

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 -
Aṭṭhakathā)

19. Commentary on the Guide (19. Nettippakaraṇa-aṭṭhakathā)

Commentary on the Foundation of the Teaching
(Sāsanapaṭṭhānavāraṇanā)



PaliVerse

5. The Collection of Minor Texts

19. Commentary on the Guide

Explanation of the Foundation of the Teaching

89. Having thus classified the origination of the method in every way, now classifying the establishment of the teaching, since in the compendium section and so on the establishment was included by the root terms alone and was not shown in its own form, therefore, in order to show that just as the establishment should be specified by the root terms, so too the root terms should be specified from the establishment, he said "Where should the eighteen root terms be seen? In the establishment of the teaching." For the mutual inclusion of the root terms and the establishment of the teaching was already shown previously. Then, what is the meaning of the word "establishment of the teaching"? "The establishment of the teaching" is the establishment of the teaching; the teaching is the instruction; the occurrence by modes in a state conforming to the disposition of those amenable to instruction, for the purpose of producing their welfare and happiness, is the establishment of the teaching. Here, however, the elucidation of its such-nature should be understood as "the establishment of the teaching." Or alternatively, the teaching is the training in higher morality and so on. Because of being the means for their occurrence, "they are established by these" - thus they are establishments, namely the phenomena beginning with defilement. Because of their declaration, by figurative usage the discourses are establishments. But because of their being a collection, this section of the treatise is called establishment.

Another method - In what sense is it establishment? The meaning is: in the sense of setting forth, in the sense of going. For in the passage where "Those cow-sheds from which the cattle had departed" occurs, by whatever establishment they were called "cow-sheds from which the cattle had departed," that in meaning is going. Thus, since the knowledge of teaching, which goes without attachment, obtains an expanded method in the divisions of conducive to defilement and so on, mundane and so on, and in the mixed divisions of both of those, in the guide methods which are not overly expanded methods, because of going forth by way of non-attachment, those conducive to defilement and so on, mundane and so on, separately and mixed, by way of basis, are called establishment. Because of their elucidation, this section of the treatise should be understood as establishment.

In "conducive to defilement" and so on, "one becomes defiled by this" - thus it is defilement. That which occurs in the portion of defilement, in the section of defilement, is conducive to defilement. Habituation is the development of merit; that which occurs in the portion of habituation is conducive to habituation; or that which causes one to partake of habituation is conducive to habituation. Piercing, the splitting of the mass of greed and so on, is penetration. That which occurs in the portion of penetration, or that which causes one to partake of penetration, is conducive to penetration. Those whose training states are completed are those

beyond training; that which occurs in the state of one beyond training, or that which causes one to partake of one beyond training, is pertaining to one beyond training. Among those, where defilement beginning with craving is classified, this is conducive to defilement. Where the ways of making merit beginning with giving are classified, this is conducive to habituation. Where the aggregates of morality and so on of a trainee are classified, this is conducive to penetration. But where the aggregates of morality and so on of one beyond training are classified, this is pertaining to one beyond training. The others are stated by way of the mixed method of those.

But those are twelve: six dyads, four triads, one tetrad, and another one tetrad. Among those, four dyads and two triads are extracted; the others are not extracted. There is no reason for not extracting them. It should be seen that they are abbreviated in the Pāḷi because by this method those too can be included. For thus he will say - "These four discourses, when made common become eight" and so on. Therein, since in some discourses only the defilement of craving is explained, in some only the defilement of wrong view, in some only the defilement of misconduct is explained, therefore the discourse conducive to defilement was divided into three and recited by "the discourse conducive to defilement of craving" and so on. Likewise, since cleansing exists when there is defilement, the discourse conducive to cleansing was recited in three ways according to the division of defilement, by "the discourse conducive to cleansing of craving" and so on. But that in meaning is only conducive to habituation and so on. And this method is not found in certain manuscripts.

"Therein, defilement is threefold" and so on was begun for the purpose of showing the domain of the discourses conducive to habituation and so on, by way of the specification of serenity and so on from the opposite of defilement. "If attachment arises in existences" means if longing for existence arises for one who is unable to abandon desire and lust for existences. "Thus this" means thus for this person, this way of making merit consisting of meditation of serenity and insight becomes, because of the production of the fruit of honourable existence. "Leads to rebirth there" means it leads to rebirth in each and every existence. "These four discourses" means these four discourses conducive to defilement and so on. "When made common" means made mixed by way of joining with intermediate terms, thus: conducive to defilement and conducive to habituation, conducive to defilement and conducive to penetration, conducive to defilement and pertaining to one beyond training, conducive to habituation and conducive to penetration. "Become eight" means thus they become eight: the former four and these four.

"Those very eight discourses, when made common, become sixteen" means those very eight discourses as stated above - conducive to habituation and pertaining to one beyond training and conducive to penetration, pertaining to one beyond training and conducive to defilement and conducive to habituation, conducive to penetration and conducive to defilement and conducive to habituation, pertaining to one beyond training and conducive to defilement and conducive to penetration, pertaining to one beyond training and conducive to habituation and conducive to penetration, pertaining to one beyond training and conducive to defilement and conducive to habituation, conducive to penetration and pertaining to one beyond training and neither conducive to defilement, nor conducive to habituation, nor conducive to

penetration, nor pertaining to one beyond training - thus when made common, the former eight and these eight become sixteen. Among those, four singles, six dyads, four triads, one tetrad, and another one tetrad - this classification too should be known. Therein too, it should be known that two dyads, two triads, and two tetrads have not come in the canonical text.

Now, in order to make clear the state of this establishment being inclusive of the entire teaching, it was said "when these sixteen discourses are analysed, the ninefold discourse becomes analysed." Its meaning is - When these sixteen discourses conducive to defilement and so on are classified by the method of establishment, the discourse reckoned as the scriptural teaching, which is ninefold as discourse, mixed prose and verse, and so on, becomes analysed, classified in sixteen ways. The intention is that there is no portion of the scriptural teaching that is not included by this sixteenfold establishment. But how should the state of being conducive to defilement and so on be apprehended? He said "by a verse, a verse should be inferred" and so on. Therein, "by a verse, a verse should be inferred" means just as this verse, so a verse should be inferred as conducive to defilement, or conducive to habituation, or conducive to penetration, or pertaining to one beyond training; the meaning is that it should be known by measuring again and again and reasoning. The same method applies to the remaining terms as well. And here, it should be seen that all scriptural learning apart from verse and explanation is included by the term "by a discourse."

90. Now, in order to make clear by way of example the discourses conducive to defilement and so on as indicated, "Therein, what is the discourse conducive to defilement?" and so on was commenced. Therein, the meaning of the verse "blinded by sensual pleasures, covered by a net" has been stated above. Just as with this one, so too for those that follow, we shall not explain the meaning of those whose meaning has been stated above and of those with obvious terms.

