

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

1. The Collection of the Long Discourses - Commentaries
(1. Dīgha Nikāya - Aṭṭhakathā)

3. Commentary on the Chapter on Pāthika
(3. Pāthikavaggaṭṭhakathā)

5. Commentary on the Discourse on Inspiring Confidence
(5. Sampasādanīyasuttavaṇṇanā)

[DN 28, PTS 3.99-3.116]



PaliVerse

1.The Collection of the Long Discourses - Commentaries

3. Commentary on the Chapter on Pāthika

5. Explanation of the Discourse on Inspiring Confidence

Commentary on Sāriputta's Lion's Roar

141. "Thus have I heard" - this is the Sampasādanīya Discourse. Herein, this is the explanation of obscure terms - "At Nāḷandā" means in the city so named Nāḷandā, making that city his village as food resort. "In Pāvārika's mango grove" means in the mango grove of the cloth-merchant millionaire Pāvārika. That, it is said, was his pleasure grove. He, having heard the Blessed One's proclamation of the Teaching, being devoted to the Blessed One, having made a dwelling for the Blessed One in that pleasure grove adorned with huts, rock cells, pavilions and so on, dedicated it. That dwelling, just like Jīvaka's mango grove, came to be reckoned as "Pāvārika's mango grove." The meaning is: he dwells in that Pāvārika's mango grove. He said this to the Blessed One: "Thus confident am I, venerable sir, in the Blessed One." Why did he speak thus? For the purpose of announcing the pleasure that had arisen in himself.

Herein, this is the progressive discourse - The Elder, it is said, on that day, right early, having attended to his toilet, well dressed in his inner robe, taking his bowl and robe, bringing about confidence in gods and human beings through his pleasing deportment of going forth and so on, cultivating the welfare and happiness of the inhabitants of Nāḷandā, having entered for almsfood, after the meal, having returned from his alms round, having gone to the monastery, having shown his duty to the Teacher, when the Teacher had entered the perfumed chamber, having paid homage to the Teacher, he went to his own day-quarters. There, having shown his duty to his co-resident pupils and students, when they had departed, having swept the day-quarters, having laid out a piece of leather, having cooled his hands and feet with water from a water vessel, having folded his legs crosswise in the three-jointed posture, having determined the time limit, he entered fruition attainment.

He, having emerged from the attainment according to the predetermined time limit, began to recollect his own virtues. Then, as he was recollecting his virtues, morality came within range. Then in succession: concentration, wisdom, liberation, knowledge and vision of liberation, the first meditative absorption, the second meditative absorption, the third meditative absorption, the fourth meditative absorption, the attainment of the plane of infinite space, the attainment of the plane of infinite consciousness, the attainment of the plane of nothingness, the attainment of the plane of neither-perception-nor-non-perception, insight knowledge, knowledge of mind-made supernormal power, knowledge of various kinds of supernormal power, knowledge of the divine ear, knowledge of others' mental states, knowledge of recollecting past lives, knowledge of the divine eye, etc. The path of stream-entry, the fruition of stream-entry, etc. The path of arahantship, the fruition of arahantship, analytical knowledge of meaning, analytical knowledge of phenomena, analytical

knowledge of language, analytical knowledge of discernment, the knowledge of the perfections of a disciple. Beginning from this point, making as the starting point the resolution made at the feet of the Buddha Anomadassī, more than one incalculable period plus a hundred thousand cosmic cycles ago, as he recollected his own virtues, virtues presented themselves up to the cross-legged seat on which he was sitting.

Thus the Elder, recollecting his own virtues, was unable to see the measure or the limit of his virtues. He thought - "Even for me, a disciple established in limited knowledge, there is no measure or limit of my virtues. But what kind of virtues does the Teacher have, with reference to whom I went forth?" - and he began to recollect the virtues of the One of Ten Powers. He began to recollect the virtues of the One of Ten Powers in dependence on the Blessed One's morality, in dependence on concentration, wisdom, liberation, knowledge and vision of liberation, in dependence on the four establishments of mindfulness, the four right strivings, the four bases for spiritual power, the four paths, the four fruitions, the four analytical knowledges, the knowledge that distinguishes the four modes of generation, and the four noble lineages.

Likewise, the five factors for striving, the five-factored right concentration, the five faculties, the five powers, the five elements leading to escape, the five planes of liberation, the five kinds of wisdom that ripen liberation, the six principles of cordiality, the six bases of recollection, the six kinds of respect, the six elements leading to escape, the six constant abidings, the six unsurpassed things, the six kinds of wisdom partaking of penetration, the six direct knowledges, the six kinds of knowledge not shared with others, the seven conditions preventing decline, the seven noble treasures, the seven factors of enlightenment, the seven qualities of a good person, the seven bases for wearing away, the seven kinds of wisdom, the seven persons worthy of offerings, the seven powers of one who has eliminated the mental corruptions, the eight causes for the attainment of wisdom, the eight right courses, the eight transcendings of worldly adversities, the eight bases for arousing energy, the eight teachings on inopportune moments, the eight thoughts of a great man, the eight bases of overcoming, the eight deliverances, the nine mental states rooted in wise attention, the nine factors for striving for purity, the nine teachings on the abodes of beings, the nine removals of resentment, the nine kinds of wisdom, the nine diversities, the nine progressive abidings, the ten qualities that make one a protector, the ten kasiṇa bases, the ten wholesome courses of action, the ten powers of the Truth-finder, the ten right courses, the ten noble abidings, the ten qualities of one beyond training, the eleven benefits of friendliness, the twelve aspects of the wheel of the Teaching, the thirteen virtues of ascetic practices, the fourteen Buddha-knowledges, the fifteen mental states that ripen liberation, the sixteen kinds of mindfulness of breathing, the eighteen Buddha-qualities, the nineteen reviewing knowledges, the forty-four cases of knowledge, the more than fifty wholesome mental states, the seventy-seven cases of knowledge, and the great diamond knowledge that traverses twenty-four hundred thousand million attainments - in dependence on these he began to recollect the virtues of the One of Ten Powers.

And while still seated in that very day-quarters, above, the sixteen teachings without further limit that will come as "Furthermore, venerable sir, this is unsurpassed" - in dependence on those too he began to recollect. He, recollecting the virtues of the

One of Ten Powers thus: "My Teacher is unsurpassed in the description of wholesome mental states, unsurpassed in the description of sense bases, unsurpassed regarding conception in a womb, unsurpassed in the kinds of mind-reading, unsurpassed in the attainment of right vision, unsurpassed in the designation of human types, unsurpassed in striving, unsurpassed in the practices, unsurpassed in conduct in speech, unsurpassed in a person's conduct in morality, unsurpassed in the kinds of instruction, unsurpassed in the knowledge of the liberation of other persons, unsurpassed regarding doctrines of eternalism, unsurpassed in the knowledge of past lives, unsurpassed in the knowledge of the divine eye, unsurpassed in various kinds of supernormal power, unsurpassed in this and in this" - thus recollecting the virtues of the One of Ten Powers, he saw neither the end nor the measure of the Blessed One's virtues. The Elder did not even see the end or the measure of his own virtues; how would he see those of the Blessed One's virtues? For whoever has great wisdom and clear knowledge, that person has faith in the virtues of the Buddha as being great. The mundane public, even after clearing the throat and snapping the fingers, standing upon their own respective decisive supports, saying "Homage to the Buddhas," recollects the virtues of the Buddhas. More than all the mundane public, a single stream-enterer has faith in the virtues of the Buddha as being great. Among a hundred or even a thousand stream-enterers, a single once-returner. Among a hundred or even a thousand once-returners, a single non-returner. Among a hundred or even a thousand non-returners, a single Worthy One has faith in the virtues of the Buddha as being great. More than the remaining Worthy Ones, the eighty great elders have faith in the virtues of the Buddha as being great. More than the eighty great elders, the four great elders. More than the four great elders, the two chief disciples. Among those too, the Elder Sāriputta; more than the Elder Sāriputta, a single Individually Enlightened One has faith in the virtues of the Buddha as being great. But if Individually Enlightened Ones, seated in the entire interior of the world-circle with the corner of one double robe touching the corner of another double robe, were to recollect the virtues of the Buddha, more than all of them, a single omniscient Buddha alone has faith in the virtues of the Buddha as being great.

