

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

The Canon of Discourses - Commentaries (Sutta
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PaliVerse

5. The Collection of Minor Texts

03. Commentary on the Inspired Utterances

7. The Minor Chapter

1. Commentary on the First *Lakuṇḍaka Bhaddiya* Discourse

61. In the first of the Minor Chapter, "*Lakuṇḍakabhaddiyo*": here "*Bhaddiyo*" is that venerable one's name, but because of the shortness of his body, they perceive him as "*Lakuṇḍakabhaddiyo*." It is said that he was a son of good family dwelling in *Sāvattihī*, of great riches, of great possessions, unpleasing in appearance, ugly, unsightly, and dwarfish. One day, while the Teacher was dwelling at Jeta's Grove, having gone together with lay followers to the monastery, having heard the proclamation of the Teaching, having gained faith, having gone forth, having obtained full ordination, having taken a meditation subject in the presence of the Teacher, doing the work of insight, he attained the fruition of stream-entry. At that time, trainee monks for the most part, having approached the Venerable *Sāriputta*, requested a meditation subject for the purpose of the higher path, requested the proclamation of the Teaching, and asked questions. He, fulfilling their intention, described the meditation subject, expounded the Teaching, and answered questions. They, striving and endeavouring, some attained the fruition of once-returning, some the fruition of non-returning, some arahantship, some the three true knowledges, some the six higher knowledges, some the four analytical knowledges. Having seen them, *Lakuṇḍakabhaddiyo* too, being a trainee, having known the time, having reviewed his own mind's pliancy and detachment, having approached the General of the Teaching, having exchanged friendly greetings, being joyful, requested the proclamation of the Teaching. He spoke to him a talk suitable to his disposition. Therefore it was said - "Now at that time the Venerable *Sāriputta* was instructing the Venerable *Lakuṇḍakabhaddiyo* with a talk on the Teaching in many ways" and so on.

Therein, "in many ways" means "thus too the five aggregates are impermanent, thus too they are suffering, thus too they are non-self" - thus for many reasons. "With a talk on the Teaching" means with a talk on the Teaching that illuminates the rise and fall and so on of the five aggregates of clinging. "Instructs" means he rightly shows those very characteristics of impermanence and so on, and the rise and fall and so on; he shows them directly, as if having taken them by the hand. "Encourages" means therein he rightly instigates insight having characteristics as its object, so that having entered upon the process it proceeds; thus he causes it to be taken up. "Inspires" means when insight has been begun and when the rise and fall and so on of activities are present, by the following along of the factors of enlightenment through exertion, restraint, and equanimity at the proper time, having brought the meditation down to the middle path, just as insight knowledge proceeds being courageous and clear, thus by making the faculties clear, he rightly sharpens the insight consciousness; he purifies it by way of making it clear. "Gladdens" means when insight is thus proceeding, he rightly gladdens the mind by way of the meditation that

is proceeding well and by the power of the meditation to be obtained further above; or he well pleases it by way of the gratification obtained. "His mind was liberated from the mental corruptions by non-clinging" means in whatever way the General of the Teaching expounds the Teaching, in that very way, for the elder who was seeing with insight the true characteristic, both through the power of the teaching and through the achievement of his own decisive support, because his knowledge had reached maturity, as knowledge proceeded in accordance with the teaching, without grasping any mental corruption among the mental corruption of sensuality and so on, by the very succession of the paths, his mind was completely liberated without remainder; the meaning is that he realised the fruition of arahantship.

"Having understood this matter" means having understood in every respect this matter reckoned as the Venerable Lakunḍakabhaddiyo's attainment of final liberating knowledge, he uttered this inspired utterance that illuminates that meaning.

Therein, "above" means in the fine-material sphere element and the immaterial sphere element. "Below" means in the sensual element. "Everywhere" means in everything that is subject to activities. "Free" means liberated in every way - in the preliminary stage by liberation through suppression, and in the later stage by liberation through eradication and liberation through cessation. And here, "free above" - by this he shows the abandoning of the five higher mental fetters. "Free below" - by this, the abandoning of the five lower mental fetters. "Free everywhere" - by this he shows the abandoning of all remaining unwholesome states. Or alternatively, "above" is the inclusion of the future time. "Below" is the inclusion of the past time. By the inclusion of both alone, because of being connected with both of those, the present period of time is included; therein, by the inclusion of the future time, the future aggregates, sense bases, and elements are included. The same method applies to the remaining terms as well. "Everywhere" means in all existence, distinguished by sensuality and so on. This is what is meant - Free in all existence included in the three periods thus: the future, the past, and the present.

"Not observing 'this I am'" means whoever is thus free, he does not observe in matter, feeling, and so on, by way of wrong view, conceit, and imagination, thus: "This phenomenon by name is what I am." The intention is that there is no reason for him to see thus. Or alternatively, "not observing 'this I am'" - this is an elucidation of the means of achieving the aforesaid liberation. Having made non-determination of the imagination whose intrinsic nature is to occur as "this is mine, this I am, this is my self" with regard to activities of the three planes included in the three periods, the insight meditation leading to emergence of the preliminary portion, arising thus as "this is not mine, this I am not, this is not my self," is the proximate cause of liberation. "Thus liberated, he crossed over the flood, never crossed before, for non-rebirth" means thus, completely liberated from the ten mental fetters and all unwholesome states in every way, the Worthy One crossed over - that is, he crossed over and stands on the far shore - this fourfold mental flood, namely the mental flood of sensuality, the mental flood of existence, the mental flood of views, and the mental flood of ignorance, never crossed before even in a dream prior to the achievement of the noble path, or the great flood of the round of rebirths, for non-rebirth, for Nibbāna without residue of clinging. This is the meaning.

The commentary on the First Discourse is completed.

