

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

5. The Collection of Minor Texts (5. Khuddaka Nikāya -
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03. Commentary on the Inspired Utterances (03. Udāna-
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PaliVerse

5. The Collection of Minor Texts

03. Commentary on the Inspired Utterances

6. The Chapter on the Congenitally Blind

1. Commentary on the Relinquishing of the Life Activities Discourse

51. In the first of the Blind from Birth Chapter, "at Vesālī" and so on is of the same meaning as stated above. "Entered Vesālī for almsfood" - when did he enter? At the time when he had departed from Ukkacela and gone to Vesālī. For the Blessed One, having spent the rains retreat at the village of Veḷuva, having departed from there, gradually having reached Sāvattthī, dwelt at Jeta's Grove. At that time, the General of the Dhamma, having looked at his own life principle, having known "It will continue for only seven days," having obtained permission from the Blessed One, having gone to Nālaka village, there having established his mother in the fruition of stream-entry, attained final Nibbāna. The Teacher, having taken his relics brought by Cunda, having had a relic shrine built, surrounded by the great community of monks, went to Rājagaha. When he had arrived there, the Venerable Mahāmoggallāna attained final Nibbāna. The Blessed One, having taken his relics too, having had a shrine built, having departed from Rājagaha, gradually went to Ukkacela. There, surrounded by the community of monks, having sat down on the bank of the Ganges, having expounded the Teaching connected with the final Nibbāna of the chief disciples, having departed from Ukkacela, he went to Vesālī. The Blessed One who had thus gone is said to have "dressed in the earlier period of the day, taking his bowl and robe, entered Vesālī for almsfood." Therefore it was said - "At the time when he had departed from Ukkacela and gone to Vesālī."

"Sitting cloth" - here a piece of leather is intended. "Cāpāla shrine" - formerly the dwelling place of a demon named Cāpāla became known as "Cāpāla shrine." There, even the monastery built by the Blessed One is called "Cāpāla shrine" by that convention. "Udena shrine" - in these and so on too, the same method applies. "Sattamba" - it is said that the seven princesses, daughters of King Kikī of Kāśi, having been stirred with a sense of urgency, having departed from the royal palace, the place where they strove in striving, that place they call "Sattamba shrine." "Bahuputta" - a single banyan tree with many aerial roots; many people wish for sons from the deity dwelling in it; based on that, that place became known as "Bahuputta shrine." "Sārandada" - the dwelling place of a demon named Sārandada. Thus all of those, because they were occupied by deities before the arising of a Buddha, were designated by the conventional expression "shrine," and even when monasteries were built by the Blessed One, they are known in the same way. "Delightful" - here, regarding Vesālī first, the delightful nature should be understood through the excellence of the terrain, the excellence of the persons, and the easy availability of requisites. But regarding the monasteries, the delightfulness should be seen through not being too far from the city, not being too near, the excellence of coming and going, the uncrowded nature of the dwelling place, the excellence of shade and

water, and the suitability for solitude. "The four bases for spiritual power" - here the meaning of the term "basis for spiritual power" has been stated above. "Developed" means cultivated. "Cultivated" means done again and again. "Made a vehicle" means made like a yoked vehicle. "Made a foundation" means made like a foundation in the sense of a support. "Established" means determined. "Accumulated" means heaped up on all sides, well cultivated. "Thoroughly undertaken" means well undertaken, exceedingly rightly accomplished.

Having thus spoken in an unspecified manner, then specifying in order to show, he said beginning with "of the Truth-finder, indeed" and so on. Here, "a cosmic cycle" means a duration of life. "Could remain" means whatever the life-span of human beings is at any given time, he could remain, endure, fulfilling that completely. "Or the remainder of a cosmic cycle" means what is stated as "a little or more," exceeding a hundred years, or. But the Elder Mahāsīva said - "For Buddhas there is no thundering in an impossibility. For just as he suppressed the death-bordering feeling that arose at the village of Veḷuva for ten months, so, by attaining that attainment again and again, suppressing it, he could remain for this very fortunate cosmic cycle." But why did he not remain? The clung-to body is indeed overcome by broken teeth and so on, and Buddhas, without reaching the state of broken teeth and so on, attain final Nibbāna in the fifth portion of the life-span, at a time when they are still dear and agreeable to many people. When the great disciples who had awakened following the Buddha, the chief disciples and great disciples, have attained final Nibbāna, he would have to remain alone without a retinue, or with a retinue of young novices. Then he would incur the state of being despised, thinking "Alas, the assembly of the Buddhas!" Therefore he did not remain. Even though this was said, that is not accepted; "duration of life" alone is what is defined in the commentary.

"A gross sign" means a gross arousing of perception. For this is a gross arousing of perception: the making clear of the ability to remain for a cosmic cycle through the power of one's own development of the four bases for spiritual power, by way of an indirect reference beginning with "for anyone, Ānanda, who has developed the four bases for spiritual power" and so on, for the purpose of the request to remain for an entire cosmic cycle, namely "let the Blessed One remain for a cosmic cycle." "Indication" means an obvious statement. And this obvious statement is the making clear of one's own intention directly, having abandoned the indirect method.

"For the welfare of many people" means for the purpose of the welfare of the great multitude. "For the happiness of many people" means for the purpose of the happiness of the great multitude. "Out of compassion for the world" means dependent on compassion for the world of beings. Of which world of beings? Of those who, having heard the Blessed One's proclamation of the Teaching, penetrate it and drink the deathless drink. For through the Blessed One's teaching of the Dhammacakkappavattana Sutta, eighteen koṭis of Brahmās headed by Aññātakoṇḍañña penetrated the Teaching. Thus up to the disciplining of the wandering ascetic Subhadda, there is no counting of beings who penetrated the Teaching; the Mahāsamaya Sutta, the Maṅgala Sutta, the Cūḷarāhulovāda Sutta, and the Samacitta Sutta - at the time of the teaching of these four discourses there was no limit to the beings who attained full realisation; out of compassion for this immeasurable world of beings, the Blessed One's remaining came about. He speaks

with the intention that thus it will be in the future too. "Of gods and humans" means not only of gods and humans, but the Blessed One's remaining is also for the good, welfare, and happiness of the remaining beings such as serpents, supaṇṇas, and so on. But this was said to show persons capable of the realisation of path and fruition who have conception with roots; therefore the meaning is: let the Blessed One remain for the purpose of the good, welfare, and happiness of others too. Therein, "for the good" means for the purpose of the good of success in this world. "For the welfare" means for the purpose of welfare that is the cause of success in the world beyond. "For the happiness" means for the purpose of the happiness of the element of Nibbāna. But the former taking up of welfare and happiness should be understood as being common to all.

In "as his mind was possessed by Māra" (yathā taṃ mārena pariyuṭṭhitacitto), here "taṃ" is merely a particle. Just as any other worldling whose mind was possessed by Māra, whose mind was overwhelmed, would not be able to penetrate it, even so he was not able to penetrate it - this is the meaning. For Māra pervades the mind of one for whom any illusions are not abandoned. But for one for whom all twelve illusions are entirely not abandoned, there is indeed nothing to be said; and four illusions were not abandoned in the Elder, therefore Māra pervaded his mind. But what does he do when effecting the prepossession of the mind? He shows a frightful visual object or makes heard a sound as object; thereupon beings, having seen or heard that, giving up mindfulness, become open-mouthed. Having inserted his hand through their mouths, he crushes their hearts; thereupon they, having become unconscious, remain so. But would he be able to insert his hand through the Elder's mouth? However, he shows a frightful object. Having seen that, the Elder did not penetrate the sign and indication. The Blessed One, already knowing, for what purpose did he address him up to the third time? For the purpose of reducing sorrow by attributing fault, saying "this is your wrong-doing, this is your failure," when later he would request "Let the Blessed One remain, venerable sir." For the Blessed One sees: "This one has an exceedingly affectionate heart towards me; he, later, having heard the cause of the earthquake and the relinquishing of the life principle, will request my remaining for a long time; then I shall place the fault on his very head, saying 'Why did you not request earlier?' And beings are not so vexed by their own offence; therefore his sorrow will become slight."

"Go, Ānanda" - since he had come here for the purpose of the day's abiding, therefore, Ānanda, go to a place according to your liking for the day's abiding. Therefore he said - "Now do as you think fit."

"Māra the Evil One" - here, one who kills by urging beings towards harm, thus he is "Māra." "The Evil One" is a synonym for that very one. For he is called "the Evil One" because of being endowed with evil qualities. "For this speech was spoken" - for this one, when the Blessed One, having passed seven weeks at the seat of enlightenment, was dwelling at the goatherd's banyan tree, after his own daughters had come and, having met with the frustration of their desire, had gone, this one, thinking "There is this stratagem," having come, having said "Blessed One, the purpose for which the perfections were fulfilled by you, that purpose has been reached by you, the knowledge of omniscience has been penetrated, what is there for you in wandering about the world?" just as today, in the very same way requested "Let the Blessed One

now attain final Nibbāna, venerable sir." And the Blessed One, having said "I will not yet" and so on, rejected it. With reference to that, he now said beginning with "For this speech was spoken."

