

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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16. Commentary on the Great Exposition (16. Mahāniddesa-
aṭṭhakathā)

7. Commentary on the Exposition of the Discourse to Tissa
Metteyya (7. Tissametteyyasuttaniddesavaṇṇanā)



PaliVerse

5. The Collection of Minor Texts

16. Commentary on the Great Exposition

7. Explanation of the Exposition of the Discourse to Tissa Metteyya

49. In the seventh, in the Tissametteyya Sutta, "for one engaged in sexual intercourse" means for one involved in sexual intercourse. "Thus" means he speaks thus. "Venerable" is a term of endearment. "Tissa" is the name of that elder. For he too was Tissa by name. "Metteyya" is the clan; he was well-known by his clan alone. Therefore in the arising of the occasion it was said - "Two friends named Tissa and Metteyya." "Vexation" means affliction. "Tell" means explain. "Dear sir" is a term of endearment; it means "free from suffering." "Having heard your teaching" means having heard your word. "We shall train in seclusion" - he speaks requesting a proclamation of the Teaching referring to his friend; he, however, had already completed the training.

"Sexual intercourse is called" - this is the introductory term for the sexual intercourse to be explained. "Bad teaching" means the practice of the bad, of low people. "Village practice" means the practice indulged in by those who dwell in villages. "Outcast practice" means the practice of outcasts; or because of the raining down of mental defilements, the practice itself is an outcast - thus outcast practice. "The gross" means corrupt because of being corrupted by mental defilements, and coarse because of being unrefined - thus the gross. And since even the seeing, the seizing, the touching, the contact, and the striking that constitute the retinue of that practice are gross, for that reason too that sexual intercourse is the gross. "That which ends in water" means water is taken at its end for the purpose of cleansing - thus "ending in water"; ending in water itself is "that which ends in water." It is secret because it is to be done in a concealed place, in secret. But in the Vinaya the reading is "the gross, that which ends in water, the secret." Therein, in the three terms, having changed the phrase "yo so" and making it "yaṃ taṃ," it should be connected thus: "whatever that is the gross, that is sexual intercourse; whatever that ends in water, that is sexual intercourse; whatever that is the secret, that is sexual intercourse." But here, "that which is the bad teaching, that is sexual intercourse, etc. that which is the secret, that is sexual intercourse" - thus the explanation should be understood. Because it is to be entered upon by two with two, it is the attainment of two by two. Therein the explanation is - that which is the attainment of two by two, that is called sexual intercourse. "Why is it called sexual intercourse" means for what reason, by what method is it spoken of as sexual intercourse. Showing that reason, he said beginning with "of both who are lustful." Therein, "of both who are lustful" means of the two, woman and man, who are dyed with lust. "Filled with lust" means especially well dyed. "Leaking" means soaked with mental defilement. "Obsessed" means those who, having overpowered and crushed wholesome conduct, stand firm - as in such passages as "thieves beset the road." "With minds overcome" means those whose

wholesome consciousness, having been overpowered and exhausted, stands with minds thus. "Of both who are similar" means of the two who are similar in mental defilement. "Principle" means intrinsic nature. "For that reason" means by that reason. Establishing that by a simile, he said beginning with "both makers of disputes." Therein, "both makers of disputes" means two who are makers of disputes in the preliminary stage. "Are called a pair" means they are called similar. "Makers of quarrels" means those who, having gone here and there, make quarrels. "Makers of brawls" means those who make verbal disputes. "Makers of contention" means those who make diverse statements. "Makers of legal cases" means those who make the special cause of reaching a judgment. "Disputants" means those who debate and counter-debate. "Conversers" means those who speak words; "just so" is the correlation of the simile.

"Connected with" means of one conjoined with. "Engaged in" means of one connected with regard. "Devoted to" means of one connected with distinction. "Fully engaged in" means of one connected together. "Of such conduct" means of one doing that conduct. "Doing it abundantly" means of one doing that abundantly. "Bent thereon" means of one making that weighty. "Inclined thereto" means of one whose mind is bent towards that. "Sloping towards it" means of one whose body is bent towards that. "Inclining towards it" means of one whose body is facing towards that. "Intent upon it" means of one drawn towards that. "Having it as authority" means of one proceeding having made that the authority and foremost.

"Vexation" is a term of synopsis of the analytical explanation. "Vexation" means oppression. "Affliction" means oppression by coming near. "Oppression" means striking. "Striking" means oppression. All are mutual synonyms. "Misfortune" means injuring. "Danger" means the manner of oppression by approaching here and there. "Tell" means speak. "Declare" means answer. "Teach" means show. "Make known" means inform. "Establish" means set up. "Open up" means make manifest. "Analyse" means divide. "Make clear" means bring to the shore. "Proclaim" means make manifest.

"Your word" means your speech. "Statement" means utterance. "Teaching" means telling. "Instruction" means exhortation. "Admonition" means instruction. "Having heard" means having heard with the ear. "Having listened" is a synonym for that very thing. "Having learnt" means having rightly grasped. "Having reflected upon" means without destroying. "Having discerned" means having observed.

50. "The teaching passes into oblivion" means the twofold teaching, both in terms of scriptural learning and practice, perishes. "Vāpi" is merely an expletive. "This in him is ignoble" means in that person this is ignoble, that is to say, wrong practice. "A term of respect" means a term of respect for the venerable one who is the highest of all beings, distinguished by virtues. Therefore the ancients said:

"'Blessed One' is the foremost word, 'Blessed One' is the highest word;
He is venerable, endowed with respect, therefore he is called 'Blessed One.'"