2. Commentary on the Second Lakuṇḍaka Bhaddiya Discourse

62. In the second, "imagining him to be a trainee" means imagining "this one is a trainee." Herein this is the meaning of the word -He trains, thus he is a trainee. What does he train in? Higher morality, higher consciousness, and higher wisdom. Or alternatively, training is the training; that is his nature, thus he is a trainee. For he, because of not having completed the training and because of being inclined towards it, is certainly one whose nature is to train, not like one beyond training whose training is completed, who has relaxed his zeal therein, nor like the common person who has abandoned the training, who is not inclined therein. Or alternatively, born with a noble birth in the three trainings, or one who exists therein, is a trainee. "Exceedingly" means beyond the measure, having surpassed the measure, more exceeding - this is the meaning. For the Venerable Lakuṇḍakabhaddiyo, by the method stated in the first discourse, by the first exhortation, attained the elimination of mental corruptions just as he was seated. But the General of the Dhamma, not knowing his attainment of arahantship through non-adverting, imagining "he is just a trainee," like a noble person who, asked for little, gives much, again and again expounds the Teaching for the elimination of mental corruptions in many ways. The Venerable Lakuṇḍakabhaddiyo too, without thinking "I have already fulfilled my task; what is the use of this exhortation?" out of respect for the Good Teaching, listens attentively just as before. Having seen that, the Blessed One, while seated just in the perfumed chamber, by the power of the Buddha, having made it so that the General of the Dhamma knows his destruction of mental defilements, uttered this inspired utterance. Therefore it was said "Now at that time" and so on. Therein, what should be said has been stated in the next discourse itself.

In the verse, however, "he has cut off the round of rebirths" means he completely eradicated the round of mental defilements without remainder, and when the round of mental defilements is cut off, the round of action too is indeed cut off. "Has reached the desireless" - hope is called craving; there is no hope therein, thus it is desireless, Nibbāna. That desireless he reached with distinction, attained - thus "has reached"; because of having attained the highest path, attained without the need for a further cause of attainment - this is the meaning. Because craving has become the origin of suffering, when that is abandoned there is no mental defilement whatsoever that is not abandoned; therefore, showing the abandoning of craving as distinguished, he said "the dried-up stream does not flow." Its meaning is - Just as the great rivers dry up completely by the appearance of the fourth sun, so by the arising of the fourth path knowledge, the river of craving, the stream, completely dried up, desiccated, does not flow, does not proceed from this point onwards. For craving is called "a stream." As he said - "Remembrances and affections, pleasures arise for a being," and "the stream, the clinging." "The cut-off round of rebirths does not turn" means thus, by the eradication of the round of mental defilements, the cut-off round of rebirths - the round of action, destroyed by bringing about the state of non-arising and the state of non-ripening - does not turn, does not proceed. "This itself is the end of suffering" means that which is the non-occurrence of the round of action due to the complete absence of the round of mental defilements, that is definitively the non-arising in the future of the round of results, the end, the delimitation, the state of non-continuation of the entire suffering of the round of rebirths.

3. Commentary on the First Discourse on Beings

63. In the third, "in sensual pleasures" means in object sensual pleasures. "For a protracted time" means having exceeded the limit. "Attached" means through the abundance of unwise attention, without looking at the danger even though it exists, remembering only the gratification, attached by the power of clinging, clinging, stuck - this is the meaning. "Lustful" means just as a cloth is dyed by various kinds of dye, so lustful, filled with lust, through desire and lust which causes the alteration of consciousness. "Greedy" means greedy through covetousness, which has the intrinsic nature of longing, having fallen into greed. "Bound" means as if infatuated with lust, bound there because of the state of being difficult to release. "Infatuated" means as if having become unconscious through the power of mental defilements, having no other function, having fallen into infatuation and delusion. "Immersed" means as if having made it not shared with any other, having swallowed, having brought to completion, standing firm. "Become intoxicated" means committing to gulping down sensual pleasures, intoxicated, well and truly intoxicated, become so through a slight pleasant feeling. "Sammodakajātā" is also a reading; the meaning is having arisen rejoicing, having arisen delight. By all the terms he speaks only of their state of being afflicted by craving. And here, having first said "in sensual pleasures," the word "in sensual pleasures" again is for the purpose of illustrating the disposition of those beings towards that. By that he shows that in all postures, being endowed with the types of sensual pleasure, they dwelt thus at that time.

For at that time, except for the noble disciples, all the inhabitants of Sāvattthī, having proclaimed a festival, having prepared a banqueting hall according to their means, eating and drinking, enjoying sensual pleasures both openly and in private, indulging their faculties, committed to gulping down sensual pleasures. The monks, walking for almsfood in Sāvattthī, having seen here and there in houses, in parks, pleasure groves and so on, people who had proclaimed a festival, inclined towards sensual pleasures, practising accordingly, thinking "Having gone to the monastery, we shall obtain a smooth and subtle teaching," reported this matter to the Blessed One. Therefore it was said - "Then several monks etc. dwelling in sensual pleasures."

"Having understood this matter" means having understood in every respect this - that those people, in sensual pleasures that are delightful as banqueting halls, that are great fevers of passion, that are followed by manifold harm, that have terrible, unbearable, bitter results, had not seen the danger - he uttered this inspired utterance for the elucidation of the danger of both sensual pleasures and mental defilements.

Therein, "attached to sensual pleasures" means lustful through defilement sensual desire towards object sensual pleasures, intoxicated, attached, strongly attached, stuck, fastened, connected. "Attached by attachment to sensual pleasures" means by that very attachment to sensual pleasures, attached, clinging to object sensual pleasures through the attachment of lust and through the attachments of wrong view, conceit, hate, and ignorance. "Not seeing the fault in the fetter" means not seeing the fault, the defect, the danger - namely the state of being the root of the suffering of the round of rebirths and so on - in phenomena subject to mental fetters, born of

mental defilements beginning with sensual lust, called fetters because of fettering, because of binding the round of action with the round of result, or existences and so on with other existences and so on, or beings with sufferings, due to contemplating only the gratification. "For surely those attached by attachment to mental fetters would never cross the flood, vast and great" means thus, due to the absence of seeing the danger, attached to attachments that have the intrinsic nature of mental fetters, or attached to phenomena of the three planes which are the domains of those attachments reckoned as mental fetters, they would never cross the flood of sensual pleasures and so on, which is vast due to the extensiveness of its domain and beginningless in time, extensive, widespread, and great, or indeed the flood of the round of rebirths; the meaning is that they would definitively never go to the far shore of that flood.

The commentary on the Third Discourse is completed.

4. Commentary on the Second Discourse on Beings

64. In the fourth, "blinded" means sensual pleasures make even one who is not blind, blind.

As he said -

"One who is greedy does not know benefit, one who is greedy does not see the Teaching;

Then there is deep darkness, when greed overcomes a man."

Therefore, "blinded" means even those who are not blind are made blind by sensual pleasure. The remainder is the same as the method stated in the next discourse. For there the occurrence of human beings was seen by monks and reported to the Blessed One; here it was seen by the Blessed One himself - this alone is the distinction. The Teacher, having departed from Sāvattthī, while going to Jeta's Grove, on the way saw many fish in the river Aciravatī that had entered a fish-trap laid by fishermen and were unable to get out; then afterwards he saw a milk-sucking calf that, having shown respect and followed its mother, stretching out its neck through thirst for mother's milk, was bringing its mouth to its mother's inner thigh. Then the Blessed One, having entered the monastery, having washed his feet, seated on the excellent Buddha-seat that had been prepared, having taken the latter two cases as similes for the former, uttered this inspired utterance.

