means ending with life, limited by life; the meaning is mind-door feeling that proceeds as long as life proceeds. Therein, five-door feeling, having arisen later, ceases first; mind-door feeling, having arisen first, ceases later. For that is established in the materiality of the sense-organ at the moment of conception. The five-door feeling, proceeding during the occurrence by way of the five doors, in the first stage of life at the time of twenty years, is exceeding and powerful by way of defilement, anger, and infatuation; at the time of fifty years it is stable; declining from the time of sixty years, at the time of eighty or ninety years it is feeble. For at that time, beings, even when others say "We sat together, we lay down together for a long time," say "We do not know." Even regarding exceeding objects such as visible form

and so on, they say "We do not see"; "We do not know whether it is a pleasant smell or a foul smell, whether it is sweet or unpleasant, whether it is hard or soft" - thus too they say. Thus their five-door feeling is destroyed; mind-door feeling proceeds. That too, gradually declining, at the time of death proceeds in dependence on just the tip of the heart. As long as this proceeds, so long a being is said to be alive. When it does not proceed, then he is said to be "dead, ceased."

This meaning should be illustrated by means of a reservoir - Just as a man might make a reservoir equipped with five water channels. When the sky first rained, water having entered through the five water channels would fill the hollows inside the reservoir. With the sky raining again and again, having filled the water channels and having spread over an extent of a league and a half, the water would stand overflowing here and there. Then, when the drain sluices were opened and work was being done in the fields, the water going out, at the time of the ripening of the crops the water having gone out, the water having declined, it would come to the point where one must say "Let us catch fish." Then within a few days the water would remain only in the hollows. But as long as that water is in the hollows, so long it goes by the reckoning "There is water in the great reservoir." But when it is cut off there, then it is said "There is no water in the reservoir." Thus this accomplishment should be understood.

For just as the time of filling the hollows when the sky first rains and water enters through the five channels is like the time when mind-door feeling first becomes established in the materiality of the sense-organ at the moment of conception; just as the time of filling the five channels when the sky rains again and again is like the occurrence of five-door feeling during the course of existence; just as the submergence to the extent of a league and a half is like the exceeding and powerful state of that by way of defilement and so on at the time of twenty years in the first stage of life; just as the time of the full reservoir standing as long as water does not go out from the reservoir is like the time of its stability at the time of fifty years; just as the time of water going out when the drainage sluices are opened and work is being done is like the decline of that from the time of sixty years onwards; just as the time of a small amount of water remaining in the water channels when the water has fallen is like the time of feebleness of five-door feeling at the time of eighty or ninety years; just as the time of water remaining only in the hollows is like the time of the occurrence of feeling at the mind-door in dependence on the tip of the heart-organ; just as the time when it can be said "There is water in the reservoir" even when there is only a small amount of water in the hollows, so as long as that feeling continues, it is said "The being is alive." But just as when the water in the hollows is cut off, it is said "There is no water in the reservoir," so when mind-door feeling is not occurring, it is said "The being is dead." With reference to this feeling it was said - "Feeling a feeling bounded by life."

"Upon the body's collapse" means by the collapse of the body. "Beyond the exhaustion of life" means beyond the dissolution of life. "Right here" means without going elsewhere by way of conception, right here. "Will become cool" means they will become cool, free from the writhing struggle and disturbance of occurrence, having the nature of non-occurrence.

"Dependent on a post" means dependent on a tree. "Having taken a spade and

basket" means having taken a spade and a pick-axe and a hand-basket - this is the meaning. But the teaching was made by way of the spade only. "He might cut at the root" means he might cut at the root with a spade. "He might dig around it" means he might dig all around with a pick-axe.

"Just so" - here this is the correlation of the simile: For the individual existence should be seen as like the tree; wholesome-unwholesome action as like the shadow dependent on the tree; the practitioner of meditation as like the man desirous of making the shadow cease; wisdom as like the spade; concentration as like the basket; insight as like the pick-axe; the time of cutting ignorance by the path of arahantship as like the time of digging around the roots with the pick-axe; the time of seeing by way of the aggregates as like the time of cutting into fragments; the time of seeing by way of the sense bases as like the time of splitting; the time of seeing by way of the elements as like the time of making into splinters; the time of exerting bodily and mental energy as like the time of drying in wind and heat; the time of burning the mental defilements with knowledge as like the time of burning with fire; the time of the presently existing five aggregates as like the time of making into ashes; the cessation without rebirth-linking of the five aggregates whose roots have been cut as like the time of winnowing in a strong wind and as like the time of carrying away by a river current; and the state of being undesignatable through the non-arising of resultant aggregates in renewed existence should be understood as like the reaching of the state of being undesignatable through the winnowing and carrying away.

"He said this to the Blessed One" means when the Teacher was concluding the teaching, having attained the fruition of stream-entry, he spoke this statement beginning with "Just as, venerable sir." Therein, "seeking profit" means seeking increase. "Might rear horses for trade" means he might rear them, having bought five hundred horse colts, thinking "I shall sell them later." For a horse worth a thousand, the provisions amounting to about five hundred by way of perfumes, garlands, and so on went just as rearing expenses. Then those horses of his, having contracted a disease in a single day, all might reach the destruction of life - with this intention he said thus. "He might not obtain profit" means he might not obtain either the increase or the capital taken out from the house. "I attended on" means I served with the four requisites. "I did not obtain profit" shows that he neither obtained profit nor the wealth given from the house, saying "I have become one who merely tends horses for trade." The remainder here is clear in itself.