"Ways of going to bias" means inappropriate goings by body and so on, doing what ought not to be done - this is the meaning. "Through desire" means because of desire, on account of wish. "Goes to bias" means goes to a destination where one should not go, does what ought not to be done - this is the meaning. "The Teaching" means the teaching of the good, of the noble ones. "Transgresses" means having trampled upon, goes beyond. "Diminishes" means dwindles. "Fame" means renown and retinue.

In the verse "Mental states are directed by mind," "mind" means although all consciousness of the four planes, classified as sensual-sphere wholesome and so on, is mind, in this instance what is obtained is only consciousness associated with aversion, being determined by way of what arose in the Elder Cakkhupāla's previous birth when he was a physician. That mind is the forerunner of these, thus they are "directed by mind"; the meaning is endowed with mind as going first. "Mental states" means mental states in the sense of being soulless and lifeless; they, however, are the three immaterial aggregates beginning with feeling. For these are directed by mind. But how is mind, arising at one moment in one sense-organ and in one object together with these, called a forerunner? In the sense of being a condition for arising. Just as when many are performing deeds together such as plundering a village, when it is said "Who is their forerunner?" whoever is their condition, in dependence on whom they perform that deed, that Datta or Mitta is called their forerunner - this

should be seen in the same way. Thus, in the sense of being a condition for arising, mind is the forerunner of these, thus they are "directed by mind." For they are not able to arise when mind does not arise, but mind arises even when some mental factors do not arise.

In the sense of predominance, mind is the chief of these, thus "mind is their chief." Just as among thieves and so on, the chief of thieves and so on are the predominant ones, the foremost, so too for those also, mind is the foremost. But just as goods produced from wood and so on are called made of wood and so on, so too they, being produced from mind, are called mind-made. "With a corrupted" means corrupted, defiled by faults such as covetousness and so on, one speaks or acts. For he, when speaking, speaks only the fourfold verbal misconduct; when acting, performs only the threefold bodily misconduct; when not speaking and not acting, by that state of mind corrupted by covetousness and so on, he fulfils the threefold mental misconduct. Thus his ten unwholesome courses of action go to fulfilment. "From that, suffering follows him" means from that threefold misconduct, suffering follows that person; by the power of misconduct, suffering follows in the four realms of misery. Like what? "Like a wheel the foot of the one who pulls" means just as the wheel follows the foot of an ox pulling a cart, striking the ground, so suffering follows that person.

In the verse "When one is torpid," "torpid" means overcome by sloth and torpor. "Gluttonous" means a great eater, like one of those who eat by the handful, by the hem of the robe, by the plateful, by the crow-māsaka measure, or who eat and vomit. "A sleeper" means one given to sleeping by nature. "Who lies tossing about" means one given to lying down turning over by way of pursuing the pleasure of the sleeping place and the pleasure of lying on one's side. "Fed on fodder" means fed with pig-food such as rice-bran and so on. For a domestic pig, being nourished from the time it is young, when its body becomes fat, being unable to go outside the house, having rolled about and rolled about under beds and so on, breathing in and breathing out, simply lies down. This is what is meant - When a person is torpid and gluttonous, and like a great hog fed on fodder, being unable to sustain himself in any other posture, is given to sleeping and lies tossing about, then he is unable to attend to the three characteristics as "impermanent, suffering, non-self." Through inattention to those, the one of dull wisdom enters the womb again and again, and is not released from dwelling in the womb.

In the verse "Just as rust from iron," "from iron" means from iron. "Arisen" means born. "Having arisen from it" means having arisen from that. "One who indulges too much" means "wise" (dhonā) is called the wisdom of consuming the four requisites having reviewed them thinking "this is for this need, this is sufficient for this"; one who conducts oneself having transgressed that is called one who indulges too much. This is what is meant - Just as rust, having arisen from iron, eats and destroys that very iron from which it arose, just so, one's own actions, because of having arisen in one's own continuity, being indeed one's own, those actions lead to an unfortunate realm one who indulges too much, consuming the four requisites without reviewing them.

In the verse "Just as a thief," "just as a thief caught at the opening of a break-in" means just as a thief, having broken through the wall of a house, while entering the house, was caught right at the opening of the break-in by the king's men. "Is killed

and bound by his own action" means by that action done by himself, he is killed by beating with whips and so on, and is bound by fettering with chains and so on. "Thus this generation hereafter, after death" means thus too this evil-doing generation, having passed away from here, in the world beyond. "Is killed and bound by his own action" means by the evil deed done by oneself, one is killed in hell and so on in various ways by bodily punishment and so on, and is thoroughly bound.

In the verse "Beings longing for happiness," "whoever hurts with a stick" means whatever person afflicts with a stick or with clods and so on. "After death he does not obtain happiness" means that person does not obtain in the world beyond human happiness or divine happiness; but regarding the happiness of Nibbāna, there is nothing that need be said.

"When cattle are crossing" means when cows are crossing a great flood. "The bull goes crookedly" means if the leader of the herd, the bull, goes crookedly. "All of them go crookedly" means all those cows go crookedly indeed. Why? "When the leader has gone crookedly" means when the leader has gone crookedly; the meaning is because of the leader having gone crookedly. For he is their trustworthy one and remover of danger.

In the verse "Just so," just as this is so, just so whoever among human beings is considered the chief, if he were to be one who practises what is not the Teaching. Those who are his dependents, all of them too become unrighteous indeed. For the accomplishment of the master brings about the accomplishment of the subjects. And since this is so, therefore the whole country sleeps in suffering, if the king is not righteous. "Indeed in such distress" means well and truly fallen into distress indeed. "In clings" means in the clings of the types of sensual pleasure. "Attached" means overcome by lust. "Bitter" means painful.

Because the arising of fruit, by the very thing that generates remorse, cuts off the production of the continuation of the leaf-sheath, the arising of fruit leads to the ruin of the plantain - thus he said - "Fruit indeed kills the plantain." Likewise, because medicinal plants end with fruiting, it was said "fruit the bamboo, fruit the reed." One born from a donkey in the womb of a mare is called a mule; she, having conceived an embryo, when the time has arrived, is not able to give birth. She stands striking the ground with her feet; then, having tied her four feet to four stakes, having split open her belly, they take out the young; she dies right there. Therefore it was said - "As the embryo kills the mule." This is what is meant - Just as its own fruit destroys the plantain, the bamboo, and the reed, and the embryo destroys the mule, so honour, which has become the fruit of one's own action, destroys a bad person.