Therein, "learned" means experienced by means of the attainment of the noble path. "Disciplined" means likewise disciplined by the removal of mental defilements. "Confident" means having attained the state of being confident through the abandoning of wrong view, sceptical doubt, and so on, which cause timidity. "Very learned" means they are very learned because much has been learnt by them by means of the three Canons. "Bearing that very Teaching" means bearers of the Teaching. Or alternatively, "very learned" means very learned in the Scriptures and very learned in penetration. "Bearers of the Teaching" - because of bearing the teachings of the Scriptures and the teachings of penetration, they are bearers of the Teaching - thus the meaning here should be understood. "Practicing in accordance with the Teaching" means practicing the teaching of insight, which is in conformity with the noble Teaching. "Practicing properly" means practicing the practice of the successive purifications, which is befitting for the purification by knowledge and vision. "Living in conformity with the Teaching" means habitually practising the qualities of fewness of wishes and so on, which are austere and suitable for that practice. "Their own teacher's doctrine" means the doctrine of one's own teacher. "Will tell" means they will speak from the beginning; the meaning is they will cause others to learn by the method learnt by themselves. "Will teach" means they will recite; the meaning is they will rightly recite the Pāḷi text. "Will make known" means they will cause to be understood; the meaning is they will make clear. "Will establish" means they will set up in a systematic way. "Will open up" means they will make open. "Will analyse" means they will make analysed. "Will make clear" means they will make what is not clear, what is profound, clear and obvious. "With reason" means with a statement that has grounds and has cause. "With the wondrous effect of liberation" means having made it leading to liberation. "Will expound the Teaching" means they will awaken to the ninefold supramundane Teaching; the meaning is they will make it known.

And here, by the six terms beginning with "will make known," six meaning-terms are shown, but by the first two terms, six phrasing-terms. To this extent, the three Canons of the Buddha's teaching have been shown by collecting them by way of exposition. For this was said in the Nettī: "The discourse has twelve terms; all that is both phrasing and meaning."

"Holy life" means the entire holy life of the Dispensation included in the threefold training. "Successful" means prosperous by means of the arising of meditative absorption. "Prosperous" means having reached growth, fully in fruit and blossom, by means of the achievement of direct knowledge. "Widespread" means extended, by means of being established in each and every region. "Known to many" means known by many, penetrated by means of the full realisation of the multitude. "Become widespread" means having attained a state of broadness in every respect. How? "Well proclaimed among gods and humans" means the meaning is that it is well proclaimed by all whatever intelligent gods and humans there are.

"Living at ease" means without eagerness, with slackened energy. He says: "For you, Evil One, from the passing of seven weeks onwards, wandered about crying out 'Let

the Blessed One now attain final Nibbāna, venerable sir, let the Fortunate One attain final Nibbāna.' From today onwards, be without endeavour; do not make effort for the purpose of my final Nibbāna." "Mindful and fully aware, relinquished the life principle" means having well established mindfulness, having discerned with knowledge, he gave up, abandoned the life principle. Therein, the Blessed One did not relinquish the life principle like a clod of earth with the hand; but rather, having attained the meditative attainment for just three months, he produced the thought "Beyond that I shall not attain." With reference to that it was said - "Ossajī" is the reading; "vossajjī" is also a reading.

But why did the Blessed One, being able to remain for a cosmic cycle or the remainder of a cosmic cycle, without remaining for that period of time, relinquish the life principle at Māra's entreaty in order to attain final Nibbāna? The Blessed One did not relinquish the life principle at Māra's entreaty, nor would he have not relinquished it at the Elder's request; but rather, because of the absence of those to be guided by the Buddha beyond three months, he relinquished the life principle. For the remaining of the Buddhas, the Blessed Ones, is only for the purpose of disciplining those accessible to instruction; in the absence of people to be trained, for what reason indeed would they remain? And if he were to attain final Nibbāna at Māra's entreaty, he would have attained final Nibbāna even earlier. For Māra had made his entreaty even at the seat of enlightenment; and the making of the sign and indication was for the purpose of lessening the Elder's sorrow - this is the meaning that has been stated. Furthermore, the making of the sign and indication was for the purpose of demonstrating the power of the Buddha. Thus, the Buddhas, the Blessed Ones, of great might, even when remaining, remain only by their own preference; even when attaining final Nibbāna, they attain final Nibbāna only by their own preference.

"Great earthquake" means a great trembling of the earth. At that time, it is said, the ten-thousand-fold world system trembled. "Terrifying" means fear-producing. "And the divine drums resounded" means the divine drums resounded, the rain god thundered with dry thunder, untimely lightning flashes went forth, momentary rain fell - thus it has been said.

"Having understood this matter" means having understood in every respect this matter reckoned as the distinction between activities and the dissolution of activities. "This inspired utterance" means having given up all remaining activities, he uttered an inspired utterance illuminating his own going to the dissolution of activities. Why did he utter it? Someone might say: "Having been followed from behind again and again by Māra, troubled by 'Let the Blessed One attain final Nibbāna, venerable sir,' the Blessed One relinquished the life principle out of fear." "May there be no occasion for that; for one who is frightened there is no inspired utterance" - for the purpose of explaining this, he uttered an inspired utterance released by the force of joy - thus it is said in the commentaries. Moreover, since the Buddha's task would be accomplished in just three months, for him seeing thus "This burden of suffering that has been carried by me for so long will before long be laid down," in the reviewing of the virtues of final Nibbāna, lofty joy and pleasure arose for him; he uttered it by that force of joy - thus it seems fitting. For certainly the Teacher, inclined towards the dissolution of activities, with Nibbāna as his disposition, remained in the world for a very long time for the welfare of beings, as if by the force of great compassion. For

thus he daily resorted to attainments numbering twenty-four hundred thousand ten millions; he now, because of the completion of the undertaking of great compassion, facing towards Nibbāna, experienced no small measure of joy and pleasure. For it is precisely for this reason that on the day of the Blessed One's final extinguishment of the aggregates, just as on the day of the final extinguishment of the mental defilements, the radiance of his body was distinctively very clear, pure, and luminous.

In the verse, "measurable" means weighed and defined because of being evident even to dogs and jackals and so on - this is sensual-sphere action. Not measurable is immeasurable, or there is no other mundane action similar to the measurable - thus "immeasurable" is exalted action. Sensual-sphere or fine-material-sphere is measurable, immaterial-sphere is immeasurable. Or that of little result is measurable, that of much result is immeasurable. "Origination" means being the cause of origination, productive of rebirth - this is the meaning. "Activity of becoming" means that which produces renewed becoming. "Relinquished" means gave up. "Sage" means the Buddha-sage. "Delighting internally" means delighting internally by oneself. "Concentrated" means concentrated by means of access and absorption concentration. "Broke through like armour" means he broke through like armour. "Self-existence" means the mental defilement arisen in oneself. This is what is meant - "He relinquished the mundane action reckoned as measurable and immeasurable, which had obtained the name 'origination' in the sense of having result, and 'activity of becoming' in the sense of producing this and that becoming; and like a great warrior at the head of the battlefield breaks through armour, having been delighting internally and concentrated, he broke through the self-arisen mental defilement."

Or alternatively, "measurable" means weighing, determining. "And the immeasurable origination" means Nibbāna and existence. "Activity of becoming" means action leading to existence. "The sage relinquished" means the Buddha-sage, weighing by the method beginning with "the five aggregates are impermanent, the cessation of the five aggregates is Nibbāna, which is permanent," having seen the danger in existence and the benefit in Nibbāna, relinquished that action of the activity of becoming which is the root of the aggregates, by the noble path that brings about the elimination of action, as stated thus "it leads to the elimination of action." How did he, delighting internally, concentrated, break through self-existence like armour? For he, delighting internally by means of insight, concentrated by means of serenity - thus, beginning from the preliminary stage, by the power of serenity and insight, he broke through the entire net of mental defilements that had stood enveloping individuality like armour, and which had obtained the name "self-existence" because of originating in oneself; and through the absence of mental defilements, action, being incapable of producing rebirth-linking, is called relinquished - thus through the abandoning of mental defilements he abandoned action. Thus the Blessed One, whose activity of becoming had been relinquished at the very foot of the Bodhi tree, even while sustaining his individuality by means of the binding of attainments, like an old cart by means of straps, relinquished the life principle by the arising of the thought "From three months hence I shall not give the binding of attainments."

The commentary on the First Discourse is completed.

2. Commentary on the Seven Matted-Hair Ascetics Discourse

52. In the second, "outside the door-porch" means outside the door-porch of the mansion, not of the monastery. That mansion, it is said, like the Brazen Palace, was surrounded on all sides by four door-porches and enclosed by a wall. Among those, outside the eastern door-porch, in the shade of the mansion, looking towards the eastern world system, he was seated on the excellent Buddha-seat that had been prepared. "Matted-hair ascetics" means those having matted hair, wearing the appearance of hermits. "Jains" means those wearing the appearance of Jains in white cloth. "Single-cloth ascetics" means like the single-cloth Jains, those who wander about having tied a piece of rag to the hand and covering even the front part of the body with it. "With overgrown armpit hair, nails, and body hair" means with overgrown armpit hair, overgrown nails, and overgrown remaining body hair; the meaning is: with long hair in the armpits and so on, and with long nails. "Carrying various requisites" means having taken a bundle of various requisites for recluses of many kinds beginning with alkaline substances and so on. "Passing by not far" means they enter the city by a path not far from the monastery.