Therein, "blinded by sensual pleasures" means made blind, deprived of vision, by the defilement of sensuality towards objective sensual pleasures. "Covered by a net" means in the internal and external sense bases of one's own individual existence and others' individual existences, and in the phenomena dependent upon them, which are divided into many kinds by way of the past and so on - covered, entangled, overpowered by craving that has become a net, which brings harm and which encompasses those included through successive arising from below and above, like a lake covered by a net with fine meshes. "Veiled by the veil of craving" means covered by the covering reckoned as craving, like water covered by moss and aquatic plants; the meaning is concealed, shut. By both terms, it shows the state of wholesome consciousness and its conduct being obstructed by the mental hindrance of sensual desire.

"Bound by the kinsman of the heedless" means bound by the Māra of mental defilements and the Māra who is a young god. For to the extent that they are bound by the Māra of mental defilements, to that extent they are also bound by the Māra who is a young god. For this was said:

"The snare that moves through the sky, that which prowls connected with the mind;

With that I will bind you, you will not escape from me, ascetic."

Namuci, the Dark One, the kinsman of the heedless - these are three names of Māra. For the Māra who is a young god too, like the Māra of mental defilements, binds heedless beings through harm - thus he is the kinsman of the heedless. Some also read "the heedless, bound in bondage." Therein, "in bondage" means the bondage of the types of sensual pleasure - this is the meaning. "Bound" means controlled. Like what? "Like fish in the mouth of a trap" - just as fish that have entered the mouth of a fish-trap laid by a fisherman, having been bound by it, follow and reach death, just so these beings, bound by the bondage of the types of sensual pleasure laid by Māra, follow ageing and death. "Like a milk-sucking calf its mother" - just as a milk-drinking young calf follows and goes after its own mother, not another, so beings bound by the bond of Māra, wandering in the round of rebirths, follow and go after death alone, not the ageless, the deathless, Nibbāna - this is the intention.

The commentary on the Fourth Discourse is completed.

5. Commentary on the Other *Lakuṇḍaka Bhaddiya* Discourse

65. In the fifth, "following closely behind several monks" means the Venerable *Lakuṇḍakabhaddiyo*, one day, having walked for almsfood between villages together with several monks, having finished his meal, having dried the bowl, having put it into the bag, having hung it on his shoulder, having folded up the robe, having placed that too on his left shoulder, with pleasing going forward and going back, looking ahead and looking around, bending and stretching, with eyes downcast, accomplished in deportment, as if making known the expansion of his own mindfulness and wisdom, having well established mindfulness and full awareness, with a concentrated mind, placing foot after foot, he goes; and while going, he goes behind and behind the monks, unmixed with those monks. Why? Because of his practice of dwelling without company. Furthermore, that venerable one's appearance, being despised and a ground for contempt, worldlings scorn. The Elder, having known that, goes closely behind, thinking "May these not produce demerit in dependence on me." Thus those monks and the Elder, having reached *Sāvatthī*, having entered the monastery, approach the Blessed One. Therefore it was said - "Now at that time the Venerable *Lakuṇḍakabhaddiyo*" and so on.

Therein, "ugly" means deformed. By that he shows the absence of achievement of beauty and achievement of proportions in him. "Unsightly" means of unpleasing appearance. By that he shows the absence of achievement of features and achievement of bearing in him. "Stunted" means short. By this he shows the absence of achievement of height. "One who was for the most part despised by the monks" means one whose appearance was scorned by worldling monks. Worldlings, certain

ones such as the group of six and others, not knowing that venerable one's virtue, grabbing him by the hand, the ear, the topknot and so on, fondling, playing, treat him with contempt - not noble ones or good worldlings.

"Addressed the monks" - why did he address them? To make known the Elder's virtue. Thus indeed it occurred to the Blessed One: "These monks do not know the great might of my son; therefore they treat him with contempt; that will be for their harm and suffering for a long time. Come, let me, having made known this one's virtues to the monks, free him from being treated with contempt."

"Passatha no" means "passatha nu" (do you see?). "And there is no attainment easy to obtain that has not been previously attained by that monk" means fine-material attainment, immaterial attainment, divine abiding attainment, attainment of cessation, fruition attainment - with such varieties, whatever attainments common to disciples there are, among those not even one attainment is easy to obtain, they are rare; there is indeed none that has not been previously attained by that monk *Lakuṇḍakabhaddiyo*. By this, what was said about him. "Of great supernormal power, of great might" - therein, having made known his state of great supernormal power, now in order to show his state of great might, he said beginning with "for the sake of which." That is the same as the method stated below. And here the Blessed One, by "This monk, monks" and so on, shows: "Monks, this monk should not be looked down upon merely because he is just any ugly, unsightly, stunted one who comes closely behind the monks; rather he is of great supernormal power, of great might; whatever is to be attained by a disciple, all that has been attained by him; therefore look upon him with respect like a stone umbrella; that will be for your welfare and happiness for a long time."

"Having understood this matter" means having known in every respect this heap of virtues of the Venerable *Lakuṇḍakabhaddiyo*, classified as great supernormal power, great might, and so on, he uttered this inspired utterance that illuminates that meaning.

Therein, "faultless" - "ela" is called fault; "there is no ela in it" thus "nela." But what is that? Thoroughly pure morality. For that, in the sense of being faultless, is here intended as "nela." That faultless quality is the principal factor of this one - thus "nelaṅgo" (one whose factor is faultless). That which he will call "chariot," with that is the connection; therefore the meaning is "one whose factor is thoroughly pure morality." For the morality of the fruition of arahantship is intended here. "The covering of this is white" - thus "with white covering." "Covering" means the blanket and so on to be spread over the chariot. That is either white by virtue of its thoroughly pure and bright nature, or it is one among red, blue, and so on. But here, because the liberation of the fruition of arahantship is intended, with reference to the state of thorough purity, "with white covering" is said, just as elsewhere too "the chariot has morality as its accessory." "One spoke reckoned as mindfulness is the spoke of this" - thus "with one spoke." "Rolls on" means proceeds. "Chariot" - he speaks with reference to the Elder's individual existence.