"Who reveres wrath and contempt" means one who conducts himself having made weighty, having raised up, having elevated wrath, which has the characteristic of anger, and contempt, which has the characteristic of smearing over others' virtues. "Sukhetta" means even in a good field. "Like a rotten seed" means like a seed that has gone to a state of rottenness. The meaning is that it is spoilt by the defect of the seed through the non-performance of nurturing with dung-water and the like, drying, and comfortable resting and so on.

91. "With the mind" means with one's own consciousness. "Mind" means the mind of that person. "Encompassing" means having defined. "Behaves" means proceeds. "As

if carried there" means as if something having been brought and placed.

"Do not do" means do not do. "There is no freedom" means there is no release. "Even if you approach" means even with intention; the meaning is even with prior deliberation.

Even though having said "not by rule," the statement "by lying" is for the purpose of showing the greatly blameworthy nature of lying. Therefore he said - "Who has transgressed one thing" and so on, likewise "Just so small, Rāhula, is the asceticism of those who have no shame in conscious lying" and so on. "How will that be for them" means by what manner indeed will that wealth be for them. The meaning is that because it was gathered by them not by rule, it does not last long among them. "Obstacles will surely arise" means from unlawful dealings and so on, dangers from kings and so on will arise. "Su" is merely a particle. "What has been gathered perishes" means what has been brought together and prepared by this one perishes. "Heaven" means a fortunate world. For that is intended as "heaven" because it is supreme through beautiful things such as form and so on. "To that extent" means by the deterioration of benefits pertaining to the present life and the future life. "Destroyed" means perished.

"Turns away" means turns back. "Through greed one digs up oneself" means because of greed, doing demeritorious deeds, through the exertion of bodily unrighteousness, one is said to dig up oneself. "Decays among friends" means diminishes in the dispositions of friendship.

"Wander about" means they go about doing only what is unwholesome in the four postures. "Fools" means those who, not knowing the welfare of this world and the welfare of the world beyond, are here called fools. "Imprudent" means without wisdom. For there is no such thing as a corrupted state of wisdom. "As one's own enemy" means having become as if one who has become an enemy, as if a foe. "Bitter fruit" means sharp fruit; the meaning is painful fruit. "That action done is not good, which having done one regrets" means whatever action capable of producing rebirth in hell and so on, having done what gives rise to suffering, at each and every moment of recollection one regrets, one bewails - that done is not good, not excellent, not auspicious. "With tearful face" means one whose face is wet with tears, weeping, experiences and undergoes the result.

"Difficult to do" means difficult to do because of the impossibility of fulfilling the morality of the fundamentals of conduct by way of all kinds of duties and so on. "Difficult to endure" because, from the time of undertaking, without making it broken, especially the fundamentals of holy life must be brought to the final moment of consciousness; or "difficult to do" because of the impossibility of accomplishing morality, restraint, and so on without having them examined. But "difficult to endure" by way of patience-restraint, because of the difficulty of bearing what must be endured. "By the inexperienced" means by one of slow wisdom. "Asceticism" means the state of being an ascetic. "Therein" means of that asceticism. "Confinements" means the crowding of improperly dressed, improperly clothed women and so on. "Where" means in uncongenial objects and so on, which are termed confinements, being obstructions to morality, restraint, and so on. Or else, "difficult to endure" is said in order to show the meaning of the term "difficult to do." "Difficult to endure"

means difficult to bear, hard to endure. "By the inexperienced" means by the foolish. "Sāmañña" means the ascetic practice. This is what is meant - that which wise sons of good family, for ten years, twenty years, etc. even sixty years, with teeth clenched and tongue pressed against the palate, restraining the mind by the mind, resorting to one seat and one meal, living the holy life limited with the end of life, practise asceticism - the foolish and inexperienced are unable to do that. "For there are many confinements therein" means in that noble path termed asceticism there are many confinements; the meaning is that for one practising for the attainment of the path there are many dangers.

"Measuring the immeasurable" means measuring the immeasurable person who has eliminated the mental corruptions thus: "This one has this much morality, this much concentration, this much wisdom." "Where would a wise one speculate" means who here, a wise one, an intelligent one, would speculate? It explains that only one who has eliminated the mental corruptions, measuring one who has eliminated the mental corruptions, could speculate. "Methinks, is hindered" means but whatever worldling begins to measure, I think that one is hindered, with wisdom turned downward. "Without wisdom" - "kissavā" is called wisdom; the meaning is "without wisdom."

"An axe" means harsh speech resembling an axe in the sense of cutting oneself. "Cuts" means he cuts off right at the root, which is termed the wholesome root. "Poison like deadly venom" means like poison termed deadly venom. "Fells one who has failed thus" means thus he brings down into the realms of misery the person who has failed, who has erred, who has stumbled. "As does speech that is badly spoken" means as speech that is badly spoken by way of insulting noble ones.

92. "One who is blameworthy" means deserving of blame. "Or blames one who is praiseworthy" means whoever is a person worthy of praise by virtue of distinction in qualities, him he censures by imputing evil desires and so on. "Gathers" means accumulates. "Misfortune" means offence. "This misfortune" means this offence. "At dice" means at dice used for gambling. "Together with all, together with oneself" means together with all one's own wealth and even with oneself. "Towards the Fortunate Ones" means towards those termed the Fortunate Ones - the Buddha and so on - because of beautiful conduct, because of having gone to a beautiful state, because of having gone rightly, and because of having spoken rightly. "Corrupts his mind" means whoever would corrupt his mind, for him this very ill-will is the greater misfortune - this is what has been said. Why? Since a hundred thousand, etc. evil. Therein, "a hundred thousand" means a hundred thousand by the nirabbuda calculation. "Thirty-six" means another thirty-six nirabbudas. "And five" means five abbudas by the abbuda calculation. Therefore, by the counting of years that time is so much, the time during which one who blames the noble ones, having directed speech and mind to evil, goes to hell and is tormented there - this is what has been said. And this is, in brief, the life-span in the Paduma hell, but in detail it will come further on.

"The quality of greed" means because it is seen as a "quality" by fools, and because it occurs many times, greed itself is the quality of greed; in that quality of greed, in craving - this is the meaning. "Devoted" means repeatedly engaged. "Ungenerous" means one who does not know words of advice, through non-grasping of even the exhortation of Buddhas. "Stingy" means stingy with the fivefold stinginess. "Devoted

to slander" means devoted to slander through causing division among the chief disciples. For these verses were spoken by the Venerable Mahāmoggallāna while exhorting the dying Kokālika. "Foul-mouthed" means foul in speech. "Devoid of truth" means devoid of what is factual, a liar. "Ignoble" means a bad person. "Destroyer of growth" means one who destroys prosperity, a destroyer of one's own higher intelligence. "Lowest of men" means the most ignoble of men. "Unlucky" means a man of misfortune. "Lowborn son" means a degenerate son of the Buddha, the Blessed One. "Do not speak much here, you are doomed to hell" means do not now be one who speaks much; you have become one doomed to hell. "Rajamākirasī" means you throw the dust of defilement into yourself. "The virtuous" means those whose defilements are calmed, those who have eliminated the mental corruptions. "Wrongdoer" means evil-doer. "The precipice" means hell.