"I am King Pasenadi of Kosala, venerable sir" means "I, venerable sir, am King Pasenadi of Kosala; you know my name." But why does the king, seated in the presence of the foremost person in the world, raise joined palms in salutation towards such naked and wretched ones? For the purpose of winning them over. For thus it occurred to him: "If I do not do even this much for them, thinking 'We have abandoned wife and children and for his sake endure poor food, uncomfortable sleeping places, and so on, yet this one does not even show us the mere gesture of respect.' For when that is done, people, not regarding us as 'informants,' will perceive us simply as 'those who have gone forth.' What is the use of his telling the factual matter?" - they would conceal what they have seen and heard by themselves and would not report it. But when this is done, they will report without concealing." Furthermore, he acted thus also for the purpose of knowing the Teacher's disposition. The king, it is said, even while approaching the Blessed One, did not believe in the perfect enlightenment for some time. Therefore this occurred to him: "If the Blessed One knows everything, when I have shown respect to these and said 'these are Worthy Ones,' he should not approve; but if, conforming to me, he were to approve, whence is his omniscience?" Thus he acted in that way for the purpose of knowing the Teacher's disposition. But the Blessed One, having known "Even if, when stated directly 'these ascetics are not informants,' the king would believe, the great multitude, however, not knowing that matter, would not believe, and would say 'The ascetic Gotama, because the king listens to his talk, speaks whatever comes to his mouth'; that would lead to his harm and suffering for a long time; and moreover, a secret activity would have been made open; the king himself will tell of their status as informants" - he said beginning with "This is difficult to know."

Therein, "enjoying sensual pleasures" - by this he shows being overcome by lust, and by both, the state of having a distracted mind. "Dwelling in the confinement of children" means confinement by children. And here, by the heading of "children" he indicates the possession of a wife; by being immersed in children and wife, he shows the defilement of the mind through being overcome by sorrow on account of household life and so on. "Kāsi sandalwood" means fine sandalwood; or the meaning is Kāsi cloth and sandalwood. "Garlands, scents, and cosmetics" means by one wearing garlands for the purpose of beauty and fragrance, scents for the purpose of

pleasant fragrance, and cosmetics for the purpose of beautifying the skin. "Gold and silver" means gold and the remaining wealth. "Accepting" means by one who receives. By all of this he makes known the state of being greedy for sensual pleasures.

"By living together" means by dwelling together. "Morality should be known" means he should be known as "this one is either well-behaved or immoral" by one who lives together with him, by one dwelling together in one place. "And that over a long period, not briefly" means that morality should be known over a long time, not over a short time. For it is possible to display the appearance of self-restraint and the appearance of sense-restraint for just a few days. "By one who pays attention, not by one who does not pay attention" means that too is possible to know by one who pays attention, reflecting "I shall examine his morality," by one who reviews; not by the other. "By one who is wise" means that too only by a wise person endowed with wisdom. For a fool, even while paying attention, is not able to know. "By dealings" means by speaking.

"Whoever among humans lives by trade;

Thus, Vāsetṭha, know that he is a merchant, not a brahmin."

Here indeed, trade is called "conventional expression." In "Four noble statements," here it is volition. In "Term, designation, description, conventional expression," here it is concept. In "He would express himself merely by conventional expression," here talk is the conventional expression. Here too that very same is intended. For a certain person, his talk face to face does not agree with his talk in one's absence, and his talk in one's absence does not agree with his talk face to face; likewise, his former talk does not agree with his latter talk, and his latter talk does not agree with his former talk. He can be known just by his speaking thus: "This person is impure." But for one of pure morality, the former agrees with the latter, and the latter with the former; what is spoken face to face agrees with what is spoken in one's absence, and what is spoken in one's absence agrees with what is spoken face to face. Therefore, making known that the state of purity can be known by one who speaks, he said - "By dealings, purity should be known."

"Strength" means the strength of knowledge. For one who has no strength of knowledge, when misfortunes have arisen, not seeing what should be grasped and what should be done, he goes about as if having entered a house without a door. Therefore he said - "In misfortunes, great king, strength should be known." "Through discussion" means through conversation together. For the talk of one lacking wisdom bobs up like a ball in water, but for a wise person who is speaking, discernment is infinite. For indeed by the splashing in the water, a fish is known to be either small or great.

Thus the Blessed One, without saying directly to the king "these are such and such," made known the means of knowing Worthy Ones and non-Worthy Ones. The king, having heard that, devoted to the Blessed One through his omniscience and the beauty of instruction, having made known his own confidence beginning with "Wonderful, venerable sir," now reporting them as they really are to the Blessed One, said beginning with "These, venerable sir, are my men, spies." Therein, "spies" means those who, not having gone forth, in the guise of those gone forth, eat food obtained

from the people, because their occupation is concealed. "Informants" means those who prowl beneath. For spies, even though they move about on the mountain top, are still those who prowl beneath, because of the lowness of their occupation. Or alternatively, "informants" means spy-men. "Having investigated" means having gone about, having examined; the meaning is having known this and that occurrence in this and that region. "I will bring to conclusion" means I will proceed with, I will carry out - this is the meaning. "Dust and dirt" means dust and stain. "Having washed off" means having removed by means of thoroughly washing. "With trimmed hair and beard" means with hair and beard cut by barbers according to the method stated in the treatise on adornment. "With the types of sensual pleasure" means with the portions of sensuality, or with the bonds of sensuality. "Endowed" means well applied, clinging. "Furnished" means accompanied by. "They will indulge themselves" means they will exercise their faculties all around, or they will cause them to play.

"Having understood this matter" means having understood this matter reckoned as the deceiving of the world by those king's men through the guise of one gone forth for the sake of their own bellies. "This inspired utterance" means he uttered this inspired utterance that makes clear the rejection of dependence on others and deceiving others.

Therein, "one should not strive everywhere" means a one gone forth should not strive, like these king's men, in all evil qualities such as messenger duty and informant work and so on; one should not make effort or endeavour. The intention is that, not making effort everywhere, wherever it may be, one should strive only in merit, even in a trifle. "One should not be another's man" means one should not be a servant-man of another person in the guise of one gone forth. Why? Because even such evil action as informant work and so on would have to be done. "One should not live in dependence on another" means one should not carry on a livelihood in dependence on another, an outsider such as a lord and so on, having become of such a mind as "my happiness and suffering are bound to that"; one should be having oneself as an island, having oneself as a refuge, with no other refuge. Or alternatively, because it brings harm and has obtained the name "investigating," one should not live in dependence on another unwholesome action. "One should not trade in the Dhamma" means one should not speak the Teaching for the sake of wealth and so on. For whoever expounds the Teaching to others for the sake of wealth and so on, he is said to trade in the Dhamma; thus one should not practise that with the Dhamma. Or alternatively, like a man of the king of Kosala, one who does informant work and so on for the sake of wealth and so on, and who follows the adoption of the mark of going forth and so on in order not to be suspected by others, is said to trade in the Dhamma. Even one who here, though living the pure holy life, lives the holy life having aspired to a certain order of gods, he too is said to trade in the Dhamma. Thus one should not trade in the Dhamma, one should not do so - this is the meaning.

The commentary on the Second Discourse is completed.

3. Commentary on the Reviewing Discourse

53. In the third, "his own many evil unwholesome mental states as abandoned" means: reviewing the one and a half thousand mental defilements - comprising such varieties as greed, hate, delusion, wrong attention, shamelessness, moral

fearlessness, wrath, hostility, contempt, insolence, envy, stinginess, deceit, fraudulence, obstinacy, rivalry, conceit, arrogance, vanity, negligence, craving, ignorance, the three unwholesome roots, misconduct, defilement, unrighteous perceptions, applied thoughts, obsessions, the fourfold illusions, mental corruptions, mental floods, mental bonds, mental knots, destinations, courses, craving, clinging, the fivefold mental rigidities, the five mental shackles, mental hindrances, delights, the six sources of contention, the root of craving, the body of seven underlying tendencies, the eight wrong courses, the nine craving-rooted ten unwholesome courses of action, the sixty-two wrong views, the one hundred and eight thoughts of craving, and so on - occurring in one's own continuity from beginningless time, together with those accompanying them, many evil, inferior, unwholesome mental states in the sense of having arisen from lack of proficiency, completely, together with their habitual tendencies, abandoned at the very foot of the Bodhi tree, eradicated by the noble path - reviewing by step-by-step reviewing thus "This mental defilement too has been abandoned by me, this mental defilement too has been abandoned by me" - the Blessed One was seated.

"And many wholesome mental states" means: morality, concentration, wisdom, liberation, knowledge and vision of liberation, the four establishments of mindfulness, the four right strivings, the four bases for spiritual power, the four noble paths, the four fruitions, the four analytical knowledges, the knowledge that distinguishes the four modes of generation, the four noble lineages, the four knowledges of self-confidence, the five factors for striving, the fivefold right concentration, the right concentration with fivefold knowledge, the five faculties, the five powers, the five elements involving escape, the five knowledges of the planes of liberation, the five perceptions that ripen liberation, the six bases of recollection, the six kinds of respect, the six elements involving escape, the six constant abidings, the six unsurpassed things, the six kinds of wisdom partaking of penetration, the six direct knowledges, the six kinds of knowledge not shared with others, the seven conditions preventing decline, the seven noble treasures, the seven factors of enlightenment, the seven qualities of a good person, the seven bases for wearing away, the seven perceptions, the seven teachings on persons worthy of offerings, the seven teachings on the powers of one who has eliminated the mental corruptions, the eight teachings on the causes for the attainment of wisdom, the eight right courses, the eight transcendings of worldly adversities, the eight bases for arousing energy, the eight teachings on inopportune moments, the eight thoughts of a great man, the eight teachings on the bases of overcoming, the eight deliverances, the nine mental states rooted in wise attention, the nine factors for striving for purity, the nine teachings on the abodes of beings, the nine removals of resentment, the nine perceptions, the nine diversities, the nine progressive abidings, the ten qualities that make one a protector, the ten kasiṇa bases, the ten wholesome courses of action, the ten right courses, the ten noble abidings, the ten states of one beyond training, the ten powers of the Truth-finder, the eleven benefits of friendliness, the twelve aspects of the wheel of the Teaching, the thirteen virtues of the ascetic practices, the fourteen Buddha-knowledges, the fifteen mental states that ripen liberation, the sixteen kinds of mindfulness of breathing, the sixteen mental states leading to the future, the eighteen great insights, the eighteen Buddha-qualities, the nineteen reviewing knowledges, the forty-four cases of knowledge, the fifty knowledges of rise and fall,

the more than fifty wholesome mental states, the seventy-seven cases of knowledge, the great diamond knowledge that traverses twenty-four hundred thousand million attainments, the knowledges of infinite methods, comprehensive conditional relations, investigation, reviewing, and teaching, and likewise the knowledges of discerning the dispositions and so on of infinite beings in infinite world systems - such and so on, many of one's own wholesome blameless mental states that had gone to fulfilment and growth through the cultivation of the perfections and the development of the path over infinite time - having made the virtues of the Buddha, directed towards attention according to personal preference, into groups upon groups, heaps upon heaps, thinking "These blameless mental states too are found in me, these blameless mental states too are found in me," he was seated reviewing. And those only partially, not all-embracingly. It is not possible even for the Blessed One to attend in mind to all the virtues of the Buddha step by step and completely, because they are infinite and immeasurable.