Or names are fourfold: based on condition, based on mark, based on sign, and fortuitously arisen. "Fortuitously arisen" is said in mundane conventional expression to mean "by mere chance." Therein, "calf," "one to be tamed," "draught ox" - such

and so on is based on condition; "one with a staff," "one with an umbrella," "crested one," "elephant-keeper" - such and so on is based on mark; "possessor of the threefold true knowledge," "possessor of the six higher knowledges" - such and so on is based on sign; "Sirivaḍḍhaka," "Dhanavaḍḍhaka" - such and so on, occurring without regard for the meaning of the word, is fortuitously arisen. But this name "Blessed One" is based on sign; it was not made by Mahāmāyā, not by King Suddhodana, not by eighty thousand relatives, not by special deities such as Sakka, Santusita, and others. And he will say: "'Blessed One' - this name was not made by his mother... etc. together with the attainment, a designation realised, that is to say 'Blessed One.'"

"He is fortunate, he has destroyed, he is endowed, he has distributed the portions;
He has been devoted, he has renounced going in existences, therefore he is the Blessed One."

Therein -

"Insertion of a letter and transposition of a letter, and two others: alteration and loss of a letter;
The connection of roots with an exceeding meaning - that is called the fivefold language."

Having taken the grammatical characteristic thus stated, the derivation of the term should be understood. Therein, in "nakkhattarājāriva tārakāna," here the insertion of the letter "ra," like the insertion of a non-existing letter, is called insertion of a letter. Where "hiṃsanā, hiṃso" should be said, like "sīho," the transposition of existing letters by way of below and above is called transposition of a letter. In "nave channake dānaṃ diyyatī," here, like the change of the letter "a" to the letter "e," the change of one letter to another letter is called alteration of a letter. Where "jīvanassa mūto, jīvanamūto" should be said, like "jīmūto," the loss of the letters "va" and "na," the loss of existing letters, is called loss of a letter. In "pharusāhi vācāhi pakrubbamāno āsajja maṃ tvaṃ vadasi kumārā," here, like the conveying of the meaning "overcoming" for the term "pakrubbamāno," the connection with a special meaning as appropriate in each case is called the connection of roots with an exceeding meaning.

Thus, having taken the grammatical characteristic, or having taken by the method of grammar the characteristic of insertion as in "pisodara" and so on, based on the support, because there is for him fortune that has reached the far shore of giving, morality and so on, productive of mundane and supramundane happiness, therefore it should be known that where "one possessed of fortune" should be said, "Blessed One" is said.

But because he destroyed the hundreds of thousands of mental defilements, disturbances and fevers - namely greed, hate, delusion, wrong attention, shamelessness, moral fearlessness, wrath, hostility, contempt, insolence, envy, stinginess, deceitfulness, fraudulence, obstinacy, vehemence, conceit, arrogance, vanity, negligence, craving, ignorance, the three unwholesome roots, misconduct, defilement, stain, abnormality, perception, applied thought, obsession, the fourfold

perversion, mental corruptions, mental knots, mental floods, mental bonds, biases, craving arising, clinging, the five mental rigidities, shackles, mental hindrances, delight, the six sources of contention, classes of craving, the seven underlying tendencies, the eight wrong courses, the nine rooted in craving, the ten unwholesome courses of action, the sixty-two wrong views, the eight hundred varieties of thoughts of craving - or in brief, he destroyed the five aggregates of mental defilements, the Māras of volitional activity, the son of a god, and death; therefore, because of the destruction of these dangers, where "one who has destroyed" should be said, "Blessed One" is said. And here it is said -

"With lust destroyed, with hate destroyed, with delusion destroyed, without mental corruptions;

His evil mental states are destroyed, therefore he is called 'Blessed One.'"

And by his being fortunate, the achievement of the material body of him who is excellent, bearing the characteristics born of a hundred merits, is shown. By his having destroyed the faults, the achievement of the body of the Teaching. Likewise, the state of being esteemed by those comparable in mundane terms, the quality of being worthy of approach by householders and those gone forth, the state of being competent to remove the bodily and mental suffering of those who have approached him, being of service through material gifts and gifts of the Teaching, and the ability to connect beings with mundane and supramundane happiness is shown.

And because in the world the word "bhaga" applies to the six qualities of sovereignty, the Teaching, fame, glory, sensual fulfilment, and effort, and because there is for him supreme sovereignty over his own mind, or the mundane-acknowledged powers of minuteness, lightness and so on, complete in every respect; likewise the supramundane Teaching; fame that is exceedingly pure, pervading the three worlds, attained through qualities conforming to truth; glory complete in every respect in all major and minor limbs, capable of generating confidence in the eyes of people engaged in seeing the material body; sensual fulfilment designated as the accomplishment of desired purposes, because whatever was wished for and desired by him, whether for his own welfare or the welfare of others, was accomplished just so; and effort designated as right effort, which is the cause for attaining the state of being revered by the entire world - therefore, because of being endowed with these portions too, "he has portions" - by this meaning he is called "Blessed One."

But because he analysed all phenomena by the classifications of wholesome and so on, or phenomena beginning with the wholesome by aggregates, sense bases, elements, truths, faculties, dependent origination and so on, or the noble truth of suffering in the sense of oppression, being conditioned, torment, and change; origin in the sense of accumulation, source, bondage, and impediment; cessation in the sense of escape, seclusion, the unconditioned, and the deathless; the path in the sense of leading to liberation, cause, insight, and authority - he was one who analysed, and it is said that he taught by dividing and elucidating; therefore, where "one who has analysed" should be said, "Blessed One" is said.

And because he associated with, practised, and made abundant the divine, brahma, and noble abidings, the seclusions of body, mind, and clinging, the emptiness, desireless, and signless deliverances, and other mundane and supramundane super-

human achievements, therefore, where "one who has been devoted" should be said, "Blessed One" is said.