"This is conducive to defilement" means this should be understood as a discourse conducive to defilement, shown by way of example through many discourse passages, in order to demonstrate the many classifications of craving and so on according to the distinction of intrinsic nature and the distinction of states.

"With a clear mind" means with one who has faith in action, the fruit of action, and so on.

93. "Successful" means prosperous with ornaments such as those worn on the hands and those worn on the head, and with gems, gold, and so on. "Prosperous" means abundant with oil, honey, molasses, and so on, and with wealth, grain, and so on. "Crowded with people" means with people without interruption. "With congested cul-de-sacs" - cul-de-sacs are called streets without exit. Which one can only leave by the very path one entered; those congested cul-de-sacs are here - thus "with congested cul-de-sacs." By this too he explains the dense habitation of that city. "Stray" means one that has not submitted to taming, or one roaming about here and there. "Not evil" means not inferior. "With unwavering confidence" means with unshakeable confidence, with confidence that has come through the penetration of the truths.

"After death he obtains" means whoever does not hurt beings with a stick, that person in the world beyond, being born as a human being obtains human happiness, being born as a god obtains divine happiness, and having transcended both obtains the happiness of Nibbāna. This is the meaning.

94. "Will set out on a journey" means he will go on a journey through the country. But why does the Blessed One wander on a journey through the country? Buddhas, Blessed Ones, wander on a journey through the country for seven reasons - For the purpose of disciplining those amenable to instruction who have gone to other regions, for arousing zeal in those dwelling there, for avoiding the constant residence of devotees in one place and for showing his own non-attachment therein, for accomplishing the status of shrines for regions by virtue of being places where the Perfectly Enlightened by himself has dwelt, for producing a flood of merit for many beings through seeing, approaching, and so on, and for the appeasement of calamities such as drought and so on - it should be known that Buddhas, Blessed Ones, wander on a journey through the country for these seven reasons.

"Isidatta and Purāṇa" means Isidatta and Purāṇa. Among them, Isidatta was a once-returner. Purāṇa was a stream-enterer. "At Sāketa" means in their own revenue

village which received the name "Sāketa." "They stationed a man on the road" means the Blessed One's path of travel, it is said, was through their village entrance. Therefore, thinking "If the Blessed One should pass by while we are asleep or heedless, then we would not be able to see him," they stationed a man in the middle of the road. "They followed behind" means they followed behind not from a distance only, but closely behind. For the Blessed One went along the footpath in the middle of the cart-road, while the other two went following on both sides. "Having turned aside from the road" means Buddhas make friendly welcome with some while walking, with some while standing, and with some even while seated for part of the day. Therefore the Blessed One thought - "These are dear ones in my Dispensation who have attained the fruit. Having sat down together with these, I shall make a friendly welcome for the daytime." Having turned aside from the road, he approached a certain tree-root. "He sat down on the prepared seat" means they, it is said, went having had an umbrella and sandals, a walking staff, foot-anointing oil, eight kinds of beverages, and a divan with sarabha-deer legs brought along. Then, having prepared that divan, they offered it. The Teacher sat down there. "They sat down to one side" means having said "Give the umbrellas, sandals, and so on to the community of monks," having paid homage to the Blessed One, they sat down to one side.

"He will set out on a journey from Sāvattthī to the Kosalans" and so on - all of this was said by way of the Middle Country only. Why? Because it was a fixed habitual practice. For the Blessed One's wandering journey was in the Middle Country only. Even if he goes to a borderland, he causes the dawn to rise in the Middle Country only - this was a fixed habitual practice; therefore it was said by way of the Middle Country only. "Among the Kāsis" means from the Kāsi country. Likewise, "among the Magadhans" means from the Magadha country. "The Blessed One will be near to us" - here, their pleasure arises not merely because of nearness alone, but rather their pleasure arises thinking "Now we shall be able to give gifts, to make offerings with scents, garlands, and so on, to hear the Teaching, and to ask questions."

"Therefore, carpenters, the household life is confinement" means carpenters, because when I am far away there is no small displeasure for you, and when near there is no small pleasure, therefore too this should be known: "The household life is confinement." For it is because of the fault of the household life that it is thus for you. But if you had abandoned the household life and gone forth, then for you, both going together with me and coming, that would not exist - explaining this meaning, he spoke thus. Therein, the confinement should be understood in the sense of having possessions and having impediments. For even for one living in a great mansion, the household life is indeed confinement in the sense of having possessions and having impediments. "A path of dust" means the path of coming of the dust of lust and so on; the meaning is "a place of coming." "Going forth is the open air" means going forth, however, is the open air in the sense of having no possessions and no impediments. For even in an inner room of only four cubits, even for two monks seated with cross-legged posture touching cross-legged posture, going forth is called the open air in the sense of having no possessions and no impediments. "And it is enough for you, carpenters, for diligence" means the meaning is that for you who dwell in the confined household life, it is proper to practise diligence itself.

"Serpents" means elephants. "Fit for riding" means suitable for the king to mount. "We seat one in front and one behind" means those two persons, it is said, having seated those women thus on two elephants adorned with all ornaments, placing the king's elephant in the middle, go on both sides; therefore they spoke thus. "The elephant too must be guarded" means he must be guarded so that he does not do anything unruly. "Those ladies too" means they must be guarded so that they do not fall into negligence. "Oneself too" means by not engaging in smiling, talking, glancing about, and so on, oneself too must be guarded. For one who does thus is to be reprov'd as "This one is a betrayer of his master."

"Therefore, carpenters" means because the king constantly entrusts you with the king's property, therefore too the household life is confinement, a path of dust. But because there is no one who thus entrusts a rag-robe-wearing monk, therefore going forth is the open air; thus in every case too. "And it is enough for you, carpenters, for diligence" - he shows "practise diligence itself."

"Generous in giving" means unreserved in generosity. "With purified hands" means one whose hands are washed for the purpose of giving to those who come and go. "Delighting in relinquishment" means delighted in generosity designated as release. "Accessible to requests" means fit to be asked. "Devoted to sacrifice" is also a reading; the meaning is devoted to giving. "Delighting in giving and sharing" means by this, delighted in sharing from whatever even a trifle one has obtained. "Undivided" means not divided thus: "This will be for us, this for the masters" - the meaning is that all remains as fit to be given. "Carpenters, a noble disciple possessed of these four qualities is a stream-enterer" means a stream-enterer is possessed of these qualities - this is the meaning. By this he shows that these four qualities are invariably obtained by a stream-enterer.