6. Commentary on the Sāḷha Discourse

196. In the sixth, "by two means" means by two portions. "The crossing over of the flood" means the crossing over of the four floods. "Because of austere asceticism and disgust for evil" means because of disgust for evil through austerity reckoned as the performance of austerities. "A certain factor of asceticism" means one portion of the duties of an ascetic. Among "of impure bodily conduct" and so on, by the first three terms, having shown the impurity of bodily, verbal, and mental morality, by the last term he shows the impurity of livelihood. "Of knowledge and vision" means of vision reckoned as path knowledge. "Of unsurpassed enlightenment" means of arahantship; what is meant is that they are incapable of touching by the contact of the knowledge of arahantship. "Young sal tree" means a sal tree. "New" (navaṃ) means young.

"Without remorse" means remorse not to be produced as "Would it be suitable or would it not?" "Might scrape it with a scraper" means he might scrape it with a mere scraping tool. "Might polish" means might rub. "Impure on the inside" means unclean within, with the substance removed.

"Just so" - here this is the correlation of the simile: For the individual existence should be seen as like the young sal tree, the stream of the round of rebirths as like the river stream, the man standing having taken up the sixty-two views as like the man wishing to go to the far shore, the time of having firmly taken up the practice of austere asceticism externally as like the time of the young sal tree being well prepared on the outside, the time of morality being impure within as like the time of being unclean inside, and the sinking of the holder of wrong views in the stream of the round of rebirths should be understood as like the sinking and going down of the young sal tree.

"Might attach oars and a rudder" means he should fit oars and a rudder. "Just so" - here too this is the correlation of the simile: The individual existence as like the young sal tree, the stream of the round of rebirths as like the river stream, one who practises spiritual exercise as like the man wishing to go to the far shore, the time of restraint being present at the six doors as like the time of being well prepared on the outside, the state of pure morality within as like the state of being thoroughly purified inside, the exertion of bodily and mental energy as like the attaching of oars and a rudder, and going to Nibbāna by gradually fulfilling morality, fulfilling concentration, and fulfilling wisdom should be seen as like safely going to the far shore.

"Arrow tricks" means the many tricks to be performed with arrows, such as the arrow-staff, the arrow-rope, the arrow-mansion, the arrow-curtain, the arrow-pond, and the arrow-lotus. "Yet by three qualities" means even though he knows many arrow tricks, he does not become worthy of a king; but he becomes so by just three qualities - this is the meaning. "Has right concentration" means he is concentrated through path concentration and fruition concentration - this is the meaning here. "Of right view" means endowed with path right view. By the four truths beginning with "This is suffering," the four paths and three fruits have been spoken of. But this one should be understood as one who pierces without missing by the path itself. "Of right liberation" means endowed with the liberation of the fruition of arahantship. "Breaks open the great mass of ignorance" is said to mean he breaks open by the path of arahantship. For by this, below, the mass of ignorance was broken open by the path of arahantship; but here it is proper to say "he breaks open" with reference to what has been broken open.

7. Commentary on the Discourse on Queen Mallikā

197. In the seventh, "Queen Mallikā" means the queen of King Pasenadi. "Whereby a certain woman here" means whereby a certain woman here. "Ugly" means of repulsive complexion. "Ill-formed" means badly proportioned. "Very wretched" means thoroughly evil, thoroughly inferior. "To look at" means to see. "Poor" means poor in wealth. "Possessing little" means devoid of one's own wealth. "Of little wealth" means devoid of articles for use and enjoyment. "Of little influence" means with few attendants. "Rich" means lords. "Of great riches" means of great riches in spendable wealth. "Of great wealth" means of great wealth in articles for use and enjoyment. "Of

great influence" means with a great retinue. "Lovely" means of the highest beauty. "Beautiful" means worthy of being seen. "Pleasing" means pleasing in appearance. "Beauty of complexion" means in complexion and in bodily form.

"Becomes attached" means sticks. "Is repelled" means abandons one's natural state. "Becomes obstinate" means through the power of anger, one reaches a state of torpor and rigidity. "Is not a giver" means she is not a female donor. "Sleeping place, public rest-house, and material for lighting" - herein, "sleeping place" means a bed such as a couch, a divan, and so on. "Public rest-house" means a rest-house. "Material for lighting" is called the requisites for a lamp such as wicks, oil, and so on. "Of an envious disposition" means with a mind associated with envy. By this method the meaning should be understood everywhere. "I was prone to wrath" means I was of wrathful mind. "I was not of an envious disposition" means I was of a mind free from envy. The remainder here is clear in meaning.

8. Explanation of the Discourse on Self-Mortifying

198. In the eighth, regarding the terms beginning with "self-mortifying" and so on: one who scorches oneself, afflicts with suffering - thus "self-mortifying." The pursuit of tormenting oneself is the pursuit of self-mortification. One who scorches others - thus "other-mortifying." The pursuit of tormenting others is the pursuit of mortifying others. "In this very life" means in this very individual existence. "Without hunger" - "chāta" is called craving; that does not exist in him, thus "without hunger." Quenched because of the quenching of all mental defilements. Become cool because of the absence within of tormenting mental defilements, having become cool - thus "become cool." One who experiences the happiness of meditative absorption, path, fruition, and Nibbāna - thus "experiencing happiness." "With a self become divine" means with a self become supreme.