Just as the public might twist strings for the purpose of knowing "Is the great ocean deep or shallow?" - therein someone might twist a string of one fathom in measure, someone of two fathoms, someone of ten fathoms, someone of twenty fathoms, someone of thirty fathoms, someone of forty fathoms, someone of fifty fathoms, someone of a hundred fathoms, someone of a thousand fathoms, someone of eighty-four thousand fathoms. Having boarded a ship, standing in the middle of the ocean or on a risen mountain and so on, they would lower their own strings; among them, he whose string is one fathom in extent knows the water only at the place of one fathom's extent, etc. He whose string is eighty-four thousand fathoms knows the water only at the place of eighty-four thousand fathoms. Beyond that he does not know "the water is this much." But in the great ocean there is not just that much water; rather, it is infinite and immeasurable. For the great ocean is eighty-four thousand yojanas deep. Just so, the virtues of the Buddha seen by the mundane public should be understood as like the water known by a string from one fathom up to nine fathoms. The virtues of the Buddha seen by a stream-enterer are like the water known at the place of ten fathoms by a ten-fathom string. The virtues of the Buddha seen by a once-returner are like the water known at the place of twenty

fathoms by a twenty-fathom string. The virtues of the Buddha seen by a non-returner are like the water known at the place of thirty fathoms by a thirty-fathom string. The virtues of the Buddha seen by a Worthy One are like the water known at the place of forty fathoms by a forty-fathom string. The virtues of the Buddha seen by the eighty great elders are like the water known at the place of fifty fathoms by a fifty-fathom string. The virtues of the Buddha seen by the four great elders are like the water known at the place of a hundred fathoms by a hundred-fathom string. The virtues of the Buddha seen by the Elder Mahāmoggallāna are like the water known at the place of a thousand fathoms by a thousand-fathom string. The virtues of the Buddha seen by the General of the Teaching, the Elder Sāriputta, are like the water known at the place of eighty-four thousand fathoms by a string of eighty-four thousand fathoms. Therein, just as that man understands that in the great ocean the water is not just this much but is infinite and immeasurable, just so the Venerable Sāriputta, by inference from the Teaching, by inferential understanding, by reasoning, by grasping the method, standing in the knowledge of the perfections of a disciple, recollecting the virtues of the One of Ten Powers, believed "The virtues of the Buddha are infinite and immeasurable."

For the virtues of the Buddha to be grasped by inference from the Teaching are indeed more numerous than the virtues of the Buddha seen by the Elder. In what way? Just as a man might take water with the eye of a needle from the great river Candabhāgā, which flows covering eighteen yojanas, nine from here and nine from there, the water not taken is indeed much more than the water taken by the eye of the needle. Or just as a man might take dust with his finger from the great earth, the remaining dust is indeed much more than the dust taken by the finger. Or just as a man might point his finger towards the great ocean, the remaining water is indeed much more than the water facing the finger. And just as a man might point his finger towards the sky, the remaining region of space is indeed much more than the space facing the finger. Thus it should be understood that the virtues unseen by the Elder are indeed more numerous than the virtues of the Buddha seen by him. And this too was said -

"Even a Buddha could speak the praise of a Buddha,
Even for a cosmic cycle, speaking of nothing else;
The cosmic cycle would be exhausted in the long interval,
But the praise of the Truth-finder would not be exhausted."

Thus, as the Elder recollected the virtues of himself and of the Teacher, the joy and pleasure, spreading within like the great flood of twin great rivers, like wind filling a bellows, like a great lake with water sprung up and risen, fills the entire body. Thereupon, for the Elder reflecting "Well established indeed is my aspiration, well gained is my going forth, in that I have gone forth in the presence of such a Teacher," stronger joy and pleasure arose.

Then the Elder, thinking "To whom should I report this joy and pleasure?" - no other ascetic or brahmin or god or Māra or Brahmā will be able to accept this confidence of mine, having made it befitting; I should declare this pleasure to the Teacher alone; the Teacher alone will be able to accept it from me. Let that be for my joy and pleasure; he is able to accept, taking hold of the minds of all, when one like me, or a

hundred ascetics, or a thousand ascetics, or a hundred thousand ascetics are declaring their pleasure. Just as a safflower dye-pot or a grotto are unable to receive the great river Candabhāgā flowing and covering eighteen yojanas, but the great ocean alone receives it. Let the great ocean stand aside from the Candabhāgā; it receives even a hundred, even a thousand, even a hundred thousand rivers of such a kind, and neither deficiency nor fullness of it is discerned thereby. Just so, the Teacher is able to accept, taking hold of the minds of all, when one like me, or a hundred ascetics, or a thousand ascetics, or a hundred thousand ascetics are declaring their joy and pleasure. The remaining ascetics, brahmins and so on are unable to receive my pleasure, like safflower dye-pots and grottoes for the Candabhāgā. Come, let me report my joy and pleasure to the Teacher alone - having unfolded his cross-legged posture, having shaken out and taken up his leather mat, in the evening time, at the time when flowers break from their stalks and fall, having approached the Teacher, declaring his own pleasure, he said beginning with "Thus confident am I, venerable sir." Therein, "thus confident" means thus arisen in faith; the meaning is "thus I believe." "More directly knowledgeable" means more well-known, or one of greater direct knowledge; the meaning is one of more superior knowledge. "Regarding highest enlightenment" means regarding the knowledge of omniscience or the knowledge of the path of arahantship; for by the path of arahantship alone the virtues of the Buddha are grasped without remainder. For the two chief disciples attain the knowledge of the perfections of a disciple by the path of arahantship alone. The Individually Enlightened Ones attain the knowledge of individual enlightenment. The Buddhas attain both the knowledge of omniscience and all the virtues of a Buddha. For all of that succeeds for them by the path of arahantship alone. Therefore the knowledge of the path of arahantship is called highest enlightenment. There is none more superior than the Blessed One by that. Therefore he said "more directly knowledgeable than the Blessed One, that is to say, regarding highest enlightenment."

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

"Lion's roar" means the foremost roar; the meaning is that he roared the highest roar like a lion that is neither sluggish nor faltering. "Have you, Sāriputta" - why did he begin this teaching? For the purpose of having him give a reply to the questioning. For a certain person, having roared the lion's roar, is not able to give a reply when questioned about his own lion's roar, does not endure the rubbing, and becomes like a monkey fallen into birdlime. Just as impure metal when being blown upon burns and becomes a charred ember, so he becomes like a charred ember. One person, when

being made to give a reply about the lion's roar, is able to give it, endures the rubbing, and shines even more like faultless gold being blown upon; such was the Elder. Therefore the Blessed One, having known "this one is capable of withstanding questioning," began this teaching too for the purpose of having him give a reply about the lion's roar.

Therein, "all those" means all those by you. In such passages as "of such morality" and so on, he asks about morality and so on by way of the mundane and supramundane. The detailed discussion of those has already been spoken in the Mahāpadāna.

"But have you, Sāriputta, those who will be" - the past ones, to begin with, have ceased, have gone to the state of being beyond designation, are quenched like a lamp flame; how will you know those who have ceased and gone to the state of being beyond designation? But as for the virtues of future Buddhas, how have they been known by you, having defined them with your own mind? - asking thus, he said this. "But have you, Sāriputta, I at present" - even future Buddhas are unborn, unproduced, unarisen; how will you know them too? For knowing them is like seeing footprints in trackless space. Now you dwell with me in a single dwelling, you go for almsfood together, at the time of expounding the Teaching you sit on the right side; but have my virtues been known by you, having defined them with your own mind? - questioning thus, he said this.

But the Elder, each time he was asked, rejects it saying "No indeed, Venerable Sir." And for the Elder there is both what is known and what is unknown; does he make the rejection regarding what is known to him, or regarding what is unknown? He does not make it regarding what is known; he makes it only regarding what is unknown. The Elder, it is said, understood as soon as the questioning was begun. "This questioning is not about the knowledge of the perfections of a disciple; this questioning is about the knowledge of omniscience" - thus, without making a rejection regarding his own knowledge of the perfections of a disciple, he makes the rejection regarding what is unknown to him, the knowledge of omniscience. By that he also explains this: "The Blessed One, I do not have the knowledge of omniscience capable of knowing the morality, concentration, wisdom, liberation, and causes of the Buddhas of the past, future, and present."

"Here" means regarding those Buddhas distinguished as past and so on. "Then why now" - he says: then why, in the absence of such knowledge, was this thus spoken by you?

143. "Inference from the teaching" means the inferential knowledge arisen by following the pursuit of knowledge from direct experience of the teaching - the grasping of the method is known. Standing in the knowledge of the perfections of a disciple, he says "by this very manner I know the Blessed One." For the Elder's grasping of the method is indeed limitless and boundless. Just as there is no measure or limit of the knowledge of omniscience, so too of the General of the Teaching's grasping of the method. By that he knows "by this he is of such a nature, by this he is the unsurpassed Teacher." For the Elder's grasping of the method has the destination of the knowledge of omniscience itself. Now, showing by a simile in order to make that grasping of the method obvious, he said beginning with "Just as, venerable sir."