Having thus shown by way of exposition that those carpenters were possessed of these four qualities, now in order to show that without qualification, "You, carpenters" and so on was stated.

95. "A thousand ten million cosmic cycles" means there were a thousand individual existences - this is the meaning. "Eighty ten million cosmic cycles" is also a reading; the meaning is there were eighty life-span ten million cosmic cycles. But where were they? He said "among gods and human beings"; the meaning is among gods and among human beings. "Had fully grown" means grown all around by the spreading of sprouts. "I obtained" means I obtained. "Today is the thirtieth cosmic cycle from then" means from that cosmic cycle, today, just now, this cosmic cycle is the thirtieth. "Owing to that perception" means owing to that perception directed to the Buddha.

"Destroyer of craving" means one who eradicates craving. "Wreath" means a garland made of flowers. "Adorned with all flowers" means decorated with various flowers. "From between the lips" means from between the upper and lower lips. "Radiance" means light. "Disappeared at the crown" means it disappeared at the crown of the head. "Dispel doubt" means dispel uncertainty. "He whose knowledge always proceeds regarding all phenomena" - here "taṃ" is merely an indeclinable particle. He whose knowledge always proceeds regarding all phenomena because it is not bound by desire. The connection is: that omniscient Blessed One said this to the Elder Ānanda. "He will be a king in the realm" means he will be a king in the entire realm.

"Final" means the final existence. "Having realised" means having made evident. "The state of the Teaching" means the Teaching of the four truths, or individual enlightenment.

96. "A gold-roofed boat" means a golden boat covered by being adorned with golden ornaments on both sides. "Asked a question, she explained to Sakka, thus have I heard" means just as that deity, being asked a question, explained to Sakka, so too "it was heard by me also" - the Venerable Mahāmogallāna tells that to the Blessed One as he himself heard it.

"At earth-monuments" means at monuments made of earth, having placed bodily relics inside. For thus they are called specifically prepared for the Blessed One; therefore he said - "Specifically prepared for the bearers of the ten powers."

97. "With bodily beauty like sons of gods" means with beauty similar to the bodies of sons of gods. "Of fortunate appearance" means of form endowed with splendour. "Lofty indeed was that" means that merit done by me was lofty indeed. "When I" means "I who." "For a hundred thousand cosmic cycles, joyful, I venerated the monument" means having venerated the monument, for a hundred thousand life-span cosmic cycles I was joyful - this is the meaning. "Without going to the nether world" means without approaching rebirth in a realm of misery. "Whatever eye" means whatever eye of wisdom. "Directed" means placed. "I am of liberated mind" means I am one of liberated mind. "With craving-creeper shaken off" means with the creeper of craving shaken off, one whose craving is utterly cut off - this is the meaning.

98. "A measure of millet rice" means a measure of rice from millet grass. "Without barrenness" means without barrenness through the absence of the five mental rigidities. "And in him I placed confidence in the highest teaching" means I believed in that Individually Enlightened One regarding the highest teaching, individual enlightenment, thinking "One should indeed possess the highest teaching." "And in that teaching I directed my mind" means by this, I directed my mind thinking "May I too realise the teaching he has attained." "And may I not be expectant in any existence" means the connection is: and I directed my mind thinking "May I not be expectant in any existence whatsoever."

"Among the Kurus" means among the Northern Kurus. "Among those of long life" is said because of their lifespan of a thousand years. "Among the unselfish" means among those without possessions. "Among beings" means among living beings. "Not declining" means among those whose intrinsic nature is not fallen away, as long as life lasts, with whatever achievements they have obtained. "I was reborn among the deities" means I was reborn as one of the Thirty-three, or I was reborn in the Thirty-three realm, in the Tāvātīṃsa abode. "Having attained a distinguished body" means having attained among distinguished bodies, among bodies of various colours. "Among the famous" means among those possessing retinues. "With those who have passed beyond the wholesome and unwholesome" means with those who have transcended the wholesome and unwholesome. "Directly this" means the intention is "directly this utterance."

"He made" means he made. "Bringing offerings" means he brought offerings of worship. "One having fallen from him" means one flower had fallen from his hand.

"Standing above" means standing above in the sky. "Ariṭṭha" means the Individually Enlightened by himself named Ariṭṭha. "Internally and externally" means of the internal domain and of the external domain. "Which existed in me" means which formerly were existing in me. "The cycle of birth and death, there is now no more rebirth" means the round of rebirths consisting of being born and dying again and again is also called rebirth, and that now does not exist - this is the meaning.

"This is the discourse conducive to habituation" should be understood as this discourse conducive to habituation, shown by way of example through various discourse passages that elucidate the merit conducive to the habituation portion.

99. "Above, below, etc. for non-rebirth" - this is said to be the discourse conducive to penetration because of the function of the noble path in crossing over the flood.

"There is nothing to be done by volition" means no consciousness is to be produced.

"The nature" means the intrinsic nature of the phenomenon.

100. "When indeed" means at whatever time indeed. "Become manifest" means they arise. "Phenomena" means the qualities conducive to enlightenment that accomplish the penetration of the mode of dependent conditions in forward order. Or "become manifest" means they make clear, they become obvious by way of full realisation. "Phenomena" means the phenomena of the four noble truths. Ardour is called energy in the sense of scorching the mental defilements. "To the ardent" means to one possessing the energy of right striving. "Meditating" means to one who meditates through meditative absorption having the characteristic of meditation on a single object and the characteristic of meditation on the three characteristics. "Of the brahmin" means of one who has warded off evil, one who has eliminated the mental corruptions. "Then all his uncertainties vanish" means for him whose phenomena have thus become manifest, those uncertainties - "Who indeed, venerable sir, touches? The Blessed One said: 'That is not a proper question'" - by this method, "What indeed, venerable sir, is ageing and death, and to whom does this ageing and death belong? The Blessed One said: 'That is not a proper question'" - and by this method the uncertainties regarding the mode of dependent conditions were stated. And whatever sixteen uncertainties that have come about through the non-penetration of the mode of dependent conditions itself, beginning with "Did I exist in the past period of time?" and the eight uncertainties beginning with "one is uncertain about the Buddha, one is uncertain about the Teaching" - all those vanish, depart, cease. Why? "Since he understands phenomena with their cause" - because he understands, has known, has penetrated this whole mass of suffering consisting of phenomena beginning with activities, which has a cause, by means of the cause beginning with ignorance.