"Free from trouble" means free from suffering; the meaning is free from the agitation of mental defilements, like a vehicle free from shaking. "Coming" means coming following closely behind several monks. "With stream cut off" means with stream cut

short. For an ordinary chariot, for the purpose of smooth rolling, there is a stream, a flowing, a running of ghee, oil, and so on smeared on the axle-heads and the nave; therefore it is called one with stream uncut. But this one, because of having abandoned without remainder the thirty-six streams, is called one with stream cut off; that is "with stream cut off." "There is no bondage for him" means unfettered. For the carpet of a chariot has many bindings for the purpose of making it motionless together with the axle; therefore it has bondage. But this one, because of the complete exhaustion without remainder of all the bondages of mental fetters, is unfettered; that is "without bondage." "See" means the Blessed One, having become filled with pleasure through the elder's virtues, addresses himself.

Thus the Teacher shows the Venerable Lakunḍakabhaddiyo as a well-encased, well-harnessed thoroughbred chariot, with good wheels by the lead of the fruition of arahantship, with good canopy by the liberation of the fruition of arahantship, with good spoke by well-established mindfulness, free from agitation by the absence of agitation from mental defilements, free from smearing by the absence of the smearing of craving, and unfettered by the absence of mental fetters and so on.

The commentary on the Fifth Discourse is completed.

6. Commentary on the Discourse on the Extinction of Craving

66. In the sixth, "Aññāsikoṇḍañña" - here "Koṇḍañña" is the name derived from that venerable one's clan. But because he was the very first among the disciples to penetrate the noble truths, by virtue of the inspired utterance spoken by the Blessed One "Koṇḍañña has indeed understood," the elder became known in the Dispensation as simply "Aññāsikoṇḍañña." "Liberation through the elimination of craving" means: craving is eliminated and abandoned here - thus "elimination of craving," which is Nibbāna. Liberation in that elimination of craving. Or, craving is eliminated and abandoned by means of this - thus "elimination of craving," which is the noble path. The liberation that is its fruit, or that is its final goal - thus "liberation through the elimination of craving," which is, without qualification, the fruition attainment of arahantship. He was seated reviewing that. For this venerable one frequently attains fruition attainment; therefore here too he did thus.

"Having understood this matter" means having understood this reviewing of the highest fruition by the Elder Aññāsikoṇḍañña, he uttered this inspired utterance that illuminates that meaning.

Therein, "for whom there is no root, no ground" means: for whatever noble person, the ignorance that has become the root of the tree of individual existence, and the ground, the earth, reckoned as mental corruptions, mental hindrances, and unwise attention, which have become the support and cause of that very ignorance, do not exist, because they have been uprooted by the highest path. "No leaves, whence a creeper" - the connection of terms is: "there is no creeper, whence leaves?" The creepers too, reckoned as branches and sub-branches and so on, being varieties of conceit, arrogance, and so on, do not exist; whence then the leaves of vanity, heedlessness, deceit, fraudulence, and so on - this is the meaning. Or alternatively, "no leaves, whence a creeper" - for a growing tree-sprout, first the leaves arise. Afterwards the creepers reckoned as branches and sub-branches - thus it was stated.

Therein, for one whose tree of individual existence, worthy of arising in the absence of the development of the noble path, because the noble path has been developed, whatever root reckoned as ignorance, and the mental corruptions and so on that have become its support, do not exist. And here, by the very mention of the root, because it is the root cause, the action that stands in the place of a seed, and its absence too, should be understood as included. And in the absence of the seed of action, the sprout of consciousness having that as its sign, and the leaves and branches and so on of mentality-materiality and the six sense bases, having the sprout of consciousness as their sign, will simply not arise. Therefore it was said - "For whom there is no root, no ground, no leaves, whence a creeper."

"That wise one freed from bondage" means that one who is wise because of having conquered Māra through the exertion of energy in the fourfold right striving, and precisely because of that, freed from the bondage of all mental defilements and volitional activities. "Who is worthy to blame him" - here "taṃ" is merely a particle. One thus freed from all mental defilements, endowed with unsurpassed virtues beginning with morality - what intelligent person is worthy to blame or reproach him, because of the very absence of any ground for blame. "Even the gods praise him" means surely the gods, Sakka and others, who know the distinction of virtues; by the word "even," humans too, warrior-class wise men and others, praise him. What is more, he is praised even by Brahmā, even by the Great Brahmā, and praised and extolled by others too - brahmās, serpents, demons, gandhabbas, and so on.

The commentary on the Sixth Discourse is completed.

7. Commentary on the Discourse on the Elimination of Obsession

67. In the seventh, "the abandoning of the terms of obsession-perception" means: they obsess wherever they themselves have arisen, they expand that continuity and make it persist for a long time - thus they are obsessions, that is, mental defilements. Specifically, lust, hate, delusion, craving, wrong view, and conceit. For thus it has been said -

"Lust is obsession, hate is obsession, delusion is obsession, craving is obsession, wrong view is obsession, conceit is obsession."

Furthermore, the meaning of defilement is the meaning of obsession; the meaning of rubbish is the meaning of obsession. Therein, the sign of the obsession of lust is the perception of beauty; of the obsession of hate, the ground of resentment; of the obsession of delusion, the mental corruptions; of the obsession of craving, feeling; of the obsession of wrong view, perception; the sign of the obsession of conceit is applied thought. Perception accompanied by those obsessions is obsession-perception. The terms, portions, and shares of obsession-perceptions are the terms of obsession-perception. In meaning, together with the signs, it is the group of mental defilements belonging to each respective obsession. And the inclusion of perception here is because of its being a common cause for them. For this was said: "For the terms of obsession have perception as their source." Their abandoning means the eradication of mental defilements beginning with lust by each respective path.

For at that time the Blessed One, having reviewed the mental defilements - which had been the signs of harm in his own births numbering many hundreds of thousands of tens of millions in the past - abandoned together with their residual impressions by the noble path at the seat of enlightenment in this final existence, and having seen the defilement-temperament of the continuity of beings, defiled by mental defilements beginning with lust, as difficult to be freed from, like a gourd filled with rice-gruel, like a pot filled with buttermilk, and like a rag soaked with grease - thinking "This thicket indeed, this round of mental defilements cultivated since beginningless time, has been abandoned by me without remainder - ah, well abandoned!" - with joy and gladness having arisen, he uttered an inspired utterance. Therefore it was said - "Then the Blessed One, having understood his own abandoning of the terms of obsession-perception, at that time uttered this inspired utterance."