"Naked ascetic" and so on are of already stated meaning. Regarding "sheep-butcher" and so on: rams are called goats; one who kills rams is a sheep-butcher. The same method applies also to "pig-butcher" and so on. "Hunter" means cruel and hard. "Fish-killer" means a fish-catcher, a fisherman. "Prison-keeper" means a guardian of the prison. "Cruel activities" means brutal activities.

"Anointed on the head" means anointed on the head with the noble consecration. "To the east of the city" means in the eastern direction from the city. "Assembly hall" means the sacrificial hall. "Having put on a rough cheetah hide" means having put on a cheetah-skin leather with bristles. "With ghee and oil" means with ghee and with oil. For setting aside ghee, whatever other fatty substance remains is called "oil." "Scratching" means because the nails have been cut, at the time when scratching is needed, scratching with that. "On the bare ground" means on ground not covered with a rug. "With a calf of the same colour" means with a calf of similar appearance. If the cow is white, the calf too is just white. If tawny or red, the calf too is of such appearance - thus "with a calf of the same colour." "He speaks thus" means that king thus speaks. "Bullocks" means strong calves that have passed beyond the state of being young calves. The same method applies also to heifers. "For the sacred grass" means for the purpose of making an enclosure and also for the purpose of spreading on the sacrificial ground.

In order to show the fourth person beginning from the arising of a Buddha, he said

beginning with "Here, monks, a Truth-finder." Therein, "Truth-finder" and so on are of already stated meaning. "That Teaching" means that Teaching endowed with the accomplishment of the aforementioned qualities. "A householder hears, or" - why does he point out the householder first? Because of their being prideless and because of their abundance. For mostly those gone forth from families of the warrior caste generate conceit in dependence on birth. Those gone forth from brahmin families generate conceit in dependence on sacred hymns; those gone forth from families of low birth are unable to become established because of their own inferior birth. But householder boys, having ploughed the ground with sweat emitting from their armpits and salt crystallising on their backs, because of the absence of such conceit, are ones whose conceit and arrogance have been put down. They, having gone forth, without generating conceit or arrogance, having learnt the word of the Buddha according to their strength, doing the work of insight, are able to become established in arahantship. And those who have gone forth having departed from other families are not many; it is householders who are many. Thus, because of their being prideless and because of their abundance, he points out the householder first.

"Or in some" means in some one or other of the other families. "Reborn" means born into. "Gains faith in the Truth-finder" means having heard the pure Teaching, in the Truth-finder who is the lord of the Teaching, he gains faith thus: "The Blessed One is indeed a Perfectly Enlightened One." "Considers thus" means he reviews in this way. "The household life is confinement" means even if a wife and husband live in a house sixty cubits wide or even a hundred yojanas apart, still for them the household life is indeed confinement in the sense of having possessions and having impediments. "A path of dust" - in the Great Commentary it is said to mean a place for the arising of the dust of lust and so on. "A path of coming" is also fitting. "The open air" means like the open air in the sense of non-attachment. For one gone forth, even while dwelling in pinnacled buildings, jewelled mansions, heavenly palaces and the like, with doors and windows shut, in concealed places, does not stick, does not cling, is not bound. Therefore it was said - "Going forth is the open air." Furthermore, the household life is confinement because of the absence of opportunity for doing what is wholesome as one pleases. A path of dust, because it is a place for the gathering of dust - the dust of mental defilements - like an unguarded refuse heap. Going forth is the open air because of the existence of opportunity for doing what is wholesome as one pleases.

"It is not easy" etc. "I should go forth" - here this is the meaning in brief: That this holy life of the threefold training is completely perfect because it must be kept unbroken even for a single day and brought to the final moment of consciousness, and it should be lived completely pure because it must be kept unstained by the stain of mental defilements even for a single day and brought to the final moment of consciousness, polished like a conch shell, resembling a polished conch shell, comparable to a washed conch shell. This is not easy for one dwelling in a house, for one living in the midst of a house, completely perfect, etc. to live. "What if I were to shave off my hair and beard, and having put on and dressed in ochre robes - which are suitable garments for those living the holy life because of being dyed with astringent dye - having gone out from the house, I should go forth into homelessness." And here, since the work of ploughing, trading, and so on which is beneficial for the house is called "household life," and since that does not exist in the going forth, therefore the going forth should be understood as "homelessness" - that

homelessness. "I should go forth" means I should undertake.

"Small or" means a mass of wealth below a thousand is called small, from a thousand onwards it is great. In the sense of binding, relatives themselves are the circle of relatives. That too, below twenty, is called small; from twenty onwards it is great.

"Having attained the training and way of life of monks" means that which is the training reckoned as higher morality of monks, and that, where they live together having one livelihood and common conduct, that way of life reckoned as the training rules laid down by the Blessed One - having attained both of these by way of training therein, he is one who has attained the training and way of life of monks. "Attained" means fulfilling the training and not transgressing the way of life, having reached both of these - this is the meaning.

"Having abandoned the killing of living beings" and so on are of already stated meaning. "For the division of these" means for the division of those in whose presence what was heard from those referred to as "here." "Or one who reunites those who are divided" means having approached one by one two friends, or those having the same preceptor and so on, who have become divided for whatever reason, and having said such things as "For you who are born in such a family, who are so very learned, this is not proper," he is a maker of reconciliation. "A promoter" means a promoter of reconciliation; having seen two people who are united, having said such things as "For you who are born in such a family, who are endowed with such virtues, this is befitting," he is a maker of strengthening - this is the meaning. "Concord is his delight" - thus "rejoicing in concord." The meaning is that where there are no united people, he does not even wish to dwell there. "Samaggarāmo" is also a reading; the meaning is the same. "Delighting in concord" means delighted among those who are united; the meaning is that he does not wish to go elsewhere, leaving them. One who rejoices having seen or having heard those who are united - thus "taking delight in concord." "A speaker of words that create concord" means whatever speech makes beings united, he speaks that very speech which illuminates the virtue of concord, and not the other.