"Since he understood the elimination of conditions" - because he understood, knew, penetrated Nibbāna reckoned as the elimination of conditions, therefore when phenomena of the aforementioned kind become manifest to the ardent, meditating brahmin. Then whatever uncertainties might arise for him because of not having understood Nibbāna, all those uncertainties too vanish.

"Forest-dweller" means one living in the forest. "Sustaining himself by gleaning from strangers" means one who, being always a stranger unknown in families, sustains himself by gleaning, by the practice of going for almsfood. Or alternatively, the

gleaning of one who seeks fragrant food prepared with a collection of spices at distinguished houses of wealthy people is called gleaning from relatives; but mixed food obtained by one standing at the door going from house to house in succession is called gleaning from strangers. This is what is intended here. Sustaining himself by that. "Without longing for sensual pleasures" means without regard for sensual pleasures as objects and sensual pleasures as defilements.

"Having cut off" means having killed. "Sleeps happily" means he sleeps happily because of not being burnt by the fever of wrath. "Does not grieve" means he does not grieve because of displeasure having been destroyed through the destruction of wrath. "With its poisonous root" means with painful results. "With its sweet tip" means the happiness that arises from having rebuked in return one who has reviled and having struck in return one who has struck - with reference to that, it is said "with sweet tip." For in this instance, the end is called "tip." "Noble ones" means the Buddha and so on.

"Hane" means one should strike. "Uppatitam" means that which is occurring by way of having arisen without being uprooted, without being suppressed, arisen by way of active manifestation. "Vinodaye" means one should remove from one's own continuity.

101. "By a spear" - this is the heading of the teaching; the meaning is: by a knife with a single sharp edge and so on. "Struck downward" means struck. For there are four kinds of blows: struck downward, struck upward, thrust through, and struck in various ways. Therein, having stood above and delivering a blow downward is called struck downward; having stood below and delivering a blow upward is called struck upward; having pierced through like a door-bolt needle is called thrust through; all the rest is called struck in various ways. But in this instance, struck downward is taken. For that is entirely severe, with a dart difficult to extract, difficult to treat medically, with internal corruption and internal pus and blood. The pus and blood, not coming out, envelops the surface of the wound and remains. By those wishing to remove the pus and blood, he must be bound together with the bed and turned head downward; he reaches death or suffering like death. "Should wander forth" means should dwell.

What is said by this verse? Just as a man struck by a spear arouses energy, makes an effort, and strives for the purpose of extracting the dart and treating the wound. And just as one with the head ablaze when burning on the head arouses energy, makes an effort, and strives for the purpose of quenching it, just so a monk, for the abandoning of sensual lust, being mindful and diligent, should dwell - thus the Blessed One taught.

When the deity had spoken thus, then the Blessed One thought - "This deity has brought the simile firmly, but has taken only a limited meaning and stood there. For even if she were to speak again and again, she would speak only of the abandoning of sensual lust by suppression; and as long as sensual lust is not uprooted by the path, so long it remains following along" - thus, taking that very simile, having turned it around for the deity by way of the first path, showing, he spoke the second verse "as if struck by a spear." Its meaning should be understood in accordance with the former method.

"Worldly gains" means the types of sensual pleasure. "One seeking peace" means one

looking towards Nibbāna, which is the stilling of all activities. "Wise" means endowed with wisdom. "Resolute" means one whose mind is directed towards Nibbāna. "Abstaining from perception of sensuality" means whatever perception of sensuality there may be, from all of that he is abstaining by the eradication-abstinence associated with the fourth path. "Viratto" is also a reading. "Kāmasaññāyā" however is a locative expression. In the Sagāthāvagga, "kāmasaññāsū" is the reading. Gone beyond all fetters because of having surpassed the ten mental fetters by the four paths. Or gone beyond the higher mental fetters by the fourth path alone; with delight and becoming exhausted because of the utter elimination of the three existences through the craving reckoned as delight that delights here and there. Such a monk who has eliminated the mental corruptions does not sink in the deep ocean of the round of rebirths.

"Having faith" means by which Teaching, in the preliminary stage through the classification of bodily good conduct and so on, and in the later stage through the classification of the thirty-seven factors pertaining to enlightenment, the Worthy Ones - the disciples of the Buddhas and Individually Enlightened Ones - attained Nibbāna. One who has faith in that Teaching of the Worthy Ones obtains mundane and supramundane wisdom for the attainment of Nibbāna; and that indeed not by faith alone. But since one in whom faith has arisen approaches, approaching one attends, attending one gives ear, having given ear one hears the Teaching, therefore from the approaching onwards up to the hearing of the Teaching one obtains the desire to listen, which is wisdom.

What is meant? Even having believed in that Teaching, having approached the teachers and preceptors from time to time, having attended upon them by performing duties, when through attending upon them their minds are pleased and they wish to say something, then, with the desire to listen having been attained, having given ear, one listening obtains it. Thus, even with the desire to listen, one who is diligent through the continuous presence of mindfulness, and discerning through the knowledge of what is well spoken and what is ill spoken, obtains it, not the other. Therefore he said - "diligent and discerning."

"One who acts fittingly" means without neglecting place, time, and so on, one who performs the fitting means of achievement for the mundane and supramundane Teaching is "one who acts fittingly." "One who bears the yoke" means one who has not laid down the yoke by the power of mental energy. "Energetic" means one accomplished in industriousness by the power of bodily energy, of unflagging effort. "Finds wealth" means one attains mundane and supramundane wealth. "By truth" means by verbal truth and by ultimate truth. Buddhas, Individually Enlightened Ones, and noble disciples, in attaining quenching, indeed attain fame as well. "By giving" means giving to others whatever is wished for and desired, one binds friends, accomplishes, makes - this is the meaning. Or, giving what is hard to give, one binds; by the avenue of giving, all four ways of supporting others should be understood as taken. By these one makes friends. "From this world to the world beyond, he indeed after death does not grieve" means for whatever person these qualities beginning with faith are found, he, having gone from this world to the world beyond, does not grieve; there is no cause for sorrow for him - this is the meaning.

"For whom these four qualities exist, for the faithful householder;

Truth, the Teaching, steadfastness, generosity - he indeed after death does not grieve."

The remaining verse was cited having been set aside. For in the Āḷavaka Sutta these verses were spoken by the Blessed One when asked by Āḷavaka beginning with "How does one obtain wisdom?"

"By whatever reason" means by whatever cause, or manner. "Communion" means living together, meeting in one place. "That" means a person who has thus come together and who should be shown compassion. "If with a clear mind" means with a mind that is clear with confidence aroused by compassion. "One is not bound by that" means by that aforesaid instruction one is not bound by way of the mental fetters of sensual desire and so on. "Which is compassion and sympathy" means whatever compassionate feeling by way of leading to the attainment of the noble path, and friendly feeling - this is the meaning.