Therein, because in the Middle Country, whether the foundations, walls and so on of a city are firm or weak, or even if they do not exist at all, there is no fear of thieves, therefore, not taking that, he said "a border city." "With strong foundations" means the firm base of the wall. "With strong walls and gateways" means both a firm wall and a firm door frame. Why did he say "with a single door"? For in a city with many doors, there would need to be many wise doorkeepers. At a single door, just one suffices. And there is no other equal to the Elder in wisdom. Therefore, in order to show just one doorkeeper for the purpose of the simile of his own state of being wise, he said "with a single door." "Wise" means possessed of erudition. "Experienced" means possessed of lucidity, of clear knowledge. "Intelligent" means possessed of intelligence reckoned as wisdom that arises on each occasion. "The path going all around" means the wall-path called the patrol path. "Gap in the wall" means the place where two bricks have separated. "Opening in the wall" means the place where the wall is broken.

"Impurities of the mind" means the five mental hindrances defile the mind, make it soiled, torment it, and oppress it; therefore they are called "impurities of the mind." "That weaken wisdom" means the mental hindrances, when arising, do not allow unarisen wisdom to arise, and do not allow arisen wisdom to grow; therefore they are called "weakeners of wisdom." "With minds well established" means having well placed their minds in the four establishments of mindfulness. "The seven factors of enlightenment as they really are" means having developed the seven factors of enlightenment according to their intrinsic nature. "The unsurpassed perfect enlightenment" shows that they penetrated arahantship or the knowledge of omniscience.

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

Standing here, the simile should be compared - For the Venerable Sāriputta showed the border city, showed the wall, showed the path going around, showed the door, showed the wise doorkeeper, showed the gross living beings entering and leaving the city, and showed the obviousness of those living beings to the wise doorkeeper. Therein, if one asks what is similar to what. For Nibbāna is like the city, morality is like the wall, shame is like the path going around, the noble path is like the door, the General of the Teaching is like the wise doorkeeper, the Buddhas of the past, future, and present are like the gross living beings entering and leaving the city, and the obviousness to the Venerable Sāriputta of the Buddhas of the past, future, and present through morality, serenity, and so on is like the obviousness of those living

beings to the doorkeeper. To this extent, the Elder has given the pursuit of his own lion's roar, thus: "So I, standing in the knowledge of the perfections of a disciple, know by inference from the Teaching, by grasping the method, the Blessed One."

144. "Here I, venerable sir, to the Blessed One" - why did he begin this teaching? For the purpose of showing the accomplishment of the knowledge of the perfections of a disciple. For this is the intention here: "Blessed One, when I was obtaining the knowledge of the perfections of a disciple, I did not obtain the knowledge of the perfections of a disciple by having approached any other ascetic or brahmin among the ninety-five heresies; having approached you alone, attending upon you, I obtained it." Therein, "here" is merely a particle. "I approached for the hearing of the Teaching" means: but I, approaching you, was not approaching for the sake of robes and so on, but approaching for the purpose of hearing the Teaching. Thus, having approached, I obtained the knowledge of the perfections of a disciple. But when did the Elder approach for the purpose of hearing the Teaching? Approaching at the Sūkarakhataleṇa on the day of the teaching of the Vedanāpariggaha Suttanta to his nephew, the wandering ascetic Dīghanakha, at that very time he obtained the knowledge of the perfections of a disciple. For on that day the Elder, having taken a fan, standing fanning the Blessed One, having heard that teaching, right there made the knowledge of the perfections of a disciple come into his possession.

"Progressively higher and higher, progressively more sublime and more sublime" means he taught making it progressively higher and higher and progressively more sublime and more sublime. "With the counterpart of dark and bright" means both dark and bright. And that, having made it with counterpart, with opposite. Having warded off the dark, the bright; having warded off the bright, the dark - thus having made it with counterpart, he taught the dark and bright. And when teaching the dark, he taught it with endeavour and with result; when teaching the bright too, he taught it with endeavour and with result.

"Having directly known that Teaching, I reached the conclusion regarding a certain teaching among the teachings" means: in that Teaching that was taught, having recognised a certain teaching, namely the knowledge of the perfections of a disciple, I reached the conclusion among the teachings. Among which teachings? Among the teachings of the four truths. Here is the discussion of the Elders. The Elder Sumatta, dwelling at Kāḷavalla, first says: "There is no reason for reaching the conclusion among the teachings of the four truths now. For on the very day of seeing the great disciple Assaji, he reached the conclusion among the teachings of the four truths by the first path; afterwards, at the entrance of the Sūkarakhataleṇa, he reached the conclusion among the teachings of the four truths by the upper three paths; but in this instance, by 'among the teachings' he reached the conclusion regarding the virtues of the Buddha." But the Elder Cūḷasīva, dwelling at Lokantara, said: "Having stated everything in the same way, but in this instance, by 'among the teachings' he reached the conclusion regarding arahantship." But the Elder Mahāsīva, a reciter of the Dīgha Nikāya and master of the Triple Canon, having stated the former statement in the same way, having said "but in this instance, by 'among the teachings' he reached the conclusion regarding the knowledge of the perfections of a disciple," said "but the virtues of the Buddha came by the method."

"I gained confidence in the Teacher" means: having thus reached the conclusion among the teachings of the knowledge of the perfections of a disciple, exceedingly, I gained confidence in the Teacher thus: "The Blessed One is indeed a Perfectly Enlightened One." "Well proclaimed by the Blessed One is the Teaching" means well declared, well spoken, leading to liberation; the path leads forth for the purpose of fruition; capable of crushing lust, hate, and delusion.

"The Community of disciples is practicing well" shows that the Community of disciples of the Buddha, the Blessed One, too, because of having practised the right practice free from the faults of crookedness and so on, is practicing well - "I am confident in the Blessed One."

Commentary on the Teaching of Wholesome Mental States

145. Now, having sat down at the day-quarters and attained, in order to show the sixteen successive teachings, he began the teaching: "Furthermore, venerable sir, this is unsurpassed." Therein, "unsurpassed" means the state of being unsurpassed. "How the Blessed One expounds the Teaching" means in whatever way, by whatever manner, by whatever teaching the Blessed One expounds the Teaching, he says that teaching of yours is unsurpassed. "Regarding wholesome mental states" explains that even regarding the wholesome mental states expounded by that teaching, the Blessed One alone is unsurpassed. Or alternatively, even showing the ground of that teaching, he said "regarding wholesome mental states." "Therein these are the wholesome mental states" means in the term stated as "therein regarding wholesome mental states," it should be understood that these are called wholesome mental states. Therein, the wholesome should be understood in five ways: in the meaning of health, in the meaning of blamelessness, in the meaning of being born of proficiency, in the meaning of being free from disturbance, and in the meaning of having pleasant results. Among those, having reached the Jātaka method of exposition, the wholesome applies in the meaning of health. Having reached the Suttanta method of exposition, in the meaning of blamelessness. Having reached the Abhidhamma method of exposition, in the meaning of being born of proficiency, being free from disturbance, and having pleasant results. But in this instance, the wholesome should be seen in the meaning of blamelessness according to the method of exposition of the Bāhitika Suttanta.

"The four establishments of mindfulness" means the establishment of mindfulness through observation of the body in fourteen ways, the establishment of mindfulness through observation of feeling in nine ways, the establishment of mindfulness through observation of mind in sixteen ways, the establishment of mindfulness through observation of mental phenomena in five ways - thus having classified by various methods, the four establishments of mindfulness were taught as a mixture of mundane and supramundane by way of serenity, insight, and the path. But the establishment of mindfulness pertaining to fruition is not intended here. "The four right strivings" means they have one characteristic in the meaning of exertion, but different functions by way of function. By the method beginning with "Here a monk, for the non-arising of unarisen evil unwholesome mental states," the four right strivings were taught as a mixture of mundane and supramundane by way of serenity, insight, and the path. "The four bases for spiritual power" means they are of one classification in the meaning of success, but of different intrinsic natures by way

of desire and so on. By the method beginning with "Here a monk develops the basis for spiritual power that possesses concentration due to desire and volitional activities of striving," the four bases for spiritual power were taught as a mixture of mundane and supramundane by way of serenity, insight, and the path.

"The five faculties" means they have one characteristic in the meaning of authority, but different intrinsic natures by way of the intrinsic nature of decision and so on. And by way of serenity, insight, and the path alone, the five faculties beginning with faith were taught as a mixture of mundane and supramundane. "The five powers" means they are of one classification in the meaning of supporting or in the meaning of being unshakeable, but of different intrinsic natures by their own characteristics. By way of serenity, insight, and the path alone, the five powers beginning with faith were taught as a mixture of mundane and supramundane. "The seven factors of enlightenment" means they are of one classification in the meaning of leading out, but of different intrinsic natures by their own characteristics beginning with establishing. By way of serenity, insight, and the path alone, the seven factors of enlightenment were taught as a mixture of mundane and supramundane.