For this was said:

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

Furthermore it was said -

"The names of the great sage are incalculable, by virtue of his qualities;
One might head a name by virtue, even from a thousand."

For at that time the Blessed One, after the meal, having returned from his alms round, having entered the monastery, having stood at the entrance of the perfumed chamber, having shown the duty to the monks, when they had gone, having entered the great perfumed chamber, seated on the excellent Buddha-seat that had been prepared, he sent forth knowledge into the domain of his own past births. Then those presented themselves to him continuously, in succession, of infinite and immeasurable varieties. He, having sent forth the course of knowledge into the domain of mental defilements, thinking "These mental defilements are indeed the root of such a great mass of suffering," having reviewed them step by step by way of abandoning, thinking "These mental defilements have indeed been well abandoned by me completely," again reviewing the noble path that effected their abandoning, with its aspects, with its retinue, with its synopsis, he attended in mind to his own blameless mental states beginning with morality, of infinite and immeasurable varieties. Therefore it was said -

"Now at that time the Blessed One was seated reviewing his own many evil unwholesome mental states as abandoned, and many wholesome mental states as having gone to fulfilment through development."

Having thus reviewed, he uttered this inspired utterance, which was the basis for the arisen joy and pleasure.

Therein, "it was before" means: before the arising of the knowledge of the path of arahantship, all this group of mental defilements beginning with lust was in my continuity, it was; not a single mental defilement in this group of mental defilements was absent. "Then it was not" means: then, at that time, at the moment of the noble path, that group of mental defilements was not, did not exist; therein, not even the slightest mental defilement exists that was not abandoned at the moment of the highest path. Some also read "tato nāhū"; the meaning is: after the moment of the path of arahantship, it did not exist. "It was not before" means: whatever immeasurable blameless mental state of mine is now found as having gone to fulfilment through development, that too before the moment of the noble path was not, did not exist. "Then it was" means: but when the knowledge of the highest path arose for me, then all my blameless mental states existed. For together with the achievement of the highest path, all the qualities of omniscience come into the possession of the Buddhas.

"It neither was nor will be, nor is it found at present" means: but that blameless mental state, the noble path, which arose for me at the seat of enlightenment, by which the entire group of mental defilements was completely abandoned - just as it was not before the moment of the path for me, so too, because of the absence of mental defilements to be abandoned by it, like those mental defilements, this too will not be, will not arise in the future; even at the present time it is not found, is not obtained, because of the absence of a task to be done by it. For the noble path does not occur on many occasions. Therefore he said - "They do not go to the beyond twice."

Thus the Blessed One, reviewing the unwholesome mental states completely abandoned in his own continuity by the noble path, and the immeasurable blameless mental states that had gone to fulfilment through development, uttered an inspired utterance released by the force of joy personally applicable to himself. In the preceding discussion, only the first pair of grounds of self-confidence was spoken of; the latter pair, because it has been made clear through the perfect enlightenment, is already made clear.

The commentary on the Third Discourse is completed.

4. Commentary on the First Discourse on Those of Various Religions

54. In the fourth, "ascetics, brahmins, and wandering ascetics of various sects": here, "a ford" (tittham) is that by which they cross the flood of the round of rebirths, the path to Nibbāna. But here, what is intended by "belief" is the view-and-vision thus grasped by holders of wrong views through the power of distorted illusion. Those engaged in that belief of various kinds such as eternalism and so on are "of various sects"; naked Jain ascetics and so on, brahmins of the bundle-of-sticks tradition and so on, and wandering ascetics such as Pokkharasāti and so on are "ascetics, brahmins, and wandering ascetics." Those of various sects and those ascetics, brahmins, and wandering ascetics - thus "ascetics, brahmins, and wandering ascetics of various sects."

"View" (diṭṭhi) means they see by means of it, as in "The self and the world are eternal" and so on, or one oneself sees, or it is merely the seeing thus - this is a designation for wrong adherence. "Of different views" means those who have different, manifold views by way of eternalism and so on. "Acceptance" (khanti) is acquiescence by way of eternalism and so on; "preference" (ruci) is approval; in meaning, it is the illusion of thought and the illusion of perception that has arisen by way of "The self and the world are eternal" and so on. Similarly, "of different beliefs" means those who have different acceptances; "of different preferences" means those who have different preferences. For holders of wrong views, having first in the preliminary stage inclined and made the mind acquiesce in this way and that, afterwards they adhere firmly to "only this is the truth, anything else is vain." Or alternatively, by the method beginning with "the impermanent as permanent," view is by way of seeing in this way and that, acceptance is by way of acquiescence, preference is by way of approval - thus it should be understood that by all three terms view alone is stated. "Dependent on different views as their support" means the various kinds of basis, subject matter, and reason for view by way of supposition such as eternalism and so on; or dependent on, clinging to, approached the support that is reckoned as view itself, standing without relinquishing it - this is the meaning. For views too are supports for the modes of adherence of holders of wrong views.

"There are" (santi) means there is, they exist, they are found. "Some" means certain ones. "Ascetics and brahmins" means ascetics by having approached the going forth, brahmins by birth; or those regarded by the world as "ascetics" and "brahmins." "Holding such views" (evaṃvādino) means those who speak in the manner now to be stated are "holding such views." "Of such opinions" (evaṃdiṭṭhino) means those whose view has arisen in the manner now to be stated. Therein, by the second term the wrong adherence of holders of wrong views is shown; by the first, their conventional expression by way of establishing others therein according to their adherence.

In "The world is eternal, only this is the truth, anything else is vain," here "the world" means the self. For it is intended that "the world" means that which is lived in by holders of wrong views - here merit, evil, and their results - or that which is lived in by those engaged in the state of being a doer and so on by oneself. That self is eternal, immortal, permanent, and stable - that is to say, this view of ours alone is the truth, not reversed; but the view of others beginning with "non-eternal" and so on is vain, wrong - this is the meaning. By this, the four doctrines of eternalism are also shown. "Non-eternal" means not eternal, impermanent, inconstant, subject to passing away - this is the meaning. By "non-eternal," through the very rejection of the state of being eternal, annihilation is shown - thus the seven doctrines of annihilationism are also shown.

"Finite" means having a boundary, round, of delimited measure, not pervading all - this is the meaning. By this, such doctrines as "the self is of the measure of the body, of the measure of a thumb, of the measure of a limb, of the measure of an atom" and so on are shown. "Infinite" means without boundary, pervading all - this is the meaning. By this, the doctrines of Kapila, Kaṇāda, and so on are shown.

"The soul is the same as the body" means whatever is the body, that very thing is the subject matter reckoned as the soul, and whatever is the subject matter reckoned as

the soul, that very thing is the body - thus one regards the soul and the body as non-dual. By this, the doctrine "the self has form," as held by the naked ascetics (ājīvakas), is shown. "The soul is one thing and the body another" - but by this, the doctrine "the self is formless" is shown.

"The Truth-finder exists after death" - here "Truth-finder" means a being. For the holder of wrong views designates it as "Truth-finder," meaning one who has gone to such a condition (tathābhāva), reckoned as the doer, the experiencer, and so on, or reckoned as permanent, stable, and so on. He exists, beyond death, beyond the collapse of this body, upwards - there is, is found - this is the meaning. By this, through the approach of the eternalist grasp, sixteen doctrines of perception, eight doctrines of non-perception, and eight doctrines of neither-perception-nor-non-perception are shown. "Does not exist" means there is not, is not found. By this, the doctrine of annihilationism is shown. "Both exists and does not exist" means there is and there is not. By this, the doctrines of partial eternalism and seven doctrines of perception are shown. "Neither exists nor does not exist" - by this, however, it should be understood that the doctrine of eel-wriggling is shown.

These holders of wrong views, it is said, having come from various regions and dwelling at Sāvattihī, once having assembled at the debating hall, holding up their own respective doctrines and jeering at other doctrines, had engaged in contention. Therefore it was said "they, quarrelling" and so on.