Therein, "for whom there are no obsessions and presence" - since the Blessed One indicates himself as if speaking of another, therefore for that foremost person the obsessions of the stated characteristic do not exist, and the presence in the round of rebirths made by them does not exist. But in the *Netti* it is said: "Presence means the underlying tendency." For the underlying tendency is the root of the continuation of existence. They cause beings to proliferate in the round of rebirths - thus they are obsessions. "Obsession-presence" is also a reading. Its meaning is - The presence of obsessions, their existing state, their non-eradication by the path, is obsession-presence; or the obsessions themselves, being the cause for the continuation of the remaining wholesome-unwholesome results, are the presence of the round of rebirths - that is obsession-presence; that does not exist for that foremost person. "Who has passed beyond the chain and the cross-bar" means: that which, in the sense of binding, because of its similarity to a chain, has obtained the name "chain" - namely craving and wrong view - and ignorance termed the cross-bar because of its similarity to a cross-bar in that it prevents entry into the city of Nibbāna - he has passed beyond them, has distinctively surpassed them through the abandoning together with residual impressions. Others, however, say that "chain" means wrath; that should not be accepted. For that is said to be "offensive to others."

"That sage, free from craving, walking about" means: that one who is free from craving through the absence of craving in every way; a sage because of fathoming both worlds, and because of fathoming one's own welfare and the welfare of others; walking about absolutely for the welfare of all beings in the four postures, by the practices of various meditative attainments, and by the practice of knowledge not shared with any other. "Even the world with its gods does not despise" means: the entire world of beings endowed with wisdom, including the gods and including the Brahmas, never at any time despises or looks down upon him; rather, considering "This one alone is the foremost, the best, the highest, the most excellent in the world," respecting him, one is attentively devoted to veneration and honour.

The commentary on the Seventh Discourse is completed.

8. Commentary on the Kaccāna Discourse

68. In the eighth, "internally" - here this word "ajjhatta" has come in the sense of internal-internal in such passages as "the six internal sense bases" and so on. In such passages as "internal states, or observing the body in the body internally" and so on,

in the sense of one's own internal. In such passages as "through inattention to all signs, having attained internal emptiness, he dwells" and so on, in the sense of domain-internal; the meaning is the place of mastery. For fruition attainment is indeed called the place of mastery of the Buddhas. In such passages as "Therefore, Ānanda, that monk should internally steady the mind on that very same former sign of concentration" and so on, in the sense of resort-internal. Here too it should be seen in the sense of resort-internal. Therefore "internally" means the meditation subject as object that is resort-internal - this is what is said. "In front of him" means facing towards. "Well established" means with mindfulness of the body well established. And here meditative absorption is stated under the heading of mindfulness. This is what is meant: "having internally attained the lofty meditative absorption obtained by means of the establishment of mindfulness through observation of the body."

For this elder, while the Blessed One was dwelling at Sāvattṥī, one day, having walked for almsfood in Sāvattṥī, after the meal, having returned from his alms round, having entered the monastery, having shown his duty to the Blessed One, seated for the day's abiding at the day-quarters, having spent the daytime with various attainments, in the afternoon, having descended to the middle of the monastery, while the Blessed One was seated in the Perfumed Chamber, thinking "It is not yet the time to approach the Blessed One," not far from the Perfumed Chamber, at the foot of a certain tree, having determined the time limit, having entered upon the aforesaid attainment, he sat down. The Teacher saw him thus seated while himself seated just in the Perfumed Chamber. Therefore it was said - "Now at that time the Venerable Mahākaccāna etc. well established."

"Having understood this matter" means having understood in every respect this attainment entered upon by the Venerable Elder Mahākaccāna, having made as foundation the meditative absorption attained by means of the development of the establishment of mindfulness, he uttered this inspired utterance that illuminates that meaning.

Therein, "for whom there would be mindfulness always, mindfulness of the body constantly established" means for whichever one who has begun insight practice, having divided one day into six portions, at all times, mindfulness that has gone to the body - which is twofold by the division of mentality-materiality - having the body as its object, by means of the exploration of the five aggregates of clinging as impermanent and so on, constantly, without interruption, by means of persevering application, would be established.

It is said that this venerable one first produced meditative absorption by means of the meditation subject of mindfulness of the body, having made that the foundation, having established insight by means of the establishment of mindfulness through observation of the body, attained arahantship. Even at a later time too, for the most part, having entered upon that very same meditative absorption, having emerged, and having seen with insight in just the same way, he attains fruition attainment. Showing the method by which he attained arahantship, the Teacher, having said "for whom there would be mindfulness always, mindfulness of the body constantly established," in order to make clear the manner of its establishment, said "it would not be, and it would not be mine; it will not be, and it will not be mine."

Its meaning should be understood in two ways: by way of the preliminary part before exploration, and by way of the time of exploration. Among those, by way of the preliminary part, firstly, "it would not be, and it would not be mine" means if my defilement and action in the past time would not have been, would not have existed, then in this present time this individual existence would not be mine, would not have arisen for me. But since action and defilements existed for me in the past, therefore this individual existence of mine, having that as its sign, occurs at present. "It will not be, and it will not be mine" means through the attainment of the counterpart in this individual existence, defilement and action will not be, will not arise for me; in the future the round of results will not be mine, will not occur for me. Thus in the three periods of time, this five aggregates of mine reckoned as individual existence is caused by action and defilements, not caused by a creator and so on; and just as for me, so for all beings - thus the seeing of mentality-materiality together with its conditions has been made known.

But by way of the time of exploration, "it would not be, and it would not be mine" means since this five aggregates, having come to be, is impermanent in the sense of non-existence, suffering in the sense of constant oppression, and non-self in the sense of being beyond control - thus if this so-called self, nor anyone released from the five aggregates, would not be, would not exist, thus, venerable sir, it would not be mine, nothing whatsoever called my own would exist. "It will not be" means just as this mentality-materiality at present and in the past is empty of self and what belongs to a self, so it will not be, it will not be mine; even in the future no self whatsoever released from the aggregates will be mine, will not occur; precisely because of that, nothing that is a basis for impediment will be mine; even in the future nothing whatsoever called what belongs to a self will be mine. By this, he shows the absence of what could be grasped as "I" and the absence of what could be grasped as "mine" in the three periods of time. By that, the fourfold emptiness has been made known.

