

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

2. The Collection of the Middle Length Discourses -
Commentaries (2. Majjhima Nikāya - Aṭṭhakathā)

1. Commentary on the First Fifty Discourses (1. Mūlapaṇṇāsa-
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PaliVerse

2. The Collection of the Middle Length Discourses - Commentaries

1. Commentary on the First Fifty Discourses

5. The Shorter Chapter on Pairs

1. Commentary on the Sāleyyaka Sutta

439. "Thus have I heard" - this is the Sāleyyaka Sutta. Therein, "among the Kosalans" - the Kosalans are princes who are provincial rulers by name. Their abode, though a single province, is called "Kosalā" by conventional usage; in that Kosalan province. But the ancients said - Because formerly, having heard that Prince Mahāpanāda, having seen various dances, did not even produce so much as a smile, the king said - "Whoever makes my son laugh, I shall adorn him with every ornament." Thereupon, even abandoning their ploughs, when a great multitude of people had gathered, the people, having shown various amusements for more than seven years, were not able to make him laugh. Then Sakka sent a divine dancer. He, having shown a divine dance, made him laugh. Then those people departed towards their own respective dwelling places. They, having seen friends, companions and others on the opposite path, making friendly welcome, said "Is all well, dear sir? Is all well, dear sir?" Therefore, taking up that word "kusala, kusala," that region is called Kosalā.

"Wandering on a journey" means wandering on an unhurried journey. "Together with a large Community of monks" means together with a large Community of monks that was unlimited, whether a hundred, or a thousand, or a hundred thousand. "Brahmin village" - both a village where brahmins come together is called a brahmin village, and also a revenue village of brahmins. Here a village where brahmins come together is intended. "Arrived there" means he approached that place; the meaning is he arrived. But the dwelling place is not specified here; therefore, not far from that place there would have been a jungle thicket befitting the Buddhas, and it should be understood that the Teacher went to that jungle thicket. "Heard" means they heard, they ascertained. They knew by following the sound of speech that had reached the door of the ear. "Kho" is an indeclinable particle used in the sense of emphasis or merely as an expletive. Therein, in the sense of emphasis, the meaning to be understood is: they heard indeed; there was no obstacle to their hearing. As an expletive, it is merely for the smoothness of the phrasing.

Now, to make known the matter which they heard, the passage beginning with "the ascetic Gotama indeed, my dear" was stated. Therein, he should be understood as "ascetic" because of having calmed evil. "Khalu" is an indeclinable particle in the sense of oral tradition. "Bho" is merely a form of mutual address among them. "Gotama" is an illustration of the Blessed One by his clan name. Therefore, in the phrase "the ascetic Gotama indeed, my dear," the meaning should be seen thus: "the ascetic, it is said, my dear, of the Gotama clan." "A Sakyan son" - this, however, is an illustration of the Blessed One's noble clan. "Gone forth from the Sakyan clan" is an

illustration of his state of having gone forth through faith. Not overcome by any loss, having abandoned that clan while it was not yet exhausted, he went forth through faith - this is what is meant. Beyond that, the meaning has already been stated. "That" is an accusative expression used in the sense of the itthambhūta predication; the meaning is "of that Master Gotama." "Good" means endowed with good qualities; it means "excellent." "Reputation" means fame itself, or the sound of praise. "Has arisen" means having spread over the world with its gods, it has risen up. How? "Thus indeed is the Blessed One, etc. the Enlightened One, the Blessed One."

Herein this is the connection of terms - That Blessed One is thus indeed the Worthy One, thus indeed the Perfectly Enlightened One, etc. thus indeed the Blessed One. It means "for this and this reason." Therein, having laid down the matrix by the method beginning with "because of being far from, because of having destroyed the enemies and the spokes, because of being worthy of requisites and so on, and because of the absence of secrecy in evil-doing - for these reasons, to begin with, that Blessed One should be understood as the Worthy One" - all these terms have been explained in detail in the description of the recollection of the Buddha in the Visuddhimagga; therefore their detailed explanation should be taken from there.

"Good indeed" means beautiful indeed; it brings benefit, it brings happiness - this is what is meant. "Of such Worthy Ones" means of those Worthy Ones who are of such a nature as that Master Gotama is, of such ones whose seeing is rare even in hundreds of thousands of crores of aeons, whose delightful bodies are surrounded by the halo of a fathom, adorned with the jewels of the eighty minor features, filled with the excellent thirty-two marks of a great man, whose seeing is not insignificant, whose proclamation of the Teaching is exceedingly sweet, who have gained the reputation in the world as Worthy Ones through the achievement of qualities as they really are. "Is the seeing" means having opened one's eyes, which are pleasing and gentle with confidence, even the mere seeing is good. But if we shall obtain to hear even one sentence of him expounding the Teaching with a divine voice endowed with eight factors, it will be even better - having formed such a disposition.

"They approached the Blessed One" means having abandoned all duties, they came with satisfied minds. "They said this" means for questions are twofold: householder questions and homeless-one questions. Therein, by the method "What, venerable sir, is wholesome, what is unwholesome?" the householder question has come. By the method "These, venerable sir, are the five aggregates of clinging," the homeless-one question. But these, asking a householder question suitable for themselves, spoke this statement beginning with "What now, Master Gotama, is the cause, what is the condition?" The Blessed One, answering the question for them in brief for the time being in such a way that they were unable to discern it, said beginning with "Because of unrighteous conduct and uneven conduct, householders." But why did the Blessed One answer in such a way that they could not discern it? For they were conceited about being wise; if from the very beginning, having laid down the matrix, the meaning were explained in detail in such a way that they could discern it, thinking the teaching is shallow, they would despise it, and would become those who say "We too, when speaking, would speak in just the same way." Therefore the Blessed One answered the question for them in brief for the time being in such a way that they were unable to discern it. Then, being requested by those unable to discern it for a

detailed teaching, in order to teach in detail, he said beginning with "If so, householders." Therein, "if so" (tena hi) is an indeclinable particle in the sense of cause. Because you request me, therefore - this is the meaning.

440. "Threefold" means in three portions. "By body" means by the bodily door. "Unrighteous conduct and uneven conduct" means uneven conduct reckoned as unrighteous conduct. Here, however, this is the meaning of the terms: the conduct of what is unrighteous is unrighteous conduct; the meaning is the doing of what is unrighteous. Uneven conduct, or the conduct of uneven action, is uneven conduct. It is unrighteous conduct and that is uneven conduct, thus it is unrighteous conduct and uneven conduct. By this method the meaning should be understood in all the dark and bright passages. "Cruel" means hard. "Severe" means violent. "Bloody-handed" means the hands of one who deprives another of life becomes smeared with blood. Even if they are not smeared, such a one is called "bloody-handed" just the same. "Devoted to striking and killing" means devoted to striking, that is, giving blows to another, and to killing, that is, the slaying of another. "Without compassion" means having arrived at mercilessness.

"Whatever belongs to another" means whatever is the property of another. "Another's wealth and requisites" means that very other person's means of contentment, the articles and goods that produce satisfaction. "In the village" means placed within the village. "In the forest" means placed in the forest, on treetops, mountain summits, and so on. "Not given" means not given by those others by body or by speech. "Reckoned a theft" - here "thena" means a thief. The state of a thief is theft; this is a designation for the consciousness of carrying away. "Term" and "reckoned" are one in meaning; this is a designation for a portion, as in such passages as "for the terms of obsession have perception as their source." "Theft and that reckoned" is "reckoned a theft"; the meaning is one mental portion reckoned as the consciousness of theft. And this is a nominative case used in the instrumental sense; therefore it should be seen in meaning as "by what is reckoned a theft."

In the passage beginning with "protected by the mother" and so on: a woman whom, when the father has disappeared or died, the mother protects while looking after her with food, clothing, and so on, thinking "I shall give her when she has come of age to a family house" - this is called "protected by the mother." By this method, "protected by the father" and the rest should also be understood. But families of equal status make an agreement even regarding embryos still in the womb: "If I have a son and you have a daughter, she shall not be allowed to go elsewhere; she shall be for my son only." Thus, one taken possession of even while in the womb is called "having an owner." "Whoever goes to a woman of such and such a name, such is the penalty for him" - thus one for whom a penalty has been established with reference to a village or a house or a street is called "under penalty." "Even those encircled with a garland of flowers" means she who, by the most minimal determination, with the perception "she will be my wife," has been encircled by someone throwing a string of flowers over her, even by a mere string of flowers. "He commits adultery with such women" means he becomes one who commits a transgression with such women by way of the characteristic of sexual misconduct as stated in the Discourse on Right View.

"Having gone to an assembly" means standing in an assembly hall. "Having gone to a company" means standing in a company. "Having gone among relatives" means

standing in the midst of heirs. "Having gone among a guild" means standing in the midst of guilds. "Having gone among the royal court" means standing in the midst of the royal family, at the great hall of judgment. "Being brought forward" means led for the purpose of questioning. "Questioned as a witness" means questioned having been made a witness. "Come, good man" - this is a form of address. "For his own sake or for another's sake" means for the sake of one's own or another's hands, feet, and so on, or for the sake of wealth. "For the sake of some trifling material gain" - here, "material gain" means material gain is intended. "A trifle" means whatever this or that small amount. The meaning is: for the sake of a bribe even as small as a partridge, a quail, a lump of ghee, or a lump of butter and so on. "He becomes a conscious speaker of falsehood" means he, already knowing, becomes a doer of lying.

"For the division of these" means for the division of those in whose presence what was heard from those referred to as "here." "For the division of those" means for the division of those in whose presence what was heard from those referred to as "there." "Thus one who divides those who are united" means thus one who is a maker of division between two friends who are united. "Or a supporter of those who are divided" means "Well done by you; one who abandons him would in just a few days cause you great harm" - thus, a supporter, a sustainer, one who shows reason for the non-reconciliation of those who are divided again. This is the meaning. "Discord is his delight, the place of his pleasure" - thus "rejoicing in discord." "Delighting in discord" means delighted among those who are in discord. "One who rejoices having seen or having heard discord" - thus "taking delight in discord." "Words that create discord" means whatever speech makes even united beings discordant, divides them - he is a speaker of that speech which causes quarrels.

"Rough" means just as knots arise on a defective tree, so through the state of being defective, rough speech has arisen through words of jeering, scoffing, and so on. "Harsh" means rotten. Just as a rotten tree is rough with its powder oozing out, so it is harsh; it enters as if scraping the ear. Therefore it was said "harsh." "Hurtful to others" means severe to others, disagreeable, generating hate. "Offensive to others" means like a branch with crooked thorns, having pierced the vital spots, it is offensive to others, not allowing even those who wish to go to go, causing them to be stuck. "Bordering on wrath" means near to wrath. "Not conducive to concentration" means not conducive to either absorption concentration or access concentration. Thus all of these are synonyms for speech with hate.

"One who speaks at the wrong time" means one who speaks at an improper time. "One who speaks what is not factual" means one who speaks of that which does not exist. "One who speaks what is unbeneficial" means one who speaks what is not based upon reason. "One who speaks what is not the Teaching" means one who speaks what is not in accordance with intrinsic nature. "One who speaks what is not the discipline" means one who speaks of what is not connected with the discipline of restraint. "Words not worth treasuring" means he is one who speaks words inappropriate to be deposited in the casket of the heart. "At the wrong time" means he is one who speaks at an inappropriate time, either before or after the time when it should be spoken. "Without reason" means devoid of reference to the discourses. "Without limit" means without boundary; having laid down a discourse or a birth story, he brings in its criticism or simile or story and speaks only extraneous talk.

What is laid down remains merely laid down. It reaches the point where one must say "Is he speaking a discourse or a birth story? We cannot see its end or its limit." Just as the aerial roots of a banyan tree's branches descend wherever they reach, and having taken root wherever they descend, they grow again. Thus they extend even half a yojana or a yojana; but as they go on and on, the original tree perishes, and only the lineage of offshoots remains. Thus this one too is called a banyan-tree Teaching-speaker; Having made what is laid down merely something laid down, he goes along managing it only from the side. But whoever, even though speaking much, is able to bring it back and make known that "this was said for this purpose," it is proper for him to speak. "Not connected with benefit" means not based upon welfare.

"He covets" means he looks at with covetousness. "Oh indeed" is an indeclinable particle in the sense of longing. And here, by merely looking with covetousness, there is no completion of the course of action. But when one diverts it to oneself thus: "Oh, may this indeed be my own property, may I exercise control over it," then there is a completion of the course of action; this is what is intended here.

"With a corrupted mind" means with a mind gone wrong, with a mind become putrid. "With evil mental intentions" means with mental thought corrupted by hate. "May they be killed" means may they be slaughtered. "May they be slaughtered" means may they meet with murder. "Or may they not exist" means may they not exist at all. Here too, by mere irritation there is no completion of the course of action. It occurs only through thinking beginning with "may they be killed" and so on; therefore it was stated thus.

"One who holds wrong view" means one who sees the unwholesome. "With perverted vision" means one who sees with distorted understanding. "There is not what is given" - he speaks with reference to the absence of fruit of what is given. "What is sacrificed" is called a great sacrifice. "What is offered" - a present of honour is intended; he rejects that both too with reference to the very absence of fruit. "Of good and bad actions" means of good and bad actions; the meaning is of wholesome and unwholesome actions. "Fruit" and "result" - whatever is called "fruit" or "result," he says that does not exist. "There is not this world" - for one established in the other world, this world does not exist. "There is not the other world" - even for one established in this world, the other world does not exist; he shows that all are annihilated right there in each place. "There is not mother, there is not father" - he speaks with reference to the absence of fruit of right practice and wrong practice towards them. "There are no spontaneously reborn beings" - he says that there are no such beings who, having passed away, are reborn. "Having realised by direct knowledge themselves, they proclaim" - those who proclaim this world and the other world, having made them evident through most excellent wisdom by themselves directly, they do not exist - he indicates the non-existence of omniscient Buddhas; to this extent, wrong view with ten bases has been spoken of.

441. The seven courses of action beginning with "having abandoned the killing of living beings" have been expanded upon in the Cūḷahatthipadopama. Those beginning with non-covetousness are of manifest meaning only.

442. "Be reborn in the company" means "I would approach the state of being together." "Of the gods of Brahmā's company" means of the gods of the plane of the first meditative absorption. "Of the radiant gods" means there are no separate gods called "radiant"; this is a designation for the gods of limited radiance, immeasurable radiance, and the radiant gods. "Of the gods of limited radiance" and so on, however, is the taking by way of division of those very same, without taking them as one. In "of the gods of limited glory" and so on too, the same method applies. Thus the Blessed One, having shown the elimination of mental corruptions, concluded the teaching with the pinnacle of arahantship.

But standing here, the heavenly worlds should be brought together. First, by way of the three planes of meditative absorption there are nine brahmā worlds; five Pure Abodes together with the four immaterial ones make nine, thus eighteen; together with the gods of Great Fruit, nineteen; adding the non-percipient realm to them, there are twenty brahmā worlds; thus together with the six sensual-sphere realms, there are twenty-six heavenly worlds. The arising in all of them was shown by the Blessed One through the ten wholesome courses of action.

Therein, first, in the six sensual-sphere realms, arising occurs through the result of the three kinds of good conduct alone. But for the higher heavenly worlds, these courses of action were spoken of by way of decisive support. For the ten wholesome courses of action are morality, and for one who is moral, the preliminary work on a circular meditation object succeeds. Having established oneself in morality, having performed the preliminary work on a circular meditation object, having produced the first meditative absorption, one is reborn in the plane of the first meditative absorption. Having developed the second and so on, one is reborn in the plane of the second meditative absorption and so on. Having made the fine-material-sphere meditative absorption the foundation, having developed insight, one established in the fruition of non-returning is reborn in the five Pure Abodes. Having made the fine-material-sphere meditative absorption the foundation, having produced the immaterial-sphere meditative attainment, one is reborn in the four immaterial realms. Having made the fine-material and immaterial meditative absorption the foundation, having developed insight, one attains arahantship. But the non-percipient existence is the habitual practice of outsider hermits and wandering ascetics, therefore it is not described here. The remainder is of manifest meaning everywhere.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the Commentary on the Sāleyyaka Sutta is finished.

2. Commentary on the Verañjaka Sutta

444. "Thus have I heard" - this is the Verañjaka Discourse. Therein, "the Verañjakas" means the inhabitants of Verañja. "On some business" means on some unspecified task. All the remainder should be understood by the method stated in the preceding discourse. However, here the teaching was given with persons as standpoint, thus: "one who conducts oneself unrighteously, one who conducts oneself unevenly." In the preceding discourse it was with the Teaching as standpoint - this is the distinction. The remainder is just the same.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

3. Commentary on the Mahāvedalla Sutta

449. "Thus have I heard" - this is the Discourse on the Greater Series of Questions and Answers. Therein, "venerable" - this is a term of reverence and deference. "Mahākoṭṭhika" is that elder monk's name. "Having emerged from seclusion" means having emerged from fruition attainment. "Unwise, unwise" - here, there is nothing called corrupted wisdom; the meaning is one of little wisdom, one without wisdom. "In what respect indeed" is a question delimiting the reason; the meaning is "by what measure indeed is one thus called?" A question is of five kinds: a question for illuminating what has not been seen, a question for comparing what has been seen, a question for cutting off doubt, a question of approval, and a question from the wish to speak. This is their difference -

What is the question for illuminating what has not been seen? By nature the characteristic is unknown, unseen, not weighed, not determined, not clear, not made clear; one asks a question for the knowledge of that, for the seeing of that, for the scrutiny of that, for the determination of that, for the purpose of making clear, for the purpose of making manifest. This is the question for illuminating what has not been seen.

What is the question for comparing what has been seen? By nature the characteristic is known, seen, weighed, determined, clear, made clear; one asks a question for the purpose of comparing with other wise persons. This is the question for comparing what has been seen.

What is the question for cutting off doubt? By nature one has plunged into doubt, plunged into uncertainty, become wavering, "Is it thus indeed, or is it not indeed, what indeed, how indeed?" - he asks a question for the purpose of cutting off doubt. This is the question for cutting off doubt.

"What do you think, monks, is matter permanent or impermanent?" "Impermanent, venerable sir" - such a question asked at the time of expounding the Teaching, having taken approval, is called a question of approval.

"Monks, there are these four establishments of mindfulness. What four?" - such a question of one who, having himself asked the community of monks, wishes to himself answer, is called a question from the wish to speak. Among those, here the question for comparing what has been seen is intended.

For the elder monk, having sat down at his own daytime resting place, having himself raised the questions and himself determining them, brought this discourse from the beginning to its conclusion. For a certain one is able only to raise a question but not to determine it; a certain one is able to determine but not to raise; a certain one is able to do neither; a certain one is able to do both. Among those, the elder monk was indeed able to do both. Why? Because of great wisdom. For in dependence on great wisdom, in this Dispensation, the Elder Sāriputta, the Elder Mahākaccāna, the Elder Puṇṇa, the Elder Kumārakassapa, the Elder Ānanda, and this very venerable one - many elder monks attained distinguished positions. For it is not possible for a monk endowed with this or that trifling wisdom to reach the summit of the knowledge of the

perfections of a disciple, but it is possible for one of great wisdom - thus through great wisdom the Elder Sāriputta attained that position. For in wisdom there is none equal to the elder monk. For that very reason the Blessed One established him in the foremost position - "This is the foremost, monks, of my disciples who are monks of great wisdom, namely Sāriputta."

Likewise, it is not possible for a monk endowed with this or that insignificant wisdom to analyse the meaning in detail of what was spoken in brief by the Blessed One, having compared and brought it together with the omniscient knowledge; but one of great wisdom is able - thus, through great wisdom, the Elder Mahākaccāna became competent therein. For that very reason the Blessed One established him in the foremost position - "This is the foremost, monks, of my disciples who are monks, of those who analyse in detail the meaning of what has been spoken in brief, that is to say, Mahākaccāna."

Likewise, it is not possible for a monk endowed with this or that insignificant wisdom, while giving a talk on the Teaching, to give a talk on the Teaching having brought in the ten topics of discussion and analysing the seven purifications; but one of great wisdom is able - thus, through great wisdom, the Elder Puṇṇa, in the midst of the fourfold assembly, seated on the decorated Teaching-seat, having taken a decorated fan, with grace, like a full moon, expounded the Teaching. For that very reason the Blessed One established him in the foremost position - "This is the foremost, monks, of my disciples who are monks, of those who expound the Teaching, that is to say, Puṇṇa Mantāniputta."

Likewise, a monk endowed with this or that insignificant wisdom, while expounding the Teaching, not deviating from here or there, goes like a blind man having taken the tip of a stick, and like one who has climbed onto a single-plank bridge made of a stick. But one of great wisdom, having laid down a verse of four lines, having brought in similes and reasons, having taken the three Canons of the Buddha's teaching, taught turning them upside down. But through great wisdom, the Elder Kumārakassapa, having laid down a verse of four lines, having brought in similes and reasons, combining them together, like one causing five-coloured blossoms to bloom in a natural lake, like one lighting a thousand-wicked oil lamp on the summit of Sineru, expounded the three Canons of the Buddha's teaching turning them upside down. For that very reason the Blessed One established him in the foremost position - "This is the foremost, monks, of my disciples who are monks, of brilliant speakers, that is to say, Kumārakassapa."

Likewise, a monk endowed with this or that insignificant wisdom is not able to learn even a verse of four lines in four months. But one of great wisdom, standing on one term, grasps even a hundred terms or even a thousand terms. But the Elder Ānanda, through great wisdom, standing at the lifting of one term, having heard just once, without asking again, grasps sixty thousand terms and fifteen thousand verses all at once, like one pulling and taking flowers from a creeper. Whatever has been grasped remains in the manner in which it was grasped, like an inscription carved on stone, and like lion's fat placed in a golden pot. For that very reason the Blessed One established him in the foremost position - "This is the foremost, monks, of my disciples who are monks, of those with perfect behaviour, that is to say, Ānanda; of those who are mindful, of those who are resolute, of those who are very learned, of

attendants, that is to say, Ānanda."

For it is not possible for a monk endowed with this or that insignificant wisdom to reach the summit of the classification of the four analytical knowledges. But one of great wisdom is able - thus, through great wisdom, the Elder Mahākoṭṭhita attained the classification of analytical knowledge, abundant with infinite methods, by means of realisation, interrogation, hearing, and former exertion. For that very reason the Blessed One established him in the foremost position - "This is the foremost, monks, of my disciples who are monks, of those who have attained analytical knowledge, that is to say, Mahākoṭṭhita."

Thus the Elder, through great wisdom, is able to do both - to raise a question and to decide it. He, having sat down at his daytime resting place, having himself raised all the questions and himself deciding them, having brought this discourse from the beginning to the summit, thinking "Beautiful indeed is this proclamation of the Teaching; I shall compare it with the elder brother, the General of the Teaching. Then this, established by the unanimous opinion and single intention of us both, will be exceedingly weighty, like a stone canopy; like a boat placed at a ford for those wishing to cross the four floods; like a chariot yoked with a thousand thoroughbreds for those wishing to travel the path, it will be of much benefit" - he asked the question for the purpose of comparing what had been seen. Therefore it was said - "Among those, here the question for comparing what has been seen is intended."

"Does not understand" - here the meaning is: because he does not understand, therefore he is said to be unwise. This same method applies everywhere. "He does not understand: 'This is suffering'" means he does not understand the truth of suffering according to its actual intrinsic nature and individual characteristic, as "this is suffering, this much is suffering, beyond this there is nothing." "This is the origin of suffering" means he does not understand according to its actual intrinsic nature and individual characteristic that craving, which brings about the suffering of continued existence, is the truth of origin, as "from this, suffering originates." "This is the cessation of suffering" means he does not understand according to its actual intrinsic nature and individual characteristic that the non-continuance of both - this suffering and this origin of suffering - having reached this state, they cease; that Nibbāna is the truth of cessation. "This is the practice leading to the cessation of suffering" means he does not understand the truth of the path according to its actual intrinsic nature and individual characteristic, as "this practice leads to the cessation of suffering." In the immediately following section too, the meaning should be understood by this very method. But here, in brief, it should be understood that a person who practises the meditation subject of the four truths has been spoken of.