102. "Lust and hate" - lust and hate are according to the method stated above. "From what source" means what is their source, what is their cause. For this is the substitution of "to" for the reflexive case ending, and in the compound its non-elision should be understood. "Discontent, delight, and terror, from where are they born" - that discontent which is dissatisfaction in remote lodgings and in highly wholesome mental states, and that delight, contentment, attachment, sport, and so on in the five types of sensual pleasure, and that terror of the mind which, because it causes the arising of hair standing on end, is reckoned as "terror" - the question is: from where are these three phenomena born, from where have they arisen? "From where arising" means from where having arisen. "Mind" means wholesome consciousness. "Thoughts" means sensual thoughts and so on. "Like boys releasing a crow" means just as boys, while playing, having tied a crow's feet with a string, release it, throw it, so the question is: from where arising do unwholesome thoughts release the wholesome mind?

"Lust and" - the second verse is the answer to that. Therein, "from this" he said with reference to individual existence. For lust and hate have individual existence as their source, and discontent, delight, and terror are born from individual existence. Sensual thoughts and so on, having arisen from individual existence itself, release the wholesome mind. Therefore, rejecting any other cause such as nature and so on, he said - "From this source do they arise, from here arising." The grammatical analysis here should be understood in the manner stated in the previous verse.

Now, establishing the meaning stated in such passages as "from this source" and so on as "having individual existence as source, born from individual existence, arisen from individual existence," he said - "Born from affection, arisen from oneself." For these, beginning with lust and ending with applied thought, are born from the affection of craving. And being thus born, they have arisen in oneself, in individual existence reckoned as the division of the five aggregates of clinging. Therefore he said - "Born from affection, arisen from oneself." Now he shows a simile to illuminate that meaning: "like the trunk-born shoots of a banyan tree." Therein, "trunk-born" means aerial roots born on the trunks. This is what is meant - Just as the aerial roots reckoned as "trunk-born" of a banyan tree arise when there is the affection reckoned as the sap of water, and arising, they come into being in that very banyan tree in the

various parts of branches, so too these beginning with lust arise when there is the internal affection of craving, and arising, they come into being in that very individual existence in the various parts beginning with the eye and so on, in desirable objects. Therefore it was said - "Born from affection, arisen from oneself." "Many, attached to sensual pleasures" - because lust by way of the five types of sensual pleasure and so on, hate by way of the grounds of resentment and so on, discontent and the rest by way of each and every division - thus in every way all these mental defilements, being many and manifold, by way of sense-bases, doors, objects, and so on, are in such and such ways strongly attached, stuck, standing entwined with those various sensual pleasures. Like what? Like a māluvā creeper spread in the forest - just as a māluvā creeper spread in the forest is strongly attached, stuck, standing entwined with the various divisions of branches and sub-branches of trees and so on, so too are these defilement phenomena; therefore here the thicket of mental defilements is attached to objects of sensual pleasure of many divisions.

"Those who understand from what source it arises, they dispel it, listen demon." Its meaning is - Whatever beings know this thicket of mental defilements thus: "From this source it arises" - they, having known "It arises in the individual existence moistened by the affection of craving," drying up that affection of craving by the fire of knowledge of meditative development beginning with the observation of danger, dispel it, abandon it. Listen to what has been spoken by us thus, O demon. "They cross this flood hard to cross, never crossed before, for non-rebirth" means those who indeed dispel the thicket of defilement, they invariably develop the path. For indeed without path development there is no dispelling of mental defilements. Thus developing the path, they cross by ordinary knowledge the fourfold flood beginning with the flood of sensual pleasure, difficult to cross, never crossed before, never surpassed before even in a dream during this long period of time, for non-rebirth, for Nibbāna.

"Difficult to do, Blessed One": it is said that a certain young god was formerly one who practised spiritual exercise, and due to the density of his mental defilements, suppressing the mental defilements with effort, having practised the ascetic duty, due to the weakness of his former cause, without reaching the noble plane, having died, was reborn in the heavenly world. He, having approached the Truth-finder, reporting the difficulty, spoke thus. Therein, "difficult to do" means even for ten years, etc. even for sixty years - that which is called the practice of the entirely pure ascetic duty, that is difficult to do. "Trainees" means the seven trainees. "Concentrated in morality" means concentrated by morality, endowed with. "Of stable nature" means of established intrinsic nature. Having thus answered the question asked, for the purpose of giving rise to a further question, he said beginning with "for one who has entered homelessness." Therein, "for one who has entered homelessness" means for one who has entered homelessness, the state of being without a home; the meaning is "for one gone forth." "Contentment" means contentment with the four requisites.

"In meditation" means in the meditative development of the appeasement of the mind. "Having cut through Death's net, they" means those who are delighted in the peace of the faculties by day and night, they concentrate the mind that is difficult to concentrate. Those of concentrated mind, fulfilling contentment with the four

requisites, do not become wearied. Those who are content, fulfilling morality, do not become wearied. Those seven trainees established in morality, those noble ones, having cut through the net of mental defilements reckoned as Death's net, go forth.

"Difficult to go" means "This is true, venerable sir, those who are delighted in the peace of the faculties, they concentrate the mind that is difficult to concentrate. Those of concentrated mind, fulfilling contentment with the four requisites, do not become wearied. Those who are content, fulfilling morality, do not become wearied. Those seven trainees who hold morality as supreme, established in morality, those noble ones, having cut through the net of mental defilements reckoned as Death's net, go forth. Why would they not go?" But he said "This is difficult to go, Blessed One, the uneven path." Therein, although the noble path is neither difficult to go nor uneven, yet in the preliminary practice there are many dangers for it; therefore it was stated thus. "Headlong" means having become head downward with knowledge as the head, they fall. Because of their very inability to ascend the noble path, they are said to fall on the path. "For the noble ones the path is even" means that very same path is even for the noble ones. "Even in the uneven" means even in the uneven order of beings, they are indeed even.

103. "This indeed is that Jeta's Grove" - the young god Anāthapiṇḍika, having come for the purpose of speaking the praise of Jeta's Grove and of the Buddha and so on, spoke thus. "Frequented by the Community of sages" means established by the community of monks. Having thus spoken the praise of Jeta's Grove in the first verse, now speaking the praise of the noble path, he said beginning with "Action and true knowledge." Therein, "action" means path volition. "True knowledge" means path wisdom. "The Teaching" means concentration, or mental states pertaining to concentration. "Morality and the highest life" shows that the life of one established in morality is the highest. Or alternatively, "true knowledge" means right view and right thought. "The Teaching" means right effort, right mindfulness, and right concentration. "Morality" means right speech, right action, and right livelihood. "The highest life" means the life of one established in this morality is indeed the highest. "By this mortals are purified" means by this eightfold path beings become purified.