"Nelā": "ela" is called fault; "there is no ela in it" - thus "nelā"; the meaning is faultless, as the "ela" stated here in "Faultless, with white covering." "Pleasing to the ear": pleasant to the ears through the sweetness of phrasing; it does not produce pain in the ear like the piercing of a needle. Through the sweetness of meaning, without generating irritation in the whole body, it generates affection - thus "affectionate." It goes to the heart; without being repelled, it enters the mind with ease - thus "going to the heart." Through the completeness of qualities, it exists formerly - thus "urbane." Also "urbane" as delicate like a woman brought up in a city. Also "urbane" as "this belongs to the city." The meaning is the talk of city-dwellers. For city-dwellers are indeed proper in their talk; they call one who is merely a father "father," they call one who is merely a brother "brother." Such talk is pleasant to many people - thus "pleasing to many people." By its very pleasant nature, it is agreeable to many people and promotes growth of mind - thus "agreeable to many people."

"He speaks at the right time" - thus "one who speaks at the right time"; the meaning is he speaks having discerned the proper time for what should be said. He speaks only what is factual, real, and of intrinsic nature - thus "one who speaks what is

factual." He speaks having made it based only upon what is beneficial pertaining to the present life and the future life - thus "one who speaks what is beneficial." He speaks having made it based upon the nine supramundane teachings - thus "one who speaks on the Teaching." He speaks having made it based upon the discipline of restraint and the discipline of abandoning - thus "one who speaks on the discipline." "Nidhāna" is called a place of depositing; "there is nidhāna in it" - thus "worth treasuring." The meaning is he speaks words fit to be treasured in the heart. "Timely": and even though speaking such words, he does not speak at an improper time thinking "I will speak words worth treasuring"; but the meaning is he speaks having waited for the proper time. "Reasonable" means with analogy, with reason - this is the meaning. "Well-defined" means having shown the delimitation, he speaks in such a way that its boundary is evident - this is the meaning. "Connected with the goal": he speaks what is accomplished in meaning, because it cannot be exhausted even by one analysing it by many methods. Or alternatively, whatever benefit that speaker of what is beneficial speaks, because of being connected with that benefit, he speaks words connected with the goal; it is said that he does not set aside one thing and speak of another.

"Damaging seed and plant life" means abstained from injuring the fivefold seed-kingdom - namely, root-propagated seeds, stem-propagated seeds, joint-propagated seeds, cutting-propagated seeds, and seed-propagated seeds - and from injuring any growing plants such as green grass, trees and so on, by way of cutting, breaking, cooking and so on. The meaning is: abstained from damaging them.

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

"Gold" means gold. "Silver" means a coin, a copper small coin, a lac small coin, a wooden small coin - those which are used as a medium of exchange. Abstained from the acceptance of both of those; he neither takes it himself, nor causes others to take it, nor consents to it being deposited for him. This is the meaning.

"Accepting raw grain" means the acceptance of raw grain of seven kinds, reckoned as rice, paddy, barley, wheat, millet, beans, and kudrūsaka. And not only the acceptance of these, but even the touching of them is not proper for monks. "Accepting raw meat" means here, apart from those specifically permitted, only the acceptance of raw meat and fish is not proper for monks, not the touching of them.

"Accepting women and girls" means here, "woman" means one who has gone to a man; the other is called a "girl." Both the acceptance and the touching of them is not allowable. "Accepting female and male slaves" means here, their acceptance in the capacity of female and male slaves is not proper. But when it is said "I give a caretaker of legally allowable things" or "I give a monastery attendant," then it is proper. In the sections beginning with goats and sheep and ending with fields and

sites, the method of what is allowable and not allowable should be examined by means of the monastic discipline. Therein, a field means that in which early crops grow. A site means that in which late crops grow. Or where both grow, that is a field. A piece of land not prepared for that purpose is a site. And here, under the heading of fields and sites, irrigated lakes and so on are also included.

Messenger duty is called the work of a messenger, taking a letter or a message of householders and going here and there. Going as a messenger is called the minor going of one sent from house to house. Pursuit means the doing of both of those. Therefore, the meaning here should be understood thus: the pursuit of messenger duties and going as a messenger. "Buying and selling" means buying and selling. In the sections beginning with false weighing, "false" means fraud. Therein, false weighing is fourfold: appearance fraud, limb fraud, grip fraud, and concealed fraud. Therein, appearance fraud means having made two scales similar in appearance, when taking he takes with the larger one, and when giving he gives with the smaller one. Limb fraud means when taking he presses the scales at the back end with his hand, and when giving at the front end. Grip fraud means when taking he grasps the rope at the base, and when giving at the tip. Concealed fraud means having made the scales hollow and having inserted iron filings inside, when taking he places that at the back end, and when giving at the front end.

"Kaṃṣa" is called a gold bowl; fraud with that is false metal. How? Having made one gold bowl, he makes two or three other copper bowls gold-coloured. Then having gone to the countryside and having entered some wealthy family, having said "buy golden vessels," when the price is asked, they wish to give at a fair price. Then when it is said by them "how is the golden nature of these to be known?", having said "examine and take them," he rubs the gold bowl on a stone and gives all the bowls and departs.