Therein, quarrel is the preliminary part of dispute. "Quarrelling" means those in whom quarrel has arisen. "Dispute" means dispute itself; or dispute should be seen as the striking of time. "Engaging in contention" means having entered upon mutually opposed speech. "Verbal daggers" means the mouth itself is a dagger because of striking at vital spots; it is harsh speech. For just as the cause is expressed by a figurative usage of the result, so the result too is expressed by a figurative usage of the cause, as in "Happy is the arising of a Buddha" and "One experiences evil action." With those verbal daggers, wounding, piercing, they dwell. "The teaching is like this" means the teaching, the undistorted intrinsic nature, is like this, of such form, as stated by me "The world is eternal." "The teaching is not like that" means the teaching is not like this, as stated by you "The world is non-eternal." Thus it should be connected with the remaining terms as well. And that contention of the sectarians became well-known throughout the entire city. Then the monks, having entered Sāvattihī for almsfood, having heard that, thinking "There is for us this subject for discussion; what if we were to report this event to the Blessed One; perhaps in dependence on that we might obtain a smooth and subtle proclamation of the Teaching from the Teacher," they, after the meal, at the time of expounding the Teaching, reported this matter to the Blessed One. Therefore it was said - "Then several monks" and so on.

Having heard that, the Blessed One, making known the heterodox ones' failure to understand the Teaching as it really is, said beginning with "Heterodox wandering ascetics, monks." Therein, "blind" means blind through the absence of the eye of wisdom. Therefore he said "without eyes." For wisdom is here intended as "eye." For thus it was said "they do not know benefit" and so on. Therein, "they do not know benefit" means they do not know what pertains to this world and what pertains to the world beyond; they do not comprehend growth and prosperity in this world and the

world beyond; but regarding the supreme goal, Nibbāna, there is nothing to speak of. For those who are indeed deluded even regarding mere occurrence, how will they know cessation? "They do not know harm" means to the extent that they do not know benefit, to that extent they do not know harm either. Because they do not know the teaching, therefore they do not know what is not the teaching either. For they, through grasping by way of perversion, make the teaching, the wholesome, into unwholesome, and what is not the teaching, the unwholesome, into wholesome. And not only regarding the teaching and what is not the teaching, but they are also deluded regarding their results. For thus they express action as result, and result as action. Likewise, they do not know the teaching, phenomena of intrinsic nature, and they do not know what is not the teaching, phenomena without intrinsic nature. And being such, they declare what has intrinsic nature as without intrinsic nature, and what is without intrinsic nature as having intrinsic nature.

Thus, the Blessed One, having shown the state of blindness of the sectarians due to the deficiency of the eye of wisdom on account of their acquisition of views rooted in delusion, now in order to illustrate that meaning by the simile of those blind from birth, said beginning with "Once in the past, monks." Therein, "once in the past" means what has come to be formerly, what arose in past time. "There was a certain king" means there was one king of ancient times, unknown in the world by name and clan. "That king addressed a certain man" means it is said that king, having seen his own riding elephant, endowed with beauty, accomplished in all limbs, which had come for attendance, this occurred to him - "Excellent indeed, friend, is an elephant vehicle, beautiful to behold." Now at that time a certain man blind from birth was going through the royal courtyard. Having seen him, the king thought - "These blind ones are indeed greatly to be pitied, who do not get to see such a beautiful sight. What if I were to have all those who are blind from birth in this Sāvattthī assembled together, and having caused them to touch one part after another with their hands, listen to their words." The king, being of a playful disposition, having had all those blind from birth in Sāvattthī assembled by one man, gave that man a signal: "In such a way that each blind person, having touched just one limb of the elephant such as the head and so on, produces the perception 'The elephant has been seen by me,' do so." That man did so. Then the king asked those blind from birth individually: "What is the elephant like, my good man?" They, taking as the elephant only the very limb that they themselves had seen, saying "Such is an elephant, not such is an elephant," quarrelling with one another, attacking with their hands and so on, made a great commotion in the royal courtyard. The king, together with his retinue, having seen that alteration of theirs, laughed a great laugh, with his ribs splitting and his heart uplifted. Therefore it was said - "Then, monks, that king etc. was delighted."

Therein, "ambho" is a form of address. "Yāvatakā" means however many. "Blind from birth" means blind by birth, without eyes from birth onwards. "Ekajjhaṃ" means together. "Bhaṇe" is a form of address used without respect. "Show the elephant" means having made the aforesaid elephant lie down, show it. And it, being well-trained, lay down without stirring. "The elephant has been seen by us" - having made touching with the hand their seeing, they said. Because that man had caused them to touch the head and had made them understand "such is an elephant," those blind from birth, perceiving the elephant as just such, said "Such, Sire, is an elephant, just as a water-pot." "Kumbha" means a pot (ghaṭa) - this is the meaning. "Khīla" means

an ivory peg. "Soṇḍa" means the trunk. "Naṅgalīsā" means the pole of the head of a plough. "Kāya" means the body. "Koṭṭha" means a granary. "Pāda" means the leg. "Thūṇa" means a pillar. "Naṅguṭṭha" means the front part of the tail. "Vāladhī" means the tip part of the tail. "Struck each other with their fists" means having clenched their fists, they struck; they delivered fist-blows. "Was delighted" means because of his playful disposition, that king was delighted by that quarrel of those blind from birth, with his mind seized by great mirth.

"Just so indeed" is the correlation of the simile. Its meaning is - Monks, just as those blind from birth, without eyes, seeing only one part, not having seen the elephant completely, regarding merely the limb seen by themselves as the perception of the elephant, not approving what was seen by the others, having fallen into contention with each other, made a dispute - just so these heterodox sectarians, regarding one portion of identity such as matter, feeling and so on, imagining it as "self" according to what was seen through their own view and vision, having attributed to it the state of being eternal and so on, having clung to the position "only this is the truth, anything else is vain," dispute with each other; but they do not know benefit and harm, the Teaching and what is not the Teaching, as they really are. Therefore they are blind, without eyes, comparable to those blind from birth.

"Having understood this matter" means having understood in every respect this wrong adherence of the sectarians who do not know and do not see the intrinsic nature of phenomena as they really are, like the adherence of those blind from birth according to what they saw regarding the elephant, and the falling into contention therein, he uttered this inspired utterance that illuminates that meaning.

Therein, "To these things indeed they cling, some ascetics and brahmins" means here some who are ascetics by having approached the going forth, brahmins merely by birth, cling indeed to these very unsubstantial wrong views proceeding by the method beginning with "The world is eternal," by the power of delighting in views; or they cling to these aggregates of clinging beginning with matter and so on, which are thus impermanent, suffering, and subject to change, by the power of delighting in craving and delighting in views, by the mode beginning with "this is mine." It shows "Oh, what confusion of theirs!" And the word "kira" here has the purpose of indicating disapproval. By that, it explains the very absence of a reason for attachment therein. Not only do they cling, but moreover, "having quarrelled, they dispute" - by the pursuit of quarrelsome talk beginning with "You do not understand this Teaching and discipline, I understand this Teaching and discipline," having quarrelled, they dispute, they fall into contention. "Naṃ" here is merely a particle. Or alternatively, "having quarrelled naṃ" means having taken up that support of views, or identity view itself, as mutually opposed by way of eternalism and so on, because of their distorted vision, they dispute, they speak distinctively, making only their own doctrine as distinguished and not distorted, they declare having clung to it. Like what? "People seeing only one side" - just as the people blind from birth, seeing only one part each of the elephant, having taken it that "whatever was known by touching it oneself, that itself is the elephant," having quarrelled with each other, disputed - thus this is an accomplishment of such; this is the meaning. And the word "iva" here should be understood as indicated by elision.

The commentary on the Fourth Discourse is completed.

5. Commentary on the Second Discourse on Those of Various Religions

55. In the fifth, "the self and the world are eternal" means having taken one or another among matter and so on as "the self" and as "the world," they declare that as eternal, permanent; and others too, grasping thus, declare likewise. As he said -

"Matter is both the self and the world and is eternal - thus they proclaim the self and the world. Feeling... perception... activities... consciousness is both the self and the world and is eternal - thus they proclaim the self and the world."

Or alternatively, "self" is the basis of I-making; "world" is the basis of mine-making, which is called "what belongs to a self." Or alternatively, "self" means oneself; "world" means another. Or alternatively, "self" means one aggregate among the five aggregates of clinging; the other is the world. Or alternatively, "self" means the continuity of aggregates that is conscious; the world is that which is without consciousness. Thus, having taken this and that as "self" and as "world," dividing them in two according to their seeing, they declare having clung to both of those as "permanent, stable, eternal." By this, the four doctrines of eternalism are shown. By "non-eternal," the seven doctrines of annihilationism are also shown. "Both eternal and non-eternal" means a certain self and world are eternal, a certain one is non-eternal - thus the meaning is "both eternal and non-eternal." Or alternatively, that very same self and world, like for those holding the view of the self's destination, are both eternal and non-eternal, may be eternal - thus the meaning here should be understood. In every way, by this the doctrine of partial eternalism is shown. "Neither eternal nor non-eternal" - by this the doctrine of eel-wriggling is shown. For they, having seen the fault in the doctrine of eternalism and the doctrine of non-eternalism, dispute making evasion thus: "The self and the world are neither eternal nor non-eternal."

"Self-made" means made by oneself. For just as the self of those various beings, having acted in accordance with the Teaching, experiences pleasure and pain, so the self itself makes itself and also the world - which is reckoned as an impediment, a possession that has become an object of enjoyment for it - creates it. This too is their view, just like the view of self. "Made by another" means made by another; the self and the world are made, created, by one other than oneself - by a lord, or by a person, or by Pajāpati, or by time, or by nature - this is the meaning. "Both self-made and made by another" means since the lord and others who create the self and the world do not create merely by themselves alone, but rather only having obtained the co-operative cause of the wholesome and unwholesome actions of those various beings, therefore "the self and the world are both self-made and made by another" is the view of some. "Neither self-made nor made by another" - "not self-made" means there is no self-making of this; "not made by another" means there is no making by another of this. It is stated as "aparaṃkāro" by making the insertion of a nasal. This one, having seen the fault in both, rejects both. Then, how has it arisen? He said - "Fortuitously arisen" means arisen by mere chance, arisen without any cause - thus the doctrine of fortuitous origination is shown. And by that, the doctrine of noncausality is also included.