"Dwelling progressively therein, he" - thus, in all three times, contemplating the emptiness of self and what belongs to a self therein in what is subject to activities, as the insight knowledges beginning with the knowledge of rise and fall arise gradually, being one who dwells progressively by way of progressive insight dwelling. "In due time would cross over attachment" - that practitioner of meditation, standing having brought insight to its summit, at the time when the faculties have reached maturity, at the time connected with the path through insight meditation leading to emergence, at the time of the arising of the noble path, would cross over the craving termed attachment because of its clinging to the entire threefold existence; the intention is that having crossed over, he would stand on its far shore.

Thus the Blessed One, by way of an indirect reference, uttered an inspired utterance illuminating the attainment of arahantship of the Venerable Mahākaccāna.

The commentary on the Eighth Discourse is completed.

9. Commentary on the Well Discourse

69. In the ninth, "among the Mallas" - the Mallas are princes who are provincial rulers; their abode, though a single province, is called "Mallas" by conventional usage; among those Mallas, which in the world is called "Malla." Some, however, read

"mālesu." "Wandering on a journey" means wandering on a great circuit journey through the country by way of an unhurried journey. "With a large Community of monks" means with a great group of ascetics whose virtues are immeasurable. For at that time the Blessed One had a great retinue of monks. "A brahmin village of the Mallas named Thūṇa" means a brahmin village named Thūṇa in the Malla territory, at the boundary place of the Middle Country in the south-eastern direction, called a brahmin village because of the abundance of brahmins. "Arrived there" means he approached that place; the meaning is he reached the road to the village of Thūṇa. "Heard" means they heard; the meaning is they knew by following the sound of speech that had reached the door of the ear. "Kho" is an indeclinable particle used as an expletive or in the sense of emphasis. Therein, in the sense of emphasis, it is said that they heard indeed; there was no obstacle to their hearing. As an expletive, it is merely for the smoothness of the phrasing of the sentence. "Thūṇeyyakā" means residents of the village of Thūṇa. "Brahmin householders" - here, "brahmins" means those who recite the sacred texts (brahmaṃ aṇanti); the meaning is those who study the sacred chants. This indeed is the etymological derivation for brahmins by birth, but the noble ones are called "brahmins" because of having warded off evil. "Householders" means any who dwell in a house, excluding warriors and brahmins; specifically, those of the merchant class. Brahmins and householders are brahmin householders.

Now, to show the matter which they heard, the passage beginning with "the ascetic Gotama indeed, my dear" was stated. Therein, he should be understood as "ascetic" because of having calmed evil. For this was said: "For him evil unwholesome mental states are calmed" and so on. And the Blessed One has calmed evil in every respect by the unsurpassed noble path. Therefore this name of his was attained through qualities as they really are, that is to say, "ascetic." "Khalu" is an indeclinable particle in the sense of oral tradition. "Bho" is merely a form of address originating from the birth of those of the brahmin caste. And this too was said: "He is called a 'bho-sayer' by name, if he has worldly attachment." "Gotama" is a designation of the Blessed One by his clan name. Therefore, in the phrase "the ascetic Gotama indeed, my dear," the meaning here is: the ascetic, it is said, my dear, of the Gotama clan. "A Sakyan son" - this, however, is an illustration of the Blessed One's noble clan. "Gone forth from the Sakyan clan" is an illustration of his state of having gone forth through faith. Not overcome by any loss, having abandoned that clan while it was not yet exhausted, he went forth through faith in the attainment of renunciation - this is what is meant. "They filled the well with grass and chaff up to the brim" means they filled up the drinking-water well with grass and chaff to the measure of its mouth; the meaning is they covered the well by throwing in grass and so on.

Outside that village, it is said, on the road of the Blessed One's arrival, there was one well for the use of the brahmins. Apart from that, all the water places there such as wells, tanks and so on were at that time dried up and waterless. Then the people of Thūṇa, without faith in the Triple Gem, overcome by stinginess, having heard of the Blessed One's arrival, thinking "If the ascetic Gotama together with his disciples should enter this village and stay for two or three days, he would establish all these people in his own word, and then the brahmin religion would not find a footing," striving for the non-residence of the Blessed One there, having deliberated "There is no water elsewhere in this village; we shall make that well unfit for use; thus the

ascetic Gotama together with his disciples will not enter this village," all the villagers, having taken water for a week, having filled jars and so on, covered the well with grass and chaff. Therefore it was said - "They filled the well with grass and chaff up to the brim, 'May those shavelings, those petty ascetics, not drink the drinking water.'"

Therein, "shavelings, petty ascetics" - it would be fitting to say "the shaven-headed" as "the shaven-headed" and "ascetics" as "ascetics," but they, scorning with the intention of jeering, spoke thus. "Mā" is in prohibition; the meaning is "may they not drink, may they not drink." "Having turned aside from the road" means having stepped aside from the road. "From that" - he said this pointing out that very well which had been made thus by them. But did the Blessed One say this without having adverted to the hostile conduct of those brahmins - "Bring me drinking water from that well," or did he say it having adverted and knowing? The Blessed One, knowing indeed, spoke thus in order to manifest his own majestic power of a Buddha, to tame them, and to make them go without swerving, not because he was desirous of drinking water. For that very reason, here, unlike in the Mahāparinibbāna Sutta, "I am thirsty" was not said. But the treasurer of the Teaching, not knowing the Teacher's disposition, reporting the hostile conduct done by the people of Thūṇa, said beginning with "Just now, venerable sir."

Therein, "just now" means recently; the meaning is at the very time of our arrival. Some read "This, venerable sir, is the well." The Elder, having refused twice, on the third occasion, thinking "Truth-finders should not be opposed three times; the reason must have been seen by the far-seeing one," having taken the Blessed One's bowl given by the great king, went to the well. As the Elder was going, the water in the well, having become full, overflowed and flowed all around, and all the grass and chaff, having floated up, departed of its own accord. And by that flowing water, rising higher and higher, in that village all the reservoirs of water such as ponds and so on that were dried up became filled, and likewise the moats, small pits, low-lying areas and so on. The entire village area, submerged by the great flood, was as if during the time of the great rains. Aquatic flowers such as white water lilies, blue water lilies, red lotuses, white lotuses and so on, having sprung up here and there, blooming, covered the water. In the lakes, water birds such as swans, herons, ruddy geese, ducks, cranes and so on, crying out, wandered about here and there. The people of Thūṇa, having seen that great flood thus overflowing, filled all around with waves and ripples, with beautiful foam and bubbles rising from the edges, with minds of wonder and amazement arisen, deliberated thus: "We strove to cut off the water supply of the ascetic Gotama, but this great flood has thus increased from the time of his arrival; without doubt this is his supernormal power. For he is of great supernormal power, of great majesty. Now there is this possibility, that this great flood, having risen up, might submerge even our village. Come, let us approach the ascetic Gotama, attend upon him, and confessing our transgression, ask his forgiveness."