"The noble eightfold path" means it is of one classification in the meaning of cause, but of different intrinsic natures by its own characteristics beginning with seeing. The meaning is that by way of serenity, insight, and the path alone, the noble eightfold path was taught as a mixture of mundane and supramundane.

"Here, venerable sir, a monk, with the elimination of the mental corruptions" - for what purpose was this begun? For the purpose of showing the final goal of the Dispensation. For the final goal of the Dispensation is not merely by the path alone, but it is by the fruition of arahantship. Therefore it should be understood that this was begun in order to show that. "This is unsurpassed, venerable sir, regarding wholesome mental states" means venerable sir, this teaching thus regarding wholesome mental states, this is unsurpassed. "That the Blessed One" means the Blessed One directly knows that teaching entirely and completely. "Of that Blessed One" means of the Blessed One who directly knows that teaching entirely. "There is nothing further to be directly known" means there is nothing to be directly known beyond that; there is no such thing as this, namely another teaching or person which the Blessed One does not know. "Knowing which another ascetic or" means that which has not been directly known by you, another ascetic or brahmin directly knowing that would be more directly knowledgeable than the Blessed One, would be of greater wisdom. "That is to say, regarding wholesome mental states" - here "that is to say" is merely a particle; the meaning here is that there is none more superior than the Blessed One regarding wholesome mental states. Thus, showing that the Blessed One alone is unsurpassed regarding wholesome mental states, he explains "by this reason too, thus confident am I, venerable sir, in the Blessed One." In the remaining passages beginning with "furthermore" and so on, we shall describe only the distinctive points. But what is similar to the previous turn should be understood by the method already stated.

Commentary on the Teaching of the Designation of Sense Bases

146. "Regarding the descriptions of sense bases" means regarding the declarations of sense bases. Now, showing those descriptions of sense bases, he said beginning with "There are, venerable sir, these six." But this discussion on sense bases has been spoken in detail in the Visuddhimagga; therefore we shall not elaborate on it; hence it should be understood in detail by the method stated there.

"This is unsurpassed, venerable sir, regarding the descriptions of sense bases" means this teaching thus regarding the descriptions of sense bases by way of the determination of internal and external and so on, this is unsurpassed. The remainder is according to the method already stated.

Commentary on the Teaching of Conception in a Womb

147. "Regarding conceptions" means regarding descents into the womb. Showing those conceptions, he said beginning with "There are these four, venerable sir." Therein, "not fully aware" means not knowing, having become deluded. "Descends into the mother's womb" means he enters by way of conception. "Remains" means he dwells. "Emerges" means even while emerging, not fully aware, he emerges just deluded. "This is the first" means this is the first conception of ordinary mundane human beings.

"Fully aware, he descends into the mother's womb" means while descending, being fully aware, undeluded, he descends.

"This is the second" means this is the second conception of the eighty great elder disciples. For they know only while entering, but while dwelling and while emerging they do not know.

"This is the third" means this is the third conception of the two chief disciples and the Bodhisattas aspiring for individual enlightenment. It is said that they, thrust head downward and feet upward by kamma-born winds, as if thrown into a precipice of many hundred men's height, at the opening of the birth passage, like elephants through a keyhole, emerging through the narrow birth passage, they reach infinite suffering. Therefore for them there is no full awareness that "we are emerging." Thus, since even for beings who have fulfilled the perfections, great suffering arises in such a situation, it is indeed enough to become disenchanted with dwelling in the womb, enough to become dispassionate.

"This is the fourth" means this is the fourth conception by way of the omniscient Bodhisattas. For omniscient Bodhisattas know even while taking conception in the mother's womb, they know even while dwelling there, they know even while emerging, and even at the time of emerging, the kamma-born winds are unable to make them feet upward and head downward and throw them; having stretched out both hands and having opened their eyes, they emerge just as they stand. From the highest existence down to the interval of Avīci, there is no other who is called fully aware at the three times, except for the omniscient Bodhisattas. For that very reason, at the time of their descending into the mother's womb and at the time of their emerging, the ten-thousandfold world system trembles. The remainder here should be understood by the method already stated.

Commentary on the Teaching of the Kinds of Mind-Reading

148. "Regarding kinds of announcing" means in the portions of announcing. Now, showing those kinds of announcing, he said beginning with "There are these four." "Announces by means of a sign" means he speaks by means of a sign that has come, a sign that has gone, or a sign that has remained, saying "This will be such and such."

Herein is this story - A certain king, having taken three pearls, asked the chaplain "What is in my hand, teacher?" He looked here and there. And at that time a house lizard, thinking "I shall catch a fly," sprang forward; at the time of catching, the fly escaped; he, because of the fly being released, said "Pearls, great king." "Let it be pearls for now, how many pearls?" He again looked at the sign. Then nearby a cock uttered a sound three times. The brahmin said "Three, great king." Thus a certain one speaks by means of a sign that has come. By this method, speaking by means of signs that have gone and signs that have remained should also be understood.

"Of spirits" means of demons, goblins, and so on. "Of deities" means of those belonging to the realm of the Four Great Kings and so on. "Having heard the sound" means having heard the sound of those who speak having known another's mind. "The sound of the diffusion of applied thought" means the sound of those who are talking incoherently - those who are asleep, heedless, and so on - arisen through the diffusion of applied thought. "Having heard" means having heard that sound. Whatever applied thought of that person gave rise to that sound, by virtue of that he announces "Thus is your mind." "Mental activities are directed" means mental activities are established. "Will think" means he understands that one will think, will proceed. And in knowing, he knows by the approach, he knows by the preliminary part, he knows by having inspected the mind within the attainment. "He knows by the approach" means at the very time of the preliminary work of the kasiṇa, by whatever manner this one has begun the kasiṇa meditation, he will produce the first meditative absorption, or etc. or the fourth meditative absorption, or the eight attainments - thus he knows. "He knows by the preliminary part" means he knows just when serenity and insight meditation has been begun; by whatever manner this one has begun insight, he will produce the path of stream-entry, or will produce the path of once-returning, or will produce the path of non-returning, or will produce the path of arahantship - thus he knows. "He knows by having inspected the mind within the attainment" means by whatever manner this one's mental activities are established, immediately after this particular consciousness he will think this particular applied thought. For this one who has emerged from here, the concentration will be conducive to relinquishment, or conducive to stability, or conducive to distinction, or conducive to penetration, or he will produce direct knowledges - thus he knows.

Therein, a worldling who has obtained the knowledge of others' mental states knows the mind of worldlings only, not of noble ones. Even among noble ones, each lower one does not know the mind of each higher one, but the higher one knows that of the lower one. And among these, a stream-enterer attains the fruition attainment of stream-entry. A once-returner, a non-returner, a Worthy One, attains the fruition attainment of arahantship. The higher one does not attain the lower one's attainment. For their lower attainments are only for rebirth in that realm. "It is just so" means this is absolutely just so. For what is known by means of the knowledge of others' mental states does not become otherwise. The remainder should be construed by the former method.

Commentary on the Teaching of the Attainment of Vision

149. The passage beginning with "through ardour" and so on has been explained in detail in the Brahmajāla. Here, however, this is the summary: "ardour" means energy. That same, because it should be striven, is striving. Because it should be engaged in, it is pursuit. "Diligence" means continuous presence of mindfulness. "Right attention" means skilful attention occurring by way of regarding what is impermanent as "impermanent" and so on. "Concentration of mind" means the concentration of the first meditative absorption. "This is the first attainment of vision" means this attainment of the first meditative absorption produced by attending to the thirty-two aspects as repulsive, by way of seeing the repulsive, is called the first attainment of vision. If, however, having made that meditative absorption the foundation, one becomes a stream-enterer, this is without qualification the first attainment of vision.

"Having gone beyond" means having surpassed. "Skin, flesh, and blood" means skin and flesh and blood. "He reviews the bones" means he reviews thus: "bones, bones." Having reviewed thus "bones, bones," the meditative attainment of the meditative absorption that serves as the basis for the divine eye, having bones as its object, thus produced, is called the second attainment of vision. If, however, having made that meditative absorption the foundation, one produces the path of once-returning. This is without qualification the second attainment of vision. But the Elder Sumatta, dwelling at Kāḷavalla, said "it is applicable up to the third path."

"Stream of consciousness" means just consciousness. "Uninterrupted in both" means uncut in both parts. "Established in this world" means established in this world by way of desire and lust. In the second term too, the same method applies. Or, action approaching the state of action is called established in this world. That which drags along kammic becoming is called established in the world beyond. What has been spoken of by this? The knowledge of others' mental states of learners and worldlings has been spoken of. For the knowledge of others' mental states of learners and worldlings is called the third attainment of vision.