Now, in order to show the doctrine of those who hold wrong views, who, just as with the self, declare pleasure and pain too - being either a quality of it or a possession of it - by clinging to them by way of eternalism and so on, "there are some ascetics and brahmins" and so on was stated. That is the same as the method already stated.

"Having understood this matter" - here, however, since the simile of those blind from birth has not yet come in this context, setting that aside, the meaning should be connected by the very method already stated above; likewise for the verse.

Therein, "they sink down midway, without reaching the grounding in darkness" - this is the distinction. Its meaning is - Thus, those who hold wrong views, clinging to wrong views as their supports of views, in the very middle of the four mental floods beginning with the flood of sensual pleasure, or of the great flood of the round of rebirths itself, without reaching, without attaining that which is called the grounding - namely Nibbāna, by being the far shore or the place of support for them - or the noble path which is the means for its attainment, they sink down, they founder. "Ogādhā" means that by which they find support, or in which they find support - the noble path and Nibbāna. Here, "ogādhā" itself has been shortened and stated as "ogadha." The word analysis is: "taṃ ogadhaṃ" - "tamogadhaṃ."

The commentary on the Fifth Discourse is completed.

6. Commentary on the Third Discourse on Those of Various Religions

56. In the sixth, everything is by the very method stated above. "This inspired utterance" - here, however, the meaning should be connected thus: having seen the fault in views, craving, and conceit, having avoided them from afar, and for one who sees activities as they really are, and for one wrongly adhering who does not see as they really are through not seeing the danger therein, he uttered this inspired utterance that illuminates in succession the overcoming and non-overcoming of the round of rebirths.

Therein, "this generation is devoted to I-making" means this generation, the totality of beings wrongly adhering, is devoted to, engaged in, the view that proceeds as I-making, termed self-making as stated thus "the self and the world are self-made." "Connected with the making of another" means another, a different one such as a lord and so on, makes everything - thus dependent on the view of making by another that proceeds in this way, accompanied by that - thus "connected with the making of another." "Some did not directly know this" means some ascetics and brahmins, having seen the fault therein, did not accept this pair of views. How? For if there were self-making, since one acts according to one's wish, beings should have only what is desirable, not what is undesirable. For no one wishes for one's own suffering, yet what is undesirable occurs; therefore there is no self-making. As for the making by another, if it is caused by a lord, that lord would act either for his own benefit or for the benefit of others. Therein, if for his own benefit, he would be one whose task is undone by himself, because of trying to accomplish what is unaccomplished. Or if for the benefit of others, only welfare and happiness should be produced for all, not harm and suffering; therefore the making by another does not succeed by the power of a lord. And if there were a single permanent cause termed a lord, independent of anything else, for occurrence, there would be no arising through action; all should

arise together, because of the cause being present. If yet another co-operative cause is wished for it, that alone is the cause; what need is there for a lord whose capability is unestablished and who is merely conjectured? And just as the making by another caused by a lord does not succeed, so too it does not succeed even when caused by Pajāpati, a person, nature, Brahmā, time, and so on, because of their also being unestablished and because of not overcoming the stated faults. Therefore it was said "some did not directly know this." But those who, while not accepting the aforesaid self-making and making by another, proclaim the self and the world as fortuitously arisen, they too did not see it as a dart - even those who hold the doctrine of fortuitous origination, because of not transcending wrong adherence, for those not knowing as it really is, because wrong view produces suffering here and there, in the sense of piercing, they did not see it as a "dart."

"But for one who sees this dart beforehand" means whoever, having begun insight, regards the five aggregates of clinging as impermanent, as suffering, as non-self, he sees this threefold distorted vision and all other wrong adherence, and even the five aggregates of clinging that serve as the support for them, as a "dart" beforehand, even before, with the wisdom of insight, because of their tormenting and being difficult to remove. For one seeing thus, at the moment of the noble path, there is absolutely no thought "I am doing" for him. And just as the state of being a doer of oneself does not present itself to him, so too there is no thought "another is doing" for him; rather there is only what is termed impermanent, merely a dependently arisen phenomenon. To this extent, the very absence of views and conceit in one rightly practising has been shown in every way. And by that, the transcendence of the round of rebirths through the attainment of arahantship has been made clear.

Now, whoever is clinging to wrong views, he is unable to raise his head from the round of rebirths - to show that, he spoke the verse beginning with "possessed by conceit." Therein, "this generation is possessed by conceit" means this entire generation, the totality of beings termed holders of wrong views, thinking "my view is beautiful, my adherence is beautiful," is possessed by, endowed with, conceit having the characteristic of holding firmly to one's own grasping. "Bound by the knot of conceit, fettered by conceit" means precisely because of that conceit arising again and again, in such a way that one does not give up that view, thus because of the binding and fettering of one's own continuity - bound by the knot of conceit, fettered by conceit. "With vehement talk about views, they do not pass beyond the round of rebirths" means by the power of self-extolling and disparaging others, through one's own adherence to views, thinking "only this is the truth, anything else is vain," vehement talk, contentious talk, about the views of others - because of the non-abandoning of ignorance and craving which are the leaders of the round of rebirths, one does not pass beyond the round of rebirths, does not transcend it - this is the meaning.

The commentary on the Sixth Discourse is completed.

7. Commentary on the Subhūti Discourse

57. In the seventh, "Subhūti" is that elder monk's name. For that venerable one, having formed a resolution at the feet of the Blessed One Padumuttara, having accumulated a store of merit for a hundred thousand cosmic cycles, in this arising of

a Buddha, was born in a householder's family of eminent wealth. Having heard the Blessed One's proclamation of the Teaching, being struck with religious emotion, having left the house and gone forth, on account of having made an aspiration, striving and endeavouring, before long became a possessor of the six higher knowledges. But through having reached the highest perfection in the meditative development of the divine abidings, he was established by the Blessed One in the foremost position in the non-conflict abiding thus: "This is the foremost, monks, of my disciples who are monks, of those dwelling without conflict, that is to say, Subhūti." One day, in the afternoon period of the day, having descended from the day-quarters to the monastery courtyard, having seen the Blessed One expounding the Teaching in the midst of the fourfold assembly, having determined the time limit thinking "At the conclusion of the teaching, I shall emerge and pay homage," seated at the foot of a certain tree not far from the Blessed One, he entered upon fruition attainment. Therefore it was said - "Now at that time the Venerable Subhūti etc. having attained."

Therein, beginning from the second meditative absorption, fine-material-sphere concentration and all immaterial-sphere concentration too is indeed concentration without applied thought. But here, the concentration of the fruition of arahantship based on the fourth meditative absorption is intended as "concentration without applied thought." Wrong applied thoughts abandoned by the second meditative absorption and so on are not yet well abandoned because of the absence of absolute abandoning; but those abandoned by the noble path are indeed abandoned because there is no further function of abandoning. Therefore, the concentration of the fruition of arahantship, which has come to its end with the highest path, having arisen at the conclusion of the abandoning of all wrong applied thoughts, deserves to be called "concentration without applied thought" distinctively, and how much more so when based on the fourth meditative absorption. Therefore it was said - "But here, the concentration of the fruition of arahantship based on the fourth meditative absorption is intended as 'concentration without applied thought.'"

"Having understood this matter" means having known in every respect this matter of the Venerable Subhūti, reckoned as the abandoning of all wrong applied thoughts and all defilements, he uttered this inspired utterance that illuminates that meaning.

Therein, "for whom applied thoughts are scattered" means by whichever noble person, or for whichever noble person, all wrong applied thoughts beginning with sensual thought are scattered, scorched by the knowledge of the noble path, utterly cut off. "Internally well-assigned without remainder" means those worthy of arising in one's own continuity, reckoned as one's own internal, well-assigned, thoroughly assigned, entirely, without leaving out anything, thoroughly cut off - this is the meaning. In "taṃ saṅgamicca arūpasaññī," here "taṃ" is merely a particle. Or alternatively, the word "taṃ" has the meaning of cause. Because wrong applied thoughts have been utterly cut off without remainder, therefore, having passed beyond, having overcome the fivefold attachment beginning with the attachment of lust, or all attachment of mental defilements, because of the cause of overcoming, because of the absence of the intrinsic nature of matter, and because of the absence therein of the alteration reckoned as constant change, or because of being the cause of unchangeability, one is not perceiving material forms through the path and fruition perceptions that occur having taken as object Nibbāna, which has obtained the name

"immaterial." "Gone beyond the four bonds" means the mental bond of sensuality, the mental bond of existence, the mental bond of views, the mental bond of ignorance - having overcome the four bonds as is fitting by all four paths, he has gone beyond. In "na jātu metī," the letter "ma" serves as a word-connector; he surely, definitively, does not come to rebirth; the meaning is that for him there is no production of rebirth in the future. Some also read "na jāti metī"; the meaning is the same. Thus the Blessed One, referring to the Venerable Subhūti's abiding in the attainment of the fruition of arahantship and to Nibbāna without residue of clinging, uttered an inspired utterance released by the force of joy.

The commentary on the Seventh Discourse is completed.