For this one learns the four truths by hearing in the presence of a teacher. Setting aside craving, the phenomena of the three planes are the truth of suffering, craving is the truth of origin, the non-continuance of both, Nibbāna, is the truth of cessation, the path that fully understands the truth of suffering, abandons the truth of origin, and leads to cessation is the truth of the path - having thus learnt, one adheres. Therein, the first two truths are the round of rebirths, the latter two are the end of the round of rebirths; there is adherence to the round of rebirths, not to the end of the round of rebirths; therefore this one, adhering, adheres to the truth of suffering.

Having defined the truth of suffering as the five aggregates beginning with materiality, having entered by way of the element meditation subject, one defines: "The four primary elements and the materiality derived from the four primary elements is materiality." Feeling, perception, activities, and consciousness that take that as object are mentality - thus, as if splitting the trunk of a palm tree in two, one defines: "These phenomena are just two, mentality-materiality." But this is not without root, it is with root, with condition; and what is its condition? Phenomena beginning with ignorance - thus, having defined both the conditions and the conditionally arisen phenomena, one applies the characteristic of impermanence: "All phenomena, having come to be, are impermanent in the sense of non-existence"; then, having applied the three characteristics - suffering by way of oppression through rise and fall, and non-self by way of not being subject to control - meditating in the order of insight, one attains the supramundane path.

At the moment of the path, one penetrates the four truths by a single penetration and fully realises them by a single full realisation. One penetrates suffering through the penetration of full understanding. The origin through the penetration of abandoning, cessation through the penetration of realisation, the path through the penetration of development. One fully realises suffering through full realisation of full understanding, the origin through full realisation of abandoning, cessation through full realisation of realisation, the path through full realisation of development. He penetrates three truths by way of function, and cessation by way of object. And at that moment, there is no reviewing through reflective attention, attentiveness, attention, and reviewing thus: "I fully understand suffering, I abandon the origin, I realise cessation, I develop the path." But for this one, even while discerning, the path, while accomplishing the function of full understanding and so on regarding the three truths, penetrates cessation by way of object.

"Therefore one is said to be wise" - here, at the lower limit, a stream-enterer is indicated as wise, and at the upper limit, one who eliminated the mental corruptions. But one who, having learnt the three Canons of the Buddha's teaching by the Pāḷi text and by meaning and by connection and by what precedes and follows, goes about turning it upside down, yet there is not even a mere discernment by way of impermanence, suffering, and non-self - is this one called wise, or is he called unwise? He is called one of consciousness-temperament; he should not be called wise. But then one who, having applied the three characteristics, meditating in the order of insight, goes about thinking "Today, this very day, arahantship" - is this one called wise, or is he called unwise? When made to choose, he inclines to the side of the wise. But in the discourse, only penetration is spoken of.

"Consciousness, consciousness" - what is being asked here? By whatever consciousness, having contemplated activities, this one became known as wise - he asks: "I ask about the consciousness that is the incoming insight consciousness, the consciousness that does the work." "It cognises pleasure" means it cognises pleasant feeling too. The same method applies to the two terms above as well. By this, the Elder spoke about the immaterial meditation subject by way of feeling that has come by the method beginning with "feeling a pleasant feeling, he understands 'I feel a pleasant feeling.'" Its meaning should be understood by the method stated in the establishment of mindfulness.

"Conjoined" - he asks whether they are conjoined in the sense of connection by the characteristic of simultaneous arising and so on, or disconnected. And here, it should not be understood that the Elder asks as if mixing these two mundane and supramundane mental states - path-wisdom and insight-consciousness - breaking the distinction between planes and not knowing the proper occasion. It should be understood that he asks about the conjoined state of path-wisdom with path-consciousness, and of insight-wisdom with insight-consciousness itself. The Elder too, answering that very meaning, said beginning with "these mental states are conjoined." Therein, "and it is not possible of these mental states" means of these two mental states that have arisen together, whether at the moment of the mundane path or at the moment of the supramundane path. "Having separated again and again" means having made them separate and disentangled; the meaning is that it is not possible to show a difference by way of object, or by way of sense-base, or by way of arising, or by way of cessation. But those various mental states have indeed a domain. For having reached mundane phenomena, consciousness is the chief, the forerunner; having reached the supramundane, wisdom is.

For indeed even the Perfectly Enlightened One, when asking about mundane states, does not ask thus: "Monk, which wisdom have you attained - is it first path wisdom, or second, third, or fourth path wisdom?" He does not ask "What is your contact, monk, what is your feeling, what is your perception, what is your volition?" but rather, by way of consciousness, he asks "What is your consciousness, monk?" Even when declaring the wholesome-unwholesome, he declares by way of consciousness alone, thus: "Mental states are directed by mind, mind is their chief, they are mind-made" and "What mental states are wholesome? At whatever time wholesome consciousness of the sensual sphere has arisen" and thus he declares by way of consciousness alone. But when asking about the supramundane, he does not ask "What is your contact, monk, what is your feeling, what is your perception, what is your volition?" He asks thus by way of wisdom alone: "Which wisdom have you attained, monk - is it first path wisdom, or second, third, or fourth path wisdom?"

In the Indriyasamṃyutta too: "There are, monks, these five faculties. Which five? The faith faculty, the energy faculty, the mindfulness faculty, the concentration faculty, the wisdom faculty. And where, monks, should the faith faculty be seen? In the four factors of stream-entry - here the faith faculty should be seen. And where, monks, should the energy faculty be seen? In the four right strivings - here the energy faculty should be seen. And where, monks, should the mindfulness faculty be seen? In the four establishments of mindfulness - here the mindfulness faculty should be seen. And where, monks, should the concentration faculty be seen? In the four meditative absorptions - here the concentration faculty should be seen. And where, monks, should the wisdom faculty be seen? In the four noble truths - here the wisdom faculty should be seen." Thus mundane and supramundane states have been spoken of each within its own domain.

For just as when five companions - four merchant's sons and a king, the king being the fifth - having descended into the street thinking "We shall celebrate the festival," at the time of going to the house of one merchant's son, the other four sit in silence, and only the owner of the house manages in the house, saying "Give these ones solid and soft food, give them perfumes, garlands, ornaments, and so on." At the time of

going to the house of the second, the third, and the fourth, the other four sit in silence, and only the owner of the house manages in the house, saying "Give these ones solid and soft food, give them perfumes, garlands, ornaments, and so on." Then, last of all, at the time of going to the king's house, although the king is indeed the lord everywhere, yet at this time, in his own house alone, he manages, saying "Give these ones solid and soft food, give them perfumes, garlands, ornaments, and so on." Just so indeed, among the faculties with faith as the fifth, when those companions, as it were, enter the process together - that is, when they arise with a single object - just as in the house of the first the other four sit in silence and only the owner of the house manages, so, having reached the factors of stream-entry, the faith faculty alone, having the characteristic of decision, is the foremost, the forerunner, and the remaining ones follow along with it. Just as in the house of the second the other four sit in silence and only the owner of the house manages, so, having reached the right strivings, the energy faculty alone, having the characteristic of exertion, is the foremost, the forerunner, and the remaining ones follow along with it. Just as in the house of the third the other four sit in silence and only the owner of the house manages, so, having reached the establishments of mindfulness, the mindfulness faculty alone, having the characteristic of establishing, is the foremost, the forerunner, and the remaining ones follow along with it. Just as in the house of the fourth the other four sit in silence and only the owner of the house manages, so, having reached meditative absorption and deliverance, the concentration faculty alone, having the characteristic of non-distraction, is the foremost, the forerunner, and the remaining ones follow along with it. But last of all, at the time of going to the king's house, just as the other four sit in silence and only the king manages in the house, just so, having reached the noble truths, the wisdom faculty alone, having the characteristic of understanding, is the foremost, the forerunner, and the remaining ones follow along with it.

Thus the Elder Mahākoṭṭhita, placed at the foremost among those who have attained analytical knowledge, when asking about mundane states, asked having made consciousness the foremost, consciousness the forerunner; when asking about supramundane states, he asked having made wisdom the foremost, wisdom the forerunner. The Elder Sāriputta, the General of the Teaching, answered in just the same way.

"What one understands, friend" means whatever four-truth phenomena path wisdom understands by the method beginning with "this is suffering." "That one cognises" means path consciousness too cognises that in the same way. "What one cognises" means whatever pertaining to activities insight consciousness cognises by the method beginning with "impermanent." "That one understands" means insight wisdom too understands that in the same way. "Therefore these mental states" means by that reason these mental states. "Conjoined" means conjoined by virtue of simultaneous arising, simultaneous cessation, having the same sense-base, and having the same object.

"Wisdom is to be developed" - this was said with reference to path wisdom. But the consciousness associated with that is also to be developed together with it.

"Consciousness is to be fully understood" - this was said with reference to insight

consciousness. But the wisdom associated with that is also to be fully understood together with it.

450. "Feeling, feeling" - why does he ask this? He asks thinking "I shall ask about the characteristic of feeling." Even this being so, it should be observed that only feeling within the range of comprehension of the three planes is intended. "It feels pleasure" means it feels, experiences, a pleasant object. The same method applies to the two terms that follow as well. "If, Mahāli, matter were exclusively painful, affected with pain, overwhelmed by pain, not touched by pleasure, beings would not become attached to matter. But because, Mahāli, matter is pleasant, affected with pleasure, overwhelmed by pleasure, not touched by pain, therefore beings become attached to matter; through attachment they are bound; through bondage they become defiled. And if feeling indeed... perception... activities... And if, Mahāli, consciousness were exclusively painful... etc. they become defiled" - for by this exposition of the Mahāli Sutta, here the object is spoken of as pleasant, painful, and neither-unpleasant-nor-pleasant. Furthermore, having made a former pleasant feeling the object, a subsequent pleasant feeling feels; having made a former unpleasant feeling the object, a subsequent unpleasant feeling feels; having made a former neither-unpleasant-nor-pleasant feeling the object, a subsequent neither-unpleasant-nor-pleasant feeling feels - thus the meaning here should be understood. For it is feeling itself that feels; there is no other experiencer whatsoever - this is what has been said.

"Perception, perception" - what is being asked here? The characteristic of all perception. Is it the characteristic of perception present in all? Whether "the characteristic of all perception" or "the characteristic of perception present in all" - this is one and the same; even this being so, it should be observed that only perception within the range of comprehension of the three planes is intended. "It perceives blue" means having done the preliminary work on a blue flower or a cloth, reaching either access or absorption, one perceives. For in this meaning, preliminary-work perception, access perception, and absorption perception are all applicable. Regarding "blue, blue," the perception that arises is also applicable. The same method applies for yellow and so on as well.

"Friend, feeling" - here, having taken these three - feeling, perception, and consciousness - why was wisdom not taken? Because it would not include all. For if wisdom were taken, only feeling and so on associated with wisdom would be obtained, not those dissociated from it. But by not taking that and taking these, both those associated with wisdom and those dissociated from it are obtained, even including the two sets of fivefold sense consciousness mental states. Just as three men might say "thread, thread," and a fourth might say "thread strung with jewels." Among them, the former three obtain whatever much thread, whether gone onto a spindle or gone onto a reel and so on, even including spider's thread. One seeking thread strung with jewels obtains little. This should be understood in the same way. Or else they say that wisdom, having been given association with consciousness below, is not taken here precisely because it has been released. "What, friend, one feels" means whatever object feeling feels, perception too perceives that very same thing. "What one perceives" means whatever object perception perceives, consciousness too cognises that very same thing - this is the meaning.

Now the distinction here in "perceives," "cognises," and "understands" should be

known. Therein, the distinction is merely in the prefix. But the term "knows" is without distinction. Even in the meaning of that knowing, a distinction should be known. For perception is merely the perceiving of the object by way of blue and so on; it is not able to cause the attainment of the penetration of characteristics as impermanent, suffering, and non-self. Consciousness both perceives the object by way of blue and so on, and causes the attainment of the penetration of characteristics such as impermanence and so on, but having striven, it is not able to cause the attainment of the manifestation of the path. Wisdom also perceives the object by way of blue and so on, also causes the attainment of the penetration of characteristics by way of impermanence and so on, and having striven, is also able to cause the attainment of the manifestation of the path.

For just as when a heap of coins has been made on a money-changer's board, and three persons - a child of undeveloped intelligence, a villager, and a master money-changer - stand looking on, the child of undeveloped intelligence knows only the variegated, decorated, square, and round nature of the coins, but does not know "This is a valuable thing for the use and enjoyment of human beings." The villager knows both the variegated and other nature, and the nature of being a valuable thing for the use and enjoyment of human beings. But he does not know "This one is counterfeit, this one is genuine, this one is half-alloy, this one is smooth." The master money-changer knows the variegated and other nature, the nature of being an authorised valuable, and the counterfeit and other nature; and knowing, he knows it by seeing its appearance, by hearing the sound when it is struck, by smelling its odour, by tasting its flavour, by weighing its heaviness and lightness with the hand, and he knows "It was made in such and such a village," and "It was made in such and such a market town, in such and such a city, in the shadow of such and such a mountain, on the bank of such and such a river," and "It was made by such and such a master." Just so, perception, like the seeing of coins by the child of undeveloped intelligence, perceives only the mere object by way of blue and so on. Consciousness, like the seeing of coins by the villager, both perceives the object by way of blue and so on, and also causes the attainment of the penetration of characteristics by way of impermanence and so on. Wisdom, like the seeing of coins by the master money-changer, both perceives the object by way of blue and so on, also causes the attainment of the penetration of characteristics by way of impermanence and so on, and having striven, also causes the attainment of the manifestation of the path. But that distinction among them is difficult to understand.

Therefore the Venerable Nāgasena said - "Something difficult, great king, has been done by the Blessed One." "What, venerable sir, Nāgasena, has been done by the Blessed One that is difficult?" "Something difficult, great king, has been done by the Blessed One: the defining of these immaterial mental states of consciousness and mental factors occurring with a single object has been declared - 'This is contact, this is feeling, this is perception, this is volition, this is consciousness.'" For just as if sesame oil, mustard oil, madhuka oil, castor oil, and fat oil - these five oils were put into one jar and churned for a day with twin churning sticks, and then the separate extraction of each one - "This is sesame oil, this is mustard oil" - is indeed difficult to do, this is more difficult than that. But the Blessed One, because of having thoroughly penetrated omniscient knowledge, the lord of the Teaching, the king of the Teaching, declared the defining of these immaterial mental states occurring with a single

object. This meaning should also be understood by the separate extraction of water at the place where five great rivers have entered the ocean - "This is the water of the Ganges, this is the water of the Yamunā."

451. "Released" means departed from or abandoned. Therein, "departed from" - when the meaning is "from the five faculties" - is an ablative expression. "Abandoned" - when the meaning is present - should be understood as an instrumental expression. This is what is meant - having departed from the five faculties, occurring at the mind-door; or abandoned by the five faculties through not approaching the state of being its basis. "Pure" means free from mental impurity. "Mind-consciousness" means the consciousness of the fourth meditative absorption of the fine-material-sphere. "What is to be understood" means what is to be known. For in such passages as "Whatever is to be understood, that is a phenomenon" and so on, "to be understood" is said to mean "to be known." "The plane of infinite space is to be understood" - how is the immaterial-sphere meditative attainment to be understood by the consciousness of the fourth meditative absorption of the fine-material-sphere? By one established in the fourth meditative absorption of the fine-material-sphere, it is possible to produce the immaterial-sphere meditative attainment. For one established here, that succeeds. Therefore he said beginning with "the plane of infinite space is to be understood." Then why was the plane of neither-perception-nor-non-perception not stated? Because of the absence of individual adherence. For there, exploration is obtained by groups and by method; for even for a monk similar to the General of the Teaching, individual adherence does not arise. Therefore the Elder too, having explored by groups and by method - "Thus indeed these mental states, not having been, come into being; having been, they vanish" - gave up. But the Blessed One, because of omniscient knowledge being as if within his grasp, even in the attainment of the plane of neither-perception-nor-non-perception, having extracted more than fifty phenomena individually by lifting out each factor, said: "As far as attainments with perception extend, so far extends the penetration of final knowledge."

"Understands by the eye of wisdom" means he understands by wisdom that has become vision in the sense of being a guide to seeing. Therein there are two kinds of wisdom: concentration-wisdom and insight-wisdom. By concentration-wisdom one understands by way of function and by way of non-delusion. By insight-wisdom, knowing by way of object through the penetration of characteristics is spoken of. "What is the purpose" means what is the purpose of this. Among "for the purpose of direct knowledge" and so on: one directly knows the phenomena to be directly known - thus it is for the purpose of direct knowledge. One fully understands the phenomena to be fully understood - thus it is for the purpose of full understanding. One abandons the phenomena to be abandoned - thus it is for the purpose of abandoning. And that wisdom, even as mundane, is for the purpose of direct knowledge and for the purpose of full understanding, and for the purpose of abandoning by way of suppression. Even as supramundane, it is for the purpose of direct knowledge and for the purpose of full understanding, and for the purpose of abandoning by way of eradication. Therein, the mundane understands by way of function and by way of non-delusion; the supramundane, by way of non-delusion.

452. "For the arising of right view" means for the arising of both insight right view and path right view. "The utterance of another" means the hearing of suitable Teaching. "And wise attention" means one's own skilful attention. Therein, even for the General of the Teaching among the disciples, the two conditions are indeed fitting to be obtained. For the Elder, even having fulfilled the perfections for one incalculable period exceeding a hundred thousand cosmic cycles, was unable by his own nature to abandon even the slightest mental defilement. Having heard this verse "Whatever phenomena arise from a cause" from the Elder Assaji, his penetration arose. But for the Individually Enlightened Ones and the Omniscient Buddhas, there is no function of the utterance of another; standing solely upon wise attention, they produce individual enlightenment and the knowledge of omniscience.

"Supported" means having obtained help. "Right view" means right view of the path of arahantship. "Having liberation of mind as its fruit" means liberation of mind arisen at the moment of fruition is its fruit. "Having liberation of mind as its fruit and benefit" means that very fruit reckoned as liberation of mind is its benefit. In the second term too, the same method applies. And here, the wisdom of the fourth fruit is called liberation by wisdom; the remaining mental states should be understood as liberation of mind. In "supported by morality" and so on, "morality" means the fourfold purification morality. "Learning" means the hearing of suitable Teaching. "Discussion" means talk that cuts through stumbling and faltering in the meditation subject. "Serenity" means the eight attainments that serve as the basis for insight. "Insight" means the sevenfold observation. For one who fulfils the fourfold purification morality, for one who hears the hearing of suitable Teaching, for one who cuts through stumbling and faltering in the meditation subject, for one who does the work in the eight attainments that serve as the basis for insight, for one who develops the sevenfold observation, the path of arahantship, having arisen, gives fruit.

Just as one who wishes to enjoy a sweet ripe mango makes a firm water basin all around the mango sapling and binds it. Having taken a pot, from time to time he pours water. He makes the boundary firm for the purpose of the water not flowing out. Whatever creeper or dry twig or ant-nest or spider's web there is nearby, he removes that. Having taken a pick-axe, from time to time he digs around the roots. Thus, for him who is diligent, performing these five tasks, that mango tree, having grown, gives fruit. This should be understood as comparable in this way. For morality should be seen as like the binding of a basin all around the tree; hearing the Teaching as like watering from time to time; serenity as like making the boundary firm; cutting through stumbling and faltering in the meditation subject as like removing creepers and so on nearby; the development of the seven observations as like taking a pick-axe and digging around the roots from time to time. Just as the time of giving sweet fruit by the mango tree supported by those five tasks, so should be understood the giving of the fruit of arahantship by right view supported by these five factors for this monk.

453. "But, friends, how many existences are there?" - what is being asked here? The connection has gone to the very root; he asks thinking "I shall ask about those existences from which the unwise one does not rise." Therein, "sensual existence" means he said "sensual existence" having combined both together - action leading to sensual existence and the clung-to aggregates produced by action. In the case of

fine-material and immaterial existences too, the same method applies. "In the future" means in what has not yet come. "The production of rebirth" means the production of rebirth. Here he asks thinking "I shall ask about the round of rebirths." "Delight here and there" means delight in forms, delight in sounds - thus delight here and there; and this is a nominative used in the sense of the instrumental case. The meaning is: through delight here and there, the production of rebirth occurs. For to this extent there is going, there is coming, there is going and coming, the round of rebirths turns - thus he showed having brought the round of rebirths to its summit. Now, asking about the end of the round of rebirths, he said beginning with "But, friends, how." In the answer to that, "through the fading away of ignorance" means through the destruction and cessation of ignorance. "Through the arising of true knowledge" means through the arising of the true knowledge of the path of arahantship. Was ignorance ceased first, or was true knowledge arisen first? Neither of these should be said. Just as darkness disappears with the lighting of a lamp, so with the arising of true knowledge, ignorance is as if ceased. "Through the cessation of craving" means through the destruction and cessation of craving. "The production of rebirth does not occur" means thus the production of rebirth does not occur in the future, going, coming, and going and coming are cut off, the round of rebirths does not turn - thus he showed having brought the end of the round of rebirths to its summit.

454. "But which, friends" - what is being asked here? A monk liberated in both ways from time to time attains cessation. He asks thinking "I shall ask about the first meditative absorption that is the basis for cessation." "The first meditative absorption" - what is being asked here? By a monk attaining cessation, the defining of factors and the demarcation of portions should be known - "this meditative absorption has five factors, has four factors, has three factors, has two factors" - he asks thinking "I shall ask about the defining of factors and the demarcation of portions." But regarding "applied thought" and so on, applied thought has the characteristic of application, sustained thought has the characteristic of stroking, rapture has the characteristic of pervading, happiness has the characteristic of comfort, and unified focus of mind has the characteristic of non-distraction - these five mental states occur. "How many factors have been abandoned" - but what is being asked here? By a monk attaining cessation, the factors that are helpful and unhelpful should be known; he asks thinking "I shall ask about those." But the answer here is obvious. Thus below the first meditative absorption as the foundation for cessation was taken up; above he will ask about the attainment of the plane of neither-perception-nor-non-perception as its proximity condition. But the six attainments in between should be understood as summarised, or as set aside after having shown the method.

455. Now, asking about the five sensitive matters that are the support for consciousness, he said beginning with "These five, friend." Therein, "range and domain" means the domain that has become the range. "Of each other" means the eye does not experience the range and domain of the ear, or the ear of the eye - thus each one does not experience the range and domain of each other. For if one were to bring together a visual object differentiated into blue and so on and present it to the ear-faculty, saying "Come now, define it, make it clear - what indeed is this object called?" For eye-consciousness, even without a mouth, by its own nature, would speak thus - "I say, you blind fool, even running about for a hundred years or a

thousand years, where apart from me will you find a knower of this? Bring it, present it to the eye-sensitivity - I shall know this object, whether it is blue or whether it is yellow. For this is not the domain of another; this is my domain alone." The same method applies in the remaining doors too. Thus these do not experience each other's range and domain. "What is their refuge" - he asks: what is the refuge of these, what do these resort to? "Mind is the refuge" means the impulsion-mind is the refuge. "And mind of them" means the mind-door impulsion-mind or the five-door impulsion-mind experiences the range and domain of these by way of defilement and so on. For eye-consciousness is merely the seeing of a visible form; herein there is no defilement or anger or delusion. But at this door, impulsion finds pleasure or becomes angry or becomes deluded. The same method applies in ear-consciousness and so on too.

Herein this is the simile - Five feeble revenue-collectors, it is said, having served the king, with difficulty and trouble obtained a small income in a single village of five families. For them there, a share of fish, a share of meat, a service-coin, or a bond-coin, or a prevention-of-assault-coin, or an eighth-coin, or a sixteenth-coin, or a thirty-second-coin, or a sixty-fourth-coin, or a fine - only this much does one obtain. The great tax on a hundred-site basis, a five-hundred-site basis, or a thousand-site basis, the king alone takes. Therein, the five sensitive matters should be seen as like the village of five families; the five consciousnesses as like the five feeble revenue-collectors; impulsion as like the king; the mere seeing of visible form and so on by eye-consciousness and so on as like the obtaining of a small income by the feeble revenue-collectors. But defilement and so on do not exist in these. The defilement and so on of impulsion at those doors should be understood as like the king's taking of the great tax.