But because the going reckoned as craving in the three existences has been renounced by him, therefore, where "one who has renounced going in existences" should be said, taking the syllable "bha" from the word "bhava," the syllable "ga" from the word "gamana," and the syllable "va" from the word "vanta" and making it long, "Blessed One" is said, just as in the world where "a garland of the male organ" should be said, "mekhalā" is said.

Again, indicating yet another exposition, he said beginning with "furthermore, he is the Blessed One because lust is destroyed." Therein, "one whose lust is destroyed" means lust is destroyed in him. The same method applies in the case of "one whose hate is destroyed" and so on too. "The thorn" means the mental defilements themselves, in the sense of piercing through. "He distributed" means he divided by making a classification by way of synopsis. "He analysed" means he divided in various ways by way of detailed exposition. "He thoroughly analysed" means he analysed by way of manner through further detailed exposition. He distributed by way of those who understand quickly. He analysed by way of those who understand through elaboration. He thoroughly analysed by way of those who need to be guided.

"The jewel of the Teaching" -

"Respected, very costly, incomparable, rare to see,
Enjoyed by superior beings - therefore it is called a treasure."

Thus the jewel of the Teaching described in this way he divided in a threefold manner. "He makes an end of existences" means the maker of the delimitation, the limit, the boundary of the nine existences beginning with sensual existence. "Developed in body" means one whose body is cultivated. Likewise in the remaining ones too. "He resorted" means he practised. "Remote forest and woodland lodgings" means the forest outside the gate of a village or a town. "Woodland lodgings" means jungle thickets beyond the precincts frequented by human beings. "Secluded" means distant lodgings where people neither plough nor sow. Some, however, say "vanapattāni means because wherever there are tigers and so on, they protect and guard that forest; therefore, because of being guarded by them, they are vanapattāni." "Lodgings" means one sleeps and also sits here - thus lodgings. "With little sound" means with little sound of speech. "With little noise" means with little noise from the sound of village and town noise. "Having an atmosphere of solitude" means devoid of the bodily atmosphere of people moving about within. "Vijanavādānī" is also a reading; the meaning is "devoid of the talk of people within." "Vijanapātānī" is also a reading; the meaning is "devoid of the movement of people." "Suitable for human seclusion" means places suitable for the making of seclusion by human beings. "Suitable for retreat" means suitable for seclusion. "A partaker or" means a partaker in the sense that "he has a share, a portion of robes and so on." "He has a share beginning with the taste of meaning by way of attainment" - thus a partaker. "Of the taste of meaning" means of the taste of meaning reckoned as the achievement of cause and fruit. "Of the taste of the Teaching" means of the taste of the Teaching reckoned as the achievement of cause. For this was said: "Knowledge regarding the fruit of the cause is analytical knowledge of meaning; knowledge

regarding the cause is analytical knowledge of phenomena." "Of the taste of liberation" means of the taste of liberation reckoned as the achievement of fruition. And this too was said: "In the sense of functional achievement, it is called function."

"Of the four meditative absorptions" means of the four meditative absorptions beginning with the first meditative absorption. "Of the four boundless states" means of the four divine abidings beginning with friendliness, which are without the limitation of pervading. "Of the four immaterial attainments" means of the four immaterial meditative absorptions beginning with the plane of infinite space. "Of the eight deliverances" means of the eight deliverances that are liberated from their objects, stated by the method beginning with "one who is material sees forms." "Of the bases of overcoming" means here the sense bases that are overcome by these meditative absorptions are the bases of overcoming - that is, the meditative absorptions. "Sense bases" means the circular meditation object objects reckoned as sense bases in the meaning of foundation. For a person with superior knowledge, of clear knowledge, thinking "What is there here to attain in this object? There is no burden for me in producing unified focus of mind," having overcome those objects, attains. The meaning is that right here, together with the arising of the sign, he produces absorption. Meditative absorptions produced in this way are called "bases of overcoming" - of those eight bases of overcoming. "Of the nine progressive abiding attainments" means following each preceding one is progressive; because of being to be dwelt in progressively and to be attained progressively, they are progressive abiding attainments; the meaning is that they are to be attained in succession - of those nine progressive abiding attainments. "Of the ten developments of perception" means of the ten developments of perception beginning with the perception of impermanence, which have come in the Girimānanda Sutta. "Of the ten circular meditation object attainments" means of the ten meditative absorptions beginning with the earth kasiṇa meditative absorption, which are reckoned as kasiṇas in the meaning of entirety. "Of the concentration of mindfulness of breathing" means of the concentration associated with mindfulness of breathing. "Of the attainment of foulness" means of the attainment of meditative absorption on foulness. "Of the ten powers of the Truth-finder" means of the ten powers of the ten powers. "Of the four grounds of self-confidence" means of the four grounds of self-confidence, which are states of being self-confident. "Of the four analytical knowledges" means of the four knowledges of analytical knowledge. "Of the six direct knowledges" means of the six direct knowledges beginning with the various kinds of supernormal power. "Of the six qualities of a Buddha" means of the six qualities of a Buddha that have come above by the method beginning with "all bodily action follows knowledge."

Therein, robes and so on are stated by way of the success of fortune. The triad of the taste of meaning is stated by way of penetration. The triad of higher morality by way of practice. The triad of meditative absorption by way of fine-material and immaterial meditative absorption. The triad of deliverance by way of attainment. The tetrad of perception by way of access and absorption. The establishments of mindfulness and so on by way of the thirty-seven qualities conducive to enlightenment. The powers of the Truth-finder and so on should be understood as stated by way of the exceptional qualities.