8. Commentary on the Courtesan Discourse

58. In the eighth, "two guilds" means two groups. "For a certain courtesan" means for a certain city-belle. "Filled with lust" means thoroughly infatuated. "With minds bound to her" means with minds bound by the power of mental defilements. In Rājagaha, it is said, on a certain festival day, many roguish men, going about in group association, having brought one prostitute each for each man, having entered a pleasure grove, enjoyed the festival amusement. Furthermore, on two or three festival days, having brought that very same prostitute each time, they enjoyed the festival amusement. Then on another festival day, other rogues too, likewise wishing to enjoy the festival amusement, while bringing prostitutes, bring one prostitute who had been previously brought by the former rogues. The others, having seen her, said "This one is our possession." They too said likewise. Thus, having escalated the dispute saying "She is our possession, our possession," they resorted to blows with fists and so on. Therefore it was said - "Now at that time in Rājagaha two guilds" and so on. Therein, "they attack" means they strike. "They undergo death" means they undergo death through violent attacks, and the others too reach suffering like death, suffering equal to death.

"Having understood this matter" means having understood in every respect that this greed for sensual pleasures is the source of contention and the root of all harm. "This inspired utterance" means he uttered this inspired utterance which illustrates the danger and benefit of the two extremes and the middle practice.

Therein, "what has been attained" means whatever consisting of the five strands of sensual pleasure beginning with forms has been attained - whether having put forward or not having put forward the view "there is no fault in sensual pleasures" - what is presently obtained and being experienced. "And what is to be attained" means whatever is likewise consisting of the strands of sensual pleasure - in dependence on the view "sensual pleasures should be enjoyed, sensual pleasures should be consumed, sensual pleasures should be practised, sensual pleasures should be indulged in, whoever consumes sensual pleasures, he increases the world, whoever increases the world, he generates much merit" - not relinquishing that, what is to be attained and experienced in the future by the action done. "Both of these are strewn with dust" means both of these - what has been attained and what is to be attained - are strewn with the dust of lust and so on. For one experiencing objective sensual pleasures when they have arrived is covered with the dust of lust; but for one with a defiled mind, when the result has been entered upon in the future, through the

arising of displeasure, he is covered with the dust of hate; and in both cases he is covered with the dust of delusion. But for whom is this strewn with dust? He said - "For one who is afflicted and follows the training" means for one afflicted by mental defilements through the longing for sensual pleasures, and for one afflicted by suffering through its result, and in both cases for one who follows the training in defilements and their results through the desire for a remedy.

Likewise, "what has been attained" means whatever self-mortification attained by way of the naked ascetic practice and so on. "And what is to be attained" means whatever result to be attained in the realms of misery because of undertaking action based on wrong view. "Both of these are strewn with dust" means both of those are strewn with the dust of suffering. "For one who is afflicted" means for one afflicted by suffering through bodily exhaustion. "Follows the training" means for one who follows the training in wrong view and in the persons who undertake it.

"Those for whom training is the essence" means those by whom the training reckoned as moral rules and austerities and so on, as undertaken, having been taken as the essence, it was declared "By this there is purification in saṃsāra." Therefore he said - "Moral rules and austerities, life, holy life, with attendance as the essence." Therein, whatever one desists from saying "I shall not do this" - that is morality; eating poisonous food, difficult practices and so on is the ascetic austerity; a livelihood of eating only vegetables and so on is life; abstinence from sexual intercourse is the holy life; the maintaining of these is attendance; or attendance upon the aggregates, gods, Siva and so on by way of offerings of food, accessories and so on is attendance. Thus, those ascetics and brahmins who stand having taken as the essence that by these aforesaid morality and so on there is purification in saṃsāra - those for whom training is the essence, moral rules and austerities, life, holy life - should be understood as "having attendance as the essence." "This is one extreme" means this, reckoned as the pursuit of self-mortification by way of adherence to moral rules and austerities, which has become a side road from the middle practice and is one extreme in the sense of being inferior. "This is the second extreme" means this pursuit of sensual happiness, reckoned as the falling into gulping down sensual pleasures, is the second extreme according to the method stated.

"Thus these two extremes" means the pursuit of sensual happiness and the pursuit of self-mortification - thus these are the two extremes. They are extremes because they are sinful and have become side roads, since they must be practised by those who, clinging to the types of sensual pleasure attained at present and to be attained in the future, which are strewn with the dust of mental defilement and suffering, and to self-mortification, follow the example of those afflicted by the suffering of mental defilements, and are themselves afflicted by the suffering of mental defilements. "Increase the cemetery" means the increase of craving and ignorance, which are termed cemeteries in the sense of being longed for by blind worldlings. "The cemeteries increase views" means those cemeteries increase views of many kinds. For those who observe gratification in object sensual pleasures, having obtained the co-operative cause of craving and ignorance for one who is unable to abandon them, cause him to grasp the view of nihilism, the view of the inefficacy of action, and the view of the non-causality of phenomena by the method beginning with "there is not what is given"; but for one devoted to self-mortification, having obtained the co-

operative cause of ignorance and craving, cause him to grasp the view of adherence to moral rules and austerities by the method beginning with "by morality there is purification, by ascetic practice there is purification," through the desire for self-purification. But their state of being a condition for identity view is obvious indeed. Thus the state of craving and ignorance increasing views by the decisive support of the two extremes should be understood. Some, however, say "cemetery is a designation for the five aggregates." Their intention is that inasmuch as there is no purification in saṃsāra from that pair of extremes, to that extent they increase the aggregates of clinging. Yet others say the meaning of the term "increase the cemetery" is "the increase of the charnel ground again and again through ageing and death." By them too, only the absence of the state of being a cause for purification in saṃsāra of the two extremes has been stated, but the state of the cemetery being a cause for the increase of views should be stated.

"Not having directly known these two extremes" means not having known those aforesaid two extremes - "these are extremes, and when thus grasped, thus practised, they lead to such destinations, to such future states" - thus because of not knowing, because of the cause of not knowing. The causal meaning of "assa" should be seen as in such passages as "and having seen with wisdom, his mental corruptions are utterly eliminated." "Some lag behind" means some undergo contraction by the influence of the pursuit of sensual happiness. "Some run beyond" means some transgress by the influence of the pursuit of self-mortification. For those devoted to sensual happiness, because of non-performance of energy, through idleness, having undergone contraction from right practice, are said to lag behind; but those devoted to self-mortification, having abandoned idleness, making an arousal of energy by wrong means, because of transgressing right practice, are said to run beyond; both of those, however, because of seeing the danger therein. Therefore it was said - "Not having directly known both extremes, some lag behind, some run beyond." Therein, it should be understood that they lag behind by the influence of delighting in craving, and they run beyond by the influence of delighting in views.

Or alternatively, some lag behind by the influence of adherence to eternalism, some run beyond by the influence of adherence to annihilationism. For certain ones devoted to self-mortification by way of the cow practice and so on, clinging to the eternalist vision thinking "By this morality or by this ascetic practice or by this austerity or by this holy life I shall become a god or an inferior deity; there I shall be permanent, stable, eternal, not subject to change, I shall remain the same for eternity" - they are said to lag behind in saṃsāra; but certain ones devoted to sensual happiness, wishing to satisfy the faculties by doing whatever they please, like the nihilists, clinging to the annihilationist vision in conformity with that, because of seeking the cutting off of the round of existence by wrong means - they are said to run beyond. Thus the lagging behind and running beyond should be understood by way of eternalism and annihilationism as well.

"But those who, having directly known them" means but those noble persons, having known the aforesaid two extremes - "these are extremes, when thus grasped, thus practised, they lead to such destinations, to such future states" - with most excellent knowledge, with path wisdom together with insight, having rightly practised the middle path, by that right practice. "Were not therein" means they were not fallen

into that pair of extremes; the meaning is they abandoned that pair of extremes. "And by that did not conceive" means by that abandoning of the pair of extremes, they did not conceive by way of the imagination of craving, views, and conceit such as "this abandoning of the pair of extremes is mine, I abandoned the pair of extremes, by this abandoning of the pair of extremes I am better" and so on, because all imaginations had been properly abandoned. And here, with reference to noble persons established in the highest fruition, this teaching proceeded in the past tense as "were not therein, and by that did not conceive"; but if the moment of the path is intended, it should be stated in the present tense. "For them there is no round of rebirths to be declared" means for those highest persons who have thus abandoned all imaginations, for those who have attained final Nibbāna without clinging, the threefold round of rebirths by way of action, result, and mental defilement does not exist for declaration; the meaning is that beyond the breaking up of the present aggregates, like a fire without fuel, one simply reaches the state of being beyond designation.

The commentary on the Eighth Discourse is completed.

9. Commentary on the Discourse on Running Past

59. In the ninth, "in the darkness of the night" means in the darkness of the night, in the great gloom. For even a night can be without darkness, that is, a night of the full moon illuminated by moonlight. Even darkness is not to be called "gloom" when the sky is free from impurities such as clouds and frost. For great darkness is called "gloom." But this was a new-moon night and the sky was covered with a mass of clouds. Therefore it was said - "In the darkness of the night" means "in the darkness of the night, in the great gloom." "In the open air" means in an uncovered space, in the monastery courtyard. "While oil lamps were burning" means while oil lights were shining.

But is it not that the fathom-wide radiance of the Blessed One, naturally pervading a space of one fathom, overcoming the light of the moon and sun, emitting a compact, dense Buddha-light, stands having dispelled the darkness; and the bodily radiance too, having emitted the six-coloured compact Buddha-rays by way of blue, yellow and so on, naturally stands illuminating a space of eighty cubits all around; thus, in the place where the Blessed One was seated, which had become one radiance by the Buddha-light alone, there is no need for making lamps? True, there is not.