456. "These five, friend" - what does he ask here? About the five sensitive matters within cessation. For when the occurrence consisting of functional activity is taking place, immaterial phenomena are powerful conditions for the sensitive matters. But whoever, having ceased that occurrence, has attained the attainment of cessation - dependent on what do the five sensitive matters within his cessation remain? - thinking "I shall ask this," he asks. "Dependent on life" means they remain dependent on the life faculty. "Dependent on heat" means the life faculty remains dependent on kamma-born fire. But since kamma-born fire too does not remain without the life faculty, therefore he said "heat remains dependent on life." "Burning" means blazing. "Dependent on the flame" means dependent on the crest of fire. "Radiance appears" means what is called light appears. "Dependent on the radiance, the flame" means dependent on that light, the crest of fire appears.

"Just so, friend, life remains dependent on heat" - here kamma-born fire is like the crest of fire. The life faculty is like the light. For the crest of fire, when arising, arises having taken the light along with it. That, by the very light generated by itself, becomes obvious as small, large, long, or short. Therein, just as the obviousness of the very occurrence of fire is through the light generated by the occurrence of fire, so is the maintenance of heat by the life faculty that has originated in dependence on heat and has its origin in the kamma-born primary elements. For the life faculty even for ten years... etc. preserves the occurrence of kamma-born fire even for a hundred years. Thus, since the primary elements are conditions for derivative materiality by

way of support condition and so on, life remains dependent on heat. Since the life faculty preserves the primary elements, it should be understood that heat remains dependent on life.

457. "Vital principles" means vitality itself. "States that can be experienced" means feeling states themselves. "Emergence is discerned" means emergence from the attainment is discerned. For whatever monk, having become dissatisfied with the occurrence of immaterial states, having ceased perception and feeling, has attained cessation, for him, according to the predetermined time limit, immaterial states arise conditioned by the material life faculty. Thus the occurrence of material and immaterial states proceeds. Like what? Just as a man, dissatisfied with the occurrence of flame, having struck it with water, having made the flame non-occurring, having covered the embers with ashes, sits silent. But when he again has need of flame, having removed the ashes, having turned over the embers, having given fuel, he gives either breath from the mouth or a breeze from a fan. Then the occurrence of flame proceeds again. Just so, immaterial states are like the occurrence of flame. Just as the sitting of the man who, having become dissatisfied with the occurrence of flame, having made the flame non-occurring by striking it with water, having covered the embers with ashes, has become silent - so is the monk's attaining cessation, having become dissatisfied with the occurrence of immaterial states, having ceased perception and feeling. The material life faculty is like the embers covered with ashes. The monk's passing of the predetermined time is like the man's removing of ashes and so on when there is again need of flame. Like the occurrence of a fire-flame, when immaterial states have again arisen, the occurrence of material and immaterial states should be understood.

"Vitality, heat, and consciousness" means the material life faculty, the kamma-born heat element, and consciousness - these three factors, when they give up this material body, then this lies cast away on the ground like a senseless piece of wood. This is the meaning. And this was said -

"When vitality, heat, and consciousness leave this body;
Then it lies cast aside, food for others, without consciousness."

"Bodily activity" means in-breath and out-breath. "Verbal activity" means applied and sustained thought. "Mental activity" means perception and feeling. "Vitality" means the material life faculty. "Destroyed" means injured, perished is the meaning. Therein, some say that from the statement "only the mental activities of one attained to cessation have ceased," consciousness has not ceased, therefore this attainment is with consciousness. They should be told - From the statement "his verbal activities too have ceased," speech has not ceased; therefore one who has attained cessation should be able to sit while teaching the Dhamma and while doing chanting. From the statement "the mental activities of this one who is dead, deceased, have also ceased," consciousness would not have ceased; therefore by one who cremates the deceased mother or father or Worthy Ones, a heinous action with immediate bad destination would have been committed. Thus, without adhering to the letter, standing in the method of the teachers, the meaning should be examined. For the meaning is the refuge, not the letter.

"His faculties are very clear" means: for when the occurrence consisting of functional activity is taking place, as the sensitive matters are struck by external objects, the faculties become as if wearied, injured, and smeared - like a mirror placed at a crossroads covered by dust raised by wind and so on. But just as a mirror, having been put into a bag and placed in a casket and so on, shines within itself, so for a monk who has attained cessation, the five sensitive matters shine exceedingly within the cessation. Therefore it was said "his faculties are very clear."

458. "But, friends, how many conditions are there" - what is being asked here? He asks thinking "I shall ask about the plane of neither-perception-nor-non-perception as the proximity condition of cessation." In the answer, however, by "with the abandoning of pleasure," four conditions of departure were stated. "Of the signless" - what is being asked here? He asks thinking "I shall ask about the fruition attainment that is the emergence from cessation." For emergence from the remaining attainments occurs through the life-continuum, but emergence from cessation is through the fruition attainment as the outcome of insight - it is that very thing he asks about. "Of all signs" means of all objects such as matter and so on. "And attention to the signless element" means attention to the element of Nibbāna that is devoid of all signs. He said this with reference to the attention concomitant with the fruition attainment. Thus below the first meditative absorption as the foundation for cessation was taken up, the plane of neither-perception-nor-non-perception as the proximity condition of cessation was taken up, and here the fruition attainment that is the emergence from cessation was taken up.

At this point the talk on cessation should be spoken. That has come in the Paṭisambhidāmagga thus: "Through being endowed with two powers and through the cessation of the three activities, through sixteen courses of knowledge, through nine courses of concentration, mastery, wisdom: knowledge of the attainment of cessation." But in the Visuddhimagga, the discussion for judgment of it was stated in every way.

Now, asking about the practising attainment, he said beginning with "But, friends, how many conditions are there." For the fruition attainment that is the emergence from cessation has no duration as such; having occurred for merely one or two mind-moments, it descends into the life-continuum. For this monk, having sat ceasing the immaterial occurrence for seven days, does not remain long in the fruition attainment that is the emergence from cessation. But in the practising attainment, the delimitation of the time period alone is the measure. Therefore that is called duration. Therefore he said - "For the duration of the signless liberation of mind." The meaning is: how many conditions are there for its long duration? In the answer, however, by "and prior volitional activity," the delimitation of the time period was stated. "For the emergence" - here he asks about emergence into the life-continuum. In the answer to this too, by "and attention to all signs," the attention concomitant with the life-continuum by way of signs such as matter and so on was stated.

459. "This, friend" - what does he ask here? Here there is nothing else new. He asks: "I ask having combined together the very phenomena spoken of below." But where were they spoken of? For in the passage "one perceives blue, one perceives yellow, one perceives red, one perceives white," the limitless liberation of mind was spoken of. In the passage "aware that 'there is nothing,' it is to be understood as the plane of

nothingness," here nothingness was spoken of. In the passage "one understands with the eye of wisdom," here emptiness was spoken of. In the passage "But, friend, how many conditions are there for the duration and emergence from the signless liberation of mind?" here the signless was spoken of. Thus, having combined together in this place the very things spoken of below, he asks. But having rejected that, having said "these have already been indicated in their respective places," there are four other phenomena each having one name. There is one phenomenon having four names; the conclusion was made in the commentary that he asks here in order to make this evident and have it discussed. In the answering of that, "This is called, friend, the limitless liberation of mind" - this is called limitless because of the limitlessness of pervading. For this either pervades limitless beings, or pervades even a single being without remainder.

"This is called, friend, nothingness" - it is nothingness because of the absence of a possession as object. "Or of a self" means empty of a self reckoned as self, individual existence, person, and so on. "Or of what belongs to a self" means empty of what belongs to a self reckoned as requisites such as robes and so on. "Signless" means signless precisely because of the absence of the sign of lust and so on; he said this with reference to the fruition attainment of arahantship. "Different in meaning and different in phrasing" - their phrasing is different and their meaning too is different. Therein, the difference in phrasing is obvious. But as for the meaning, the limitless liberation of mind, by way of plane, is only exalted, belonging to the fine-material-sphere; by way of object, it has beings as concept-object. Nothingness, by way of plane, is exalted, belonging to the immaterial-sphere; by way of object, it has an object that cannot be designated. Emptiness, by way of plane, belongs to the sensual-sphere; by way of object, it has activities as object. For here insight is what is intended as emptiness. The signless, by way of plane, is supramundane; by way of object, it has Nibbāna as object.

In the passage "Lust, friend, is a maker of measure" and so on, just as at the foot of a mountain there is water with the juice of rotten leaves, which is dark in colour; to those looking at it, it appears as if a hundred fathoms deep. But for one who, having taken a stick or a rope, measures it, it is not even enough to cover the back of the foot. Just so, as long as lust and so on do not arise, it is not possible to recognise the person; he appears like a stream-enterer, like a once-returner, and like a non-returner. But when lust and so on arise in him, then he is discerned as lustful, corrupt, or deluded. Thus these are called makers of measure because they arise as if showing the measure of a person, saying "this one is of such extent." "As far as, friend, there are limitless liberations of mind" means however many limitless liberations of mind there are. But how many are they? The four divine abidings, the four paths, and the four fruits - twelve. Therein, the divine abidings are limitless because of the limitlessness of pervading. The remaining ones are limitless because of the absence of mental defilements that are makers of measure. Nibbāna too is indeed limitless, but it is not a liberation of mind; therefore it was not included. "Unshakeable" means the liberation of mind of the fruition of arahantship; for that is the most senior of them all; therefore it is said to be declared the foremost. "Lust, friend, is a possession" - lust, having arisen, crushes, tramples, and obstructs a person. Therefore it is called a possession. People, it is said, when having oxen trample a threshing floor, say "trample with the tawny ones, trample with the black

ones." Thus the meaning of possession should be understood as the meaning of crushing. The same method applies to hate and delusion as well. The liberations of mind through nothingness are nine phenomena: the plane of nothingness and the paths and fruits. Therein, the plane of nothingness is nothingness because there is no possession as object for it. The paths and fruits are nothingness because of the non-existence of the mental defilements that are possessions, that crush, that obstruct. Nibbāna too is nothingness, but it is not a liberation of mind; therefore it was not included.

In the passage beginning with "Lust, friend, is a maker of signs" and so on, just as two similar calves belong to two families. As long as a characteristic has not been made on them, so long it is not possible to know "this is the calf of such and such a family, this is of such and such a family." But when a certain characteristic from among spears, tridents, and so on has been made on them, then it is possible to know. Just so, as long as lust does not arise in a person, so long it is not possible to know whether he is a noble one or a worldling. But when lust arises in him, it arises as if making a sign for recognising "this person is one with lust"; therefore it is said "a maker of signs." The same method applies to hate and delusion as well.

The signless liberation of mind comprises thirteen phenomena -insight, the four immaterial states, the four paths, and the four fruitions. Therein, insight is called signless because it removes the sign of permanence, the sign of happiness, and the sign of self. The four immaterial states are called signless due to the absence of the sign of materiality. The paths and fruitions are signless due to the absence of the mental defilements that are makers of signs. Nibbāna too is indeed signless, but it is not a liberation of mind; therefore it was not included. Then why was the liberation of mind through emptiness not included? That, because of the statement "empty of lust" and so on, has entered into all of them; therefore it was not included separately. "One in meaning" means one in meaning by way of object. For limitless, nothingness, emptiness, and signless - all these are names of Nibbāna itself. Thus, by this method, they are one in meaning. But in one instance they are limitless, in another nothingness, in another emptiness, in another signless - by this method they are different in phrasing. Thus the Elder concluded the teaching according to the very same connection.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the Commentary on the Mahāvedalla Sutta is finished.

4. Commentary on the Cūḷavedalla Sutta

460. "Thus have I heard" - this is the Shorter Discourse on the Series of Questions and Answers. Therein, "the lay follower Visākha" means a lay follower named Visākha. "To where Dhammadinnā was" means he approached to where the nun named Dhammadinnā was. But who is this Visākha? Who is Dhammadinnā? Why did he approach? Visākha was the husband of Dhammadinnā during her time as a householder. When the Blessed One, having fully awakened to the perfect enlightenment, having set in motion the excellent wheel of the Teaching, having trained the sons of good family beginning with Yasa, having reached Uruvelā, having trained there a thousand matted-hair ascetics, having gone to Rājagaha together with

the former matted-hair ascetics who were monks who had eliminated the mental corruptions, he expounded the Teaching to the great King Bimbisāra who had come together with an assembly of one hundred and twenty thousand for the purpose of seeing the Buddha. At that time, among the one hundred and twenty thousand who had come together with the king, one myriad announced their state as lay followers, and eleven myriads became established in the fruition of stream-entry together with King Bimbisāra. This lay follower was one of them; having become established in the fruition of stream-entry together with them at the very first sight, then on another day, having heard the Teaching, having attained the fruition of once-returning, and at a still later time too, on another day, having heard the Teaching, he became established in the fruition of non-returning. Having become a non-returner, coming home, not coming as on other days looking here and there making a smile, but with peaceful faculties and peaceful mind, he went.

Dhammadinnā, having opened the lattice window and looking at the street, having seen the manner of his coming, having thought "What is this indeed?", going out to meet him, standing at the top of the staircase, stretched out her hand for him to hold on to. The lay follower drew back his own hand. She thought "I shall know at the time of the morning meal." Previously the lay follower used to eat together with her. But on that day, without looking at her, like a monk devoted to meditation practice, he ate alone. She thought "I shall know in the evening time." The lay follower did not enter the royal bedchamber on that day; having had another room prepared, having had an allowable small bed set out, he lay down. The female lay follower, having become greatly distressed, thinking "Does he perhaps have an aspiration for someone outside, or has he been turned by some troublemaker, or is there perhaps some fault in me myself?", thinking "It will be possible to know after dwelling for one or two days," went to attend upon him, paid homage, and stood there.

The lay follower asked "Why, Dhammadinnā, have you come at an improper time?" "Yes, master's son, I have come. You are not as before; do you perhaps have an aspiration for someone outside?" "There is not, Dhammadinnā." "Is there some other troublemaker?" "This too there is not." "That being so, there must be some fault in me myself." "There is no fault in you either." "Then why do you not even engage in conversation and friendly talk with me as is normal?" He thought - "This supramundane state is weighty and heavy, not to be made known; but if I do not speak, she might split her heart and die right here" - and for the purpose of helping her, he said - "Dhammadinnā, having heard the Teacher's proclamation of the Teaching, I have attained what is called the supramundane state; for one who has attained that, such mundane activity is not proper. If you wish, there is wealth of eighty crores - your forty crores and my forty crores; being mistress of it, standing in the place of my mother or in the place of my sister, live here. With just a morsel of food given by you, I shall sustain myself. If you do not do thus, take these possessions and go to your family home; or if you have no aspiration for someone outside, I shall place you in the position of a sister or in the position of a daughter and support you."

She thought - "An ordinary person would not speak thus. Surely by him the supramundane excellent Teaching has been penetrated. But is that Teaching to be awakened to only by a man, or is a woman also able to penetrate it?" She said this to

Visākha - "Can this Teaching be obtained only by a man, or is it possible for a woman also to obtain it?" What are you saying, Dhammadinnā? Those who are practitioners, they are heirs of this. For whomever there is decisive support, that one obtains it. This being so, please allow my going forth. Good, dear lady, I too wish to yoke you to this very path, but not knowing your mind, I did not speak. At that very moment, having gone to the presence of King Bimbisāra, having paid homage, he stood there.

The king asked: "What, householder, have you come at an improper time?" Dhammadinnā, great king, says "I shall go forth." But what is it fitting for her to receive? There is nothing else; a golden palanquin, Sire, it is fitting to receive, and to have the city prepared. The king, having given a golden palanquin, had the city prepared. Visākha, having bathed Dhammadinnā with scented water, having had her adorned with all ornaments, having had her seated in the golden palanquin, having had her surrounded by a group of relatives, venerating her with scents, flowers and so on, as if making a city procession, having gone to the nuns' dwelling, said: "Ladies, please give the going forth to Dhammadinnā." The nuns said: "It is proper, householder, to endure one or two faults." There is no fault whatsoever, ladies; she goes forth through faith. Then one experienced elder nun, having explained the meditation subject of the skin pentad, having shaved off her hair, gave her the going forth. Visākha, having paid homage saying "May you find delight, lady; well proclaimed is the Teaching," departed.

From the day of her going forth, material gain and honour arose for her. Obstructed by that very thing, she did not obtain the opportunity to practise the ascetic duty. Then, having taken her teacher and preceptor elder nuns, having gone to the countryside, having had a meditation subject agreeable to her mind spoken about among the thirty-eight objects, she began to practise the ascetic duty; but because of being accomplished in resolution, she was not wearied for very long.

For beginning from here, at the summit of a hundred thousand cosmic cycles, a Teacher named Padumuttara arose in the world. At that time she, having been a female slave in a certain family, having sold her own hair, having given a gift to the chief disciple named the Elder Sujāta, made an aspiration. She, through the achievement of that aspiration and resolution, was not wearied for very long; having attained arahantship in just a few days, she thought - "The purpose for which I went forth in the Dispensation, that has reached its summit. What is the use of dwelling in the countryside for me? My relatives too will make merits, and the nuns' monastic community will not be troubled by requisites. I shall go to Rājagaha." Having taken the nuns' monastic community, she went to Rājagaha itself. Visākha, having heard "Dhammadinnā, it is said, has come," thinking "Having gone forth, before long she went to the countryside; having gone, before long she has come back. What indeed will it be? Having gone, I shall know," went to the nuns' dwelling on a second visit. Therefore it was said - "Then the lay follower Visākha approached the nun Dhammadinnā."

"Said this" means he spoke this utterance beginning with "identity" and so on. Why did he speak thus? For thus it occurred to him - "Asking thus 'Do you find delight or do you not find delight, lady?' is not the task of a wise person. I shall ask a question by bringing in the five aggregates of clinging; by the answering of the question I shall know her delight or discontent." Therefore he spoke. Having heard that,

Dhammadinnā, without saying "I, friend Visākha, am recently gone forth; how could I know my own body or another's body?" or without saying "Let me approach other elder nuns and ask," as if receiving something placed in deposit, as if untying a single-loop knot, as if clearing an elephant path in an impenetrable place, as if opening a casket with the edge of a sword, standing in the domain of analytical knowledge and answering the question, spoke beginning with "These five, friend Visākha, are the aggregates of clinging." Therein, "five" is a numerical delimitation. "Aggregates of clinging" means aggregates that have become conditions for clinging - by this and such methods the talk on the aggregates of clinging here should be spoken in detail. But that has been expanded upon in the Visuddhimagga; therefore it should be understood by the very method expanded upon there. Regarding the origin of identity and so on too, what should be said has been stated below in the respective places already.

But having heard this explanation of the four truths, Visākha understood the elder nun's state of delight. For whoever is dissatisfied and without delight in the Buddha's teaching, he is unable to answer each question as it is asked, like one picking out grey hairs one by one with tweezers, like one pulling up sand from the foot of Sineru. But since these four truths are well-known in the Buddha's teaching like the moon and sun in the world, for indeed both the Blessed One and the great elders, having gone into the midst of the assembly, make known the truths themselves; The community of monks too, from the day of going forth, instructs sons of good family with the question "What is called four? The four noble truths." And this Dhammadinnā, established in skilfulness in means, wise, experienced, having grasped the method, was able to speak even by learning alone; therefore, having thought "It is not possible to know the state of her having penetrated the truths by this much alone; it is possible to know by the answering of a question distinguishing the truths," and asking, having turned back the two truths spoken of below, having made it hidden, thinking "I shall ask a knotty question," he said beginning with "Is that indeed, lady."

In the answer to that, "That clinging, friend Visākha, is not the same" - because clinging is a portion of the aggregate of activities, that clinging is not the same as those five aggregates of clinging, nor is clinging something apart from the five aggregates of clinging. For if it were the same, clinging would also have the intrinsic nature of matter and so on. If it were apart, it would either be released from the aggregates, like the underlying tendency dissociated from consciousness in other schools, like concept, like Nibbāna, or a sixth aggregate would have to be designated; therefore she answered thus. Having heard her answer, Visākha came to the conclusion "This one has attained support." For it is not possible for one who has not eliminated the mental corruptions, who is incoherent, who does not expand upon the subject, like one lighting a thousand lamps, to answer such a hidden, concealed, struck by the three characteristics, profound question. But having come to the conclusion, having thought "This Dhammadinnā has gained support in the Dispensation, has attained the analytical knowledges, has reached self-confidence, stands at the summit of existence, is a great one who has eliminated the mental corruptions, able to answer the questions I have asked; now I shall ask her a question that is the core of a waist-pouch," asking that, he said beginning with "But how, lady."

461. In the answer to that, the passage beginning with "an ignorant" and so on has been explained in detail in the Mūlapariyāya. "Regards matter as self" means "here a certain one regards matter as self. Whatever is matter, that is I; whoever is I, that is matter - he regards matter and self as non-dual. Just as when an oil lamp is burning, whatever is the flame, that is the colour; whatever is the colour, that is the flame - he regards the flame and the colour as non-dual. Just so here a certain one regards matter as self, etc. he regards as non-dual" - thus he sees matter as self by the seeing that is wrong view. "Or self as possessing matter" means having grasped the immaterial as self, like a tree possessing shade, he regards that self as possessing matter. "Or matter as in self" means having grasped the exclusively immaterial as self, like fragrance in a flower, he regards matter as in self. "Or self as in matter" means having grasped the exclusively immaterial as self, like a jewel in a casket, he regards self as in matter. In the passages beginning with "feeling as self" and so on too, the same method applies.

Therein, "regards matter as self" - pure matter alone as self has been spoken of. Or self as possessing matter, or matter as in self, or self as in matter. Feeling as self... perception... activities... "regards consciousness as self" - in these seven instances, the immaterial as self has been spoken of. "Or self as possessing feeling, or feeling as in self, or self as in feeling" - thus in the four aggregates, by way of three each, in twelve instances, a self mixed of material and immaterial has been spoken of. Therein, one regards matter as self... feeling... perception... activities... "regards consciousness as self" - in these five instances, annihilationist view has been spoken of; in the remaining ones, eternalist view. Thus here there are fifteen views of existence and five views of non-existence. "Does not regard matter as self" - here, one does not regard matter as self. But one regards as impermanent, suffering, and non-self. Not self as possessing matter, etc. "nor self as in consciousness" - one does not regard these five aggregates as self by any method whatsoever, but in every way one regards them as impermanent, suffering, and non-self.

To this extent, by the elder nun answering the former question thus "Thus, friend Visākhā, identity view exists," by this much there is going, there is coming, there is going and coming, the round of rebirths turns - thus it was shown having brought the round of rebirths to its summit. "Thus, friend Visākhā, identity view does not exist" - by the elder nun answering the latter question, by this much there is no going, there is no coming, there is no going and coming, the round of rebirths does not turn - thus it was shown having brought the end of the round of rebirths to its summit.

462. "But what, lady, is the noble eightfold path?" - this question should have been answered by the elder nun after asking in return - "Lay follower, the path was asked about by you above; why do you ask about the path again here?" But she, through her own experience and erudition, observed his intention - "This lay follower will have asked about the path above by way of practice, but here he will be wishing to ask about it by way of conditioned and unconditioned, mundane and supramundane, included and not included." Therefore, without asking in return, whatever he asked, that she answered. Therein, "conditioned" means intended, prepared, designed, strived for, made, produced, to be attained by one who is attaining. "But the noble eightfold path, friend Visākhā, is included by the three aggregates" - here, because the path has portions, and the three aggregates are without portions, this path,

because of having portions, is included by the three aggregates which are without portions, like a city by a kingdom. Therein, right speech and the other two are just morality; therefore they are included by the aggregate of morality by virtue of being of the same kind. Although indeed in the Pāḷi the description was made with the locative as if "in the aggregate of morality," the meaning, however, should be understood by way of the instrumental. But among the three beginning with right effort, concentration by its own nature is not able to fix upon the object with unified focus. But when energy accomplishes the function of exertion and mindfulness accomplishes the function of non-floating, having obtained their support, it is able.