From here onwards, "Blessed One - this name" and so on was said for the purpose of making known that "this designation follows the meaning." Therein, "ascetics" means those who have gone forth into the going forth. "Brahmins" means those who address others as "sir," or those who have calmed evil and warded off evil. "Deities" means Sakka and so on, and Brahmās. "At the end of deliverance" means deliverance is the path of arahantship; the end of deliverance is the fruition of arahantship; the name that exists at that end of deliverance is the name "pertaining to the end of deliverance." For the state of omniscience succeeds by the path of arahantship, and is accomplished by the achievement of the fruition of arahantship. Therefore the state of omniscience exists at the end of deliverance. That name based on a characteristic too is indeed one that exists at the end of deliverance. Therefore it was said - "This pertains to the end of deliverance of the Buddhas, the Blessed Ones." "At the foot of the Bodhi tree, together with the attainment of omniscient knowledge" means together with the attainment of omniscient knowledge at the aforesaid moment at the foot of the great Bodhi tree. "A designation realised" means a designation arisen through the realisation of the fruition of arahantship or through the realisation of all phenomena. "That is to say, Blessed One" means the designation that is this "Blessed One."

"For two reasons" means by two portions. "The teaching of learning" means the three Canons of the Buddha's teaching. "Practice" means "one proceeds by means of it" - thus practice. "Whatever has been learnt by him" means whatever has been learnt, recited by that person; the genitive case is used in the instrumental sense. "Pariyāpuṭṭa" is also a reading. "Discourse" means the two Vibhaṅgas, the Niddesa, the Khandhakas, and the Parivāra, and in the Suttanipāta the Maṅgala Sutta, the Ratana Sutta, and the Tuvaṭṭaka Sutta, and also any other word of the Truth-finder named "sutta" should be understood as "discourse." "Mixed prose and verse" means all discourses containing verses should be understood as "mixed prose and verse"; in particular, in the Saṃyutta the entire Sagāthāvagga too. "Explanation" means the entire Abhidhamma Piṭaka, discourses without verses, and whatever other word of the Buddha not included in the eight factors - that should be understood as "explanation." "Verse" means the Dhammapada, the Theragāthā, the Therīgāthā, and the pure verses in the Suttanipāta not named as suttas should be understood as "verse." "Inspired utterance" means the eighty-two discourses connected with verses born of pleasure and knowledge should be understood as "inspired utterance." "Thus-it-is-said" means the one hundred and ten discourses proceeding in the manner beginning with "This was said by the Blessed One" should be understood as "thus-it-is-said." "Birth story" means the five hundred and fifty birth stories beginning with the Apaṇṇaka Jātaka should be understood as "birth story." "Wonderful phenomena" means all discourses connected with wonderful and marvellous phenomena, proceeding in the manner beginning with "Monks, there are these four wonderful and marvellous qualities in Ānanda" should be understood as "wonderful phenomena." "Catechism" means the Cūḷavedalla, Mahāvedalla, Sammādiṭṭhi, Sakkapañha, Saṅkhārabhājanīya, Mahāpuṇṇama Sutta and so on - all discourses asked about having gained inspiration and satisfaction again and again should be understood as "catechism." "This is the teaching of learning" means this three Canons of the Buddha's teaching of the aforesaid kind is learning in the sense of what should be learnt thoroughly, and teaching in the sense of instruction - thus making it the

teaching of learning. "That too he forgets" means that teaching of learning too perishes. "Completely forgets" means perishes from the beginning. "Becomes an outsider" means becomes one with face turned away.

"What is the teaching of practice?" means the preliminary part of the supramundane teaching; "one proceeds for that purpose" - thus practice. "Is taught" means here "those who are tractable" - thus teaching. "Right practice" and so on are according to the method already stated.

"He kills living beings" means he destroys even the life faculty. "He takes what is not given" means he takes even an object belonging to another. "He breaks into houses" means he breaks into even the connections of houses. "He carries off plunder" means having attacked a village, he carries out even a great plundering. "He commits robbery" means having surrounded with as many as fifty or sixty, having seized them alive, he causes them to bring their wealth. "He stands in ambush on the highway" means he performs the act of highway robbery. "He goes to another's wife" means he commits adultery with others' wives. "He speaks falsely" means he speaks even falsehood that destroys welfare. "An ignoble quality" means an ignoble nature.

51. "Having formerly wandered alone": having formerly dwelt in the world, either in the sense of going forth or for the purpose of relinquishing the group. "Like a vehicle gone astray, they call him in the world a low worldling": that person who has left the monastic community - just as a vehicle such as an elephant vehicle and so on, untamed, climbs over uneven ground too, breaks the rider too, and falls into a precipice too - thus, by the uneven climbing of bodily misconduct and so on into hell and so on, by the destruction of welfare, and by falling into the precipices of birth and so on, they call him like a vehicle gone astray, low and a worldling.

"In the sense of going forth" means either by the portion of going forth, or by the reckoning as "a gone forth ascetic." "For the purpose of relinquishing the group" means having given up the delight in the company of the group, or for the purpose of relinquishing.

"Returns alone" means he alone turns back from the village. "Whoever indulges in" is a term of synopsis of the analytical explanation. "At a later time" means at another time, afterwards. "The Buddha" means the omniscient Buddha. "The Teaching" means the Teaching endowed with qualities such as being well-proclaimed and so on. "The Community" means the Community endowed with qualities such as practising well and so on. "The training" means the training that should be trained in, beginning with higher morality and so on. "Having rejected" means having refused the Buddha and so on. "To the lower life" means for the purpose of the inferior state, for the state of a householder. "Having returned" means having turned back. "Practises" means practises once. "Indulges in" means practises in manifold ways. "Associates with" means practises by clinging to. "Engages in" means practises again and again.