They all, being of one intention, in groups and crowds, having departed from the village, approached the Blessed One. Having approached, some paid homage with their heads at the Blessed One's feet, some extended joined palms in salutation, some exchanged friendly greetings with the Blessed One, some sat down remaining silent, some announced their name and clan. Having done thus, all having sat down to one side, they said: "Here we, Master Gotama, caused the obstruction of water for

Master Gotama and for the disciples of Gotama; in that well we threw in grass and chaff. But that well, though being without consciousness, as if conscious, as if knowing your virtues, sir, of its own accord, having removed all the grass and chaff, became thoroughly purified; and every low-lying area here too, filled with a great flood of water, has become delightful indeed; the beings who live on water are satisfied. But we, though being humans, did not know your virtues, sir, we who acted thus. May Master Gotama act in such a way that this great flood may not submerge this village. A transgression overcame us as ones who were foolish. May Master Gotama accept our transgression out of compassion." Thus they confessed their transgression. The Blessed One too, having accepted their transgression saying "Truly a transgression overcame you as ones who were foolish; we accept it from you for the sake of restraint in the future," having known their state of confident mind, expounded the Teaching further, suited to their disposition. They, having heard the Blessed One's proclamation of the Teaching, with confident minds, established in the refuges and so on, having paid homage to the Blessed One, having circumambulated, departed. But even before their arrival, the Venerable Ānanda, having seen that wonder, with a mind of wonder and amazement arisen, having taken drinking water with the bowl, having offered it to the Blessed One, reported that occurrence. Therefore it was said - "Yes, venerable sir, the Venerable Ānanda" and so on.

Therein, "having ejected from its mouth" means having thrown out all that grass and so on through its mouth. "Overflowing, methinks" means the flood of water that formerly had to be obtained by drawing up from the well with a long rope, having taken the Blessed One's bowl, at the time when the elder monk had gone, stood as if overflowing from its mouth, filled to the brim so that a crow could drink from it. And this was said with reference to the flow of water at the time when the elder monk had gone. Beyond that, however, by the method stated before, in that village every low-lying place was filled with water. But this supernormal power was not by the determination of the Buddhas, nor by divine power, but rather by the power of merit of the Blessed One, just as during the journey from Rājagaha to Vesālī for the purpose of teaching the protective discourse. Some, however, say "it was done by deities who wished for the welfare of the people of Thūṇa, for the purpose of generating confidence in the Blessed One." Others say "the serpent king dwelling beneath the well did thus." All that is without reason, since it has been made clear that the arising of water was just through the power of merit of the Blessed One.

"Having understood this matter" means having understood in every respect this matter reckoned as the accomplishment of what was wished for by himself without determination, he uttered this inspired utterance that illuminates that meaning.

Therein, "what would one do with a well, if waters were always available" - for one who at all times and everywhere, if waters were available, if they could be found, if their obtaining were dependent on mere wishing, their gain - what would one do with a well, what would one do, what is the use - this is the meaning. "Having cut craving at the root, why should one wander in quest" - by which craving beings, bound, having not made merit, are vexed by the suffering of not obtaining what is wished for - having cut the root of that craving, or having cut it at the root, one like me, an omniscient Buddha, standing thus, for what reason should one wander in quest of drinking water, or in quest of any other requisite. Some also read "mūlato chettā"; the

meaning is one who cuts the root of craving, or cuts it right at the root. Or alternatively, "the cutter from the root" means the cutter of craving beginning from the root. This is what is meant - He who, beginning from the great aspiration that is the root of enlightenment, fulfilling the entire unlimited accumulation of merit by way of dedicating it solely for the welfare of the world without thinking of himself, is the cutter of craving from the root onwards - he, because of the absence of obtaining what is wished for that is caused by craving, for what reason should he wander in quest of water? But these people of Thūṇa, blind fools, not knowing this reason, acted thus.

The commentary on the Ninth Discourse is completed.

10. Commentary on the Utena Discourse

70. In the tenth, "of King Udena" means of the king named Udena, who is also called "the Vajji king." "Who had gone to the pleasure grove" means who had gone to the pleasure grove for the purpose of amusement in the park. For this is the genitive case used in the sense of disregard; but having looked ahead to the term "inner palace," this genitive case is also in the sense of connection. "Had died" means having been burnt by fire, they were dead. "Headed by Sāmāvatī" - herein, but who is this Sāmāvatī, and how were they burnt? It is said: the daughter of a millionaire in Bhaddavatī, placed in the position of a daughter by the millionaire Ghosaka, with a retinue of five hundred women, the queen-consort of King Udena, one who dwelt much in friendliness, a noble female disciple, named Sāmāvatī. This is the summary here; but in detail, the account of the origin of Sāmāvatī from the beginning should be understood by the method stated in the Dhammapada Commentary. The daughter of a brahmin named Māgaṇḍiya, to her own parents -

"Having seen Craving, Discontent and Lust,
There was no desire even for sexual intercourse;
How much less for this, full of urine and excrement,
I would not wish to touch it even with my foot." -

Having heard this verse taught by the Blessed One, Māgaṇḍiyā, having bound resentment towards the Teacher, later placed by King Udena in the position of queen, having known of the Blessed One's arrival at Kosambī and the state of being female lay followers of the five hundred women headed by Sāmāvatī, thinking "So the ascetic Gotama has come to this city; now I shall know what is to be done to him; these too are his female attendants; I shall know what is to be done to these headed by Sāmāvatī as well," though striving in many ways to do harm to the Truth-finder and to them, being unable, on yet another day, while going for amusement in the park together with the king, she sent a message to her uncle: "Having gone to Sāmāvatī's mansion, having had the cloth storehouses and the oil storehouses opened, having soaked the cloths in the oil pots, having wrapped them around the pillars, having gathered all those women together, having closed the door, having fastened the bolt from outside, let him set fire to the house with torches and descend and go."