Herein this is the simile - Just as indeed, when three friends had entered a park thinking "We shall celebrate a festival," one, having seen a champaka tree fully in bloom, even raising his hand, would not be able to grasp it. Then his second companion, having bent down, would offer his back; he, even standing on his back, trembling, would not be able to grasp it. Then the other would offer his shoulder; he, standing on the back of one and holding on to the shoulder of the other, having picked flowers according to his liking and having bedecked himself, would celebrate the festival. This should be seen as having the same accomplishment. For just as the three friends who entered the park together, so the three mental states beginning with right effort arise together. The object is like the champaka tree fully in bloom. Concentration, unable by its own nature to fix upon the object with unified focus, is like the one unable to grasp even by raising his hand. Effort is like the companion who bent down and offered his back. Mindfulness is like the companion who stood offering his shoulder. Just as among those, standing on the back of one and holding on to the shoulder of the other, the third one is able to pick flowers according to his liking, just so, when energy accomplishes the function of exertion and mindfulness accomplishes the function of non-floating, concentration, having obtained their support, is able to fix upon the object with unified focus. Therefore, here it is concentration itself that is included by the aggregate of concentration by virtue of being of the same kind. But effort and mindfulness are included by way of function.

Even regarding right view and right thought, wisdom by its own nature is not able to determine the object as impermanent, suffering, and non-self, but when applied thought repeatedly beats upon and delivers it, it is able. How? Just as indeed a money-changer, having placed a coin on his hand, even though wishing to examine it on all sides, is not able to turn it over with just the pupil of his eye, but having turned it over with his finger-joints, is able to examine it here and there. Just so, wisdom by its own nature is not able to determine the object by way of impermanence and so on, but with applied thought, which has the characteristic of fixing upon and the function of striking and repeatedly striking, as if beating and as if turning over, having taken what is given, it is able to judge. Therefore, here too it is right view itself that is included by the aggregate of wisdom by virtue of being of the same kind. But right thought is included by way of function. Thus the path goes into inclusion by these three aggregates. Therefore it was said - "But the noble eightfold path, friend Visākha, is included by the three aggregates."

Now, asking about the path concentration lasting one mind-moment together with its sign and its accessory, he said beginning with "But what, lady." In the answer to that, the four establishments of mindfulness are the mindfulness arisen at the moment of

the path by way of accomplishing the fourfold function; that is the sign of concentration in the sense of being its condition. The four right strivings are the energy arisen by way of accomplishing the fourfold function itself; that is the accessory in the sense of retinue. "Of those very mental states" means of those mental states associated with the path. In the passages beginning with "practice" and so on, the practice and so on are stated as lasting one mind-moment only.

But a sophist says: "There is no path called lasting one mind-moment, for from the statement 'one would develop in this way for seven years,' path development lasts even for seven years, but the mental defilements, being cut quickly, are cut by seven knowledges." He should be told: "Bring a discourse." Certainly, not seeing another, having brought this very discourse "whatever is the practice, the development, the cultivation of those very mental states," he will say: "With one consciousness one practises, with another one develops, with another one cultivates." Thereupon he should be told - "But is this discourse of meaning to be inferred or of explicit meaning?" Thereupon he will say - "It is of explicit meaning; just as the discourse, so is the meaning." To him this is the reply - This being so, one consciousness arisen practising, another also practising, another also practising - thus even for the whole day there will be only practice; whence development, whence cultivation? Or one arisen developing, another also developing, another also developing - thus even for the whole day there will be only development; whence practice, whence cultivation? Or one arisen cultivating, another also cultivating, another also cultivating - thus even for the whole day there will be only cultivation; whence practice, whence development?

Or alternatively he might say thus - "With one consciousness one practises, with two one develops, with three one cultivates. Or with two one practises, with three one develops, with one one cultivates. Or with three one practises, with one one develops, with two one cultivates." He should be told - "Do not, thinking 'I have obtained a discourse,' say whatever this or that. One who answers a question should have dwelt near a teacher, having learnt the word of the Buddha, having understood the meaning and the flavour, and then should speak. This practice is lasting one mind-moment only, the development is lasting one mind-moment, the cultivation is lasting one mind-moment. The supramundane path leading to elimination does not last many mind-moments; he should be made to understand that 'it lasts one mind-moment only.' If he understands, let him understand; if he does not understand, he should be dismissed thus: 'Go, right early enter the monastery and drink rice gruel.'"

463. "But, lady, how many activities are there?" - what is being asked here? He asks thinking "I shall ask about those activities, having ceased which, one attains cessation." Therefore, having known his intention, the elder nun, although there are many activities existing such as meritorious volitional activity and so on, indicating only bodily activity and so on, said beginning with "There are these three, friend." Therein, because of being connected to the body, it is prepared, done, and produced by the body - thus it is bodily activity. It prepares, does, and produces speech - thus it is verbal activity. Because of being connected to consciousness, it is prepared, done, and produced by consciousness - thus it is mental activity. "But what, lady?" - what is being asked here? These activities are mutually mixed, confounded, obscure, and difficult to illustrate. For thus, the eight sensual-sphere wholesome volitions and

twelve unwholesome volitions that have arisen having brought about taking, grasping, releasing, and stirring at the body door - thus twenty wholesome and unwholesome volitions as well as in-breath and out-breath are called bodily activity only. The twenty volitions of the aforementioned kind that have arisen having brought about the stirring of the jaw and verbal expression at the verbal door, as well as applied and sustained thought, are called verbal activity only. The twenty-nine wholesome and unwholesome volitions that have arisen for one sitting in a secret place and reflecting, without having reached the point of stirring at the body and verbal doors, as well as these two mental states - perception and feeling - are called mental activity only. Thus these activities are mutually mixed, confounded, obscure, and difficult to illustrate. He asks thinking "I shall make them obvious and clear and have them explained."

"But why, lady?" - here he asks the meaning of the terms bodily activity and so on. In the answer to that, "connected to the body" means dependent on the body; when the body exists they exist, when it is absent they do not exist. "Connected to consciousness" means dependent on consciousness; when consciousness exists they exist, when it is absent they do not exist.

464. Now, does she resort to the cessation of perception and feeling or does she not resort to it? Asking for the purpose of knowing whether she is a master through practice therein or not a master through practice, he said beginning with "But how, lady, does the attainment of the cessation of perception and feeling come about?" In the answer to that, by the pair of terms "I shall attain" or "I am attaining," the time of the attainment of the plane of neither-perception-nor-non-perception is spoken of. By the term "I have attained," the inner cessation is meant. Likewise, by the former two terms the time with consciousness is spoken of; by the latter, the time without consciousness. "His mind has been previously developed in such a way" means prior to the attainment of cessation, at the very time of determining the duration, the consciousness determining the duration has been developed thus: "I shall be without consciousness for this much time." "That leads him to that state" means whatever consciousness has been thus developed, that leads that person to that state, to the state of being without consciousness.

"Verbal activity ceases first" means it ceases first, before the remaining activities, in the second meditative absorption itself. "Then bodily activity" means after that, bodily activity ceases in the fourth meditative absorption. "Then mental activity" means after that, mental activity ceases within the inner cessation. By the pair of terms "I shall emerge" or "I am emerging," the time within the inner cessation is spoken of. By the term "I have emerged," the time of fruition attainment is meant. Likewise, by the former two terms the time without consciousness is spoken of; by the latter, the time with consciousness. "His mind has been previously developed in such a way" means prior to the attainment of cessation, at the very time of determining the duration, the consciousness determining the duration has been developed thus: "Having been without consciousness for this much time, after that I shall become one with consciousness." "That leads him to that state" means whatever consciousness has been thus developed, that leads that person to that state, to the state of having consciousness. Thus below the time of entering the attainment of cessation was taken up; here the time of emergence from cessation.

Now it is the turn to speak the talk on cessation. The talk on cessation should be spoken. But that, having set down the matrix "Through being endowed with two powers and through the cessation of the three activities, through sixteen courses of knowledge, through nine courses of concentration, mastery, wisdom: knowledge of the attainment of cessation," has been spoken in every way in the Visuddhimagga. Therefore it should be taken according to the method spoken there. But what is this called cessation? The non-continuance of the four aggregates through reflection. Then, for what purpose do they attain this? Being dissatisfied with the occurrence of activities, thinking "Having been without consciousness for seven days, we shall dwell happily; this is Nibbāna in the present life, that is to say, cessation" - for that purpose they attain it.

"Mental activity arises first" means for one emerging from cessation, the fruition attainment consciousness arises first. With reference to the perception and feeling associated with that, she said "mental activity arises first." "Then bodily activity" means after that, at the time of the life-continuum, bodily activity arises. But does fruition attainment not produce in-breath and out-breath? It does produce them. But for this one, the fruition attainment is of the fourth meditative absorption; that does not produce them. Or what need is there of this? Whether the fruition attainment be of the first meditative absorption, or of the second, third, or fourth meditative absorption, for a monk who has emerged from a peaceful attainment, the in-breaths and out-breaths are negligible. Their negligible state should be known by the story of the Elder Sañjīva. For they say that when the Elder Sañjīva, having emerged from the attainment, was walking along treading upon embers without flames resembling kimsuka flowers, not even a thread's worth of his robe burned, nor was there even the slightest appearance of heat - this is indeed the fruit of the attainment. Just so, for a monk who has emerged from a peaceful attainment, the in-breaths and out-breaths are negligible. It should be understood that this was spoken with reference to the time of the life-continuum only.

"Then verbal activity" means beyond that, verbal activity arises at the time of exercising the functional occurrence. Does the life-continuum not produce applied and sustained thought? It does produce them. But the applied and sustained thought produced by that are unable to generate speech - thus this was spoken with reference to the time of exercising the functional occurrence itself. "Empty contact" and so on should be explained both by way of its own qualities and by way of object. By way of its own qualities, first, the fruition attainment is called emptiness; with reference to the contact co-arisen with it, "empty contact" was said. The same method applies to the signless and desireless as well. By way of object, however, Nibbāna is called empty because of being void of lust and so on, signless because of the absence of the sign of lust and so on, and desireless because of the absence of the aspirations of lust, hate, and delusion. The contact in the fruition attainment arisen having taken Nibbāna, which is emptiness, as object, is called empty. The same method applies to the signless and desireless as well.

There is another discussion called "by way of approach," for emptiness, signless, and desireless are also terms for insight. Therein, whatever monk, having comprehended activities as impermanent, having seen as impermanent, emerges from impermanence, his insight leading to emergence is called signless. Whoever, having

comprehended as suffering, having seen as suffering, emerges from suffering, his is called desireless. Whoever, having comprehended as non-self, having seen as non-self, emerges from non-self, his is called emptiness. Therein, the path of signless insight is called signless, the fruition of the signless path is called signless. When the contact co-arisen with the signless fruition attainment touches, it is said "signless contact touches." The same method applies to the desireless and emptiness as well. But when explained by way of approach, the alternative would arise whether it is empty contact or signless contact or desireless contact; therefore it should be explained both by way of its own qualities and by way of object. For thus it accords that "three contacts touch."

In "slanting towards seclusion" and so on, Nibbāna is called seclusion; slanting towards that seclusion means bending down - thus "slanting towards seclusion." Having come from elsewhere, standing as if bent towards where seclusion is - thus "sloping towards seclusion." Standing as if falling towards where seclusion is - thus "inclining towards seclusion."

465. Now, asking thinking "I shall ask about those feelings, having ceased which one attains the attainment of cessation," he said "But, lady, how many feelings are there?" In "bodily or" and so on, happiness occurring through the five sense doors is called "bodily," and that occurring through the mind door is called "mental" - this should be understood. Therein, "pleasant" is a description of the intrinsic nature. "Comfortable" is a synonym illuminating the sweet nature of that very thing. "Felt" illuminates the nature of being felt, and is a term common to all feelings. The same method applies to the remaining terms as well. In "pleasant in its presence and unpleasant in its change" and so on, the presence of pleasant feeling is pleasantness, and its absence is unpleasantness. The presence of unpleasant feeling is unpleasantness, and its absence is pleasantness. The state of knowing neither-unpleasant-nor-pleasant feeling is pleasantness, and the state of not knowing it is unpleasantness - this is the meaning.

"What underlying tendency underlies" means which underlying tendency underlies. It is as if lying dormant in the sense of not being abandoned - thus she asks the question about underlying tendencies. "No indeed, friend Visākha, the underlying tendency to lust does not underlie all pleasant feeling" means the underlying tendency to lust does not underlie all pleasant feeling. It is not abandoned regarding all pleasant feeling; it does not arise with reference to all pleasant feeling - this is the meaning. This same method applies everywhere. "What is to be abandoned" - this is called the question about abandoning.

"By that he abandons lust" - here, by a single answer he resolved two questions. Here a monk, having suppressed the underlying tendency to lust, attains the first meditative absorption; having kept the underlying tendency to lust suppressed by the meditative absorption in that same suppressed state, having developed insight, he uproots it by the path of non-returning. Even though it has been abandoned by the path of non-returning, because it was already thus suppressed, it is said not to underlie in the first meditative absorption. Therefore he said - "The underlying tendency to lust does not underlie there." "That plane" means that plane; it is arahantship, which has become a support by its nature of supreme relief - this is the meaning. "Thus for the unsurpassed" means in arahantship, which has received the

name "unsurpassed deliverances." "Sets up longing" means for one who establishes aspiration. "Displeasure arises conditioned by longing" means displeasure arises rooted in the establishing of aspiration. But this does not arise rooted in the establishing of aspiration; rather, arising rooted in the non-obtaining of one who, having aspired, does not obtain, it was said "displeasure arises conditioned by longing." Therein, although displeasure is certainly unwholesome, they say this displeasure is proper to be cultivated. For practitioners undertake a practice of three months, or six months, or nine months. Among them, whoever, having undertaken this or that practice, striving and endeavouring thinking "I shall attain arahantship within the determined time period," is unable to attain it within the determined time, for him strong displeasure arises, and streams of tears flow, just as for the Elder Mahāphussadeva who dwelt at Āṇḍikā. The Elder, it is said, fulfilled the going-and-returning duty for nineteen years. For him, having set his mind thinking "In this turn I shall attain arahantship, in this turn I shall perform the invitation of purity," nineteen years passed while he was practising the ascetic duty itself. When the invitation ceremony day arrived, there was not a single day when the Elder was free from the falling of tears. But in the twentieth year he attained arahantship.

"By that he abandons aversion" - here, he abandons aversion by means of displeasure itself. For indeed there is no such thing as the abandoning of aversion by aversion itself, or the abandoning of displeasure by displeasure. But this monk, having undertaken a certain one among the practices of three months and so on, considers thus - "Look, monk, is there any state of inferiority in you regarding morality, or regarding energy, or regarding wisdom? Is not your morality well purified, your energy well aroused, and your wisdom, having become courageous, proceeding?" He, having thus considered, making energy firm, thinking "I shall not now again allow this displeasure to arise," uproots it by the path of non-returning within the three months, or within the six months, or within the nine months. By this method, he is said to abandon aversion by aversion itself, and displeasure by displeasure itself.

"The underlying tendency to aversion does not underlie there" means the underlying tendency to aversion does not underlie there in such displeasure. It does not arise with reference to that; the meaning is that the underlying tendency to aversion is as if eliminated there. "By that he abandons ignorance" - here a monk, having suppressed the underlying tendency to ignorance, attains the fourth meditative absorption, and keeping the underlying tendency to ignorance suppressed by the meditative absorption in just that suppressed state, having developed insight, uproots it by the path of arahantship. Although it is eliminated by the path of arahantship, precisely because it was thus suppressed, it is said not to underlie in the fourth meditative absorption. Therefore he said - "The underlying tendency to ignorance does not underlie there."

466. Now, asking the counterpart question, he said beginning with "But, lady, of pleasant." In the answer to that, since suffering is the opposite of happiness, and happiness is the opposite of suffering, therefore in the two feelings, the dissimilar counterpart was stated. But equanimity is like darkness, obscure, difficult to illustrate, and ignorance too is just like that - therefore here the similar counterpart was stated. But in however many instances ignorance creates darkness, in that many instances

true knowledge dispels darkness - thus the dissimilar counterpart was stated. As for "Of ignorance, friend" - here, since both these phenomena are without mental corruptions and supramundane, only the similar counterpart was stated. As for "Of liberation, friend" - here, only the similar counterpart was stated in the sense of being without mental corruptions, in the sense of being supramundane, and in the sense of being indeterminate. As for "You have gone beyond" - here the meaning is: you have gone past the question. "Was not able to grasp the limit of questions" means he was not able to grasp the delimiting measure of questions; he asked for the counterpart of a phenomenon without a counterpart. This Nibbāna is indeed without a counterpart; it is not possible to show it as a counterpart by comparing it with any phenomenon, whether blue or yellow. And you ask that with this intention - this is the meaning.

And by this much, this lay follower should be understood as follows: just as a monk who, having obtained a ticket meal at the seventh house, having passed beyond the seven houses, stood at the door of the eighth, missed all seven houses and did not know it; just so, asking for the counterpart of a phenomenon without a counterpart, he missed all seven questions that have counterparts. "Grounded upon Nibbāna" means within Nibbāna, having entered into Nibbāna. "Having Nibbāna as its ultimate goal" means Nibbāna is the further destination for it, the further goal; the meaning is that it does not go beyond that. "Nibbāna is its final goal, its conclusion" - thus it has Nibbāna as its final goal.

467. "Wise" means possessed of erudition, skilled in the elements, skilled in the sense bases, skilled in dependent origination, skilled in what is possible and what is impossible: this is the meaning. "Of great wisdom" means endowed with wisdom capable of comprehending great meanings, great phenomena, great languages, and great discernments. "As it was answered by Dhammadinnā" means just as it was answered by the nun Dhammadinnā, I too would have answered it in exactly the same way. And by this much, this discourse became known as spoken by the Conqueror, not spoken by a disciple. For just as a document written by the king's officers, so long as it has not been sealed with the royal signet ring, is not yet reckoned as a royal document; But once sealed, it is called a royal document. Likewise, because it was sealed with this signet ring of the Conqueror's word, "I too would have answered it in exactly the same way," this discourse became known as spoken by the Conqueror by way of a confirming statement. The remainder is of manifest meaning everywhere.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the Commentary on the Cūḷavedalla Sutta is finished.

5. Commentary on the Cūḷadhammasamādāna Sutta

468. "Thus have I heard" - this is the Shorter Discourse on the Undertaking of Teachings. Therein, "undertakings of teachings" means undertakings of what has been taken up as "the teaching." "Pleasant in the present" means happiness in the present, happiness at the moment of accumulation, easy to do, able to be fulfilled with ease. "With painful results in the future" means painful results at the time of result in the future. By this method the meaning should be understood in all terms.

469. "There is no fault in sensual pleasures" means there is no fault in either

objective sensual pleasures or in the defilement of sensual desire. "They commit to gulping down" means they commit to gulping down, to drinking, to enjoying according to their preference, the objective sensual pleasures through the defilement of sensual desire. This is the meaning. "With bound-up hair" means with hair bound having made a topknot. "Female wandering ascetics" means female hermit wandering ascetics. "Said thus" means they speak thus. "Declare the full understanding" means they declare the abandoning, the transcendence. "Māluvā seed-pod" means a māluvā fruit of long shape. "Might burst open" means having dried up in the heat, it might break apart. "At the root of a sal tree" means near a sal tree. "Might fall into terror" - why does she fall into it? Because of fear of the destruction of her dwelling. For from a māluvā seed fallen at the root of a tree, a creeper arises and ascends the tree. It has large leaves and many leaves, endowed with leaves resembling the leaves of a koviḷāra tree. Then, intertwining that tree beginning from the root, having covered all the branches, having produced a great burden, it stands. When the wind blows or the sky rains, having produced a dense mass, it breaks all the branches and sub-branches of that tree and casts them to the ground. Thereupon the mansion established in that tree is broken and destroyed. Thus she falls into terror because of fear of the destruction of her dwelling.

"Park deities" means deities dwelling here and there in flower parks and fruit parks. "Forest deities" means deities dwelling in forests such as the Blind Men's Grove, the Subhaga Grove, and so on. "Tree deities" means deities dwelling in distinguished trees such as the naḷeru, the margosa, and so on. "In medicinal plants, grasses, and forest trees" means deities dwelling in medicinal plants such as yellow myrobalan, emblic myrobalan, and so on; in grasses such as palmyra, coconut, and so on; and in forest trees that are the foremost of the forest. "Forest workers" means human beings wandering about in the forest engaged in some work such as ploughing, reaping, gathering firewood, cow-herding, and so on. "Would pull out" means would eat. "Hanging down" means hanging about as if making sport in the places struck again and again by the wind. "Pleasant is this" means even the contact with such a māluvā creeper is pleasant, and even the sight of it is pleasant. "This will be a banqueting hall for my children, it will be a playground, I have obtained a second mansion" - filled with pleasure at both the sight and the contact of the creeper, she spoke thus.

"Would make a canopy" means it would stand above the branches in the shape of an umbrella. "Would produce a dense mass" means it would produce density below. The meaning is that having climbed above and having enveloped the whole tree, descending again below, it would reach the ground. "Would split apart" means having thus made a dense mass, then from that point onwards, climbing up by the branches that had descended down to the root, enveloping all the branches, having reached the top, by that same procedure, again descending and ascending, having sewn together the whole tree, overwhelming it, having placed all the branches below and itself standing above, when the wind blows or the sky rains, it would split apart. The meaning is it would break. Only a stump would remain. Therein, whatever mansion is based on the branches, that, as the branches are being broken, is broken right there in each place, and when all the branches are broken, the whole is broken. But a mansion based on the tree itself, as long as even just the root of the tree remains, so

long it does not perish. But this mansion was based on the branches; therefore, when all the branches were being broken apart, it was broken. The deity, having taken her little children, standing on the stump, began to lament.

471. "Of intense lust" means of a thick intrinsic nature of lust. "Experiences suffering and displeasure born of lust" means because of being of intense lust, at each and every object he grasps the sign. Then his teachers and preceptors command the imposing of a punishment on him. He, constantly carrying out the punishment, experiences suffering and displeasure, but does not commit a transgression. "Of intense hate" means he becomes angry at even a trifling matter, and speaks while engaging in physical contact and so on with young novices. He too, on account of the punishment, experiences suffering and displeasure. One of delusion, however, does not observe here what has been done as done or what has not been done as not done, and fails in those various duties. He too, on account of the punishment, experiences suffering and displeasure.

472. "Not of intense lust" and so on should be understood by the method opposite to what was stated. But why here is someone of intense lust and so on, and someone not of intense lust and so on? By the natural law of kamma. For one at whose moment of accumulating kamma greed is powerful, non-greed is weak, non-hate and non-delusion are powerful, hate and delusion are weak, his weak non-greed is not able to exhaust greed, but the powerful non-hate and non-delusion are able to exhaust hate and delusion. Therefore he, having been reborn by the power of conception given by that kamma, is greedy, of pleasure-loving nature, without wrath, wise, with knowledge like a diamond.

But for one at whose moment of accumulating kamma greed and hate are powerful, non-greed and non-hate are weak, non-delusion is powerful, delusion is weak, he, by the former method itself, is both greedy and corrupt, but is wise with knowledge like a diamond, like the Elder Dattābhaya.

But for one at whose moment of accumulating kamma greed, non-hate, and delusion are powerful, the others are weak, he, by the former method itself, is both greedy and slow, but is of pleasure-loving nature and without wrath.

Likewise, for one at whose moment of accumulating kamma all three - greed, hate, and delusion - are powerful, non-greed and so on are weak, he, by the former method itself, is greedy and corrupt and deluded.

But for one at whose moment of accumulating kamma non-greed, hate, and delusion are powerful, the others are weak, he, by the former method itself, has few mental defilements, is motionless even having seen a divine object, but is corrupt and of slow wisdom.

But for one at whose moment of accumulating kamma non-greed, non-hate, and delusion are powerful, the others are weak, he, by the former method itself, is both non-greedy and of pleasure-loving nature, but is deluded.

Likewise, for one at whose moment of accumulating kamma non-greed, hate, and non-delusion are powerful, the others are weak, he, by the former method itself, is both non-greedy and wise, but is corrupt and prone to wrath.

But for one at whose moment of accumulating kamma all three - non-greed and so on - are powerful, greed and so on are weak, he, like the Elder Mahāsaṅgharakkhita, is non-greedy, not corrupt, and wise.