"Gone astray" means one who has left the monastic community. "Untamed" means not brought to the state of being tamed. "Untrained" means not taught well-trained action. "Undisciplined" means not disciplined, untrained in the accomplishment of good conduct. "It takes a side road" means the vehicle of the aforesaid kind, endowed with being untamed and so on, gone astray, goes to an uneven road. "It climbs over uneven stumps and rocks" means it climbs over rough stumps standing unevenly and

likewise over mountain rocks. "It breaks the vehicle and the rider" means it breaks the hands, feet, and so on of one mounting and driving a litter and other vehicles. "It falls into a precipice" means it causes to fall into a precipice with a cliff cut away on one side. "That one who has left the monastic community" means that one who has gone back. "Comparable to a vehicle gone astray" means similar to an unsteady vehicle. "Takes a side road" means having retreated from the wholesome course of action, he goes to a side road, a wrong path that has become a path to the realm of misery. "Climbs over unrighteous bodily action" means he climbs over unrighteous bodily action reckoned as bodily misconduct, which is the opposite of what is righteous. The same method applies in the remaining ones too. "Breaks himself in hell" means he crushes his individual existence to bits in hell, which is reckoned as devoid of satisfaction. "Breaks himself in the human world" means he breaks by means of various bodily punishments. "Breaks himself in the heavenly world" means by means of the suffering of separation from the beloved and so on. "Falls into the precipice of birth" means he causes to fall into the precipice of birth. In the case of the precipice of ageing and so on too, the same method applies. "In the human world" here shows only the intended world.

"Worldling" is a term of synopsis of the analytical explanation. Therein, "worldling" -

By reasons such as generating manifold defilements, one is a worldling;
Because of being included among worldlings, this one is a manifold person,
thus.

For he is a worldling by reasons such as generating manifold defilements of various kinds and so on. To show that by way of classification, he said beginning with "they generate manifold defilements." Therein, because of the undestroyed state of many identity views of various kinds, either they generate those, or they are generated by those - thus they are worldlings. The word "jana" conveys just the meaning of undestroyed. "They look to the faces of manifold teachers" - here the meaning of the word is: manifold various people have the acknowledgment of a teacher as theirs - thus they are worldlings. "They have not emerged from all destinations" - here, "jana" means destinations, because they are to be generated and they generate here. Manifold destinations are theirs - thus they are worldlings. From here onwards they are born by means of these - thus "jana" means volitional activities and so on. Those are found in them - thus they are worldlings. Or the word "jana" should be understood in the meaning of volitional activity and so on. "They are tormented by manifold various torments" - the torments are the fire of lust and so on. Those very same, or all mental defilements, are fevers. "Regarding the five types of sensual pleasure" - here "jana" means that which arises, namely lust, greed, and so on of such kinds; manifold "jana" is theirs - thus they are worldlings. "Manifoldly arisen, lustful" - thus the word "jana" should be understood in the meaning of lust and so on. "Fettered" means bound together. "Hindered" means obstructed. "Obstructed" means prevented. "Covered over" means shut from above. "Shut" means closed from the lower part. "Concealed" means not obvious. "Covered" means turned face downwards.

Or they are worldlings because of being included among people who have passed beyond the path of counting, who are turned away from the noble teaching, whose conduct is of low qualities. Or this manifold one has gone to a separate reckoning, disconnected from noble persons endowed with virtues such as morality and learning - thus too he is a worldling.

Thus those who -

"Two kinds of worldlings were declared, by the Buddha, the Kinsman of the Sun;
One is a blind worldling, one is a good worldling."

Two kinds of worldlings were declared; among them, it should be understood that the blind worldling is the one spoken of.

52. "Fame and renown" means material gain and honour and praise. "Before" means in the state of one gone forth. "That too diminishes for him" means for that apostate, that fame and that renown diminishes. "Having seen this too" means having seen this too - the gaining of fame and renown before and their deterioration afterwards. "One should train to abandon sexual intercourse" means one should train in the three trainings. Why? "To abandon sexual intercourse" - it is said to mean for the purpose of abandoning sexual intercourse.

"Bore the praise of renown" means the Blessed One is one of praiseworthy renown; the meaning is that he speaks by raising up both the reputation and the virtue. "A brilliant speaker" means one who has varied speaking by different methods. "Of good discernment" means one of beautiful wisdom.

"Diminishes" is a term of synopsis of the analytical explanation. "Declines" means diminishes on all sides. "Falls away" means falls down to the ground below. "Goes to ruin" means departs on all sides. "Disappears" means goes to non-seeing. "Is destroyed" means is annihilated.

"The minor aggregate of morality" means grave offence and so on. "The great aggregate of morality" means expulsion and saṅghādisesa.

"For the abandoning of sexual intercourse" means for the purpose of abandoning by way of abandoning through substitution of opposites and so on. "For its appeasement" means for the purpose of the appeasement of stains. "For its relinquishment" means for the purpose of relinquishment by way of leaping forward, giving up, and relinquishing. "For its tranquillity" means for the sake of the fruition reckoned as tranquillity.

53. For whoever does not abandon sexual intercourse, by thoughts, etc. such a one. Therein, "overcome by" means possessed of. "The proclamation of others" means the words of blame from preceptors and so on. "Becomes ashamed" means becomes unhappy.

"By thought of sensual pleasure" means by applied thought connected with sensual pleasure. In the case of what is situated above too, the same method applies.

"Touched" means contacted by applied thoughts. "Overcome by" means not fallen away from. "Included" means rightly laid down, entered within. "Like a miserable

wretch" means like a poor human being. "Like a fool" means like one who is unintelligent. "Like one in sheer delusion" means like one who has become confused. "Meditates" means thinks. "Broods" means thinks intensely. "Ponders" means thinks in manifold ways. "Muses" means having departed from that, thinks. "An owl" means an owl bird. "On a tree branch" means on a branch risen from a tree, or on a fork of a tree. "Seeking a mouse" means searching for a mouse; some also read "maggayamāno." "A jackal" means a jackal. "A cat" means a cat. "At a doorway, a sewer, or a rubbish heap" means in between two houses, and at the place of draining water, mud, and depositing rubbish, and on hard ground. "With its load removed" means with the flesh of its back and neck cut. The verses henceforth have an obvious connection.