"Unestablished in this world" means unestablished in this world because of being free from desire and lust. In the second term too, the same method applies. Or, action not approaching the state of action is called unestablished in this world. That which does not drag along kammic becoming is called unestablished in the world beyond. What has been spoken of by this? The knowledge of others' mental states of one who has eliminated the mental corruptions has been spoken of. For the knowledge of others' mental states of one who has eliminated the mental corruptions is called the fourth attainment of vision.

Further, insight begun with the thirty-two aspects is also the first attainment of vision. Insight begun with bones as object is the second attainment of vision. The knowledge of others' mental states of learners and worldlings, and the knowledge of others' mental states of one who has eliminated the mental corruptions - this pair of terms remains unchanged. Another method: the first meditative absorption is the first attainment of vision. The second meditative absorption is the second. The third meditative absorption is the third. The fourth meditative absorption is the fourth

attainment of vision. Likewise, the first path is the first attainment of vision. The second path is the second. The third path is the third. The fourth path is the fourth attainment of vision. The remainder here should be construed by the former method.

Commentary on the Teaching of the Designation of Human Types

150. "Regarding the designation of human types" means among the popular designations to be made known by way of popular expression thus: "a being, a person, a man, a fellow." For the Buddhas have two kinds of talk: conventional talk and ultimate reality talk - this has been elaborated in the Poṭṭhapāda Sutta.

Therein, "regarding the designation of human types" - this is conventional talk. Now, showing those persons by designating whom regarding the designation of human types the Blessed One is unsurpassed, "There are these seven persons, venerable sir. One liberated in both ways" and so on, he said. Therein, "liberated in both ways" means liberated in two ways: liberated from the material body by the immaterial attainment, and liberated from the mental body by the path. He is fivefold by way of those who, having emerged from each one of the four immaterial attainments, having contemplated activities, attained arahantship - four; and those who, having emerged from cessation, attained arahantship - non-returners as well - four.

But the canonical text here has come thus: "And which person is liberated in both ways? Here a certain person touches with the body and dwells in the eight deliverances, and having seen with wisdom, his mental corruptions are completely eliminated" - thus by way of one who has obtained the eight deliverances. "Liberated by wisdom" means one liberated by wisdom. He is fivefold only by way of these: a dry insight practitioner, and the four who, having emerged from the four meditative absorptions, attained arahantship.

But the canonical text here has come only by way of rejecting the eight deliverances. As it is said: "He does not indeed touch with the body and dwell in the eight deliverances. And having seen with wisdom, his mental corruptions are completely eliminated. This is called a person liberated by wisdom."

"One who realises what has been touched within" - this is a body-witness. He first touches the contact of meditative absorption, afterwards he realises cessation, Nibbāna. He should be understood as sixfold, beginning with one standing in the fruition of stream-entry up to one standing in the path of arahantship. Therefore he said: "Here a certain person touches with the body and dwells in the eight deliverances, and having seen with wisdom, some of his mental corruptions are completely eliminated. This is called a person who is a body-witness."

"One who has attained what has been seen" means one attained to right view. Here this is the characteristic in brief: "Activities are suffering, cessation is happiness" - this is known, seen, understood, realised, perceived by wisdom - thus one attained to right view. But in detail, he too, like the body-witness, is sixfold. Therefore he said - "Here a certain person understands as it really is: 'This is suffering'... etc. understands as it really is: 'This is the practice leading to the cessation of suffering,' and the teachings proclaimed by the Truth-finder are well seen and well practised by him with wisdom, and having seen with wisdom, some of his mental corruptions are completely eliminated. This is called a person attained to right view."

"Liberated by faith" means one liberated by faith. He too is sixfold by the method already stated. Therefore he said - "Here a certain person understands as it really is: 'This is suffering,' understands as it really is: 'This is the origin of suffering,' understands as it really is: 'This is the cessation of suffering,' understands as it really is: 'This is the practice leading to the cessation of suffering,' and the teachings proclaimed by the Truth-finder are well seen and well practised by him with wisdom, and having seen with wisdom, some of his mental corruptions are completely eliminated, but not as in the case of one attained to right view. This is called a person liberated by faith." For among these, for the one liberated by faith, at the preliminary-portion path-moment, the elimination of mental defilements occurs as if for one who is believing, as if for one who is placing confidence, as if for one who is resolving. For the one attained to right view, at the preliminary-portion path-moment, the knowledge that cuts through mental defilements proceeds being not slow, sharp, and courageous. Therefore, just as when one cutting a plantain with a not very sharp sword, the cut place is not smooth, the sword does not move swiftly, a sound is heard, and greater effort has to be made - of such a kind is the preliminary-portion path development of the one liberated by faith. But just as when one cutting a plantain with an exceedingly sharp sword, the cut place is smooth, the sword moves swiftly, no sound is heard, and there is no need for greater effort - of such a kind should be understood the preliminary-portion path development of the one liberated by wisdom.

"Follows the Teaching" - thus a follower of the Teaching. "Teaching" means wisdom; the meaning is that one develops the path preceded by wisdom. In the case of the faith-follower too, the same method applies; both these are standing on the path of stream-entry only. And this too has been said: "Whatever person practising for the realisation of the fruition of stream-entry whose wisdom faculty is exceeding, develops the noble path preceded by wisdom, conveyed by wisdom. This person is called a follower of the Teaching."

Likewise: "Whatever person practising for the realisation of the fruition of stream-entry whose faith faculty is exceeding, develops the noble path preceded by faith, conveyed by faith. This person is called a faith-follower." This is the summary here; but in detail, this discussion beginning with one liberated in both ways is stated in the Visuddhimagga in the section on the development of wisdom. Therefore it should be understood according to the method stated there. The remainder here too should be construed by the former method.

Commentary on the Teaching of Striving

151. "Regarding strivings" means here, by way of exertion, "the seven factors of enlightenment are strivings" is said. The detailed discussion of those should be understood according to the method stated in the Mahāsatipaṭṭhāna. The remainder here too should be construed by the former method.

Commentary on the Teaching of Practice

152. Regarding the difficult practice and so on, this is the method of explanation in detail - Therein, what is the difficult practice with sluggish direct knowledge wisdom? For one producing concentration with difficulty and trouble, for one slowly directly knowing that state, whatever wisdom, understanding, etc. non-delusion, investigation

of phenomena, right view - this is called the difficult practice with sluggish direct knowledge wisdom. Therein, what is the difficult practice with quick direct knowledge wisdom? For one producing concentration with difficulty and trouble, for one quickly directly knowing that state, whatever wisdom, understanding, etc. right view - this is called the difficult practice with quick direct knowledge wisdom. Therein, what is the easy practice with sluggish direct knowledge wisdom? For one producing concentration without difficulty and without trouble, for one slowly directly knowing that state, whatever wisdom, understanding, etc. right view - this is called the easy practice with sluggish direct knowledge wisdom. Therein, what is the easy practice with quick direct knowledge wisdom? For one producing concentration without difficulty and without trouble, for one quickly directly knowing that state, whatever wisdom, understanding, etc. right view - this is called the easy practice with quick direct knowledge wisdom. This is the summary here; the detail, however, has been stated in the Visuddhimagga. The remainder here too should be construed by the former method.

Commentary on Conduct in Speech and So On

153. "Not connected with lying" means even while established in conduct in speech, even while speaking without interrupting the course of the talk, here a certain monk does not speak speech connected with lying. Having avoided the eight ignoble statements, he speaks only what is connected with the eight noble statements. "Nor divisive speech" means even while established in conduct in speech, he does not speak speech that causes division. "Nor slanderous speech" - this is a synonym for that very thing. For divisive speech is called "slanderous" because it makes the state of affection empty. "This is merely its name" - the Elder Mahāsīva said. "Nor speech born of rivalry" means whatever speech is born of rivalry, that too he does not speak. When it is said "You are immoral," he does not speak speech of retaliation such as "You are immoral, your teacher is immoral," or when it is said "You have committed an offence," he does not speak speech of retaliation that proceeds as distracting talk directed outside, by the method beginning with "I went for almsfood and went to Pāṭaliputta." "Seeking victory" means having made victory foremost; just as Hatthaka the Sakyan son speaks whatever is true or false, thinking "Sectarrians should be defeated by the Teaching or by what is not the Teaching," so he does not speak having made victory foremost, seeking victory - this is the meaning. "He speaks speech with wisdom, with wisdom" - here "mantā" is called wisdom; with wisdom, with wisdom. The second "mantā" means having examined. This is what is meant: one established in conduct in speech, even when speaking for a whole day, speaks only fitting talk, having examined with wisdom. "Worth treasuring" means fitting to be stored even in the heart. "At the proper time" means at the fitting and appropriate time.

For speech spoken thus is not false, and is non-divisive, and non-harsh, and non-fraudulent, and non-idle chatter. And such speech as this is called based on the four truths, and based on the three trainings, and based on the ten subjects of talk, and based on the thirteen ascetic practices, and based on the thirty-seven qualities conducive to enlightenment, and based on the path. Therefore he said "This is unsurpassed, venerable sir, regarding conduct in speech" - that should be construed by the former method.