The remainder is of manifest meaning everywhere.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the Commentary on the Cūḷadhammasamādāna Sutta is finished.

6. Commentary on the Mahādharmasamādāna Sutta

473. "Thus have I heard" - this is the Discourse on the Greater Undertaking of Teachings. Therein, "having such wishes" means having such desires. "Having such desires" means having such dispositions. "Having such intentions" means having such views. "Therein" means in that increase of the undesirable and decline of the desirable. "Having the Blessed One as their root" - "the Blessed One is the root of these" thus "having the Blessed One as their root." This is what is meant - These teachings of ours, venerable sir, were formerly produced by the Perfectly Enlightened One Kassapa; when he had attained final Nibbāna, for one interval between Buddhas there was no other ascetic or brahmin able to produce these teachings; but these teachings were produced for us by the Blessed One. For indeed, in dependence on the Blessed One, we understand these teachings, we penetrate them - thus "the teachings have the Blessed One as their root, venerable sir." "Having the Blessed One as their guide" - for the Blessed One is the leader, the trainer, the conciliator of the teachings. The teachings shown by taking each individual name according to their intrinsic nature are called "having the Blessed One as their guide." "Having the Blessed One as their refuge" - the phenomena of the four planes, coming into the range of omniscient knowledge, resort to the Blessed One - thus "having the Blessed One as their refuge." "They resort to" means they flow into, they come together into. Furthermore, by the power of penetration, contact approaches the Blessed One seated at the great terrace of enlightenment: "What is my name, Blessed One?" "You are called contact in the meaning of touching." Feeling, perception, activities, consciousness approaches. "What is my name, Blessed One?" "You are called consciousness in the meaning of cognition" - thus, taking each individual name according to the intrinsic nature of the phenomena of the four planes, the Blessed One resorts to the phenomena - thus also "having the Blessed One as their refuge." "May it occur to the Blessed One himself" - may the meaning of this statement present itself to the Blessed One himself; the meaning is: may you yourself explain it and give it to us.

474. "Should be associated with" means should be relied upon. "Should be kept company with" means should be approached. "As is natural for a fool" means as is natural for an ignorant one, a fool, a blind worldling. "As is natural for a wise man" means as is natural for a wise one, an intelligent one, a wise person.

475. "There is, monks, an undertaking of practice" - in the preceding discourse the matrix was established in reverse order, but here the Teacher established the matrix according to the natural sequence of phenomena. Therein, "undertaking of practice" means the taking up of phenomena such as killing living beings and so on.

476. "Gone to ignorance" means possessed of ignorance.

477. "Gone to true knowledge" means endowed with true knowledge, wise.

478. "Together with suffering" - here, sexual misconduct, covetousness, and wrong view - these three, to begin with, are unpleasant feelings by way of two volitions, namely the preceding volition and the subsequent volition. But the decisive volition is either associated with happiness or associated with equanimity. The remaining seven beginning with killing living beings are unpleasant feelings by way of all three volitions. With reference to this it was said - "together with suffering, together with displeasure." And here, displeasure itself should be understood as suffering. Or for one undertaking a search, bodily pain too is proper in the preceding and subsequent stages.

479. "Together with happiness" - here, killing living beings, harsh speech, and anger - these three, to begin with, are pleasant feelings by way of two volitions, namely the preceding volition and the subsequent volition. The decisive volition, however, is only associated with suffering. The remaining seven are indeed pleasant feelings by way of all three volitions. "Together with pleasure" - here, pleasure itself should be understood as happiness. Or for one endowed with desirable tangible objects, bodily pleasure too is indeed proper in the preceding and subsequent stages.

480. Regarding the third undertaking of practice, here a certain one is a fisherman or a huntsman, and gets his living in dependence on the killing of living beings only. A monk who takes the place of a teacher for him, having spoken of the danger in killing living beings and the benefit of abstinence from killing living beings to one who is unwilling, gives him a training rule. He, even while taking it, being afflicted and displeased, takes it. Afterwards, having spent a few days, even being unable to keep it, he is only afflicted; his former and latter volitions are only accompanied by pain. But the decisive volition is either accompanied by pleasure or accompanied by equanimity - thus the meaning should be understood everywhere. Thus, with reference to the volition of the former part and the latter part only, this was said - "together with suffering, together with displeasure." And here, displeasure itself should be understood as suffering.

481. In the fourth undertaking of practice, in all ten terms too, the three volitions - the preceding, the subsequent, and the decisive - are indeed associated with happiness; with reference to that, this was said - "together with happiness, together with pleasure." Here, pleasure itself should be understood as happiness.

482. "Bitter gourd" means a gourd with a bitter flavour. "Conjoined with poison" means associated with, mixed with, stirred up with deadly poison. "Will not be agreeable" means will not be pleasing, will not produce satisfaction. "You will undergo" means you will go to. "Without reflecting, might drink it" means might drink it without reviewing that.

483. "Drinking bowl" means a bowl filled with a sweet beverage for drinking. "Endowed with colour" means endowed with colour by way of the colour of the beverage and so on; the beverage bowl is also stated thus by way of the beverage put into the bowl. "It will be agreeable" means that *halāhala* poison, wherever it is put in, gives the flavour of that very thing. Therefore it was said "it will be agreeable."

484. "Cattle-urine" means just urine. For just as the state of being human, though golden-coloured, is called "a putrid body," and even a galocī creeper born that very day is called "a putrid creeper." In the same way, even fresh urine collected at that very moment is just cattle-urine. "With various medicines" means with various remedies such as yellow myrobalan, emblic myrobalan, and so forth. "Would be happy" means he would become healthy, golden-coloured, and happy.

485. "Curds and honey" means well-purified curds and very sweet honey. "Conjoined together" means having combined together, mixed and stirred. "For him that" means that four-sweet medicine would be agreeable to him as he drinks it. And this, when blood conjoined with fistula flows forth, it is not a medicine for that; having obstructed the food, it makes the passage impassable. But when blood is conjoined with bile, this is a medicine for that, being capable of producing a cooling effect.

486. "Clear" (viddhe) means risen high. The meaning is that it has become distant through the departure of clouds. "Free from clouds" (vigatavalāhake) means from which clouds have departed; "sky" (deve) means in space. "Darkness in space" (ākāsagataṃ tamagataṃ) means the darkness gone to space. "The other doctrines of the various ascetics and brahmins" (puthusamaṇabrāhmaṇaparappavāde) means in the doctrines of others reckoned as the various ascetics and brahmins. "Having dispelled" (abhivihacca) means having struck down. "Shines and burns and is brilliant" (bhāsate ca tapate ca virocate ca) means like the sun in the autumn season at the noon period, it emits light, burns, and is radiant.

Now this discourse is very much dear and agreeable to the deities. Herein is this story - In the southern direction, it is said, in the Hatthibhoga province, there is a monastery named Saṅgara. A deity dwelling in the Saṅgara tree at the door of its refectory, having heard a young monk reciting this discourse by way of melodic recital in the night-time, gave applause. The young monk said "What is this?" "I, venerable sir, am a deity dwelling in this tree." "In what are you pleased, deity - in the sound, or in the discourse?" "Sound, venerable sir, belongs to anyone whatsoever; I am pleased in the discourse." "Between the day when the Teacher sat in Jeta's Grove and taught it and today, there is no difference even in a single phrase." "Did you hear it, deity, on the day when the Teacher taught it?" "Yes, venerable sir." "Where were you standing when you heard?" "I went to Jeta's Grove, venerable sir, but when the influential deities came, not obtaining a place there, I stood right here and heard." "Is it possible for one standing here to hear the sound well?" "But you, venerable sir, do you hear my sound?" "Yes, deity." "It is as if one were sitting beside the right ear and it were the time of speaking, venerable sir." "But do you see the form of the Teacher, deity?" "Thinking 'The Teacher is looking at me alone,' I am unable to remain still, venerable sir." "But were you able to produce a distinction, deity?" The deity disappeared right there. On that day, it is said, that young god became established in the fruition of stream-entry. Thus this discourse is dear and agreeable to the deities. The remainder is of manifest meaning everywhere.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the Commentary on the Mahādhammasamādāna Sutta is finished.

7. Commentary on the Vīmaṃsaka Sutta

487. "Thus have I heard" - this is the Discourse on the Investigator. Therein, "by an investigating" - there are three investigators: one who investigates meaning, one who investigates activities, and one who investigates the Teacher. Among these, in "Wise people, friends, are investigators," here one who investigates meaning has come. In "Since, Ānanda, a monk is skilled in the elements, skilled in the sense bases, skilled in dependent origination, and skilled in what is possible and what is impossible, to this extent, Ānanda, a wise monk is fit to be called 'an investigator'," here one who investigates activities has come. But in this discourse, one who investigates the Teacher is intended. "Mental disposition" means the turn of consciousness, the delimitation of consciousness. "Inquiry" means search, quest, examination. "To know thus" means for the purpose of cognising in this way.

488. "The Truth-finder should be investigated regarding two phenomena" - here he shows the decisive support of good friendship. For this decisive support of good friendship is indeed great. Its greatness should be understood thus - For on one occasion the Venerable Ānanda, having thought "Half is by one's own power, half is by the power of good friends," being unable to determine by his own natural understanding, having approached the Blessed One, asked - "This is half of the holy life, venerable sir, that is to say, good friendship, good companionship, good association." The Blessed One said - "Do not say so, Ānanda, do not say so, Ānanda! This is the entire holy life, Ānanda, that is to say, good friendship, good companionship, good association. For a monk with good friends, good companions, good associates, Ānanda, this is to be expected - he will develop the noble eightfold path, he will cultivate the noble eightfold path. And how, Ānanda, does a monk with good friends, etc. develop the noble eightfold path, cultivate the noble eightfold path. Here, Ānanda, a monk develops right view, etc. he develops right concentration, based upon seclusion. Thus, Ānanda, a monk with good friends, etc. cultivates. By this method too, Ānanda, it should be known. How this is the entire holy life, that is to say, good friendship, good companionship, good association. Because, Ānanda, having come to me as a good friend, beings subject to birth are released from birth. Beings subject to ageing, etc. beings subject to sorrow, lamentation, suffering, displeasure and anguish are released from sorrow, lamentation, suffering, displeasure and anguish."

Even when speaking of the external accomplishment of monks, he said - "Taking an external factor into account, monks, I do not perceive any other single factor that thus leads to great benefit, as this, monks, good friendship. Good friendship, monks, leads to great benefit." Even when speaking to Mahācunda of the practice of effacement of mental defilements, he said "'Others will have evil friends, we here will have good friends' - thus detachment is to be done." Even when speaking to the Elder Meghiya of the qualities that ripen liberation, "For the unripe liberation of mind, Meghiya, five qualities lead to ripening. Which five? Here, Meghiya, a monk has good friends" - he distinguished the decisive support of good friendship itself. Even when giving frequent exhortation to the Elder Rāhula, his dear son -

"Associate with good friends, and with secluded lodgings;
Solitary, with little disturbance, be one who knows moderation in food.

Regarding robes and almsfood, regarding requisites and lodging;

Do not make craving for these, do not come again to the world." -

He spoke of the decisive support of a good friend at the very first. Thus great is this decisive support of a good friend. Here too, showing that, the Blessed One began the teaching: "The Truth-finder should be investigated regarding two phenomena." The meaning is: let a wise monk seek and search for the Truth-finder regarding two phenomena. By this, the Blessed One indicates that there is no business of dwelling in dependence on me, having thought thus: "He is of noble birth," or "He is endowed with auspicious signs," or "He is handsome and good-looking," or "He is well-known and distinguished," or "In dependence on him I shall obtain requisites such as robes and so on." But whoever considers thus: "This one is able, having become a Teacher, to accomplish the function of a Teacher" - let him associate with me - thus he roars the lion's roar. This discourse is called, it is said, the Buddha's Lion's Roar.

Now, showing those two phenomena, he said "regarding phenomena cognisable by eye and ear." Therein, the Teacher's bodily conduct is the phenomenon called "cognisable by eye" for the investigator. Verbal conduct is the phenomenon called "cognisable by ear." Now, showing the manner in which they should be investigated, he said beginning with "those that are defiled." Therein, "defiled" means associated with mental defilements. And they are not cognisable by eye and ear. But just as when water is moving or releasing bubbles, it is known that there is a fish inside, so too, having seen and heard the bodily and verbal conduct of one who is committing killing of living beings and so on, or speaking lies and so on, it is known that the consciousness that produced them is defiled. Therefore he spoke thus. For the bodily and verbal conduct of one with a defiled mind is indeed also defiled. "Are not found in the Truth-finder" means they do not exist in the Truth-finder. "Are not found" - the meaning is: he thus knows. For they are not found precisely because of their nonexistence, not because of being concealed. For thus the Blessed One, one day, inviting the community of monks to admonish him regarding these phenomena, said: "Come now, monks, I invite you to admonish me. Do you censure anything in me, bodily or verbal?" When this was said, the Venerable Sāriputta, having risen from his seat, having arranged his upper robe on one shoulder, having extended joined palms in salutation towards the Blessed One, said this to the Blessed One: "We do not, venerable sir, censure anything in the Blessed One, bodily or verbal. For the Blessed One, venerable sir, is the producer of the unarisen path, the generator of the unproduced path, the declarer of the undeclared path, the knower of the path, the expert in the path, skilled in the path. And now, venerable sir, the disciples dwell following the path, having become endowed with it afterwards." Thus pure are the Truth-finder's bodily and verbal conduct. Even the young man Uttara, thinking "I shall see something unsatisfactory in the Truth-finder's bodily and verbal doors," having followed for seven months, did not see even a nit's measure. How could this one, being a human being, see anything unsatisfactory in the bodily and verbal doors of one who has become a Buddha? Even Māra, the young god, searching from the time of the Great Renunciation of the mindful Bodhisatta for six years, did not see anything unsatisfactory, not even a mere mental reflection. Māra, it is said, thought: "If I shall see even a mere thought of unwholesomeness in him, right there I shall

strike him on the head and depart." He, not seeing anything for six years, having followed even the one who had become a Buddha for one year, not seeing any fault, at the time of departure, having paid homage -

"O great hero, of great merit, blazing with supernormal power and fame;
Gone beyond all enmity and fear, I pay homage at your feet, O Gotama."

Having spoken this verse, he departed.

"Mixed" means sometimes dark, sometimes bright - thus miscellaneous. "Pure" means completely pure, free from mental defilements. "Are found" means pure phenomena exist, are found. For the Truth-finder's bodily conduct and so on are pure. Therefore he said - "There are, monks, these four things the Truth-finder need not guard against. What are the four? The Truth-finder, monks, is of pure bodily conduct; there is no bodily misconduct of the Truth-finder that the Truth-finder should guard against, thinking: 'Let not another know this of me.' Of pure verbal conduct, etc. Of pure mental conduct, etc. The Truth-finder, monks, is of pure livelihood; there is no wrong livelihood of the Truth-finder that the Truth-finder should guard against, thinking: Let not another know this of me."

"This wholesome mental state" means this blameless morality with livelihood as the eighth. "Has this venerable one, the Teacher, attained it for a long time, endowed with this from a very long time ago, or has he attained it only recently, having attained it yesterday or the day after or the day after that?" - thus let him investigate; this is the meaning. For by a certain one dwelling in one place, much wrong livelihood action has been done; that, with the passing of time there, becomes evident, becomes well-known. He, having gone to a certain borderland village or to the seashore, having had a hermitage built, dwells as if he were a forest dweller. People, having generated esteem, give him superior requisites. Monks dwelling in the countryside, having seen the attention given to him, investigating thus: "This venerable one is indeed exceedingly arrogant, who indeed is he?" - having known "He is a monk who departed after practising wrong livelihood at such and such a place by such and such a name," thinking "It is not possible to perform the Observance or the invitation ceremony to admonish together with him," having assembled together, they perform one or another legal act among the suspension and so on, in accordance with the Teaching, impartially. He said thus in order to have investigated the existence or non-existence of such concealed practice.

"He thus knows" means he knows that he has attained it for a long time, not that he has attained it only recently. And this is not wonderful. That the morality with livelihood as the eighth should be pure for a long time for the Truth-finder who has now attained omniscience. For whom it was thus even in the time of being a Bodhisatta.

In the past, it is said, the king of Gandhāra and the king of Videha, both being friends, having seen the danger in sensual pleasures, having handed over their kingdoms to their sons, having gone forth in the going forth of sages, walk for almsfood in a certain forest village. A borderland is a place where salt is difficult to obtain. Then, having obtained unsalted rice gruel, having sat down in a certain hall, they drink. Now and then people bring salt powder and give it to them. One day, one person, having

placed salt powder on a leaf, gave it to the Videha sage. The Videha sage, having taken it, having placed half near the Gandhāra sage, placed half near himself. Then, having seen a little remainder of what had been used, thinking "Let this not be lost," having wrapped it in a leaf, he placed it in a thicket of grass. Again, on another day, at the time of drinking rice gruel, having called it to mind, looking around, having seen it, having approached the Gandhāra sage, he said: "Take a little from here, teacher." "Where did you get it, Videha sage?" "The remainder of what was used on that day was placed by me, thinking 'Let it not be lost.'" The Gandhāra sage did not wish to take it, and having drunk only unsalted rice gruel, he said to the Videha sage -

"Having abandoned sixteen thousand villages, complete in every respect;
Prosperous storehouses, now you make storage."

The Videha sage said - "You, having abandoned the kingdom, have gone forth; now why, for the sake of storing a mere pinch of salt powder, do you not act befittingly for the going forth?" "What has been done by me, O Videha sage?" Then he said to him -

"Having left the Gandhāra domain, bearing abundant wealth;
Having gone forth from instruction, now here you instruct."

The Gandhāra sage said -

"I speak the Teaching, O Videha, what is not the Teaching does not please me;
Evil does not defile me who speaks the Teaching."

The Videha sage said -

"By whatever reason, another obtains distress;
Even if speech is of great benefit, a wise one should not speak it."

The Gandhāra sage said -

"Let him be vexed or not, let him be scattered like chaff;
Evil does not defile me who speaks the Teaching."

Then the Videha sage, having thought "One who has neither his own higher intelligence nor trains in discipline in the presence of a teacher, he wanders in the forest like a blind buffalo," said -

"If there were not one's own higher intelligence, or discipline well-trained;
Like a blind buffalo in the forest, many people would wander.

And because here some are well-trained under a teacher;
Therefore, disciplined in discipline, they conduct themselves well-
concentrated."

And having said thus, the Videha sage asked forgiveness of the Gandhāra sage, saying "It was done by me without knowing." Both of them, having practised austere asceticism, went to the Brahma world. Thus, even in the Truth-finder's time as a Bodhisatta, the morality with livelihood as the eighth was pure for a long time.

"Has this venerable monk attained renown and gained fame" means has this venerable one, our Teacher, the monk, attained renown, the state of being recognised, the state of being well-known, or has he himself attained the achievement of a retinue or not. It shows that they should investigate thus: "By his state of having attained recognition and by his state of being connected with fame, are certain dangers seen, or not?" "Not so long, monks" means monks, as long as a monk has not attained the state of being well-known among kings, chief ministers, and so on, or the achievement of a retinue, so long certain dangers such as conceit and arrogance are not found; he dwells as if extremely at peace, as if a stream-enterer, and as if a once-returner. It is not even possible to know whether he is a noble one or a worldling.

"But when, monks" means but when here a certain monk is well-known or accomplished with a retinue, then, like a vicious bull piercing a herd of cattle with a sharp horn, and like a panther crushing a herd of deer, striking other monks here and there, disrespectful, of uncongenial conduct, he behaves as if touching the ground with the tip of his foot. But a certain son of good family, in whatever way he becomes known and famous, in that very way, like rice laden with the burden of fruit, he bows down even more; when kings, chief ministers, and so on approach, having reviewed his state of owning nothing, having established the perception of being an ascetic, like a bull with broken horns, and like an outcaste boy, being gentle, humble, and lowly in mind, he proceeds for the welfare and happiness of both the community of monks and the world with its gods. With reference to such a practice, he said "certain dangers are not found in him here."

But the Truth-finder is such regarding the eight worldly adversities; for he is such in gain, such in loss, such in fame, such in disgrace, such in praise, such in blame, such in happiness, such in suffering; therefore in every way certain dangers are not found in him here. "Restrained without fear" means having become fearless, he is restrained; the meaning is perpetually restrained, constantly restrained. Or also "restrained without fear" means one who is not restrained by fear. For there are four fears: fear of mental defilements, fear of the round of rebirths, fear of an unfortunate realm, and fear of blame. A worldling fears with all four fears. Trainees with three, for their fear of an unfortunate realm has been abandoned; thus the seven trainees are restrained by fear, one who has eliminated the mental corruptions is called restrained without fear, for he has not even one fear. Is there no fear of others' criticism? There is not. But dependent on compassion for others, he guards against blame, thinking "May beings not be ruined dependent on one who has eliminated the mental corruptions such as me." Like the Elder Yasa who dwelt at the Mūluppavāpi monastery.

The Elder, it is said, entered the village of Mūluppavāpi for almsfood. Then, when he had arrived at the door of his supporting family, having taken his bowl, they prepared a seat leaning against a stone bench. The minister's daughter too, leaning against that very same bench, having prepared a lower seat on the other side, sat down. One resident monk who had entered for almsfood afterwards, standing right at the door and looking, having observed that the Elder was seated on the same bed together with the minister's daughter, having thought "This wearer of rag-robles dwells in the monastery as if extremely at peace, but in the inner village he sits on the same bed

together with female supporters," having looked again and again thinking "Was this perhaps wrongly seen by me?" and remaining with that very perception, he departed. The Elder too, having done the meal duty, having gone to the monastery, having entered his dwelling place, having shut the door, sat down. The resident monk too, having finished his meal, having gone to the monastery, thinking "I will restrain that wearer of rag-robcs and drive him out of the monastery," with an unrestrained manner having gone to the Elder's dwelling place, having taken water with a ladle from the water-pot for use, making a loud noise, he washed his feet. The Elder, reflecting "Who indeed is this one of unrestrained conduct?" having known everything, thinking "May this one, having corrupted his mind towards me, not become one bound for the realm of misery," having risen up into the sky, sat down cross-legged near the pinnacle of the roof. The resident monk, with an angry manner having lifted the door latch, having opened the door, having entered inside, not seeing the Elder, having looked thinking "He must have gone under the bed," not seeing him there either, he began to go out. The Elder coughed. The other, looking upwards, having seen him, being unable to accept it, spoke thus - "It is fitting for you, friend, wearer of rag-robcs, to sit on the same bed together with a female supporter endowed with such power." "Those gone forth, venerable sir, do not sit on the same bed together with a woman; but this was wrongly seen by you." Thus those who have eliminated the mental corruptions guard against blame out of compassion for others.

"Because of the elimination of lust" means by the very elimination of lust. Because of being without lust, he does not indulge in sensual pleasures, not by having reflected and prevented them. "If that" means the meaning is: having thus known the Truth-finder's abandoning of mental defilements, even while standing or seated here and there on various occasions, even having sat on the decorated Teaching-seat in the midst of the fourfold assembly, thus "The Teacher is without lust, without hate, without delusion, one who has vomited out mental defilements, whose stains have been abandoned, thoroughly pure like the full moon freed from a cloud" - thus others might ask that investigating monk who is speaking praise of the Truth-finder's abandoning of mental defilements.

"Reasons" means causes. "Inferences" means understandings through inference. "Dwelling in the Community" means sometimes dwelling in the midst of the community of monks whose number is unlimited. "Dwelling alone" means dwelling alone both in seclusion, as in "I wish, monks, to go into seclusion for a fortnight" and "to go into seclusion for three months," and in the Pālileyyaka jungle thicket. "Well-conducted" means well gone, well practising, doers, engaged and employed. For there are indeed some monks of such a kind. "Ill-conducted" means badly gone, badly practising, much devoted to bodily comfort, having abandoned their meditation subject. There are some of such a kind too. "Those who instruct groups" means bound by the bond of a group, delighting in groups, living in abundance of groups, they look after a group. There are some of such a kind too. There are also those who are the opposite of them, escaped from the group, disconnected, dwelling in freedom.