54. Therein, "knives" means bodily misconduct and so on. For those are called "knives" in the sense of cutting oneself and others. Among those, this one in particular, from the beginning, makes only the knife of false speech, saying "for this reason I have left the monastic community." Therefore he said - "This indeed is his great greed, he plunges into untruth." Therein, "esa khvassa" means "esa kho assa" (this indeed is his). "Great greed" means great bondage. Which one, if asked? That is to say, he plunges into untruth; this immersion in lying should be understood as "great greed."

"Three knives" means three cutters. Bodily misconduct is the bodily knife. In the case of the verbal knife and so on too, the same method applies. To show that by way of classification, he said "the threefold bodily misconduct is the bodily knife." "He consciously speaks falsehood" means knowingly he speaks hollow speech. "I was delighted, venerable sir, with the going forth" means I was free from discontent with the going forth in the Dispensation. "My mother must be supported" means my mother must be supported by me. "Therefore I have left the monastic community," he says, means he also declares "for that reason I have turned back." In the case of "my father must be supported" and so on too, the same method applies.

"This is his great greed" means this is that person's great bond. "Great forest" means a great corrupt forest. "Thicket" means difficult to pass over. "Wilderness" means similar to a wilderness of thieves and so on. "Unevenness" means unevenness of thorns. "Crookedness" means similar to a crooked bracelet. "Mud" means similar to a small lake. "Mire" means similar to clay. "Impediment" means great suffering. "Great bondage" means a great bondage difficult to release from. "Namely the conscious lie" means which this conscious lie.

"Having gone to an assembly or" means standing in an assembly hall or. "Having gone to a company or" means standing in a village assembly or. "Having gone among relatives or" means standing in the midst of heirs or. "Having gone among a guild or" means standing in the midst of guilds or. "Having gone among the royal court or" means standing in the midst of the royal family, at the great hall of judgment, or. "Being brought forward" means led for the purpose of questioning. "Questioned as a witness" means questioned having been made a witness. "Come, good man" - this is a form of address. "For his own sake or for another's sake" means for the sake of one's own or another's hands, feet, and so on, or for the sake of wealth. "For the sake of some trifling material gain" - here, "material gain" means material gain is intended. "A trifle" means whatever this or that small amount; the meaning is: for the sake of

material gain even as small as a partridge, a quail, a lump of ghee, or a lump of butter and so on. "He consciously speaks falsehood" means he, already knowing, commits lying.

Showing again another exposition, he said beginning with "furthermore, lying occurs in three ways; beforehand he thinks." Therein, "in three ways" means by three causes that are constituent factors of conscious lying. "Beforehand he thinks" means in the preliminary stage itself, that person thinks thus: "I will speak falsely." "While speaking he thinks" means while he is speaking, he thinks. "Having spoken he thinks" means when it has been spoken, he thinks. The meaning is: when what should be said has been said, it occurs. Or alternatively, "having spoken" means for one who has spoken, for one whose speech is finished, it occurs. Whoever thus knows in the preliminary stage, knows while speaking, and knows afterwards "falsehood was spoken by me" - he, thus speaking, is bound by the action of lying - this is the meaning shown here. Although it has been shown, however, here there is this distinction - There is first a question: the preliminary stage "I will speak falsely" is present, but the subsequent stage "falsehood was spoken by me" is absent. For someone forgets the very moment it has been spoken - does lying occur for him, or does it not? That has been resolved thus in the commentaries - For one who knows in the preliminary stage "I will speak falsely" and while speaking "I am speaking falsely," it is not possible for the subsequent stage "falsehood was spoken by me" not to occur; even if it does not occur, it is still lying. For the first pair of factors alone is the measure. Even for one who in the preliminary stage has no reflective attention "I will speak falsely," but while speaking knows "I am speaking falsely," and even after speaking knows "falsehood was spoken by me," he should not be dealt with for lying. For the preliminary stage is the more decisive measure. In its absence, it is spoken in jest or spoken in fun.

Here, however, the objection of self-knowledge and the objection of combination of knowledge should be rejected. "The objection of self-knowledge should be rejected" means that by the very consciousness with which one knows "I will speak falsely," by that very same one knows "I am speaking falsely" and "Falsehood was spoken by me" - thus one knows by a single consciousness alone in three moments - this objection of self-knowledge should be rejected. For it is not possible to know that consciousness by that very consciousness, just as it is not possible to cut that sword by that very sword. But each former and former consciousness, having become a condition for the arising of each latter and latter consciousness in that way, ceases. Therefore this is said -

"The preliminary stage alone is the measure; when that exists, it will not be;
The remaining two do not exist here" - thus speech is three-factored.

"The objection of combination of knowledge should be rejected" means these three consciousnesses should not be taken as arising at a single moment. For this thing called consciousness -

"When the first has not ceased, the latter does not arise;
Because of arising without interval, it appears as if one."

Now, beyond this, as for one who, not knowing, consciously speaks falsehood by the method beginning with "I know," since he holds the view "this is not factual," for him indeed this theory exists. Likewise, "this is not factual" - thus it is acceptable to him and pleasing to him. Thus is his perception, and his consciousness is of such a nature - "this is not factual." But when he wishes to speak falsely, then he speaks having misrepresented, having laid aside, having concealed, having made not factual, either that view, or acceptance together with the view, or personal preference together with view and acceptance, or perception together with view, acceptance and personal preference, or nature together with view, acceptance, personal preference and perception. Therefore, in order to show the distinction of factors by means of those as well, "furthermore, in four ways" and so on was stated.