"He is truthful and faithful" means a monk established in conduct in morality should be truthful, a speaker of truth, and faithful, accomplished in faith. Was not truth already spoken of above? Why is it stated here again? Above, truth of speech was spoken of. But it is stated here to show that a monk established in conduct in morality does not commit lying even in joking talk. Now, to show that he earns his living righteously and impartially, "not fraudulent" and so on was stated. Therein, "fraudulent" and so on are expanded in the Brahmajāla.

"With guarded doors in the sense faculties, knowing moderation in food" means with guarded doors in the six sense faculties, and knowing the measure even in food. "Of even conduct" means of even behaviour; having abandoned crookedness of body and so on by body, speech, and mind, he behaves evenly - this is the meaning. "Devoted to the practice of wakefulness" means having divided the night and day into six portions, he dwells properly engaged in the practice of wakefulness by the very method stated as "during the day by walking and sitting." "Not lazy" means free from torpor, devoid of bodily laziness. "Putting forth strenuous energy" means he is one who has aroused energy even by bodily energy; having dispelled the company of groups, he dwells alone in the four postures by way of the eight grounds for arousing energy. He is also one who has aroused energy by mental energy; having abandoned and dispelled the association of mental defilements, he dwells alone by way of the eight attainments. Furthermore, one who prevents the arising of mental defilements in whatever way is one who has aroused energy by mental energy. "A meditator" means a meditator by way of meditation on the object and meditation on the characteristic. "Mindful" means possessed of mindfulness capable of recollecting what was done long ago and so on.

"Of good discernment" means he is accomplished in conversation and accomplished in discernment. He is of fitting discernment, however, not of unrestrained discernment. For a monk established in conduct in morality is not of unrestrained discernment, but he is of fitting discernment, like the Elder Vaṅḡisa. "Of perfect behaviour" means endowed with wisdom able to penetrate. "Resolute" means endowed with wisdom able to retain. "Wise" - here, however, "matī" is just a name for wisdom, therefore the meaning is "one who is wise." Thus by these three terms as well, it is wisdom itself that is spoken of. Therein, above, the energy for performing the duties of an ascetic was spoken of; here, the energy for learning the word of the Buddha. Likewise, above, insight wisdom was spoken of; here, the wisdom for learning the word of the Buddha. "Not greedy for sensual pleasures" means not greedy for sensual pleasures as objects and sensual pleasures as defilements. "Mindful and prudent" means the meaning is that he conducts himself endowed with mindfulness and knowledge in the seven instances beginning with going forward and returning. "Nepakka" is wisdom; because of being endowed with that, he is called "prudent." The remainder here too should be construed by the former method.

Commentary on the Kinds of Instruction and So On

154. "Through his own wise attention" means by one's own methodical attention. "Proceeding in accordance with the advice" means proceeding in accordance with the advice and instruction given by me. "With the utter elimination of the three mental fetters" and so on - the meaning has already been stated. The remainder here too should be construed by the former method.

155. "Knowledge of the liberation of other persons" means regarding the knowledge of liberation from mental defilements of other persons such as stream-enterers and so on, through each respective path. The remainder here too should be construed by the former method.

156. "There I was, having such a name" - one, recollecting past lives, goes along exhaustively grasping name and clan. One recollects merely the bare aggregates; for one is able, one is not able. Therein, not taking it by way of the one who is able, it was taken by way of the one who is unable. But what does the one who is unable do? Recollecting merely the bare aggregates, having gone and stood at the summit of many hundreds of thousands of births, he descends exhaustively grasping name and clan. Showing that, he said beginning with "having such a name." "He speaks thus" means that holder of views speaks thus. Therein, although having said "eternal," the utterance of one who says "and those beings wander through the round of rebirths" is contradictory between what precedes and what follows. But because of being a holder of views, he did not consider this. For a holder of views has neither a fixed position nor a fixed course. Having taken this, he gives up that; having given up this, he takes that - this has been explained in detail in the Brahmajāla. "This is the third doctrine of eternalism" - the Elder spoke of three doctrines of eternalism by way of the one who gains only. But by the Blessed One, having included the doctrine of the rationalist as well, four were stated in the Brahmajāla. However, the detailed discussion of these three doctrines should be understood by the method stated in the Brahmajāla. The remainder here too should be expanded by the former method.

157. "By counting or" means by aggregate counting. "By calculation" means by mental counting by way of unbroken sequence. In both ways, it shows only aggregate counting. This is what is meant: even having made an aggregate of years by way of hundreds, by way of thousands, by way of hundreds of thousands, by way of tens of millions, it is not possible to reckon thus "so many hundreds of years" or "so many tens of millions of years." But you, because of having fulfilled your own ten perfections, because of having thoroughly penetrated omniscient knowledge, since your unobstructed knowledge proceeds courageously. Therefore, having put forward the skilfulness in the knowledge of teaching, having made a limit even by counting years, having defined even by counting cosmic cycles, he explains that you show "this much." But the meaning of the Pāḷi here is just by the method already stated. The remainder here too should be construed by the former method.

158. "This is unsurpassed, venerable sir, regarding the knowledge of the passing away and rebirth of beings" means venerable sir, this teaching of knowledge by way of the passing away and rebirth-linking of beings, that too is unsurpassed only for you. Past Buddhas too taught just so. Future ones too will teach just so. You taught having compared with the knowledge of those past and future Buddhas. He explains "by this reason too, thus confident am I, venerable sir, in the Blessed One." But the meaning of the Pāḷi here is just as already expanded.

159. "With mental corruptions, with clinging" means with faults, with censure. "Is called 'not noble'" means it is not called noble supernormal power. "Without mental corruptions, without clinging" means faultless, without censure. "Is called 'noble'" means it is called noble supernormal power. "He dwells there perceiving the non-

repulsive" means how does he dwell there perceiving the non-repulsive? He pervades repulsive beings with friendliness, and focuses the perception of elements upon activities. As it is said: "How does one dwell perceiving the non-repulsive in the repulsive? Regarding an undesirable object, one either pervades it with friendliness, or focuses on it as elements." "He dwells there perceiving the repulsive" means he pervades non-repulsive beings with the perception of foulness, and focuses the perception of impermanence upon activities. As it is said: "How does one dwell perceiving the repulsive in the non-repulsive? Regarding a desirable object, one either pervades it with foulness, or focuses on it as impermanent." Thus the meaning should be understood in the remaining terms as well.

"He dwells there equanimous" means not being lustful towards the desirable, not being averse towards the undesirable, just as others produce delusion through not regarding properly, so not producing it, he dwells equanimous with six-factored equanimity regarding the six objects. "This is unsurpassed, venerable sir, regarding the various kinds of supernormal power" means venerable sir, this teaching thus regarding the two kinds of supernormal power, this is unsurpassed. "That the Blessed One" means the Blessed One directly knows that teaching entirely and completely. "Of that Blessed One" means of the Blessed One who directly knows that teaching entirely. "There is nothing further to be directly known" means there is nothing further that should be directly known. There is no such thing as this, namely another teaching or person which the Blessed One does not know. "Knowing which another ascetic or brahmin" means that which has not been directly known by you, another ascetic or brahmin directly knowing that would be more directly knowledgeable than the Blessed One, would be of greater wisdom. "That is to say, regarding the various kinds of supernormal power" - here "that is to say" is merely a particle. There is none more superior than the Blessed One regarding the various kinds of supernormal power. For past Buddhas too taught these two kinds of supernormal power, and future ones too will teach these very same. You too taught these very same, having compared with the knowledge of those. Thus, showing that the Blessed One is unsurpassed regarding the various kinds of supernormal power, he explains "by this reason too, thus confident am I, venerable sir, in the Blessed One." To this extent, the sixteen successive teachings which the General of the Teaching, having sat down at the day-quarters, contemplated, those very ones have been shown.

Commentary on the Otherwise Seeing of the Teacher's Qualities and So On

160. Now, showing the qualities of the Blessed One by yet another manner, he said beginning with "That which, venerable sir." Therein, "by a faithful son of good family" means faithful sons of good family are the Bodhisattas of the past, future, and present. Therefore it is said "that which is to be attained by an omniscient Bodhisatta." But what is to be attained by him? The nine supramundane states. In the terms beginning with "putting forth strenuous energy," "energy," "strength," and so on are all synonyms for energy. Therein, "putting forth strenuous energy" means with aroused energy. "With strength" means endowed with strength, with firm energy. "With manly strength" means by that one endowed with strength, it is said "that which is to be attained by manly strength." The same method applies to the next pair of terms as well. "With manly endurance" means by a great man capable of bearing the burden that is to be borne by the Buddhas whose burden is matchless. "That has

been attained by the Blessed One" shows that all that is to be attained by the Buddhas of the past and future, all of it has been attained; there is not even one quality in which the Blessed One is deficient. "The pursuit of sensual happiness in sensual pleasures" means the pursuit of sensual happiness in objects of sensual pleasure. Just as other ascetics and brahmins such as the matted-hair ascetic Keṇiya, thinking "Who knows the world beyond? Pleasant is the contact with the soft, hairy arm of this female wandering ascetic," amuse themselves with female wandering ascetics with bound-up hair, experiencing whatever form and other objects that come along, devoted to sensual happiness - it shows that he is not thus devoted.