Nevertheless, lay followers desirous of merit daily set up oil lamps for the purpose of making veneration to the Blessed One and the community of monks. For thus it has been said - Even in the Sāmaññaphala: "Those lamps are burning in the circular pavilion." "In the darkness of the night" - this too was said for the purpose of describing the intrinsic nature of that night, but not because of the darkness of the place where the Blessed One was seated. For even then lamps were made by the lay followers for the purpose of making veneration alone.

For on that day many lay followers dwelling in Sāvattthī, right early, having attended to their toilet, having gone to the monastery, having taken upon themselves the Observance factors, having invited the community of monks headed by the Buddha, having entered the city, having given great gifts, having followed after the Blessed One and the community of monks, having returned, having gone to their own

respective houses, having eaten themselves too, dressed in clean garments, with clean upper robes, with scents, garlands and so on in their hands, having gone to the monastery, having venerated the Blessed One, some attending upon monks who were inspiring to the mind, some practising wise attention, they spent the daytime. They, having heard the Teaching in the presence of the Blessed One in the evening time, when the Teacher was seated on the excellent Buddha-seat prepared in the open air near the perfumed chamber beginning from the Teaching hall, and when the community of monks had approached the Blessed One and were attending upon him, for the purpose of purifying the Observance and for the purpose of developing wise attention, not going to the city, wishing to stay right in the monastery, they stayed behind. Then they, having lit many oil lamps for the purpose of making veneration to the Blessed One and the community of monks, having approached the Teacher, having paid homage, having made salutation to the community of monks, seated at the edge of the monks, raised up a discussion: "Venerable sir, these sectarians, having clung to various wrong views, declare them; and declaring them thus, sometimes eternalism, sometimes non-eternalism, standing in just one among annihilationism and so on, they hold up ever new wrong views, standing firm saying 'Only this is the truth, anything else is vain,' like mad men. What is the destination of those thus attached, what is their future life?" And at that time many moths, falling and falling, were falling into those oil lamps. Therefore it was said - "Now at that time many moths" and so on.

Therein, "moths" means insects, which are also called "salabhā" (grasshoppers). For they are intended as "moths" (adhipātakā) because of falling upon (adhipatana) the flame of the lamp. "Falling headlong" means falling and falling around, having fallen and fallen, having fallen around and fallen around; the meaning is both falling directly towards and falling after circling around. Some read "āpāthe paripāta"; the meaning is: when there is the coming within the range of the lamp, having fallen around and fallen around. "Calamity" means decline, suffering. "Disaster" means destruction. For by the first term it indicates suffering like death, and by the latter term it indicates their death. Therein, some insects died together with the falling, and some incurred suffering like death.

"Having understood this matter" means having understood this vain falling into disaster by way of self-inflicted harm of the moth insects not knowing their own welfare, he uttered this inspired utterance that illuminates the falling into calamity and disaster through adherence to views of those holders of wrong views, just like them.

Therein, "they run past and do not reach the core" means they do not reach the core distinguished as morality, concentration, wisdom, liberation and so on; they do not attain it by way of the full realisation of the four truths. But while that core together with its means stands right there, although as if approaching it out of desire for liberation, through the illusion of view they run past, they go beyond it, grasping the five aggregates of clinging by clinging to them as "permanent, beautiful, pleasant, self" - this is the meaning. "They develop new and new bondage" means thus grasping, they develop, they increase new and new bondage reckoned as craving and wrong view. "Like moths they fall into the flame, some are settled in what is seen and heard" means thus, because of being bound by the bonds of craving and wrong view,

some ascetics and brahmins are settled in what is seen - seen by oneself through eye-consciousness or through the vision of wrong view - and in what is heard merely through oral tradition, thinking "thus indeed it is absolutely so," attached through adherence to views as "eternal" and so on; or not knowing the escape that is exclusively beneficial, like these moths falling into this flame, they fall into what is reckoned as the three kinds of existence, which is blazing with the eleven fires beginning with lust and so on - verily a pit of embers - unable to raise their heads from there - this is the meaning.

The commentary on the Ninth Discourse is completed.

10. Commentary on the Discourse on Arising

60. In the tenth, "as long as" means for however long a time. "When" means whenever, from the time of, or at the time when - this is the meaning. "So it is, Ānanda" means: Ānanda, what was said by you - that when a Truth-finder has arisen, material gain and honour increases for the Truth-finder and for the Truth-finder's disciples alone, while the sectarians become powerless, their radiance destroyed, their material gain and honour eliminated - this is so, there is no alteration of this. For with the manifestation of a universal monarch's wheel treasure, the world, leaving aside the wheel treasure, does not bestow veneration, honour, and respect elsewhere; rather, the entire world honours, respects, reveres, and venerates the wheel treasure itself with all dispositions. Thus it shows that if even the mere result flowing from merit following the round of rebirths has such great power, how much more so for the jewel of the Buddha, the jewel of the Teaching, and the jewel of the Community, which are supported by the fruit of merit following the end of the round of rebirths, and which are the foundation of an infinite and immeasurable accumulation of virtues.

For the Blessed One, having attained perfect enlightenment, the one who had set in motion the excellent wheel of the Teaching, when gradually sixty-one Worthy Ones had arisen in the world, having sent off sixty Worthy Ones on a journey through the country, having reached Uruvelā, having established a thousand matted-hair ascetics headed by Uruvelakassapa in arahantship, surrounded by them, having sat down in the Laṭṭhivana pleasure grove, having brought down twelve myriads of the inhabitants of Aṅga and Magadha headed by Bimbisāra into the Dispensation, when he dwelt at Rājagaha, from then on, in whatever way the lofty material gain and honour of the Blessed One and the community of monks increased more and more, in that very way the material gain and honour of all the sectarians declined.

Then one day the Venerable Ānanda, seated at his daytime resting place, having reviewed the right practice of the Blessed One and the noble Community, filled with joy and pleasure, reflected upon the practice of the sectarians, thinking "How indeed is it with the sectarians?" Then their wrong practice in every way presented itself to him. He, having aroused compassion based on the decline of the sectarians' material gain and honour, thinking "When the Blessed One, who is of such great might, has reached the summit of excellence through the decisive support of merit and through the practice in accordance with the Teaching, and while the noble Community endures, how will these heterodox sectarians, thus wrongly practising, having not made merit, wretched ones, be obtainers and honoured?" - then reported his own

reflection to the Blessed One beginning with "As long as, venerable sir." And the Blessed One, without saying to him "Ānanda, you have wrongly reflected," having raised his neck resembling a golden image, having made his great face, resplendent like a fully blooming hundred-petalled lotus, even more serene, having gladdened him saying "So it is, Ānanda," approved his words beginning with "As long as." Therefore it was said - "Then the Venerable Ānanda, etc. and the community of monks too." Then the Blessed One, on that occasion, told the Bāveru Jātaka, saying that in the past too, when I had not yet arisen, certain lowly people, having received respect, from the time of my arising had their material gain and honour destroyed.

"Having understood this matter" means having understood in every respect this matter - that for holders of wrong views there is honour and respect only as long as Perfectly Enlightened Ones do not arise in the world, but from the time of their arising, they become ones whose material gain and honour is destroyed, without lustre, and powerless, and through wrong practice they are not freed from suffering - he uttered this inspired utterance that illuminates that meaning.

Therein, "that worm shines for so long" means that firefly worm shines, glows, and sports just for that long. "As long as the light-bringer does not rise" means the sun, which has received the name "light-bringer" because of producing light in all three great continents at one moment, as long as it does not rise up, does not come forth. For when the sun has not yet risen, the fireflies, having found their opportunity, even while turning about, shine in the darkness, resembling thorn-fruits. "When the sun has risen, its radiance is destroyed and it shines not" means when the sun, named Verocana because of its nature of shining, having dispelled the darkness all around with a thousand rays, has arisen, that firefly becomes one whose radiance is destroyed, powerless, black, and does not shine, does not sport, as if in the darkness of night.

"So is the shining of the rationalists" means just as by that firefly there is shining only before the rising of the sun, so by the sectarians who have received the name "rationalists" because of grasping views by the mere supposition of reasoning and reflecting, there is shining - having illuminated and established by the power of their own doctrine - only as long as Perfectly Enlightened Ones do not arise in the world. "The rationalists are not purified nor their disciples" means but when Perfectly Enlightened Ones arise in the world, then the holders of wrong views are not purified, do not shine, nor do their disciples shine; on the contrary, their splendour destroyed, they are simply not evident, like arrows shot in the night. Or alternatively, only as long as Perfectly Enlightened Ones do not arise in the world, just for that long is the shining of the rationalists - the glowing by their own doctrine, the prattle of fools - and not beyond that. Why? Because the rationalists are not purified, nor their disciples. For they, having a badly proclaimed Teaching and discipline, devoid of right practice, are not purified from the round of rebirths, because their teaching does not lead to liberation. Therefore it is said "those of wrong view are not freed from suffering." For the rationalists, because of holding views that are not in accordance with reality, being of wrong view, being holders of views wrongly adhered to, having distorted vision, not relinquishing that view, are never freed from the suffering of the round of rebirths.

The commentary on the Tenth Discourse is completed.

And completed is the commentary on the Jaccandha Chapter.



ABOUT THIS TRANSLATION

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PDF Creation Date: 14 September 2026

HOW TO CITE

PaliVerse (2026). Commentaries. The Canon of Discourses - Commentaries. 5. The Collection of Minor Texts. 03. Commentary on the Inspired Utterances. 6. The Chapter on the Congenitally Blind Retrieved from paliverse.org

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