And here, "misrepresenting his view" - this was stated by way of the misrepresentation of a strong mental state. "Misrepresenting his acceptance" and so on - by way of the misrepresentation of successively weaker and weaker ones. "Misrepresenting his perception" - this, however, here is by way of the misrepresentation of the weakest of all mental states. That one would consciously speak falsehood without misrepresenting even a mere perception - this possibility does not exist.

55. "Like a fool he is distressed" means: committing destruction of life and so on, and experiencing suffering on that account, and engaging in the seeking and safeguarding of wealth, like one in sheer delusion he is afflicted.

"Kings, having seized him, inflict various bodily punishments" means it is not the kings who do it; men under the kings' authority inflict various kinds of bodily punishments. "They flog him with whips" means they threaten him with whip-sticks. "With canes" means with cane creepers. "With half-clubs" means with mallets, or with sticks taken after cutting a four-cubit stick in two for the purpose of facilitating striking. "The gruel pot torture" means the gruel-pot bodily punishment. Those performing it, having cut open the skull, having taken a red-hot iron ball with pincers, throw it in there; by that the brain boils and rises up above. "The shell-tonsure torture" means the shell-tonsure bodily punishment. Those performing it, having cut the skin along the boundary of the upper lip, both knots of hair above the ears, and the throat enclosure, having tied all the hair together in one knot, having twisted it with a stick, they tear it off; the skin comes up together with the hair. Then, having rubbed the skull with coarse gravel and washing it, they make it the colour of a conch shell. "Rāhu's mouth torture" means the Rāhu's mouth bodily punishment. Those performing it, having forced open the mouth with a stake, they light a lamp inside the mouth; or, beginning from the knots of hair above the ears, they dig out the mouth with a chisel; blood, having flowed forth, fills the mouth.

"The fire garland torture" means they wrap the entire body with oil-soaked rags and set it alight. "The hand torch torture" means they wrap the hands with oil-soaked rags and light them like lamps. "The grass-strip torture" means the grass-strip bodily punishment. Those performing it, beginning from below the neck, having cut the hide-strips, they drop them down to the ankles. Then, having bound him with ropes, they drag him. He, stepping on his own hide-strips again and again, falls down. "The bark-dress torture" means the bark-dress bodily punishment. Those performing it, in the same way, having cut the hide-strips, place them at the waist; having cut from the

waist downwards, they place them at the ankles; with the upper strips, the lower body appears as if clothed in a bark-strip garment. "The antelope torture" means the antelope bodily punishment. Those performing it, having placed iron rings on both elbows and both knees, they drive in iron stakes; he stands on the ground by means of four iron stakes. Then, having surrounded him, they make a fire. Even in the passage where "the antelope, surrounded by fire, as" occurs, this very same thing is stated. From time to time, having removed the stakes, they make him stand on just the four bone-tips. There is no such bodily punishment.

"The flesh-hook torture" means having struck with double-pointed hooks, they tear off skin, flesh, and sinews. "The coin-cutting torture" means they cut the entire body with sharp adzes, beginning from the base, slicing off coin-sized piece after coin-sized piece. "The lye-pickling torture" means having struck the body here and there with weapons, they rub alkali in with brushes; the skin, flesh, and sinews flow forth and stream away; only a skeleton remains. "The pivot-turning torture" means having made him lie down on one side, having driven an iron stake through the ear-hole, they make him fastened as one with the earth. Then, having seized him by the feet, they whirl him around. "The straw-chair torture" means skilled torturers, having cut away the outer skin and hide, having crushed the bones with grinding-stone tops, having seized him by the hair, they lift him up; he becomes just a heap of flesh. Then, having wrapped him up by the hair itself, they seize him, and having made him like a straw chair, they roll him about. "By dogs also" means having not given food for several days, they have him eaten by starving dogs. They, in a moment, reduce him to just a skeleton. "Thus too he is distressed" means thus too he reaches vexation. "He is greatly distressed" means he reaches vexation in every aspect. "He gets into trouble" means he reaches vexation.

Showing again another reason, he said beginning with "or else, overcome by sensual craving." Therein, "by sensual craving" means by greed for the five strands of sensual pleasure. "Overcome" means crushed by that. "With mind consumed" means one whose mind is seized, having wasted wholesome conduct. "Seeking wealth" means searching for riches. "He plunges into the great ocean by boat" means he enters the great salt ocean by a boat reckoned as a vessel. "Facing cold" means having put cold in front. "Facing heat" means having put heat in front. "Gadflies" means tawny flies. "Mosquitoes" means mosquitoes themselves. "Being oppressed" means being harassed by contact with gadflies and so on. "Dying of hunger and thirst" means dying of hunger and thirst. The twenty-four terms beginning with "he goes to Tigumba" and ending with "he goes to Mūlapada" are stated as names of countries. "He goes to the desert wilderness" means he goes to the sandy desert by the sign of the stars. "Knee-path" means a path to be traversed on one's knees. "Goat-path" means a path to be traversed by goats. In the case of the ram-path too, the same method applies.

"Stake-path" means a stake-path to be ascended by hammering in stakes and climbing by them. One going along that, standing at the foot of the mountain, having tied an iron grappling hook with a string, having thrown it upward, having made it stick to the mountain, having climbed up by the string, having pierced the mountain with a diamond-tipped iron rod, having hammered in a stake, having stood there, having pulled back the grappling hook, having made it stick again above, standing

there, having let down a leather strap, having taken it and descended, having tied it to the lower stake, having grasped the string with the left hand, having taken a mallet with the right hand, having struck the string, having extracted the stake, he ascends again. By this method, having ascended to the mountain top, descending on the other side, by the former method itself, first having hammered a stake into the mountain top, having tied the string to the leather bag, having wound it around the stake, himself having sat inside the bag, in the manner of spiders releasing thread, unwinding the string, he descends. Therefore it was said - "A stake-path to be ascended by hammering in stakes." "Umbrella-path" means a path to be descended like birds, having caught the wind with a leather umbrella. "Bamboo-path" means having cut with a bamboo-thicket-cutting knife, having chopped the trees with a hatchet, making a path, in the bamboo grove having made a ladder, having climbed a bamboo bush, having cut a bamboo, having felled it upon the top of another bamboo bush, with reference to a path to be traversed along the top of the bamboo bush itself, it should be understood that "he goes to the bamboo-path" was said.