Having heard that, he, having ascended the mansion, having opened the storehouses, having soaked the garments in the oil pots, began to wrap them around the pillars. Then the women headed by Sāmāvatī, saying "What is this, uncle?"

approached him. Having said "Mothers, the king is having these pillars bound with oil-soaked rags for the purpose of strengthening; in a king's palace, what is well-arranged and what is ill-arranged is difficult to know; do not be near me" - having ushered those who had come into the inner rooms, having closed the doors, having fastened the bolt from outside, setting fire from the beginning, he descended. Sāmāvatī gave them an exhortation: "Mothers, for us wandering in the round of rebirths without discernible beginning, the limit of individual existences burnt by fire in just this way is not easy to determine even by the knowledge of a Buddha. Be diligent." They, having heard the Teaching in the presence of the Teacher, in the presence of Khujjuttarā - a noble female disciple who had attained the fruit, who had understood the teaching, who had attained the analytical knowledges of a learner - who was expounding the Teaching in the very manner taught by the Teacher, having attained the fruition of stream-entry, properly engaged now and then in attention to the meditation subject, while the house was burning, attending to the meditation subject of the discernment of feeling, some having attained the second fruit, some having attained the third fruit, they died. Then monks, walking for almsfood in Kosambī, having known that event, after the meal, having reported it to the Blessed One, asked about their future life. And the Blessed One spoke to the monks about their attainment of the noble fruits. Therefore it was said - "Now at that time, of King Udena etc. have died not without fruit."

Therein, "not without fruit" means not fruitless; they died having attained the fruits of asceticism. But they, while obtaining the fruits, by Sāmāvatī's -

"Begin, go forth, engage in the Buddha's teaching;
Shake off the army of Death, as an elephant a hut made of reeds.

"Whoever in this Teaching and discipline will dwell diligently;
Having abandoned the round of rebirths, will make an end of suffering." -

Being exhorted with verses, attending to the meditation subject of the discernment of feeling, having seen with insight, they attained the second and third fruits. But Khujjuttarā, because of the existence of a remaining life span, and because of not having done such an action in the past, was outside that mansion. And they say "She departed to within a distance of ten yojanas." Then the monks raised up a discussion in the Teaching hall: "Friends, unsuitable indeed is such a death for noble female disciples." The Teacher, having come, having asked "What discussion were you having as you sat together here, monks?" when it was said "Such and such," having said "Monks, even though what befell them in this individual existence was inappropriate, what was obtained by them was indeed fitting as a result of deeds done in the past," being requested by them, he brought up the past.

In the past, when Brahmadatta was exercising kingship in Bārāṇasī, eight Individually Enlightened Ones regularly ate at the king's dwelling. Five hundred women attended upon them. Among those, seven persons went to the Himalayas; one sat down in a meditative attainment in a thicket of grass near a riverbank. Then one day, when the Individually Enlightened Ones had gone, the king, wishing to play water-sports together with those women, went there. Those women, having played in the water for the daytime, afflicted by cold, wishing to warm themselves, with the perception "It is a heap of grass," having surrounded that thicket of grass covered above with dried

grass, having set fire to it, when the grasses had burnt and were falling, having seen the Individually Enlightened One, thinking "The king's Individually Enlightened One is burning! The king, having found out, will destroy us; let us make him well burnt!" - all of them, having brought firewood and so on from here and there, having made a heap on top of him, having set fire to it, thinking "Now he will burn," they departed. They, at first being unintentional, were now bound by the action. But even if one were to bring a thousand cartloads of firewood and set fire to an Individually Enlightened One within the attainment, one cannot produce even the slightest appearance of heat; therefore he, on the seventh day, having risen, went at his ease. They, because of the doing of that action, having been tormented in hell for many thousands of years, for many hundreds of thousands of years, by the remainder of the result of that very action, in a hundred individual existences, in just this manner, when the house was burning, they burned. This was their former deed.

But since they in this individual existence realised the noble fruits and attended upon the Triple Gem, therefore among those, the non-returners were reborn in the Pure Abodes; the others, some among the Tāvatiṃsa gods, some among the Yāma gods, some among the Tusita gods, some among the gods who delight in creation, some among the gods who control what is created by others, were reborn.

King Udena too, having heard "Sāmāvatī's dwelling, it seems, is burning," even though coming with speed, arrived at that place only when they had already been burnt. Having come and having extinguished the house, with powerful displeasure having arisen, having known by a means that it had been so caused by Māgaṇḍiyā, being urged by the deed of offence committed against the noble female disciples, he imposed the king's punishment on her together with her relatives. Thus she, together with her retinue, together with friends and relatives, came to calamity and disaster.

"Having understood this matter" means having understood in every respect this cause of the calamity and disaster befalling those women headed by Sāmāvatī through fire, and the occasion of the calamity and disaster befalling Māgaṇḍiyā together with friends and relatives through the king's punishment, he uttered this inspired utterance that illuminates that meaning.

Therein, "the world is bound by delusion, it appears as if capable" means whatever world of beings here appears as if capable, as if endowed with cause, that too is bound by delusion, enveloped by delusion, not knowing what is beneficial and harmful to oneself, does not proceed towards what is beneficial, and accumulates what is harmful, what brings suffering, and much demerit. "It appears as if of the nature of existence" is also a reading. Its meaning is - This world, bound by delusion, enveloped by delusion, precisely because of that, as if of the nature of existence, the self appears as if having an eternal nature, it presents itself as if free from ageing and death, by which one commits killing of living beings and so on, things that should not be done.

"The fool is bound by clinging, surrounded by darkness." "It appears as if eternal" means not only is this blind foolish world bound by delusion, but moreover it is also bound by clinging, surrounded by the darkness of ignorance. This is what is meant - Because, due to the absence of the knowledge by which one would see without distortion sensual pleasures and aggregates as "impermanent, suffering, subject to

change," since the fool, the blind worldling, is surrounded and covered on all sides by the darkness of not knowing, therefore he is bound by clinging by way of these clings - the clinging of sensual pleasures, the clinging of mental defilements, and the clinging of aggregates - and precisely because of that, for him who has clinging, seeing thus, it appears as if eternal, as if permanent, as if existing at all times. "It appears as if non-eternal" is also a reading. Its meaning is - Another says "The self is non-eternal, impermanent" while "The self exists at all times, is found" - that clinging of the world, by the power of wrong adherence, appears as if a portion, presents itself - this is the meaning. For the letter "ra" serves as a word-connector. "For one who sees there is nothing" means but whoever, having comprehended the activities, sees with insight by way of impermanence and so on, for that very one, seeing as it really is, knowing, penetrating, with path wisdom together with insight wisdom, there is no possession of lust and so on, by which one would be bound in the round of rebirths. For indeed one who does not see thus would be bound in the round of rebirths by the bonds of ignorance, craving, wrong view, and so on - this is the intention.

The commentary on the Tenth Discourse is completed.

And completed is the commentary on the Cūḷa Chapter.



ABOUT THIS TRANSLATION

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