"Low" means inferior. "Vulgar" means the practice of those who dwell in villages. "Belonging to ordinary people" means to be practised by worldlings. "Ignoble" means not faultless. Or not to be practised by noble ones. "Not connected with benefit" means connected with harm. "The pursuit of self-mortification" means the pursuit of scorching and tormenting oneself. "Painful" means connected with suffering, or hard to endure. Just as some ascetics and brahmins, thinking "We shall avoid the pursuit of sensual happiness," pursue bodily mortification, and thinking "We shall be freed from that," pursue sensual happiness - the Blessed One is not thus. But the Blessed One, having avoided both these extremes, practised that very right practice which was stated thus: "There is, monks, a middle practice fully awakened to by the Truth-finder, giving vision." Therefore he said beginning with "nor is he devoted to the pursuit of self-mortification."

"Pertaining to the higher mind" means of the higher mind; the meaning is those that stand having surpassed sensual-sphere consciousnesses. "Pleasant abidings in the present life" means of pleasant abidings in this very individual existence. For in the Poṭṭhapāda Sutta, the fruition attainment of the second meditative absorption with rapture was spoken of. In the Pāsādika Sutta, the meditative absorption serving as a basis for insight together with the path. In the Dasuttara Sutta, the fruition attainment of the fourth meditative absorption. In this Sampasādanīya, the meditative absorptions as pleasant abidings in the present life were spoken of. "One who obtains at will" means one who obtains according to wish. "One who obtains without difficulty" means one who obtains without suffering. "One who obtains without trouble" means one who obtains abundantly.

Commentary on the Manner of Giving Pursuit

161. "In one world system" means in the ten-thousandfold world system. For there are three fields - the birth-field, the authority-field, and the domain-field. Therein, the birth-field is the ten-thousandfold world system. For it trembles at the time of the Truth-finder's descent into the mother's womb, at the time of emergence, at the time of highest enlightenment, at the turning of the wheel of the Teaching, at the relinquishing of the life principle, and at the final nibbāna. But the hundred thousand million world-circles is what is called the authority-field. For herein the authority of the Āṭānāṭiya, the Peacock Protection, the Banner-top Protection, the Jewel Protection, and so on, operates. But the domain-field has no measure, for since the statement regarding the Buddhas says "as much as is knowledge, so much is what is to be known; as much as is what is to be known, so much is knowledge; what is to be known has knowledge as its limit; knowledge has what is to be known as its limit," there is nothing that is outside their domain.

But in these three fields, setting aside this world-circle, there is no discourse stating that Buddhas arise in another world-circle; but there is one stating that they do not arise. The three Canons are the Canon of Monastic Discipline, the Canon of Discourses, and the Canon of the Higher Teaching. The three rehearsals are the rehearsal of the Elder Mahākassapa, the rehearsal of the Elder Yasa, and the rehearsal of the Elder Moggaliputtatissa. In the three Canons of the word of the Buddha that have been established through these three rehearsals, there is no discourse stating "having left aside this world-circle, Buddhas arise elsewhere"; but there is one stating that they do not arise.

"Simultaneously" means they do not arise together, neither before nor after; it is said that they arise either before or after. Therein, from the time of sitting on the seat of enlightenment thinking "Without attaining enlightenment I shall not rise," going back to the taking of conception in the mother's womb, that much should not be understood as "before." For at the Bodhisatta's taking of conception, the discernment of the field was made by the very trembling of the ten-thousand world-circles. The arising of another Buddha too is prevented. And from the final nibbāna onwards, as long as relics even the size of a mustard seed remain, that much should not be understood as "after." For as long as the relics remain, the Buddhas too remain as it were. Therefore, in the meantime, the arising of another Buddha is indeed prevented. But when the final nibbāna of the relics has occurred, the arising of another Buddha is not prevented.

Discussion on the Disappearance of the Triple Canon

The three disappearances are the disappearance of the Scriptures, the disappearance of penetration, and the disappearance of practice. Therein, "the Scriptures" means the three Canons. "Penetration" means penetration of the truths. "Practice" means the practice. Therein, penetration and practice sometimes exist and sometimes do not exist. For at one time monks who accomplish penetration are many, and one who is a worldly monk has to be pointed out by extending a finger. On this very island there was once no such thing as a worldly monk. Those who fulfil the practice too are sometimes many, sometimes few. Thus penetration and practice sometimes exist and sometimes do not exist. But for the duration of the Dispensation, the Scriptures are the measure. For a wise person, having heard the three Canons, fulfils both.

Just as our Bodhisatta, having produced the five direct knowledges and seven attainments in the presence of Ājāra, asked about the preliminary work for the attainment of the plane of neither-perception-nor-non-perception, he said "I do not know." Then, having gone to the presence of Udaka, having compared the distinction he had attained, he asked about the preliminary work for the plane of neither-perception-nor-non-perception; he told him; immediately after his words the Great Being accomplished that meditative absorption. Just so, a wise monk, having heard the Scriptures, fulfils both. Therefore, when the Scriptures stand, the Dispensation stands. But when they disappear, first the Canon of the Higher Teaching perishes. Therein, the Conditional Relations disappears first of all. Gradually afterwards the Compendium of Mental States; when that has disappeared, even when the other two Canons still stand, the Dispensation still stands.

Therein, when the Canon of Discourses is disappearing, first the Aṅguttara Nikāya disappears beginning from the Book of Elevens down to the Book of Ones; immediately after that the Saṃyutta Nikāya disappears beginning from the Wheel Chapter with its Repetition Series down to the Crossing over the Flood. Immediately after that the Majjhima Nikāya disappears beginning from the Development of the Faculties down to the Root of All Things. Immediately after that the Dīgha Nikāya disappears beginning from the Tenfold Expansion down to the Brahmajāla. Even the question of one or two verses endures for a long stretch of time, but is unable to sustain the Dispensation, like the Sabhiya Questions and the Āḷavaka Questions. These, it is said, being from the time of the Buddha Kassapa, were unable to sustain the Dispensation in the interim.

But even when the two Canons have disappeared, when the Canon of Monastic Discipline still stands, the Dispensation stands. When the Parivāra and the Khandhakas have disappeared, when the two Analyses still stand, it still stands. When the two Analyses have disappeared, even when the matrix still stands, it still stands. When the matrix has disappeared, when the Pātimokkha, the going forth, and the full ordination still stand, the Dispensation stands. The outward sign endures for a long stretch of time. But the lineage of white-robed ascetics was unable to sustain the Dispensation from the time of the Buddha Kassapa onwards. It stood for a thousand years with those who had attained the analytical knowledges. A thousand years with those possessing the six higher knowledges. A thousand years with those possessing the threefold true knowledge. A thousand years with dry insight practitioners. It stood for a thousand years with those observing the Pātimokkha. But from the last penetration of the truths and from the last breach of morality onwards, the Dispensation is said to have declined. Thenceforth the arising of another Buddha is not prevented.

Commentary on the Disappearance of the Dispensation

There are three final extinguishments, namely: the final extinguishment of the mental defilements, the final extinguishment of the aggregates, and the final extinguishment of the relics. Therein, the final extinguishment of the mental defilements took place at the seat of enlightenment. The final extinguishment of the aggregates at Kusinārā. The final extinguishment of the relics will take place in the future. It is said that at the time of the decline of the Dispensation, the relics in this island of Tambapaṇṇi, having assembled together, will go to the Mahācetiya. From the Mahācetiya to the Rājāyatana Shrine on the island of Nāgadīpa. From there they will go to the great seat of enlightenment. From the abode of the serpents too, from the world of the gods too, from the Brahma world too, the relics will go to the great seat of enlightenment itself. Not even relics the size of a mustard seed will perish in the interim. All the relics, having become a heap at the great seat of enlightenment, like a mass of gold, having become one solid mass, will emit rays of six colours.

Those rays will pervade the ten-thousandfold world system. Thereupon, the deities of the ten-thousand world-systems, having assembled together, saying "Today the Teacher attains final Nibbāna, today the Dispensation draws back, this is now our last sight," will make lamentation greater than on the day of the Ten-Powered One's final Nibbāna. Except for non-returners and those who have eliminated the mental corruptions, the rest will not be able to sustain themselves in their own nature.