False measure is threefold by way of interior fraud, crest fraud, and rope fraud. Therein, interior fraud is found at the time of measuring ghee, oil and so on. For when taking those, with a measure having a hole at the bottom, having said "pour slowly," he lets much leak into his own vessel and takes, and when giving he covers the hole, fills it quickly, and gives. Crest fraud is found at the time of measuring sesame seeds, rice grains and so on. For when taking those, he slowly raises the crest and takes, and when giving he fills quickly and cutting the crest gives. The rope-fraud is obtained at the time of measuring fields and land. For those not receiving a bribe measure even a small field making it large.

Among cheating and so on, "cheating" means accepting a bribe in order to make owners into non-owners. "Deceiving" means the deceiving of others by various means. Herein there is one story - A certain hunter, it is said, comes having taken a deer and a young deer. A certain cheat said to him: "What, my dear, is the deer worth, what is the young deer worth?" When it was said "The deer is two coins, the young deer is one," having given one coin and having taken the young deer, having gone a little way, he turned back and said: "I have no need, my dear, for the young deer; give me the deer." "Then give two coins." He said - "Was not one coin given to you first by me?" "Yes, it was given." "Take this young deer too; thus that coin and this young deer worth one coin - there will be two coins." He, having considered "he speaks reason," took the young deer and gave the deer. "Fraud" means cheating by

means of a counterfeit, by the power of craft or by the power of deceit making what is not a waist-band to be a waist-band, what is not a gem to be a gem, what is not gold to be gold. "Crooked dealings" means crooked practice. This is the name for those very things such as cheating and so on. Therefore, crooked dealings in cheating, crooked dealings in deceiving, crooked dealings in fraud - thus the meaning here should be understood. Some say that showing one thing and exchanging it for another is "crooked dealings." But that is included under deceiving itself.

Among cutting and so on, "cutting" means cutting off of hands and so on. "Killing" means murder. "Imprisoning" means binding with ropes and so on. "Highway robbery" is twofold: snow highway robbery and thicket highway robbery. When, at the time of snowfall, having become concealed by snow, they rob people travelling on the road, this is snow highway robbery. When, concealed by thickets and so on, they rob, this is thicket highway robbery. "Plunder" is called the plundering of villages, market towns and so on. "Violence" means a violent act; having entered a house, placing a knife on people's chests, and seizing desired goods. Thus from this cutting, etc. he abstains from violence.

"He is content" means this monk is endowed with the twelvefold contentment with whatsoever requisites regarding the four requisites as stated below. For a monk endowed with this twelvefold contentment with whatsoever requisites, eight requisites are proper - three robes, a bowl, an adze for cutting wooden toothbrushes, one needle, a waistband, and a water strainer. And this too was said -

"The three robes and a bowl, an adze, a needle, and a waistband;
With a water strainer these are eight, for a monk devoted to exertion."

All of those serve both for tending the body and for tending the belly. How? First, the three robes, by wearing as a lower garment and putting on as an upper garment, at the time of going about, tend the body, nourish it - thus they serve for tending the body. Having filtered water with the corner of the robe, at the time of drinking and at the time of taking edible fruits and non-fruits, they tend the belly, nourish it - thus they serve for tending the belly. The bowl too, by drawing up water with it, at the time of bathing and at the time of preparing the furnishings of the hut, serves for tending the body. Having taken food, at the time of eating, it serves for tending the belly. The adze too, with it, at the time of cutting wooden toothbrushes and at the time of preparing the limbs, legs, robe-poles, hut-sticks, and furnishings of beds and chairs, serves for tending the body. At the time of cutting sugar-cane and chipping coconuts and so on, it serves for tending the belly. The needle too, at the time of sewing robes, serves for tending the body. Having pierced a cake or a fruit, at the time of eating, it serves for tending the belly. The waistband, having tied it, at the time of going about, serves for tending the body. Having tied up sugar-cane and so on, at the time of taking them, it serves for tending the belly. The water strainer, having filtered water with it, at the time of bathing and at the time of preparing the furnishings of the lodging, serves for tending the body; at the time of filtering drinking water and beverages, and having taken sesame seeds, rice grains, flattened rice and so on with it, at the time of eating, it serves for tending the belly. This is the extent of requisites for one with eight requisites.

But for one with nine requisites, when entering a sleeping place, a bed-sheet that remains there or a key is proper. For one with ten requisites, a sitting cloth or a piece of leather is proper. For one with eleven requisites, a walking stick or an oil tube is proper. For one with twelve requisites, an umbrella or sandals are proper. And among these, it should not be said that only the one with eight requisites is content, and the others are discontent, greedy, and heavily burdened. They too are of few wishes, content, easy to support, and of frugal living. But the Blessed One did not teach this discourse with reference to them; he taught it with reference to the one with eight requisites. For he, having put the small adze and the needle into the water strainer, having placed them inside the bowl, having hung the bowl on his shoulder, having made the three robes connected to his body, departs at ease wherever he wishes. There is nothing that he needs to turn back and collect. Thus, showing the frugal living of this monk, the Blessed One said beginning with "He is content with a robe for tending the body."