"Are seen among material gains" means there are also monks who, greedy for material gains, having eyes only for material gains, wandering about solely for the purpose of material gains consisting of the four requisites, are seen among material gains. There are also those who, untainted by material gains, with minds turned away

from the four requisites, dwell like the moon freed from a cloud. "This venerable one does not despise that one on that account" means this venerable one, the Teacher, does not despise this or that person on account of this or that practice, thinking "This one is practising, a doer; this one has escaped from the group, disconnected." "This one is untainted by material gains, with mind turned away from requisites, like the moon freed from a cloud" - thus there is no exalting of him on account of household-connected matters. "This one is practising badly, not a doer, given to bodily indolence, who has abandoned his meditation subject; this one is bound by the bond of a group; this one is greedy for material gains, fickle, having eyes only for material gains" - thus there is no disparagement of him on account of household-connected matters. This is the meaning. What has been spoken of by this? The Truth-finder's impartiality towards beings has been spoken of. For this one -

"Towards Devadatta the murderer, towards Aṅgulimāla the thief,
Towards Dhanapāla and Rāhula, the sage is equal towards all."

489. "There, monks" means among those two investigators. The one who came in the question "What are the venerable one's reasons?" is the knot-investigator, and the one who came as "This venerable one is restrained without fear" is the root-investigator. Among those, by the root-investigator, the Truth-finder himself should be further questioned. For he had previously reached a conclusion merely by another's talk. Another person might speak either knowing or not knowing. Thus his talk might be factual or not factual; therefore, not having reached a conclusion merely by another's talk, beyond that the Truth-finder himself should be further questioned - this is the meaning.

"Answering" - here, because there is no such thing as wrong answering for the Truth-finder, therefore without saying "rightly or wrongly," it was stated simply as "answering." "This is my path, this is my pasture" means this is my path, this is my pasture - this is the meaning. "Etāpātho" is also a reading; its meaning is: my morality with livelihood as the eighth is pure; I, by virtue of its purity, come within range of the investigating monk's knowledge-door - thus it is said "I come into range." "But I am not made of that" means: even by that pure morality I am not made of that, not with craving; by the very fact of having pure morality, I am free from craving - thus he makes clear.

"Progressively higher and higher, progressively more sublime and more sublime" means he teaches making it progressively higher and higher 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 teaches the dark and bright. When teaching the dark too, he teaches it with endeavour and with result; when teaching the bright too, he teaches it with endeavour and with result. "Having directly known, he reaches the conclusion regarding a certain teaching among the teachings" means: in that Teaching that was taught, having directly known a certain penetration-teaching, by that penetration-teaching he reaches the conclusion regarding the teaching of the exposition. "He gains confidence in the Teacher" means: having thus reached the conclusion regarding the Teaching, exceedingly, he gains confidence in the Teacher thus: "The

Blessed One is the Perfectly Enlightened One." And whatever Teaching was declared by that Blessed One, that too is well proclaimed by the Blessed One, the Teaching, because of its leading to liberation. And whatever Community has practised that Teaching, that too is practising well, because of having practised the practice free from crookedness and other faults - thus he gains confidence in the Teaching and in the Community as well. "If that" means that monk who is thus confident, speaking the praise of the Three Jewels here and there.

490. "With these characteristics" means with these reasons for investigating the Teacher. "With these terms" means with these terms that are combinations of syllables. "With these phrases" means with these syllables stated here. "Faith settled" means confidence established. "Rooted" means having roots arisen by the influence of the path of stream-entry. For the path of stream-entry is called the root of faith. "With reason" means with reason, because it was grasped after having sought the cause. "Rooted in vision" means rooted in the path of stream-entry. For that is called "vision." "Firm" means solid. "Unshakeable" means unable to be carried away. "By an ascetic or" means by an ascetic who has calmed evil or. "By a brahmin or" means by a brahmin who has warded off evil or. "By a god or" means by a god of rebirth or. "By Māra or" means by Māra who wields power or; for even by Māra who wields power, the faith of a stream-enterer is unshakeable, as in the case of Sūrambaṭṭha.

It is said that he, having heard the Teacher's proclamation of the Teaching, having become a stream-enterer, came home. Then Māra, having created a form of the Buddha adorned with the thirty-two excellent marks, having stood at his house door - sent a message saying "The Teacher has come." Sūra thought, "I have just now come having heard the Teaching from the Teacher's presence; what could this be?" Having approached, having paid homage with the perception of the Teacher, he stood there. Māra said - "What was spoken to you by me, Sūrambaṭṭha - 'matter is impermanent, etc. consciousness is impermanent' - that was said thus by me hastily without consideration. Therefore you should take it that 'matter is permanent, etc. consciousness is permanent.'" Sūra thought - "It is impossible that Buddhas would speak anything without consideration and without having directly known it. Surely this is Māra who has come for the purpose of obstructing me." Thereupon he said to him "You are Māra." He was unable to speak a lie; he acknowledged "Yes, I am Māra." When asked "Why have you come?" he said "For the purpose of shaking your faith." "Dark one, Evil One, you just stand alone; even a hundred, even a thousand Māras such as you are unable to shake my faith. Faith that has come through the path is indeed unshakeable like Sineru established upon the rock-earth. What are you doing here?" - he snapped his fingers. He, being unable to stand, disappeared right there. "By a Brahmā or" means by a certain Brahmā among the Brahmā's Retinue and so on or. "By anyone in the world" means setting aside those ascetics and so on, it is unable to be carried away by anyone else whatsoever in the world. "Investigation of the nature" means investigation of the intrinsic nature. "Well investigated according to his nature" means well investigated by his nature; the meaning is that he is well investigated by his very intrinsic nature. The remainder is clear everywhere.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

The commentary on the Vīmaṃsaka Sutta is finished.

8. Commentary on the Kosambiya Sutta

491. "Thus have I heard" is the Kosambiya Discourse. Therein, "at Kosambī" means in the city so named. It is said that in that city's parks, ponds, and other various places, kosamba trees were abundant; therefore it came to be reckoned as "Kosambī." Some say it was because it was built not far from the hermitage of the sage named Kusamba. "In Ghosita's park" means in the park built by the millionaire Ghosita.

Formerly, it is said, there was a country named Addila. From there, a poor man named Kotūhalaka, together with his son and wife, going to a prosperous country demarcated by paddy fields out of fear of famine, being unable to carry his son, abandoned him and went on. The mother, having turned back and having taken him, went on. They entered a cowherd's small village, and at that time the cowherds had prepared beaten milk-rice; having obtained milk-rice from there, they ate. Then that man, having eaten abundant milk-rice, being unable to digest it, having died in the night-time, having taken conception right there in the womb of a bitch, was born as a dog. He was dear and agreeable to the cowherd, and the cowherd attended upon an Individually Enlightened One. The Individually Enlightened One too, at the conclusion of the meal, gives one morsel of almsfood to the dog. He, having developed affection for the Individually Enlightened One, goes even to the hermitage together with the cowherd.

When the cowherd was not present, at mealtime, having gone by himself, he barks at the door of the hermitage for the purpose of announcing the time; and on the road too, having seen fierce deer, having barked, he puts them to flight. He, having died with a soft mind towards the Individually Enlightened One, was reborn in the heavenly world. There his name was just "Ghosaka the young god." He, having passed away from the heavenly world, was reborn in a certain family house in Kosambī. A childless millionaire, having given wealth to his mother and father, having made him his son, took him. Then, when his own sons were born, he undertook to have him killed seven times. He, through the power of his merit, not having met death in all seven instances, at the end, having obtained his livelihood through the accomplishment of a millionaire's daughter, in the later period, after his father's passing, having attained the position of millionaire, became known as the millionaire Ghosita. There were also two other millionaires in Kosambī, the millionaire Kukkuṭa and the millionaire Pāvārika. Together with these, they were three.

And at that time, five hundred sages who were dependent on the families of those millionaire friends dwelt at the foot of a mountain. They come from time to time to the path of humans for the purpose of partaking of salt and sour things. Then on one occasion, in the hot season, while coming to the path of humans, having crossed a great waterless wilderness, at the end of the wilderness, having seen a great banyan tree, they thought - "Such as this tree is, surely there must be an influential deity here. It would indeed be good if it would give us drinking water or soft food." The deity, having known the disposition of the sages, thinking "I will show kindness to these," by its own power, set flowing from between the branches a stream of water the size of a ploughshare. The group of sages, having seen the gush of water resembling a mass of silver, having taken water with their own vessels and having made use of it, thought - "Water for use has been given to us by the deity. But this is a great forest without villages. It would indeed be good if it would give us food as

well." The deity, by the power of the sages' aspiration, having given divine rice gruel, sweet-meats, and so on, satisfied them. The sages thought - "The deity has given us water for use and food, everything. It would indeed be good if it would show itself to us."

The deity, having known their disposition, showed half of her body. They said - "Deity, great is your success; what action did you do to attain this success?" "Venerable sirs, having done a not very great, small action." For that success was obtained by the deity in dependence on the action of a half-Observance.

It is said that this young god was a labourer in the house of Anāthapiṇḍika. For in the millionaire's house, on Observance days, at least including the slave labourers, every person was an observer of the Observance. One day this labourer, alone, having risen early in the morning, went to work. The great millionaire, observing the people receiving fodder, having known that this one alone had gone to the forest, gave him fodder for his evening meal. The female slave who was the cook, having cooked food for just one, served the food to the one who had come from the forest. The labourer said - "On other days at this time the house was full of sound; today it is excessively quiet. What indeed is this?" She told him - "Today in this house all people are observers of the Observance; the great millionaire gave fodder to you alone." Is that so, mother? Yes, master. "At this time, for one who has undertaken the Observance, does the Observance practice count or not? Ask the great millionaire, mother." When she had gone and asked, the great millionaire said - "A complete Observance practice does not count, but a half practice does count. Let him be an observer of the Observance." The labourer, not having eaten the food, having rinsed his mouth, having become an observer of the Observance, having gone to his dwelling place, lay down. For him, whose body was exhausted from lack of food, wind arose during the night. He, having died towards the break of dawn, by the result of the half-Observance practice, was reborn as a young god in a banyan tree in the great Vaṭṭani wilderness. He reported that news to the sages.

The sages said: "By you we have been made to hear what was never heard before - 'the Buddha, the Teaching, the Community.' Has a Buddha indeed arisen in the world?" "Yes, venerable sirs, he has arisen." "Where does he dwell now?" "In dependence on Sāvathī, in Jeta's Grove, venerable sirs." The sages said: "Stay here for now, you. We shall see the Teacher." Full of mirth, having departed, they gradually reached the city of Kosambī. The great millionaires, having gone out to meet them saying "The sages have come," having invited them saying "Tomorrow accept our almsfood, venerable sirs," on the following day gave a great gift to the group of sages. The sages, having eaten, asked permission to leave saying "We shall go." "You, venerable sirs, at other times, having stayed even one month, or even two, or three, or four months, you go. But on this occasion, having come yesterday, you say 'We shall go this very day.' What is this?" "Yes, householders, a Buddha has arisen in the world, but it is not possible to know the danger to life; therefore we go in haste." "If so, venerable sirs, we too shall go; go together with us." "You are householders by name, a great entanglement. Stay here, you. We shall go ahead." Having departed, having stayed even two days at one place, by swift travel, having reached Sāvathī,

they went to the very presence of the Teacher at the Jeta's Grove monastery. Having heard the Teacher's sweet talk on the Teaching, all of them, having gone forth, attained arahantship.

Those three millionaires too, having taken ghee, honey, molasses and so on, as well as silk and fine cloth and so on, with five hundred carts each, having departed from Kosambī, gradually having reached Sāvattthī, having set up camp near Jeta's Grove, having gone to the Teacher's presence, having paid homage, having exchanged friendly greetings, sat down to one side. The Teacher gave a sweet talk on the Teaching to all three friends. They, filled with great joy, having invited the Teacher, gave a great gift on the following day. Having invited again and again on the following day, thus having given gifts for a fortnight, they prostrated at his feet saying "Give us a promise to come to our country." The Blessed One said "Truth-finders, householders, delight in empty dwellings." The householders, having considered "By this much a promise has indeed been given," having paid homage to the One of Ten Powers thinking "The promise has been given to us by the Blessed One," having departed, having had monasteries built at every yojana along the way, gradually having reached Kosambī, declared "A Buddha has arisen in the world." Those three persons too, having made a great bestowal of wealth in their own respective parks, had monasteries built for the Blessed One's dwelling. Therein, the one built by the millionaire Kukkuṭa was called Kukkuṭa's park. The one built by the millionaire Pāvārika in a mango grove was called Pāvārika's mango grove. The one built by Ghosita was called Ghosita's park. With reference to that it was said - "In the park built by the millionaire Ghosita."

In the terms beginning with "quarrelling" and so on, the preliminary part of a dispute is called a quarrel; "that has arisen in them" thus they are "quarrelling." A dispute that has reached its peak by way of physical contact with the hands and so on has arisen in them, thus they are "disputing." Speech that is of a contrary nature is contention; "they have entered upon that" thus they are "engaging in contention." "With verbal daggers" means with the daggers of speech. "Wounding" means piercing. "They neither convince each other nor accept conviction" means they, having shown the meaning and the reason, do not make each other understand. Even if they begin to convince, still they do not accept conviction; the meaning is they do not wish to understand. The same method applies to persuasion too. And here "persuasion" is just a synonym for conviction. But why were they quarrelling? On account of a trifling matter.

It is said that two monks were dwelling at one residence, an expert in monastic discipline and one versed in the discourses. Among them, the monk versed in the discourses, one day, having entered the toilet, came out having left the remainder of the rinsing water in the vessel. The expert in monastic discipline, having entered afterwards, having seen that water, having come out, asked that monk: "Friend, was this water left by you?" "Yes, friend." "Do you not know that there is an offence here?" "Yes, I do not know." "There is, friend, an offence here." "If there is, I shall confess it." "But if, friend, it was done by you unintentionally, without mindfulness, there is no offence for you." He held the view that it was no offence regarding that offence.

The expert in monastic discipline informed his own dependants: "This one versed in the discourses does not know even when committing an offence." They, having seen

his dependants - said: "Your preceptor, even having committed an offence, does not know the state of being an offence." They, having gone, reported to their own preceptor. He speaks thus: "This expert in monastic discipline, having previously said 'there is no offence,' now says 'there is an offence'; he is a liar." They, having gone, saying "Your preceptor is a liar," thus escalated the dispute with each other; with reference to that, this was said.

"He said this to the Blessed One" means he spoke this statement beginning with "Here, venerable sir, the monks at Kosambī are quarrelling." And that was neither through desire to be dear nor with the intention of causing division, but rather out of well-wishing and desire for welfare. He was, it is said, a monk who was a maker of concord; therefore this occurred to him - "In the way these monks have begun contention, it is not possible for me, nor indeed for any other monk, to bring them to unity; perhaps the Blessed One, who is without equal in the world with its gods, having either gone himself or having summoned them to his own presence, having spoken to these monks a teaching on the principles of cordiality connected with patience and friendliness, might bring about concord" - thus out of well-wishing and desire for welfare, having gone, he spoke.

492. "Monks, there are these six principles of cordiality" - below, the teaching was begun by way of quarrel and dispute. Since the six principles of cordiality have come at this point, thus this Kosambiya Discourse has proceeded according to the very same connection. Therein, "principles of cordiality" means fit to be remembered, not to be forgotten even when a long stretch of time has passed. Whoever fulfils those principles, they make him dear to his fellows in the holy life - thus "making for affection." "Making for respect" means making for respect. "For inclusion" means for the purpose of inclusion. "For non-contention" means for the purpose of non-contention. "For concord" means for the purpose of the state of being united. "For unity" means for the purpose of unity, for the removal of difference. "Lead to" means they are. "Bodily action of friendliness" means bodily action to be done with a mind of friendliness. The same method applies in the case of verbal action and mental action too. These have come in terms of monks, but they are also found among laymen. For monks, the fulfilment of the fundamentals of conduct with a mind of friendliness is called bodily action of friendliness. For laymen, going for the purpose of paying homage at a shrine, for the purpose of paying homage at a Bodhi tree, for the purpose of inviting the monastic community, going out to meet monks who have entered the village for almsfood upon seeing them, receiving their bowls, preparing seats, following after - such and the like is called bodily action of friendliness.

For monks, the training rules for the regulation of conduct with a mind of friendliness, the teaching of meditation subjects, the proclamation of the Teaching, even the word of the Buddha in the three Canons - this is called verbal action of friendliness. And for laymen, at the time of such speech as "Let us go for the purpose of paying homage at a shrine, let us go for the purpose of paying homage at a Bodhi tree, we shall listen to the Teaching, we shall make offerings of lamps, garlands, and flowers, we shall proceed having undertaken the three kinds of good conduct, we shall give ticket meals and the like, we shall give the rains-retreat offering, today we shall give the four requisites to the monastic community, having invited the monastic community prepare solid foods and the like, prepare seats, set out drinking water, go out to meet

the monastic community and bring them, have them sit on the prepared seats, with desire arisen and enthusiasm arisen perform service" and so on - this is called verbal action of friendliness.

For monks, having risen right early, attending to one's toilet, and having performed the duties of the shrine courtyard and so on, having sat down on a secluded seat, the thought "May the monks in this monastery be happy, free from enmity, free from affliction" - this is called mental action of friendliness. For laymen, the thought "May the venerable ones be happy, free from enmity, free from affliction" - this is called mental action of friendliness.

"Both openly and in private" means face to face and in one's absence. Therein, going as a companion to juniors in robe-making and the like is called bodily action of friendliness face to face. But towards elders, all proper duties consisting of washing the feet, paying homage, fanning, giving and so on is called bodily action of friendliness face to face. By both, putting away wooden articles and other goods that have been badly placed by them, without showing contempt towards them, as if they were badly placed by oneself - this is called bodily action of friendliness in one's absence. Speaking thus with praise, "The Elder Deva, the Elder Tissa" - this is called verbal action of friendliness face to face. But when one who is not in the monastery is asked about, words of endearment such as "Where is our Elder Deva? When indeed will our Elder Tissa come?" - this is called verbal action of friendliness in one's absence. But opening one's eyes softened with the affection of friendliness and looking with a very serene face - this is called mental action of friendliness face to face. Giving attention thus, "May the Elder Deva, the Elder Tissa be healthy, free from illness" - this is called mental action of friendliness in one's absence.

"Gains" means requisites obtained such as robes and so on. "Righteous" means arisen by the practice of the alms round in accordance with the Teaching, impartially, having avoided wrong livelihood consisting of scheming and the like. "Even as little as what is contained in the bowl" means at the lowest limit, what is included in the bowl, what has gone inside the bowl, even as little as two or three ladles of almsfood. "One who shares without reservation" - here there are two kinds of reservation: reservation regarding material things and reservation regarding persons. Therein, dividing with the thought "I will give this much, I will not give this much" - this is called reservation regarding material things. But dividing with the thought "I will give to so-and-so, I will not give to so-and-so" - this is called reservation regarding persons. One who, without making either of those two, consumes without reservation - this is called one who shares without reservation.

"One who shares in common with virtuous fellows in the holy life" - here, this is the characteristic of one who shares in common: whatever superior thing is obtained, that he does not give to laymen by way of seeking gain with gain, nor does he consume it himself; At the very moment of accepting, having taken it thinking "Let it be shared in common with the monastic community," having struck the gong, he regards it as belonging to the monastic community, to be consumed. But who fulfils this principle of cordiality, and who does not fulfil it? First of all, an immoral person does not fulfil it. For the virtuous do not accept what belongs to him. But one of pure morality fulfils it without breaking the duty.

Herein, this is the duty - For whoever, having designated specifically, gives to his mother or father or teachers and preceptors and the like, he gives what should be given, but the principle of cordiality does not apply to him; it is called the tending of impediments. For the principle of cordiality is fitting only for one who is free from impediments. But by one giving specifically designated gifts, it should be given to the sick, to attendants of the sick, to visitors, to travellers, and also to a newly ordained one who does not know how to take up the double robe and bowl. Having given to these, from the remainder, beginning from the elder's seat, without giving a little at a time, whatever amount each one takes, that much should be given to him. When there is nothing left over, having again walked for almsfood, beginning from the elder's seat, whatever is superior, having given that, the remainder should be consumed. From the word "with the virtuous," it is also fitting not to give to an immoral person.

But this principle of cordiality is easily fulfilled by a well-trained assembly, not by an untrained assembly. For in a well-trained assembly, whoever obtains from elsewhere does not take. Even one not obtaining from elsewhere takes only what is appropriate in measure, not in excess. And this principle of cordiality, even for one who thus goes for almsfood again and again and gives whatever is received, is fulfilled in twelve years, not less than that. If indeed even in the twelfth year, the one fulfilling the principle of cordiality, having placed a bowl full of almsfood in the hall with sitting accommodation, goes to bathe, and the senior monk of the Community asks "Whose is this bowl?" When it is said "It belongs to the one fulfilling the principle of cordiality" - Saying "Bring it here," he examines all the almsfood, and having eaten, places the empty bowl down. Then that monk, having seen the empty bowl, produces displeasure thinking "They consumed mine without leaving anything over." The principle of cordiality is broken, and it must be fulfilled again for twelve years. For this is similar to the probation for those of other sects. Once a breach has occurred, it must be fulfilled again. But whoever produces pleasure thinking "It is a gain for me indeed, it is well-gained for me indeed, that my fellows in the holy life consume what is in my bowl without even asking" - for him it is called fulfilled.

But for one who has thus fulfilled the principle of cordiality, there is indeed neither jealousy nor stinginess. He is dear to human beings, and requisites are easily obtained; What is in his bowl, even when being given away, is not exhausted; when goods are to be distributed, he receives the best goods; when danger or famine has arrived, deities take up zealous effort.

Herein are these stories - The Elder Tissa, a resident of Leṇagiri, it is said, dwelt in dependence on the village of Mahāgiri. Fifty great elders, going to Nāgadīpa for the purpose of paying homage at the shrine, having walked for almsfood in the hill village and not having obtained anything, departed. The elder, while entering, having seen them, asked - "Have you obtained anything, venerable sirs?" "We wandered about, friend." He, having known their state of not having obtained, said - "Venerable sirs, stay right here until I come back." "We, friend, fifty persons, did not obtain even enough to moisten the bowl." "Venerable sirs, residents are competent; even when not obtaining, they know the nature of the alms-round route." The elders stayed. The elder entered the village. At the very first house, a great female lay follower, having prepared a meal of milk-rice, stood looking out for the elder. As soon as the elder

arrived at the door, having filled the bowl, she gave it. He, having taken it, having gone to the presence of the elders, said to the senior monk of the Community, "Take it, venerable sirs." The elder, thinking "We, being so many, did not obtain anything, yet this one has quickly taken and come back - what could this be?" - looked at the faces of the rest. The elder, having understood by the very manner of looking - Beginning from "This is almsfood obtained righteously and impartially; take it without remorse, venerable sirs," having given to all as much as they wished, himself too ate as much as he wished.

Then, at the conclusion of the meal, the elders asked him - "When, friend, did you penetrate the supramundane state?" "There is no supramundane state for me, venerable sirs." "Are you an obtainer of meditative absorption, friend?" "That too, venerable sirs, I do not have." "Is it not a wonder, friend?" "The principle of cordiality has been fulfilled by me, venerable sirs. From the time of the fulfilment of that principle, even if there are a hundred thousand monks, what is in the bowl is not exhausted." "Good, good, good person, this is befitting for you." "This, for now, is the story here regarding "what is in the bowl is not exhausted."

Now this same elder, having gone to the place of giving at the great offering of Giribhaṇḍa at Cetiyaṭṭhāṇa, asked "What is the finest article at this place?" "Two cloaks, venerable sir." "Those will come to me." Having heard that, the minister informed the king - "One young monk speaks thus." Having said "Such is the young one's thought, but fine cloaks are fitting for the great elders," he set them aside thinking "I shall give them to the great elders." When he was giving to the Community of monks standing in succession, even though those cloaks were placed on top, they would not come to hand; others did come to hand. But at the time of giving to the young monk, they came to hand. He, having placed them in his hands, having looked at the minister's face, having caused the young monk to sit down, having given the gift, having dismissed the Community, having sat down near the young monk, said "When, venerable sir, did you penetrate this quality?" He, not speaking even indirectly of what was not present, said "There is no supramundane quality in me, great king." "But, venerable sir, did you not say so before?" "Yes, great king, I am one who has fulfilled the principle of cordiality; from the time of fulfilling that quality, at the place where articles are to be distributed, I receive the finest article." Having paid homage saying "Good, good, venerable sir, this is befitting for you," he departed. This is the story here regarding "receives the finest article at the place where articles are to be distributed."