"Seeking he does not find, and he experiences suffering and displeasure rooted in not gaining" means he obtains bodily and mental suffering rooted in not finding.

"Having obtained" means having got. "Rooted in protection" means rooted in safeguarding too. "How might my riches" means by what means my riches. Kings would indeed not take, etc. disagreeable heirs would not take. "Protecting" means for one protecting by means of caskets and so on. "They are destroyed" means they perish.

56. "Having known this danger, the sage regarding the former and latter here" - this, having known the danger in the state of one who has left the monastic community from the former state of being an ascetic to the latter, here in this Dispensation, as stated beginning from "Whatever fame and renown he had before, that too diminishes for him" - the sage having known.

"One should make it firm" is the synopsis term of the analytical explanation term. "One should make it steady" means one should make it not loose. "One should be firmly resolved" means one should be of firm acknowledgment. "Steadfastly resolved" means of conclusive acknowledgment.

57. "This is the highest for the noble ones" means that is to say the practice of seclusion, this is the highest of the noble ones beginning with the Buddha. Therefore the intention is that one should train in seclusion only. "One should not think oneself the best because of that" means and because of that seclusion one should not imagine oneself as "I am the best"; what is said is that one should not be obstinate in conceit because of that.

"Elevation" means lifting up. "Rising up" means having risen up, establishing. "Conceit" means I-making. "Force" means application of force. "Obstinacy" means making obstinate. "Obstinate" means harshness. "Very stiff" means harshness with distinction. "With head raised" means with head lifted up. "In the vicinity" means not far from. "Close" means not far. "Not far" means in proximity. "Approaching" means near.

58. "Free" means secluded, rid of bodily misconduct and so on. "People bound to sensual pleasures envy the one who has crossed the flood" means beings stuck to objective sensual pleasures envy that one who has crossed the four floods, just as debtors envy freedom from debt - thus he concluded the teaching with the pinnacle of arahantship.

"Free" means hollow of all mental defilements. "Secluded" means empty. "Separated" means solitary. Now, showing those things from which one is rid, he said beginning with "free from bodily misconduct." Therein, the state of being rid should be understood in two ways: by the order of mental defilements and by the order of paths. By the order of mental defilements, first, one is rid of these six mental defilements - lust, delusion, obstinacy, impetuosity, conceit, and vanity - by the path of arahantship; one is rid of these four mental defilements - hate, wrath, hostility, and negligence - by the path of non-returning; one is rid of these seven - arrogance, contempt, insolence, envy, stinginess, deceit, and fraudulence - by the path of stream-entry.

By the order of paths, however, by the path of stream-entry, arrogance, contempt, insolence, envy, stinginess, deceit, and fraudulence; one is rid of these seven; by the path of non-returning, hate, wrath, hostility, and negligence - one is rid of these four; by the path of arahantship, lust, delusion, obstinacy, impetuosity, conceit, and vanity - one is rid of these six. The three kinds of misconduct, all mental defilements, and so on - the remainder also should be applied as appropriate by this method.

"Having fully understood objective sensual pleasures" means having known the objective sensual pleasures of the three planes by way of completing the full understandings of the known and of judgement. "Having abandoned the defilement sensual pleasures" means having given up the defilement sensual pleasures beginning with desire by the full understanding as abandoning. "Having put an end to" means having made them gone to their end, gone to their summit.

"Who has crossed the mental flood of sensuality" means of one who stands having crossed the mental flood of sensuality, reckoned as the final one, by the path of non-returning. "The mental flood of becoming" means by the path of arahantship. "The mental flood of views" means by the path of stream-entry. "The mental flood of ignorance" means by the path of arahantship. "The entire path of the round of rebirths" means of one who stands having crossed, by the path of arahantship alone, the path reckoned as the succession of all aggregates, elements, and sense bases. Of one who has emerged by the path of stream-entry. Of one who has crossed over by the path of once-returning. Of one who has gone beyond the sensual element by the path of non-returning. Of one who has transcended all existence by the path of arahantship. Of one who has overcome by way of fruition attainment. "Who has gone to the far shore" and so on are stated by way of Nibbāna. "Just as debtors envy freedom from debt" means those wandering about having taken on increasing debt envy freedom from debt. "They desire" means they produce longing. "The sick envy health" means one afflicted with a disease of bile and so on envies health for the purpose of appeasing that disease by medical treatment. "Just as those bound in bondage" means men bound in a prison on a festival day. "Just as slaves envy freedom" means since free men do whatever they wish, and no one turns them back from that by force, therefore slaves desire the state of freedom. "Just as those who

have entered upon a wilderness journey" means since powerful men, having taken their hand-borne loads, armed and ready with weapons, with their retinue, set out through a wilderness, thieves, having seen them from afar, flee. They, having safely crossed over the wilderness, having reached a place of security, are full of mirth. Therefore those who have entered upon a wilderness journey desire a place of security. At the conclusion of the teaching, Tissā, having attained the fruition of stream-entry, afterwards having gone forth, realised arahantship.

In the Saddhammapajjotikā, the Commentary on the Mahāniddeśa,

the explanation of the Exposition of the Discourse to Tissa Metteyya is finished.



ABOUT THIS TRANSLATION

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