Therein, "for tending the body" means with just enough for tending the body. "For tending the belly" means with just enough for tending the belly. "He goes having taken only these with him" means he goes having taken just the eight requisites, all of them, having made them connected to his body. There is no attachment or bond such as "my monastery, my residential cell, my attendant." He, like an arrow released from a bowstring, like a rutted elephant departed from the herd, using whatever lodging, jungle thicket, tree-root, or new cave slope he wishes, stands alone, sits alone. In all postures, alone, without a companion.

"Belonging to the four directions and non-impinging,
Being content with whatsoever;
Enduring dangers, unafraid,
One should wander alone, like a rhinoceros horn."

Thus the described state of being like a rhinoceros horn is attained.

Now, establishing that meaning by a simile, he said beginning with "seyyathāpi." Therein, "a winged bird" means a bird endowed with wings. "Flies" means flies up. Now here this is the meaning in brief - Birds, having known "in such and such a region there is a tree with fully ripened fruits," having come from various directions, piercing and shaking its fruits with claws, wings, beaks and so on, eat them; "This will be for today, this will be for tomorrow" - such a thought does not occur to them. But when the fruits are exhausted, they neither set up a guard for the tree, nor do they leave a wing or a leaf or a claw or a beak there; then, having become without concern for that tree, whichever one desires whichever direction, it goes flying off in that direction with its wings as its only burden. Just so, this monk, unattached and without concern, departs; he goes having taken only these with him. "Noble" means faultless. "Internally" means in one's own individual existence. "Blameless happiness" means faultless happiness.

"He, having seen a form with the eye" means he, a monk endowed with this noble aggregate of morality, having seen a form with eye-consciousness - this is the meaning. Whatever should be said regarding the remaining terms as well, all that has been stated in the Visuddhimagga. "Untainted happiness" means happiness not

sprinkled by mental defilements; it is also said to be unscattered happiness. For the happiness of faculty-restraint is unscattered because it occurs in regard to the seen and so on merely by way of just the seen and so on.

"He, when going forward and returning" means he, a monk endowed with the restraint of the faculties with mind as the sixth, acts with full awareness by way of mindfulness and full awareness in these seven instances beginning with going forward and returning. Therein, "going forward" means going forwards. "Returning" means going back.

"Acts with full awareness" means having established mindfulness and having discerned with knowledge by way of these four kinds of full awareness associated with mindfulness - full awareness as to the goal, full awareness of what is suitable, full awareness of the meditation's object, and awareness without confusion - he performs those acts of going forward and returning. The same method applies to the remaining terms as well. This is the summary here; but the detail, by one who wishes, should be taken from the commentary on the Sāmaññaphala in the Dīgha Nikāya or from the commentary on the Satipaṭṭhāna in the Majjhima Nikāya.

What does he show by "He, endowed with this" and so on? He shows the achievement of requisites for dwelling in the forest. For one who does not have these four requisites, dwelling in the forest does not succeed; he comes to the point of having to dwell together with animals or foresters. The deities dwelling in the forest, saying "What is the use of forest dwelling for such an evil monk?" make frightful sounds heard, and striking his head with their hands, they make the appearance of fleeing. "Such and such a monk, having entered the forest, did this and that evil deed" - ill repute spreads. But for one who has these four requisites, dwelling in the forest succeeds. For he, reviewing his own morality, not seeing any black spot or blemish, having aroused rapture, meditating on that in terms of elimination and passing away, enters upon the noble plane. The deities dwelling in the forest, delighted, speak his praise. Thus his fame becomes widespread, like a drop of oil cast into water.

Therein, "secluded" means empty, with little noise, with little disturbance - this is the meaning. For with reference to this very thing, in the Vibhaṅga, it was said: "Secluded" means even if a lodging is near, and it is not crowded by householders or those gone forth, therefore it is called "secluded." "One sleeps and also sits here" - thus "lodging" (senāsana). This is a designation for beds and chairs. Therefore he said - "Lodging" means a bed is also a lodging, a chair too, a mattress too, a pillow too, a dwelling-place too, a lean-to too, a mansion too, a long building too, a cave too, a watchtower too, a pavilion too, a rock cell too, a bamboo thicket too, a tree-root too, a temporary shed too is a lodging; or wherever monks withdraw to, all this is a lodging. Furthermore, a dwelling-place, a lean-to, a mansion, a long building, a cave - this is called dwelling-lodging. A bed, a chair, a mattress, a pillow - this is called bed-and-chair-lodging. A carpet, a piece of leather, a grass spread, a leaf spread - this is called spread-lodging. "Or wherever monks withdraw to" - this is called space-lodging. Thus lodging is fourfold. All that is included by the term "lodging."

But showing what is suitable for this monk who is like a bird, belonging to the four directions, he said "a forest, the root of a tree" and so on. Therein, "forest" means "having gone out beyond the gate, all this is forest" - this is the forest that has come

by way of the nuns. "A forest lodging is named as the last five hundred bow-lengths" - but this is suitable for this monk. Its characteristic has been stated in the Visuddhimagga in the description of the ascetic practices. "The root of a tree" means any secluded tree-root with cool shade. "Mountain" means a rock. For there, having done the water-function at the natural rock-tanks, for one seated in the cool shade of a tree, with the various directions visible, being fanned by a cool breeze, the mind becomes fully focused. "Grotto" - "ka" is called water; split by that, a mountain region broken by water, which they call "ridge" or "river-glen." For there the sand is like a silver plate, at the top the forest thicket is like a canopy of jewels, and water flows like a mass of gems. Having descended into such a grotto, having drunk water, having cooled the limbs, having heaped up sand, having spread out a rag-robe, for one seated practising the ascetic duty, the mind becomes fully focused. "Mountain cave" means between two mountains, or in just one, a great opening like a tunnel. The characteristic of a cemetery has been stated in the Visuddhimagga. "Deep forest" means having gone beyond the village boundary, a place not frequented by people, where they neither plough nor sow. Therefore he said - "Deep forest" is a designation for distant lodgings, etc. "Open space" means uncovered. But if one wishes, one makes a robe-hut here and dwells. "Heap of straw" means a pile of straw. For from a great heap of straw, having dragged out straw, they make shelters resembling an overhanging rock cell; and also having placed straw on top of shrubs, bushes and so on, seated underneath, they practise the ascetic duty. With reference to that, this was said.