Now during the danger of Brāhmaṇatissa, the residents of Bhātaragāma fled without even informing the Elder Nun Nāgā. The elder nun, towards the break of dawn, said to the young nuns "The village is exceedingly quiet; go and investigate." They, having gone and having found out that everyone had departed, having returned, informed the elder nun. She, having heard, having said "Do not think about the fact that they have gone; apply yourselves only to exertion in recitation, interrogation, and wise attention," at the time for the alms round, having put on her robe, herself as the twelfth, stood at the village entrance at the foot of a banyan tree. The deity inhabiting the tree, having given almsfood to all twelve nuns, said "Ladies, do not go elsewhere; always come right here." Now the elder nun had a younger brother named the Elder Nāga. He, thinking "The danger is great; it is not possible to sustain oneself here; I

shall go to the far shore," himself as the twelfth, having departed from his own dwelling place, thinking "I shall go after seeing the elder nun," came to Bhātaragāma. The elder nun, having heard "The elders have come," having gone to their presence, asked "What is it, venerable sir?" He told her that news. She said "Having stayed just one day right in the monastery today, you should go tomorrow." The elders went to the monastery.

The elder nun, on the following day, having walked for almsfood at the foot of a tree, having approached the elder, said "Please consume this almsfood." The elder, having said "It will be proper, elder nun," stood silent. "The almsfood is righteous, dear, without making remorse, please consume it." "It will be proper, elder nun." She, having taken the bowl, threw it into the sky; the bowl stood in the sky. The elder, having said "Even standing at the height of seven palm trees, it is still a nun's meal, elder nun," said "Fear does not exist at all times; when the fear has subsided, while teaching the noble lineage, being censured by the mind thus 'Friend almsfood eater, you spent the time having eaten a nun's meal,' I shall not be able to stand firm. Be diligent, elder nuns," and he set out on the road.

The tree-spirit too, having stood thinking "If the elder will consume the almsfood from the elder nun's hand, I shall not turn him back; if however he will not consume it, I shall turn him back," having seen the elder's departure, having descended from the tree, saying "Venerable sir, give the bowl," having taken the bowl, having brought the elder to the very foot of the tree, having prepared a seat, having given the almsfood, having made him give an acknowledgment that the meal duty was done, she attended upon the twelve nuns and twelve monks for seven years. This is the story here regarding "deities take up zealous effort," for therein the elder nun was one who fulfilled the principle of cordiality.

In the passage beginning with "unbroken," for one whose training rule is broken at the beginning or at the end among the seven classes of offences, his morality is called broken, like a cloth torn at the edge. But for one whose training rule is broken in the middle, it is called having holes, like a cloth with a hole in the middle. But for one whose two or three are broken in succession, it is called spotted, like a cow of one colour among dark-red and so on, with a dissimilar colour arisen on the back or the belly. But for one whose training rules are broken here and there, it is called blemished, like a cow variegated with spots of dissimilar colour here and there. But for one whose training rules are in every way unbroken, those moral practices are called unbroken, without holes, unspotted, and unblemished. And moreover, those are liberating because of freeing from the slavery of craving and producing the state of freedom. They are praised by the wise because of being commended by the wise such as the Buddha and others. They are not adhered to because of not being grasped by craving and wrong view, and because of the impossibility of anyone being able to reproach them saying "You have formerly committed this offence." Because they conduce to access concentration or absorption concentration, they are called conducive to concentration. "Dwells having attained similarity of morality" means he dwells with morality that has attained the state of equality with monks dwelling in those various directions. For the morality of stream-enterers and so on is the same as

the morality of other stream-enterers and so on, even those dwelling across the ocean or in the heavenly worlds; there is no diversity in path-morality. With reference to that, this was said.

"Such a view" means right view associated with the path. "Noble" means faultless. "Leads forth" means leading to liberation. "Of one who practises it" means one who acts accordingly. "To the destruction of suffering" means for the purpose of the complete destruction of all suffering. "One who has attained similarity of view" means he dwells having attained the state of similar view. "The highest" means the foremost. "It holds together all the rafters" means the binding factor. "It makes the junction of all the rafters" means the unifying factor. The meaning is "unifying." "That is to say, the pinnacle" means that which is called the pinnacle, reckoned as the pinnacle-cap of the pinnacle building. For mansions of five storeys and so on stand bound by the pinnacle. When that falls, beginning with the clay, all fall. Therefore he spoke thus. "Just so" means just as the pinnacle is to the pinnacle building, so too of these principles of cordiality, this noble view should be seen as the highest, the binding factor, and the unifying factor.

493. "And how, monks, does this view" - here, the meaning is: this view of the path of stream-entry, which was stated as "noble, leading to liberation, leads one who practises it to the complete destruction of suffering" - how, for what reason, does it lead? "His mind is indeed possessed" means to this extent too, his mind is indeed called possessed - this is the meaning. This same method applies everywhere. "My mind is well directed" means my mind is well established. "For the enlightenment of the truths" means for the purpose of enlightenment of the four truths. In "noble" and so on, since that knowledge exists for noble ones, not for worldlings, therefore it is said "noble." But for those who also possess supramundane states, it exists only for them, not for others; therefore it is said "supramundane." But because of its absence in worldlings, it is said "not shared with worldlings." This same method applies in all instances.

494. "I obtain serenity individually" means: the meaning is "I obtain serenity in one's own mind." In the case of "peace" too, the same method applies. And here, "serenity" means unified focus of mind. "Peace" means the appeasement of defilements.

495. "Possessed of such a view" means possessed of such a view of the path of stream-entry.

496. "With nature" means by intrinsic nature. "This is the nature" means this is the intrinsic nature. "Emergence is discerned" means emergence is seen by way of a legal act of the Community or by way of confession. For a noble disciple, when committing an offence, commits only an unintentional offence - among heavy offences one similar to hut-building, among light offences one similar to sharing the same bedroom and so on - and that too unintentionally, not intentionally; and he does not conceal what has been committed. Therefore he said beginning with "yet he quickly." "Young" means of tender age. "Boy" means not old. "Dull" means dull because of the dullness of the eye, ear, and other faculties. "Lying on his back" means lying on his back because of extreme youth; the meaning is that he is unable to sleep on either the right or the left side. "Having stepped on an ember" means having touched with a hand or foot stretched out here and there. But for human

beings who touch in this way, the hand does not burn quickly; for indeed some, having taken an ember in the hand, turning it over, go even a long distance. But the hands and feet of a young child are delicate; he, being burnt by mere contact, making a crying sound, quickly withdraws. Therefore here only a young child is shown. And an old person endures even while being burnt, but this one is unable to endure. For that reason too, only a young child is shown. "Confesses" means when there is a fellow person who can receive the confession of the offence, without enduring it for even one day or one night, going at night even in the fourfold darkness to the dwelling place of a fellow monk, he confesses indeed.

497. "High and low" means high and low. "Duties to be done" means tasks to be done, having said "What shall I do?" Therein, high duty means the making of robes, dyeing, plastering work at the shrine, work to be done at the Observance hall, the shrine house, the Bodhi tree house, and so on. Low duty means minor tasks such as foot-washing, anointing, and so on; or alternatively, plastering work and so on at the shrine is called high duty. Right there, the cooking of dye, the fetching of water, the making of a trowel, the binding of resin, and so on is called low duty. "Is engaged in zeal" means he has entered upon the state of zeal, the fitness to be done. "Has keen desire" means he has strong aspiration. "While grazing on grass" means while pulling up grass, she eats. "Keeps watch over her calf" means she looks after her calf. For a cow with a young calf, having come together in the forest, does not go far away leaving the calf lying down in one place; wandering in a place near the calf, having pulled up grass, having raised her neck, she constantly looks at the calf alone. Just so, a stream-enterer, while doing whatever high and low duties to be done, is slanting towards that, and does them only as one who fulfils without slackness, with acute desire and strong aspiration.

Herein is this story - It is said that when plastering work was being done at the Great Shrine, one noble disciple, having taken a plaster vessel in one hand and a trowel in the other, ascended the shrine courtyard thinking "I shall do the plastering work." A certain monk given to bodily indolence, having gone, stood near the elder. The elder, thinking "When another is present there is obsession," therefore went from that place to another place. That monk too went to that very place. The elder again to another place - when he had come thus to several places, - he said: "Good person, the shrine courtyard is large; can you not find room in another place?" The other did not depart.

498. "Endowed with power" means endowed with power. "Having given attention" means having produced the state of being desirous, having become desirous - this is the meaning. "Having reflected" means having done in the mind. "Having collected together with the whole mind" means having collected together with the entire mind, not making even the slightest distraction. "With ears inclined" means with ears placed. For noble disciples are lovers of hearing the Teaching; having gone to the hall for hearing the Teaching, they do not sit down sleeping, or conversing with anyone, or with distracted minds; rather, as if partaking of the Deathless, they remain unsatisfied in the hearing of the Teaching, and then dawn rises. Therefore he spoke thus.

500. "The natural order is well investigated" means the intrinsic nature is well investigated. "For the realisation of the fruition of stream-entry" is an instrumental expression; the meaning is "by the knowledge of having realised the fruition of

stream-entry." "Thus possessed of seven factors" means thus possessed of these seven great reviewing knowledges. This, for now, is the common explanation of the teachers. For the supramundane path does not last many mind-moments.

But a sophist says there is no path lasting one mind-moment, for from the statement "one would develop in this way for seven years," path development lasts even for seven years. But the mental defilements, being cut quickly, are cut by seven knowledges, he says. He should be told: "Bring a discourse." Certainly, not seeing another discourse, he will bring and show this very one: "This is his first knowledge attained, this is his second knowledge, etc. this is his seventh knowledge attained" - having brought this very one, he will show it. Thereupon he should be told: "But is this discourse of meaning to be inferred or of explicit meaning?" Thereupon he will say - "It is of explicit meaning; just as the discourse, so is the meaning." He should be told - "What is the meaning here in 'the natural order is well investigated for the realisation of the fruition of stream-entry'?" He will certainly say: "It is in the meaning of the realisation of the fruition of stream-entry." Thereupon he should be asked: "Does a possessor of the path realise the fruition, or a possessor of the fruition?" One who knows will say: "A possessor of the fruition realises." Thereupon he should be told - "In 'Thus, monks, a noble disciple possessed of seven factors is one possessed of the fruition of stream-entry,' here, without having developed the path, like a frog jumping up, the noble disciple will simply grasp the fruition. Do not, thinking 'I have obtained a discourse,' say whatever this or that. One who answers a question should have dwelt near a teacher, having learnt the word of the Buddha, having understood the meaning and the flavour, and then should speak." He should be made to understand that "these seven knowledges are only reviewing knowledges of the noble disciple; the supramundane path does not last many mind-moments; it lasts one mind-moment only." If he understands, let him understand. If he does not understand, he should be dismissed thus: "Go, right early enter the monastery and drink rice gruel." The remainder is clear everywhere.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Kosambiya Sutta is finished.

9. Commentary on the Brahmanimantanika Sutta

501. "Thus have I heard" is the Discourse on the Invitation of Brahmā. Therein, "evil wrong view" means the sinful eternalist view. "This is permanent" means he says of this Brahmā state together with the body, which is impermanent, that it is "permanent." "Stable" and so on are synonyms for that very same thing. Therein, "stable" means firm. "Eternal" means always existing. "Whole" means unbroken, entire. "Not subject to pass away" means having the intrinsic nature of not passing away. In the passage beginning with "for here there is no being born," he speaks with reference to the fact that in this state there is no one who is being born, or ageing, or dying, or passing away, or being reborn. "And there is no other beyond this" means from this Brahmā state together with the body, there is no other escape beyond - thus his eternalist view has arisen, having become strong. But one who speaks thus obstructs all that is above - the three planes of meditative absorption, the four paths,

the four fruits, and Nibbāna. "Gone to ignorance" means gone to ignorance, possessed of it, without knowledge, become blind. "Yatra hi nāma" means "whoever indeed."

502. "Then, monks, Māra the Evil One" - how did Māra see the Blessed One? He, it is said, having sat down in his own abode, from time to time turns his attention to the Teacher - "Today, in which village or town does the ascetic Gotama dwell?" But at this time, turning his attention, having known "He dwells in dependence on Ukkatṭhā in the Subhaga Grove," looking about thinking "Where indeed has he gone?" having seen him going to the Brahma world, thinking "The ascetic Gotama is going to the Brahma world; before he, having spoken a talk on the Teaching there, causes the company of Brahmās to go beyond my domain, I shall go and create an aversion to the proclamation of the Teaching" - having gone following step by step after the Teacher, he stood in the midst of the company of Brahmās with an invisible body. He, having known "Baka Brahmā has been disparaged by the Teacher," stood as a support for Brahmā. Therefore it was said - "Then, monks, Māra the Evil One."

"Having taken possession of a member of Brahmā's assembly" means having entered the body of one member of Brahmā's assembly. But he is unable to take possession of the Great Brahmās or the Brahmā's ministers. "Do not assail this one" means do not disparage this one. "Overlord" means one who stands having overcome, the foremost. "Unvanquished" (anabhibhūto) means not overcome by others. "Surely" (aññadatthu) is an indeclinable particle used in a definitive statement. "Seer" (daso) is by means of seeing; it indicates "he sees all." "Wielder of Power" means he wields mastery over all people. "Lord" means lord in the world. "The Maker, the Creator" means the maker and the creator of the world; it indicates that the earth, the Himalayas, Sineru, the world-circle, the great ocean, the moon and the sun were created by him.

"The Supreme, the Ordainer" means this one is the highest and the ordainer of the world. "You shall be a warrior, you shall be a brahmin, a merchant, a worker, a householder, one gone forth, at the very least you shall be a camel, you shall be a bull" - thus it shows that this one is the dispatcher of beings. "The Almighty, the Father of all that are and are to be" means this one is the almighty through practised mastery; it says this one is the father of those that have come to be and those that are to be. Therein, beings born in eggs and born in wombs are called "those that are to be" while inside the eggshell and inside the womb, and are "those that have come to be" from the time of emerging outside. Those born in moisture are "those that are to be" at the first moment of consciousness, and "those that have come to be" from the second onwards. Spontaneously born beings should be understood as "those that are to be" in the first bodily posture, and "those that have come to be" from the second onwards. With the perception "All these too are his children," he said "the father of all that are and are to be."

"Disparagers of earth" means just as you now censure and are disgusted with earth, saying "impermanent, suffering, non-self," so too they were disparagers of earth; it indicates that it was not you alone. In "disparagers of water" and so on too, the same method applies. "Established in an inferior body" means reborn in the four realms of misery. "Praisers of earth" means just as you censure, so not censuring thus, but saying "permanent, stable, eternal, unbreakable, indivisible, imperishable" - thus they

were praisers of earth, speakers in praise of earth - so it says. "Delighted in earth" means those who delighted in earth by way of craving and wrong view. The same method applies in the remaining ones too. "Established in a superior body" means reborn in the Brahma world. "That I to you" means for that reason, that, I. "Ingha" is an indeclinable particle used in the sense of urging. "Transgressed" means went beyond. "Upātivattito" is also a reading; the meaning is the same. "Would drive away with a stick" means having struck with a club-stick of four cubits, he would put to flight. "A hellish precipice" means a great pit of a hundred men's height. "Would miss" means he would be unable to make a grip or a foothold at a place suitable for grasping with the hand or suitable for standing with the foot. "Do you not, monk, see" means "Monk, do you not see this assembly of Brahmā gathered together, radiating, shining, illuminating?" - it shows the supernormal power of those standing firm in Brahmā's exhortation. "Thus indeed, monks, Māra the Evil One directed me towards the assembly of Brahmā" means monks, Māra the Evil One, saying "Do you not, monk, see the assembly of Brahmā radiating, shining, illuminating with fame and splendour? If you too, not transgressing the word of the Great Brahmā, were to do whatever Brahmā tells you, you too would shine in just the same way with fame and splendour" - thus speaking, he directed me towards the assembly of Brahmā, drew me towards it. "Do not think" means do not imagine. "You are Māra, Evil One" means I know that, Evil One, you are called Māra because of killing the public, and you are called the Evil One because of causing ill repute, which is evil and inferior, to the public.

503. "The entire life span" (kasiṇaṃ āyu) means the whole life span. "They would know thus" means they, endowed with such great ascetic practice, but you were born the day before - what will you know, you from whose mouth even now the smell of milk wafts forth - thus he speaks offending. "You will cling to earth" means having clung to earth, having swallowed and brought to completion, you will grasp it through craving, conceit, and wrong view. "You will be near me" means you will be one dwelling in my proximity; you will follow me when I go, you will stand close when I stand, you will sit close when I sit, you will lie down close when I lie down - this is the meaning. "Dwelling in my domain" means one who lies down in my domain. "Subject to be done with as I wish, to be expelled" means one to be done with by me according to my own preference, whatever I wish; and moreover, having expelled, you will be made lower and more stunted even than a jajjharikā bush - this is the meaning.

By this, he either entices or disparages the Blessed One. "He entices" means: "If indeed you, monk, cling to earth through craving and so on, you will be near me; when I go, you will go; when I stand, you will stand; when I sit, you will sit down; when I lie down, you will lie down; I will ward off the remaining people and make you a confidant, an intimate" - thus far he entices. But by the remaining terms, he disparages. For this is the intention here: "If you cling to earth, you will be one dwelling in my domain; having waited for my going and so on, you will go or stand or sit down or lie down; in my domain you will take up my protection; but I will do with you as I wish, and having expelled you, you will be made more stunted even than a jajjharikā bush" - thus he disparages. But this Brahmā is dependent on conceit; therefore here disparagement alone is intended. In the case of water and so on too, the same method applies.

"But I, Brahmā, to you" - now the Blessed One, having thought "This Brahmā is dependent on conceit, he imagines 'I know'; intoxicated by his own fame, he does not see anything capable of even touching his body, let alone his knowledge and power; it is fitting to rebuke him a little," began this teaching. Therein, "and I understand your destination" means and I understand your accomplishment. "And your splendour" means and I understand your power. "Thus influential" means thus of great fame, of great renown.

"As far as the moon and sun revolve" means in however many places the moon and sun move about. "Shining and illuminating the directions" means shining in the directions, they illuminate; or the directions illuminated by them shine. "Over a thousandfold world" means to that extent the thousandfold world; the meaning is a thousand world-circles together with this world-circle. "There your authority extends" means in this thousand world-circles your authority extends. "And you know the high and low" means in this thousand world-circles you know the high and low, the inferior and superior beings. "And also those with lust and those free from lust" means not only the high and low as "this one is prosperous, this one is an ordinary human being," but you also know people who have lust and those free from lust thus: "this one has lust, this one is free from lust." "The state here and the state elsewhere" - "the state here" means this world-circle. "The state elsewhere" means the remaining nine hundred and ninety-nine from here. "The coming and going of beings" means in this thousand world-circles you know the coming of beings by way of conception, and their going by way of death. But you have the perception "I am exceedingly great." You are called a Brahmā of a thousand; but of others beyond you - of Brahmās of two thousand, three thousand, four thousand, five thousand, ten thousand, and a hundred thousand - there is no measure. Like one trying to make a cloth the size of a garment with a rag of four cubits, you form the perception "I am great" - thus he rebukes.

504. "Arose here" means reborn here in the plane of the first meditative absorption. "Therefore you do not know that" means for that reason you do not know that class of beings. "Not merely your equal" means even having reached a state that should be known, I am not your equal. "By direct knowledge" means having understood. "How then could I be inferior" means how then could there be a state of being lower than you for me.

This Brahmā, it is said, was one who had been reborn below. When a Buddha had not yet arisen, having gone forth in the going forth of sages, having performed the preliminary work on a circular meditation object, having produced meditative attainments, having died without having fallen away from the meditative absorption, he was reborn in the Vehapphala Brahmā world in the plane of the fourth meditative absorption, having taken a life span of five hundred cosmic cycles. There, having stayed as long as life lasts, having made a wish for rebirth below, having developed the third meditative absorption as superior, he was reborn in the Subhakiṇṇha Brahmā world, having taken a life span of sixty-four cosmic cycles. There, having developed the second meditative absorption, he was reborn among the Radiant gods, having taken a life span of eight cosmic cycles. There, having developed the first meditative absorption, he was reborn in the plane of the first meditative absorption, having become one whose life span is a cosmic cycle. He, in the first period, knew the action

done by himself and the place of rebirth; but as time went on, having forgotten both, he gave rise to the eternalist view. Therefore the Blessed One said to him: "Therefore you do not know that, etc. how then could I be inferior."

Then the Brahmā thought - "The ascetic Gotama knows my life span, my place of rebirth, and my formerly done action; well then, let me ask him about my formerly done action" - and he asked the Teacher about his own formerly done action. The Teacher related it.

Formerly, it is said, having been born in a family house, having seen the danger in sensual pleasures, thinking "I shall make an end of birth, ageing, disease, and death," having gone out, having gone forth in the going forth of sages, having produced meditative attainments, having become an obtainer of the meditative absorption that is the basis for direct knowledge, having had a hermitage built on the bank of the Ganges, he spends his time in the delight of meditative absorption. And at that time, from time to time, caravan leaders set out across the desert wilderness with five hundred carts. But in the desert wilderness it was not possible to travel by day; travelling was done at night. Then the oxen yoked to the front yoke of the leading cart, while going, turned back and faced the very road by which they had come. The other carts likewise turned back, and when dawn broke, they realised that they had turned around. And for them that was the day for crossing the wilderness. All firewood and water was exhausted; therefore, having thought "There is now no life for us," having tied the oxen to the wheels, the people entered the shade of the carts and lay down. The hermit too, early in the morning, having come out from the hermitage, sitting at the door of the hermitage, looking at the Ganges, saw the Ganges coming with a great flood of water, like a rolling mass of jewels being carried along. Having seen, he thought - "Are there indeed beings in this world who are suffering from the lack of such sweet water?" He, thus reflecting, having seen that caravan in the desert wilderness, thinking "May these beings not perish," determined with a mind of direct knowledge: "Let a great mass of water, having broken off from here, go towards the caravan in the desert wilderness." Simultaneously with the arising of that thought, the water went there as if risen to the level of a channel. The people, having been awakened by the sound of water, having seen the water, full of joy, having bathed, having drunk, having given the oxen to drink too, went safely to their desired destination. The Teacher, showing that former action of the Brahmā -

"That you gave drink to many human beings,
Thirsty, overcome by the heat;
That is your former practice of asceticism and morality,
I recollect as one awakened from sleep."

He spoke this verse.

At another time the hermit, having built a hermitage on the bank of the Ganges, dwelt in dependence on a forest village. And at that time thieves, having raided that village, having taken the most valuable possessions, and having seized cows and plunder, were going away. Cows, dogs, and humans were crying out with a great uproar. The hermit, having heard that sound, reflecting "What is this indeed?", having known "Fear has arisen among the people," thinking "While I am watching, may these beings not perish!" - having attained the meditative absorption that is the basis for

direct knowledge, and having emerged, with the consciousness of direct knowledge he created a fourfold army on the path opposite the thieves, coming ready for battle. The thieves, having seen it, thinking "It is the king!" abandoned the plunder and departed. The hermit determined "Whatever belongs to whomever, let that be that person's own," and it became just so. The great multitude attained safety. The Teacher, showing this too as his former deed -

"That you freed the people seized at the river bank,
The captives being led away;
That is your former practice of asceticism and morality,
I recollect as one awakened from sleep."

He spoke this verse. Here "at the Eṇi river bank" means on the bank of the Ganges.