Among the relics, the heat element, having arisen, will rise up as far as the Brahmā world. Even when there remains a relic the size of a mustard seed, it will become one mass of flame. When the relics have reached exhaustion, it will be cut off. Having thus shown such great power, when the relics have disappeared, the Dispensation is called disappeared.

As long as it does not thus disappear, for so long it is called "not after." That they should thus arise simultaneously - this is impossible. But why do they not arise simultaneously? Because it would not have been marvellous. For Buddhas are marvellous human beings. As he said - "One person, monks, arising in the world arises as a marvellous human being. Which one person? The Truth-finder, the Worthy One, the Perfectly Enlightened One." And if two or four or eight or sixteen were to arise together, they would not be marvellous. For even in one monastery, the material gain and honour for two shrines is not eminent. Monks too, by being many, have not become marvellous; so too would Buddhas be, therefore they do not arise. And because of the absence of distinction in the Teaching. For the Teaching classified as the establishments of mindfulness and so on, which one teaches - Even if another were to arise, that very same Teaching would have to be taught by him; therefore it would not be marvellous. But when one expounds the Teaching, the teaching too is marvellous; and because of contention. For if many Buddhas had arisen, like the pupils of many teachers, they would quarrel saying "Our Buddha is pleasing, our Buddha is sweet-voiced, an obtainer, meritorious." For this reason too they do not thus arise. Moreover, this reason was explained in detail by the Elder Nāgasena when asked by King Milinda. For it is said there -

"Venerable Nāgasena, this too was said by the Blessed One: 'This is impossible, monks, there is no chance, that two Worthy Ones, Perfectly Enlightened Ones, should arise simultaneously in one world system - this is impossible.' And when teaching, venerable Nāgasena, all Truth-finders teach the thirty-seven qualities conducive to enlightenment; when speaking, they speak of the four noble truths; when training, they train in the three trainings; when instructing, they instruct in the practice of diligence. If, venerable Nāgasena, all Truth-finders have one teaching, one talk, one training, one instruction, for what reason do two Truth-finders not arise at one moment? Even by the arising of one Buddha this world has become radiant; if there were a second Buddha, by the radiance of two this world would become radiant to an even greater degree; and two Truth-finders exhorting would exhort easily, and instructing would instruct easily. Teach me the reason for this, so that I may be free from doubt."

This ten-thousand-fold world system, great king, can bear only one Buddha; it bears the virtue of only one Truth-finder. If a second Buddha were to arise, this ten-thousand-fold world system would not bear it; it would shake, tremble, bend, bend down, twist, scatter, be destroyed, be demolished, and would not remain in place.

Just as, great king, a boat might be able to carry one person; when one person has boarded, that boat would be fully loaded. Then a second person might come, similar in life span, beauty, age, size, thinness and stoutness, and in all major and minor limbs; he might board that boat. Would that boat, great king, bear both of them? No indeed, venerable sir, it would shake, tremble, bend, bend down, twist, scatter, be destroyed, be demolished, would not remain in place, and would sink into the water.

Just so indeed, great king, this ten-thousand-fold world system can bear only one Buddha; it bears the virtue of only one Truth-finder. If a second Buddha were to arise, this ten-thousand-fold world system would not bear it, etc. would not remain in place.

Or else, great king, suppose a man were to eat as much food as he likes, satisfying himself, filling up to the throat; he, satisfied, gratified, complete, without interval, drowsy, become stiff as an unbent stick, were to eat again that much food. Would that man, great king, be happy? No indeed, venerable sir, having eaten once he would die. Just so indeed, great king, this ten-thousand-fold world system can bear only one Buddha, etc. would not remain in place.

Is it then, venerable Nāgasena, that the earth shakes because of the excessive burden of the Teaching? Here, great king, suppose there were two carts filled with jewels up to the brim; having taken jewels from one cart, they were to heap them onto one cart. Would that cart, great king, bear the jewels of both carts? No indeed, venerable sir, its hub would split, its spokes would break, its rim would fall off, its axle would break. Is it then, great king, that the cart breaks because of the excessive burden of jewels? Yes, venerable sir. Just so indeed, great king, the earth shakes because of the excessive burden of the Teaching.

But moreover, great king, this reason has been brought forward for the elucidation of the power of a Buddha. Listen also to another fitting reason therein, by which reason two Perfectly Enlightened Ones do not arise at one moment. If, great king, two Perfectly Enlightened Ones were to arise at one moment, a dispute would arise among their followers: "Your Buddha, our Buddha," and they would become divided into two factions. Just as, great king, a dispute might arise among the followers of two powerful ministers: "Your minister, our minister," and they become divided into two factions; just so indeed, great king, if two Perfectly Enlightened Ones were to arise at one moment, a dispute would arise among their followers: "Your Buddha, our Buddha," and they would become divided into two factions. This, for now, great king, is one reason by which reason two Perfectly Enlightened Ones do not arise at one moment.

Furthermore, great king, listen to a further reason by which reason two Perfectly Enlightened Ones do not arise at one moment. If, great king, two Perfectly Enlightened Ones were to arise at one moment, the statement "the foremost Buddha" would be wrong; the statement "the eldest Buddha," "the best Buddha," "the distinguished Buddha," "the highest Buddha," "the most excellent Buddha," "the matchless Buddha," "the equal to the matchless Buddha," "the incomparable Buddha," "the without counterpart Buddha," "the without equal person Buddha" would be wrong. Accept this reason too, great king, according to its meaning, by which reason two Perfectly Enlightened Ones do not arise at one moment.

And yet, great king, this is the intrinsic nature of the Buddhas, the Blessed Ones: only one Buddha arises in the world. For what reason? Because of the greatness of the qualities of an omniscient Buddha. Whatever else, great king, is great, that is only one. The earth, great king, is great; it is only one. The ocean is great; it is only one. Sineru, the king of mountains, is great; it is only one. Space is great; it is only one. Sakka is great; he is only one. Māra is great; he is only one. The Great Brahmā is great; he is only one. The Truth-finder, the Worthy One, the Perfectly Enlightened One

is great; he is only one in the world. Wherever they arise, there is no opportunity for others. Therefore, great king, the Truth-finder, the Worthy One, the Perfectly Enlightened One arises only one in the world. Well explained, Venerable Nāgasena, is the question with similes and reasons.

"In conformity with the Teaching" means the preliminary practice, which is the practice in conformity with the ninefold supramundane Teaching. "Reasonable" means with reason. "Counter-argument" means just the argument itself.

Commentary on the Wonderful and Marvellous

162. "The Venerable Udāyī" - there are three elder monks named Udāyī -Lāḷudāyī, Kāḷudāyī, and Mahāudāyī. Here Mahāudāyī is intended. It is said that as he listened to this discourse from the beginning up to the end, the fivefold rapture arose within him, going from the soles of his feet to the crown of his head, coming from the crown of his head to the soles of his feet, descending from both sides to the middle, and going from the middle to both sides. He, with his body continuously pervaded by rapture, speaking of the virtues of the One of Ten Powers with powerful pleasure, said beginning with "Wonderful, venerable sir." "Fewness of wishes" means freedom from craving. "Contentment" means contentment with the four requisites in three ways. "Detachment" means the state of having pared away all mental defilements. "Yatra hi nāma" means "whoever indeed." "He will not make himself manifest" means he will not make his own virtues openly known. "They would carry a banner" means saying "Who is there equal to us?" they would raise a banner and wander about Nāḷanda.

"See, Udāyī, the fewness of wishes of the Truth-finder" - accepting the elder's words, he said "See, Udāyī, such is the fewness of wishes of the Truth-finder." But does the Blessed One indeed not make himself manifest, does he not speak of his own virtues? No, he does not not speak. What should be spoken of through fewness of wishes and so on, he speaks; he does not speak for the sake of robes and so on. Therefore he said - "See, Udāyī, the fewness of wishes of the Truth-finder" and so on. But with reference to beings capable of awakening, he speaks by way of those amenable to instruction. As he said -

"I have no teacher, no one equal to me is found;
In the world including the gods, there is no one equal to me."

Thus many verses and discourses illustrating the virtues of the Truth-finder should be expanded upon.

163. "You should constantly speak" means you should speak again and again. "Spoken to me in the earlier period of the day" means do not fail to speak during the midday period and so on. "Or spoken to me today" means do not fail to speak on the following day and so on - this is the meaning. "Declared" means spoke. "Of this explanation" - because it is without verses, this discourse is called an "explanation." "Designation" means name. However, this passage beginning with "thus indeed" was placed by the compilers of the recitation. The remainder is of manifest meaning everywhere.

In the Sumaṅgalavilāsinī, the Commentary on the Dīgha Nikāya,

the explanation of the Discourse on Inspiring Confidence is finished.



ABOUT THIS TRANSLATION

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