"After the meal" means after the food. "Having returned from the alms round" means having returned from the quest for almsfood. "Cross-legged" means a seat with the thighs bound all around. "Folding" means binding. "Directing his body upright" means having placed the upper body upright, having arranged the eighteen vertebrae of the spine tip to tip. For indeed, for one seated thus, the skin, flesh, and sinews do not bend. Then whatever feelings would arise for him moment by moment on account of the bending of those, those do not arise. When those do not arise, the mind becomes fully focused, the meditation subject does not go to ruin, and it undergoes growth and prosperity. "Having established mindfulness in front of him" means having placed mindfulness facing the meditation subject, or the meaning is having made it near the face. In that very Vibhaṅga it is said - "This mindfulness is established, well established at the tip of the nose or at the upper lip. Therefore it is said "having established mindfulness in front of him." Or alternatively, "pari" has the meaning of possession. "Mukha" has the meaning of deliverance. "Sati" has the meaning of establishing. Therefore it is said - "Mindfulness in front of the face" - thus the meaning here should be understood according to the method stated in the Paṭisambhidā. Herein this is the summary: "having made mindfulness that possesses deliverance."

"Covetousness in the world": here, in the sense of crumbling and disintegrating, the five aggregates of clinging are the world. Therefore, having abandoned lust regarding the five aggregates of clinging, having suppressed sensual desire - this is the meaning here. "With a mind free from covetousness" means free from covetousness because of having been abandoned by way of suppression, not like eye-consciousness - this is the meaning. "He purifies the mind of covetousness" means he frees the mind from covetousness, in such a way that it releases and, having released, does not grasp again - thus he does, this is the meaning. In "having

abandoned anger and malice" and so on too, the same method applies. "Anger" (byāpāda): by this the mind is repelled, like rotten food made with flour and so on, it gives up its former natural state. "Malice" (padosa): it becomes corrupted through the attainment of alteration, or it corrupts and destroys another. Both of these are merely designations for wrath. Sloth is sickness of consciousness; torpor is sickness of the mental factors. Sloth and torpor together are sloth and torpor. "Perceiving light" means endowed with a perception that is free from mental hindrances and pure, capable of perceiving the light seen during the day even at night. "Mindful and fully aware" means endowed with mindfulness and knowledge. Both of these are stated because of being supportive of the perception of light. Restlessness and remorse together are restlessness and remorse. "One who has crossed over doubt" means one who stands having crossed over and passed beyond sceptical doubt. "How is this? How is this?" - thus it does not occur - this is one free from doubt. "Regarding wholesome mental states" means regarding blameless mental states. "Are these indeed wholesome? How are these wholesome?" - thus he does not doubt sceptically, he is not uncertain - this is the meaning. This is the summary here. However, whatever should be said regarding these mental hindrances by way of the distinction of verbal meaning, characteristic, and so on, that has been stated in the Visuddhimagga. "That weaken wisdom": because these five mental hindrances, when arising, do not allow unarisen mundane and supramundane wisdom to arise, and even arisen eight attainments or five direct knowledges they cut off and cast down. Therefore they are called "weakeners of wisdom." "Quite secluded from sensual pleasures" and so on are explained in detail in the Visuddhimagga.

"These are the mental corruptions" and so on was said for the purpose of illuminating the four truths by yet another method of exposition. "He understands: ... there is no more coming back to any state of being" - by this much, having shown the fruitlessness of the outsiders' doctrine by means of the three factors below, and having revealed the profound nature of his own Dispensation by means of the fourth factor, he reached the pinnacle of the teaching with arahantship. Now, concluding the teaching, he said beginning with "Thus indeed, monks."

9. Commentary on the Craving Sutta

199. In the ninth, "the ensnarer" means similar to a net. For just as a net is sewn together all around, entangled and confused, so too craving - because of being similar to a net, it is called "the ensnarer." Or, because for this craving that has spread over and stands covering the three existences, there is here and there a net that constitutes its own portion - thus too it is "the ensnarer." "Flowing" means having flowed and wandered here and there, remaining. "Spread out" means extended, diffused. "Clinging" means attached, stuck, fastened here and there. Furthermore, "having poison as its root, it is attachment. Having poison as its fruit, it is attachment" - by this method and so on too, the meaning here should be seen. "Overgrown" means grown over from above. "Enveloped" means wrapped all around. "Become like a tangled ball of thread" means become entangled like thread. Just as thread of weavers that has been badly placed and gnawed by mice becomes entangled here and there, and it is difficult to bring together end with end or beginning with beginning, thinking "this is the end, this is the beginning" - so too beings, enveloped by this craving, entangled and confused, are unable to straighten