Again, on one occasion, a family dwelling upstream on the Ganges, having established a friendly association with a family dwelling downstream on the Ganges, having bound together a raft of boats, having loaded much solid and soft food as well as perfumes, garlands, and so on, was coming along the stream of the Ganges. The people, eating, consuming, dancing, and singing, were filled with intense pleasure, as if travelling in a heavenly mansion. A serpent belonging to the Ganges, having seen them, angered, thinking "These do not even pay heed to me; now I shall send them right into the ocean!" - having created a great body, having split the water in two, having risen up, having spread his hood, making a terrifying hissing sound, stood there. The great multitude, having seen it, frightened, let out a cry of distress. The hermit, seated in the hermitage, having heard, reflecting "These were coming singing, dancing, filled with pleasure; but now they have cried out a cry of fear - what could this be?" - having seen the king of serpents, thinking "While I am watching, may these beings not perish!" - having attained the meditative absorption that is the basis for direct knowledge, having abandoned his own body, having created the appearance of a supañña, he showed it to the king of serpents. The king of serpents, frightened, having drawn in his hood, entered the water. The great multitude attained safety. The Teacher, showing this too as his former deed -

"The boat seized in the stream of the Ganges,
By a fierce serpent desiring human beings;
You released it by force, overpowering;
That is your former practice of asceticism and morality;
I recollect as one awakened from sleep."

He spoke this verse.

At another time, this one, having gone forth in the going forth of sages, was a hermit named Kesava. At that time our Bodhisatta, a young man named Kappa, having become a devoted pupil of Kesava, was one who did whatever his teacher commanded, who acted agreeably, who was endowed with higher intelligence, and who worked for the welfare of others. Kesava was not able to carry on without him; he earned his living in dependence on him alone. The Teacher, showing this too as his former deed -

"And Kappa was your devoted pupil,
Who thought you one of full understanding, an observer of vows;

That is your former practice of asceticism and morality,
I recollect as one awakened from sleep."

He spoke this verse.

Thus the Teacher made known the deeds done by Brahmā in his various individual existences. Even as the Teacher was speaking, Brahmā observed; just as forms when a thousand lamps are lit, all his deeds became obvious. He, with a confident mind, spoke this verse -

"Surely you understand this lifespan of mine,
You know others too, for thus you are a Buddha;
For thus your radiant power,
Stands illuminating the brahma world."

Then the Blessed One, making known to him further his state of being equal to the matchless, said beginning with "Earth indeed I, Brahmā." Therein, "not experienced by the earthness of earth" means not experienced by the intrinsic nature of earth, not attained. But what is that? Nibbāna. For that, because of being escaped from all that is conditioned, is called not attained by the intrinsic nature of earth. "Having directly known that" means having known, having realised that Nibbāna. "I was not earth" means I did not grasp earth by the graspings of craving, wrong view, and conceit. In the case of water and so on too, the same method applies. But the detail should be understood by the method stated in the Mūlapariyāya.

"If indeed, sir, by the allness of all" - this very thing Brahmā said, pointing out the word "all" through his own argumentativeness, finding fault with the word. But the Teacher says "all" with reference to identity, while Brahmā with reference to the totality of all. You say "all," you say "not experienced by the allness of all"; if all that is not experienced does not exist, then there exists what is not experienced by it. "May it not be void for you, may it not be hollow for you" means may your word not be void, may it not be hollow - thus he restrains the Teacher by means of lying.

But the Teacher was a hundredfold, a thousandfold, a hundred-thousandfold superior in debate to that Brahmā; therefore, bringing forth a reason for the purpose of crushing his argument, thinking "I will speak of 'all' and I will speak of 'not experienced'; listen to me," he said beginning with "consciousness." Therein, "consciousness" means that which is to be cognised. "Non-manifest" means it is called non-manifest because it does not come into the range of eye-consciousness; by both terms too, Nibbāna itself is spoken of. "Infinite" means this is called infinite because of the absence of arising and passing away. For this too was said -

"Beings that have come to be are finite; the unborn is infinite.
In what has come to be, ends are seen; in what has come to be, ends are proclaimed."

"Radiant from all sides" means endowed with radiance in every respect. For apart from Nibbāna there is no other phenomenon more radiant, more luminous, more pure, or more bright. Or it is thus abundant from every side, it is nowhere absent - thus it is "radiant from all sides." For in the eastern direction and so on, it cannot be said that in such and such a direction Nibbāna does not exist. Or alternatively,

"pabha" is a name for a ford; "it has fords from all sides" (sabbato pabham assa) thus it is "radiant from all sides" (sabbatopabha). For Nibbāna, truly, just as with the great ocean, from whatever direction those wishing to descend enter, that itself is the ford; there is no place that is not a ford. Just so, among the thirty-eight meditation subjects, by whatever means those wishing to descend into Nibbāna enter, that itself is the ford. For Nibbāna there is no meditation subject that is not a ford. Therefore it was said "radiant from all sides." "That, by the earthness of earth" means that Nibbāna is not experienced by the intrinsic nature of earth as earth, and by the intrinsic nature of water and so on beyond that. Thus, whatever collection of phenomena belonging to all three planes of existence that is the domain of those like you, by the allness of that, he established the argument that that consciousness is non-manifest, infinite, radiant from all sides, and not experienced.

Then Brahmā, having had each thing he grasped refuted by the Teacher, not seeing anything to grasp, wishing to make a display, said "Well then, sir, I will disappear from you." Therein, "I will disappear" means he said "I will perform the wonder of becoming invisible." "If you are able" means if you are able to disappear from me, disappear, perform the wonder. "Was indeed not able to disappear from me" means he was indeed not able to disappear from me. But what did he wish to do? He wished to go to his root-conception body. For the body of the root-conception of brahmā gods is subtle, not within the range of others; they stand only with a prepared body. The Teacher did not allow him to go to his root-conception body. Or even without going to his root-conception body, by whatever darkness he might have made himself disappear and become invisible, the Teacher dispelled that darkness; therefore he was not able to disappear. He, being unable, hides in the mansion, hides in the wishing tree, sits squatting. The company of brahmā gods made sport - "This Baka the Brahmā hides in the mansion, hides in the wishing tree, sits squatting - Brahmā, you have produced the perception 'I have disappeared,' it seems." He, mocked by the company of brahmā gods, became ashamed.

"When this was said, I, monks" means monks, when this Brahmā had said "Well then, sir, watch me disappear," having seen him unable to disappear, I said this. "I spoke this verse" - why did the Blessed One speak a verse? So that there would be no opportunity for the company of Brahmās to say "How can it be known whether the ascetic Gotama is present or absent in this place?" - he spoke the verse while having disappeared.

Therein, "having seen fear in existence" means I, having seen fear in existence indeed. "And existence seeking non-existence" means having seen this existence of beings, which is threefold beginning with sensual existence, seeking non-existence, searching for non-existence, seeking it, again and again in existence itself. "I did not assert existence" means by way of craving and wrong view I did not assert any existence, did not seek it - this is the meaning. "Nor did I cling to delight" means I did not approach craving for existence, did not grasp it - this is the meaning. Thus, making known the four truths, the Teacher expounded the Teaching. At the conclusion of the teaching, in accordance with the teaching, having caused the seed of insight to be taken up, about ten thousand Brahmās drank the deathless beverage of the path and fruition.

"Filled with wonder and amazement" means they were those in whom wonder had

arisen, in whom amazement had arisen, and in whom delight had arisen. "He uprooted existence with its root" means at the seat of enlightenment, through his various teachings, he uprooted existence with its root for many other gods and humans as well; he pulled it out, he extracted it - this is the meaning.

505. At that time, however, Māra the Evil One, having been overcome by wrath, thinking "While I was still going about, the ascetic Gotama, having spoken a talk on the Teaching, has caused about ten thousand Brahmās to pass beyond my control," due to being overcome by wrath, attached himself to the body of a certain member of Brahmā's assembly; to show that, he said beginning with "Then, monks." Therein, "if you have thus awakened" means if you have thus awakened to the four truths by yourself. "Do not lead disciples" means do not bring that Teaching to lay disciples or to disciples who have gone forth. "Established in an inferior body" means established in the four realms of misery. "Established in a superior body" means established in the Brahma world. With reference to whom does he say this? The hermits and wandering ascetics who had gone forth into the external going forth. For when a Buddha's arising had not yet occurred, sons of good family, having gone forth into the going forth as hermits, without consulting anyone about anything, having become lone wandering ascetics, having produced meditative attainments, were reborn in the Brahma world; with reference to them he said thus. "For not proclaiming is wholesome, sir" means not proclaiming to others, not admonishing, not speaking a talk on the Teaching - this is wholesome, this is better. "Do not exhort others" means do not go about wandering, at one time to the human world, at one time to the world of gods, at one time to the Brahma world, at one time to the world of serpents; seated in one place, spend your time in the happiness of meditative absorption, path, and fruition. "Because of not addressing" means because of not enticing. "And because of Brahmā's invitation" means and of Baka Brahmā's invitation words together with the bodily Brahmā's position, by the method beginning with "For this, sir, is permanent." "Therefore" means for that reason. The designation, term, description, and concept "The Invitation of Brahmā" arose for this explanation. The remainder is of manifest meaning everywhere.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Brahmanimantanika Sutta is finished.

10. Commentary on the Māratajjaniya Sutta

506. "Thus have I heard" - this is the Discourse on the Rebuke of Māra. Therein, "having gone into his abdomen" means having entered the belly, he entered inside the intestines, seated in the place of the receptacle for digested food. "So very heavy" means as if exceedingly heavy, rigid, like a heap of stones. "As if stuffed with beans, methinks" means like the belly of one who has eaten a meal of beans, like a sack filled with beans, and like wet beans - this is the meaning. "Having entered the dwelling" means thinking "if this heaviness is due to a fault in the food, it is not suitable to walk up and down in the open air," having descended from the walking path, having entered the hermitage, he sat down on the ordinarily prepared seat. "Attended to himself with wise attention" means reflecting "what indeed is this?", he attended with his mind by his own method. If, however, the Elder had reviewed his own morality and, saying "Whatever was consumed yesterday or the day after or the

day after that which remains undigested, or whatever other contrary ailment there may be, may it all be digested, may there be comfort," had touched his belly with his hand, Māra the Evil One would have dissolved and departed. But the Elder, not doing thus, attended wisely with his mind. "Do not vex the Truth-finder" - for just as when sons are vexed, the mother and father are as if vexed themselves; when co-resident pupils and students are vexed, the teachers and preceptors are as if vexed themselves; when the country is vexed, the king is as if vexed himself; so when the Truth-finder's disciples are vexed, the Truth-finder is as if vexed himself. Therefore he said - "Do not vex the Truth-finder."

"Stood by the door-bolt" means he stood right against the door-bolt. "Door-bolt" is called the door panel. Having come out through the mouth, having departed from the hermitage, he stood leaning against the door panel outside the hermitage - this is the meaning.

507. "Once in the past, Evil One" - why did he begin this teaching? The Elder, it is said, thought - "Even for the sky-dwelling deities standing a hundred yojanas away, the odour of humans causes affliction. For this was said: 'The odour of humans, chieftain, offends the gods for a hundred yojanas.' But this Māra, being an urbane, refined, influential king of gods endowed with power, having entered my belly and seated in the space of the receptacle for digested food inside the intestines, must be exceedingly corrupted. For one who is able to enter and sit down in such a loathsome, repulsive place, what else would be not to be done by him, what else would he be ashamed of? But when told 'you are my relative,' there is no one who does not come to a state of softness. Come, having penetrated the point of kinship, I shall dismiss him by a gentle means alone" - having thought thus, he began this teaching.

"So you were my nephew" means you at that time were my nephew. This was said by way of tradition. But in the world of gods, there is no such thing as Māra's father's lineage or grandfather's lineage exercising kingship; by the power of merit, having become a king of gods in the world of gods, one is reborn, and having remained as long as life lasts, one passes away. Another single being, by action done by oneself, is reborn having become the ruler in that place. Thus this Māra too should be understood as having passed away from there at that time, having again done wholesome deeds, and having been reborn at this time in that position of rulership.

"Vidhura" means one whose burden has gone, the meaning is incomparable with others. "With little difficulty" means with little pain. "Cattle herders" means goat and sheep herders. "Wayfarers" means those who have set out on the road. "Having piled on the body" means having built a funeral pyre all around. "Having set fire to it, departed" means having observed the measure of the funeral pyre thinking "By this much the body will come to exhaustion," having set fire in the four directions, they departed. The funeral pyre blazed like a lamp flame; it was as though the Elder had entered a water-cave and was seated. "Having shaken off his robes" means having emerged from the attainment, treading upon the embers of kiṃsuka-flower colour from which the smoke had gone, having shaken out his robes. Moreover, on his body there was not even a trace of warmth, and on his robes not even a fibre was burned - this is indeed the fruit of the attainment.

508. "Revile" means revile with the ten grounds for reviling. "Abuse" means abuse by speech. "Irritate" means offend. "Harass" means cause suffering. All this is a designation for verbal offence only. "So that Dūsī Māra" means so that Dūsī Māra of those. "Might find an opportunity" means might find an opening; the meaning is might obtain an object, a condition for the arising of mental defilements. In "shavelings" and so on, it would be fitting to say "the shaven-headed" as "the shaven-headed" and "ascetics" as "ascetics," but these ones, scorning, said "shavelings, petty ascetics." "Menials" means householders. "Dark" means dark; the meaning is black. "Offspring of Brahmā's feet" - here, by "Bandhu" Brahmā is intended. For brahmins call him grandfather. Offspring of the feet are "foot-offspring"; the intention is born from Brahmā's soles of the feet. It is said that this was their view - "Brahmins came forth from Brahmā's mouth, warriors from his chest, merchants from his navel, workers from his knees, and ascetics from his soles of the feet."

"We are meditators, we are meditators" means we are meditators, we are meditators. "Weak and stiff" means born of laziness. "They meditate" means they think. "They brood" and so on are augmented by means of prefixes. "Seeking a mouse" means seeking a mouse on a tree branch that has come out from a hollow tree in the evening for the purpose of foraging. It is said that it stands quite motionless as if extremely at peace, and at the right moment suddenly seizes the mouse. "Jackal" means a jackal; they also call it a dog. "At a doorway, a sewer, or a rubbish heap" means at a doorway and at a sewer and at a rubbish heap. Therein, "doorway" means a house doorway. "Sewer" means a drain for the removal of excrement. "Rubbish place" means a rubbish heap. "With its load removed" means having come out from the wilderness, with its burden removed. "At a doorway, a sewer, or a rubbish heap" means at a doorway or at a sewer or at a rubbish heap. For it too broods motionless as if with body bound.

"Are reborn in hell": if Māra, having possessed the bodies of human beings, were to act thus, the unwholesome would not belong to the human beings, it would belong to Māra alone. But without possessing their bodies, he displays an incongruous subject matter, a basis for remorse. At that time, it is said, he made the monks appear as if quickly seizing and overwhelming fish, as if taking a net and catching fish, as if setting out a lime-stick and trapping birds, as if going hunting in the forest together with dogs, as if having taken women and seated in a banqueting hall, as if dancing, as if singing, as if incongruous men were seated or standing in the night-quarters and day-quarters of the nuns. People, whether gone to the forest, gone to the woods, or gone to the monastery, having seen the basis for remorse, having come back, tell others - "The ascetics do such things unsuitable for ascetics, unsuitable; whence is there any wholesome merit in what is given to them? Do not give anything to them." Thus those people, reviling the virtuous ones in every place they saw them, having generated demerit, became ones who filled the realms of misery. Therefore it was said "are reborn in hell."

509. "Possessed" means taken hold of. "Dwelt having pervaded" means they did not only dwell having pervaded. But having stood firm in the exhortation of the Blessed One Kakusandha, having produced these four divine abidings, having developed insight with meditative absorption as its proximate cause, they became established in arahantship.

510. "Coming or going" means the place of coming by way of conception, or the place of going by way of death - I do not know. "There might be an alteration of mind" means there might be an alteration through pleasure. "Are reborn in a heavenly world": here too the meaning should be understood by the former method. For just as previously he displays an object that causes remorse, so too here one that causes confidence. He, it is said, at that time, in a place visible to human beings, made it appear as if monks were going through space, as if standing, as if seated cross-legged, as if doing needlework in space, as if reading a book, as if having spread out a robe in space and letting the body take in the temperature, as if newly gone forth ones were walking through space, as if young novices were standing in space and picking flowers. People, whether gone to the forest, gone to the woods, or gone to the monastery, having seen that practice of those gone forth, having come back, tell others - "Even among monks, at least the novices too are of such great supernormal power, of great majesty; what is given to them is indeed of great fruit. Give to them, honour them." Thereupon, people, honouring the community of monks with the four requisites, having done much merit, became those who filled the path to heaven. Therefore it was said "are reborn in a heavenly world."

511. "Come, monks, dwell observing foulness in the body" - the Blessed One, wandering throughout the entire Indian subcontinent, having gone at least to the dwelling places of even two or three monks -

"For a monk, monks, dwelling frequently with a mind accustomed to the perception of foulness, the mind draws back from engaging in sexual intercourse, shrinks back, turns away, does not extend towards it; either equanimity or loathsomeness becomes established.

For a monk, monks, dwelling frequently with a mind accustomed to the perception of repulsiveness in food, the mind draws back from craving for flavour, shrinks back, turns away, does not extend towards it; either equanimity or loathsomeness becomes established.

For a monk, monks, dwelling frequently with a mind accustomed to the perception of discontent with the whole world, the mind draws back from the world's manifold attractions, shrinks back, turns away, does not extend towards it; either equanimity or loathsomeness becomes established.

For a monk, monks, dwelling frequently with a mind accustomed to the perception of impermanence, the mind draws back from material gain, honour, and fame, shrinks back, turns away, does not extend towards it; either equanimity or loathsomeness becomes established" - having thus shown the benefit -

"Come, monks, dwell observing foulness in the body, perceiving repulsiveness in food, perceiving discontent in the whole world, observing impermanence in all activities." He taught these four meditation subjects. Those monks too, doing the work in these four meditation subjects, having developed insight, having eliminated all mental corruptions, became established in arahantship. These four meditation subjects too are those that pacify lust, that pacify hate and delusion, that counteract lust, and that counteract hate and delusion.

512. "Having taken a stone" means having taken a rock of a size that fits within the fist. For this one, even after having had monks reviled by brahmins and householders, even after having caused material gain and honour for the community of monks to arise through the influence of brahmins and householders, not finding a chance, now wishing to attack with his own hand, having possessed the body of a certain boy, seized such a stone. With reference to that it was said "having taken a stone."

"He split his head" means he split the head; the thick skin was cut and the flesh became in two. But the stone, without breaking the skull, turned back having just struck the bone. "He looked back with an elephant's gaze" means having heard the sound of the blow, just as a noble elephant wishing to look here or there, without turning his neck, having turned back with his entire body, looks around. Thus he turned back with his entire body and looked. For just as the bones of the public stand with tip touching tip, and those of Individually Enlightened Ones are like hooks attached to one another, it is not thus for Buddhas. For Buddhas, however, they stand bound together like fetters as one; therefore, at the time of looking behind, it is not possible to turn the neck. But just as a noble elephant wishing to look behind turns with his entire body, so it has to be turned. Therefore the Blessed One, like a golden image turned by a machine, having turned back with his entire body, looked; and standing after having looked, he said "This Dūsī Māra did not know the limit." Its meaning is: this Dūsī Māra, doing evil, did not indeed know the measure; he acted exceeding the proper measure.

"Together with the looking back" means together with the very looking back of the Blessed One Kakusandha, at that very moment. "He fell from that state" means he passed away from that state of a god, and was reborn in the great hell - this is the meaning. For one who is passing away does not pass away while standing anywhere whatsoever; therefore, having come to the Vasavattī god realm, he passed away. And from the statement "together with the looking back," it should be understood that he did not pass away because of the Blessed One's looking back; for this is merely an indication of the time of death. But because he had failed against the eminent great disciple, it should be understood that, as if struck by a hatchet, his life span was cut off right there and he departed. "It has three names" means it has three names. "The Six-sense-base Hell" means a condition for separate feeling in the six sense bases of contact.

"The Stake-struck Hell" means struck by iron stakes. "The Individually-experienced Hell" means itself a producer of feeling. "Stake meets stake in the heart" means an iron stake together with an iron stake would meet in the middle of the heart. It is said that the individual existence of those reborn in that hell is three leagues in extent; the elder's was also such. Then the guardians of hell, having themselves taken iron stakes the size of palm-tree trunks, burning, blazing, aglow, turning back again and again - "By this place, having thought, evil was done by you" - like one pounding a cake in a cake trough, having pounded the middle of the heart, fifty persons facing the feet and fifty persons facing the head, having pounded, they proceed; thus proceeding, in five hundred years having reached both ends, turning back again, in five hundred years they arrive at the middle of the heart. With reference to that, it was thus said.

"Arising" means the feeling of emergence from the result. It is said that that is more

painful than the feeling in the great hell; for just as the week of care is more painful than the week of softening medicine, so they say that the feeling of emergence from the result in the subsidiary hell is more painful than the suffering of the great hell. "Just as a fish's" means for a human head is round; when one strikes with a stake, the blow does not find a place and slides off. A fish's head is long and broad; the blow finds a place, and without missing, the bodily punishment is easily done; therefore the head is of such a form.

513. "Having assaulted the disciple Vidhura" means having struck the disciple Vidhura. "Causing individual suffering" means themselves producing separate suffering individually. "Such was the hell" - at this point, hell should be explained by means of the Devadūta Sutta. "Dark One, you undergo suffering" means O black Māra, you will undergo suffering. "In the middle of the lake" means in the middle of the great ocean, mansions arisen with water as their site last for a cosmic cycle; their colour is like that of lapis lazuli; and their flames blaze like a mass of fire of burning reeds on a mountain top; they are luminous, endowed with radiance; in those mansions, nymphs of diverse colours dance by way of varieties of blue and so on. "Whoever directly knows this" means whoever knows this mansion story - this is the meaning. Thus here the meaning should be understood by means of the Vimānapeta stories alone. "Shook with his big toe" - this should be explained by means of the Pāsādakampana Sutta. "He who the Vejayanta mansion" - this should be explained by means of the Cūḷataṇhāsaṅkhayavimutti Sutta. "He questioned Sakka" - this too should be explained by that very same discourse. "Near the Sudhammā assembly hall" means near the Sudhammā assembly hall. But this is the Sudhammā assembly hall in the Brahma world, not in the Tāvātimsa realm. For there is no heavenly world without a Sudhammā assembly hall.

"Luminous in the Brahma world" means the radiance of the Blessed One who, together with disciples such as Mahāmoggallāna, Mahākassapa, and others, having attained the heat element, was seated in the Brahma world. For on one occasion the Blessed One, having assembled in the Sudhammā divine assembly hall in the Brahma world - "Is there indeed any ascetic or brahmin of such great supernormal power who could come here?" - having understood the mind of the company of Brahmās who were thinking thus, having gone there, seated above the company of Brahmās, having attained the heat element, he thought of the coming of Mahāmoggallāna and others. They too, having gone and having paid homage to the Teacher, having attained the heat element, sat down individually in the various directions; the entire Brahma world became one radiance. The Teacher expounded the Teaching that illuminates the four truths. At the conclusion of the teaching, many thousands of Brahmās became established in the paths and fruits. With reference to that, these verses were spoken. But this meaning should be explained by means of the Aññatarabrahma Sutta.

"Touched through deliverance" means he touched through the deliverance of meditative absorption. "Forest" means the Indian subcontinent. "Of the Eastern Videhas" means the island of the Eastern Videhas. "And the men who sleep on the ground" - the men who sleep on the ground are namely those of Aparagoyāna and Uttarakuru. What is meant is that he touched all of them too. But this meaning should be explained by means of the taming of Nandopananda. The story has been

expanded upon in the Visuddhimagga in the treatise on supernormal power.
"Generated demerit" means obtained demerit. "Do not have hope regarding the monks" means do not have this hope that "I shall harass the monks." The remainder is clear everywhere.

In the Papañcasūdanī, the commentary on the Majjhima Nikāya,

the commentary on the Māratajjanīya Sutta is finished.

The commentary on the fifth chapter is finished.

The commentary on the Root Fifty is finished.



ABOUT THIS TRANSLATION

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

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