out their own path of escape. "Become like a matted ball of string" - a gulāguṇṭhika is called the gruel-thread of a weaver. Gulā is a name for a bird; some say it is also its nest. Just as both of those are entangled and it is difficult to bring together end with end or beginning with beginning - this should be construed by the former method itself. "Like muñja grass and pabbaja reeds" means become like muñja grass and like pabbaja grass, of such a kind born. Just as those grasses, having been pounded and made into rope, when in a worn-out state, having taken it up wherever it has fallen, it is difficult to bring together end with end or beginning with beginning of those grasses, thinking "this is the end, this is the beginning." That too, by standing in the position of individual effort, might be possible to straighten out; but except for the Bodhisattas, no other being is able to straighten out the path of escape for oneself by one's own nature, having broken through the net of craving. Thus this world, enveloped by the net of craving, does not pass beyond the realm of misery, the unfortunate realm, the nether world, the round of rebirths. Therein, "realm of misery" means hell, the animal realm, the sphere of ghosts, and the host of titans. For all of those, because of the absence of income reckoned as growth, they are called "realms of misery." Likewise, "unfortunate realm" because of being the destination of suffering. "Nether world" because of having fallen from the accumulation of happiness. The other, however -

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

It does not pass beyond all of that, does not go beyond it; rather, from death to conception, from conception to death - thus, again and again taking up death and conception, in the three existences, in the four modes of generation, in the five destinations, in the seven stations of consciousness, in the nine abodes of beings, like a boat tossed by the wind in the great ocean, and like an ox yoked to a machine, it simply wanders about.

"With reference to the internal" means with reference to the internal fivefold aggregate. For here this is the genitive case used in the accusative sense. "With reference to the external" means with reference to the external fivefold aggregate; this too is the genitive case used in the accusative sense. "When there is 'I am,' monks" means, monks, when with reference to this internal fivefold aggregate, through a collective grasp by way of craving, conceit, and wrong view, there is "I am" - the meaning is "when that exists." But in "there is 'I am thus'" and so on, when there is thus a collective grasping as "I," from that there is a twofold grasping: without comparison and with comparison. Therein, "without comparison" means without approaching another mode, having made one's own nature itself the object, there is "I am thus"; the meaning is that among warriors and so on, "I am of this kind" - thus it occurs by way of craving, conceit, and wrong view. This, for now, is the grasping without comparison. The grasping by comparison, however, is twofold: from an equal and from an unequal. To show that, "I am in this way" and "I am otherwise" were said. Therein, "I am in this way" - this is the grasping by comparison with an equal; the meaning is "just as this warrior, just as this brahmin, so too am I." "I am otherwise" - this, however, is the grasping from an unequal; the meaning is "just as this warrior, just as this brahmin, differently from that am I, either inferior or superior." These, for now, are the four thoughts of craving by way of the present.

"I am eternal" and "I am transient" - but these two, because "it exists" means eternal, this is a designation for permanent. "It sinks" means transient; this is a designation for impermanent. Therefore they should be known as stated by way of eternalism and annihilation. The next ones, the four beginning with "may I be" and so on, are stated by way of doubt and reflection. In "may I be" and so on, the meaning should be understood thus: there is "may I be." But the intention here should be understood by the very method stated in the former set of four. But the four beginning with "perhaps I may be" and so on are stated by way of longing and aspiration, thus: "if only I might be." Those too should be understood by the very method stated in the former set of four. But the four beginning with "I will be" and so on are stated with reference to the future. The meaning of those too should be understood by the very method stated in the former set of four. Thus these -

"Two view-heads, other heads, four head-roots;
Three by three - these eighteen one should elucidate."

Among these, "I am eternal" and "I am transient" - these two are called view-heads. "I am," "may I be," "perhaps I may be," "I will be" - these four are pure heads only. "I am thus" and so on, three by three, are twelve head-roots by name - thus these two view-heads, four pure heads, and twelve head-roots are the eighteen states of thoughts of craving to be known. These are the eighteen thoughts of craving with reference to the internal for now. The same method applies to the thoughts of craving with reference to the external too. "By this" means by this matter or etc. or by consciousness - this distinction should be known. The remainder is exactly the same.

"Thus of such kind there are thirty-six relating to the past" means for each and every person there are thirty-six in the past period of time. "Thirty-six relating to the future" means for each and every person there are thirty-six in the future period of time. "Thirty-six relating to the present" means for one person according to occurrence, or for many, there are just thirty-six in the present period of time. But for all beings, as a fixed rule, there are thirty-six in the past period of time, thirty-six in the future, and thirty-six in the present. For beings are infinite in their dissimilar distinctions of craving, conceit, and views. "There are one hundred and eight thoughts of craving" - but here the meaning should be understood thus: there is what is reckoned as one hundred and eight thoughts of craving.

10. Explanation of the Discourse on Affection

200. In the tenth, "does not raise up" means he does not raise up through the influence of views. "Does not strike back" means having become opposed, he does not raise up through the influence of quarrel and dispute. "Does not smoke" means he does not smoke through the influence of thoughts of craving with reference to the internal. "Does not blaze" means he does not blaze through the influence of thoughts of craving with reference to the external. "Does not brood" means he does not brood through the influence of the conceit 'I am.' The remainder should be understood according to the method of the Pāḷi text itself. In this discourse, the round of rebirths and the end of the round of rebirths have been spoken of.

The Great Chapter is the fifth.

The fourth fifty is finished.



ABOUT THIS TRANSLATION

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