"Therefore" means because they are purified by the path, not by clan or wealth, therefore. "Should wisely investigate the Teaching" means one should investigate by means the qualities conducive to enlightenment. "Thus he becomes purified therein" means thus he becomes purified in that noble path. Or alternatively, "should wisely investigate the Teaching" means one should investigate by means the Teaching of the noble truths. "Thus he becomes purified therein" means thus he becomes purified in those four noble truths. Now, speaking the praise of the Elder Sāriputta, he said beginning with "Sāriputta indeed." Therein, "Sāriputta indeed" is an emphatic expression; he says that by these qualities beginning with wisdom, Sāriputta alone is the best. "In peace" means by the appeasement of mental defilements. "Gone beyond" means gone to Nibbāna; whatever monk has attained Nibbāna, none is like that. "This would be his highest" - he says that there is no disciple who surpasses the Elder.

"The past" means the five aggregates in the past. "Should not pursue" means one should not follow after through craving and wrong view. "Should not long for" means one should not desire through craving and wrong view. "What is past" - this here is a

word expressing reason. Because whatever is past, that is abandoned, ceased, and passed away, therefore one should not follow after it. And because whatever therein is future, that is unattained, unborn, and unproduced, therefore one should not desire even that. "There and there" means whoever sees with insight the present phenomenon too, wherever it has arisen, right there and there, through the seven observations beginning with the observation of impermanence, or in the forest and so on, he sees with insight there and there. "Unshakable, unagitated" - this is said for the purpose of showing insight and counter-insight. For insight is not shaken and not agitated by lust and so on, thus it is unshakable and unagitated; one should develop it, increase it, see with counter-insight - this is what is meant. Or alternatively, Nibbāna is not shaken and not agitated by lust and so on, thus it is unshakable and unagitated; knowing that, a wise monk should develop it - the meaning is that he should increase it by again and again attaining the fruition attainment having that as its object.

But for the purpose of that development, "today itself the effort should be made" means the energy which has obtained the name "ardour" through the scorching and tormenting of the mental defilements should be exerted this very day. "Who knows death tomorrow" means who knows whether there will be life or death tomorrow. "Today itself I will give a gift, or I will observe morality, or else I will perform some wholesome deed" - without producing the thought "There is obsession for today; I will find out tomorrow or the following day," "I will do it this very day" - thus it shows that energy should be exerted. "With his great army" means snakes, scorpions, poison, weapons and so on are the many causes of death which are his army; by the power of that great army, with Death who has a great army, of such a nature, there is no bargaining reckoned as the display of friendly intimacy saying "Wait for a few days while I perform my own supportive deeds such as worship of the Buddha and so on," nor reckoned as the offering of a bribe saying "Take this hundred or thousand and wait for a few days," nor reckoned as a massing of forces saying "I will ward him off with this massing of forces." For "bargaining" is the name for making friends, giving bribes, and dragging together a massing of forces; therefore this meaning is stated. "Unwearied" means not lazy, industrious. Because of having practised thus, the single night would be auspicious - thus "one who has an auspicious night." "Thus" means the Buddha-sage, peaceful through the stilling of lust and so on, declares the person who has practised thus as "this one has an auspicious night."

"By the eye and by wisdom" means by the eye and by wisdom. Or by wisdom that has become vision. "By mindfulness and by wisdom" means by mindfulness and by wisdom, or by wisdom distinguished by mindfulness. "By the body" means by the mental body.

"The divine eye well purified" means the divine eye is well purified; the intention is that which one realises. "Past lives" means the aggregates dwelt in during previous births. "The various kinds of supernormal power" means the portions of supernormal power. "Cessation" means Nibbāna. The remainder is easily understood.

104. "For whom the mind is like a rock" means whose mind is like a rock, because of being unshakeable by ordinary winds - the winds of worldly adversities - like a solid rock. Therefore he said - "Steady, not trembling." "Towards enticing things" means towards material gain and so on. "By what provokes irritation" means towards loss of

material gain and so on. "From where will suffering come to him" means suffering rooted in worldly adversities will not follow that excellent person whose mind is thus developed and who has passed beyond worldly adversities.

"The brahmin who" means a brahmin by virtue of having discarded evil, not one who, being devoted to belief in auspicious sights, having become engaged in evil qualities such as disdainful utterances and corruption and so on, merely claims to be a brahmin on the basis of birth alone. That brahmin, because of having discarded evil, is not disdainful through the abandoning of disdainful utterances. He is free from corruption through the absence of corruption beginning with lust. He is self-controlled through having a mind restrained by morality-restraint. One who has attained the highest knowledge because of having gone to the end - Nibbāna - through the knowledges reckoned as the knowledge of the four paths, or because of having gone to the end of the knowledges. Because of having fulfilled the holy life of the path, he is one who has fulfilled the holy life. "He may righteously speak the supreme word" means he may speak this claim "I am a brahmin." The meaning is that for whom, even in the dwelling place of the entire world, with regard to even a single object anywhere, these swellings - the swelling of lust, the swelling of hate, the swelling of delusion, the swelling of conceit, the swelling of views - do not exist.

"Does not stand fast" means does not find a footing. "Stars" means the planets reckoned as bright. If the radiance of the moon, the sun and so on is not there, addressing the apprehension that there would be only darkness, he said "Darkness is not found there." In the passage beginning with "And when he knows for himself": when he finds such Nibbāna through knowledge of direct personal experience, then he is free from material and immaterial phenomena and from pleasure and pain.

"In his own qualities" means in the aggregates of clinging, which are reckoned as one's own individual existence. For mostly the inclination of insight is internally. "This goblin" means O Ajakalāpaka, this goblin spoken of by you and the goblin of mental defilements. "The frightening sound" means the frightening sound made by you and the making of frightening sounds. "Overcomes" means surpasses.

"He does not delight in her coming" means he does not delight in the former wife coming, or another, he does not receive her with the mind. He does not grieve at that very one departing. "Saṅgāmañi, freed from attachment" means the monk Saṅgāmañi freed from even the fivefold attachment.

"Many here" means many people bathe here; the intention is that by that he is not called pure.

"The restrainer of the power of birth" means one who restrains the power of birth. "Friends indeed" means friends indeed by way of going together in the development of serenity and insight meditation. "For a long time in harmony" means those for whom there is meeting, a coming together, for a long time by way of hearing suitable Teaching from time to time. "By undertaking slackly" means having made energy slack.

105. "Therein, monks, what is the distinction" - this shows the absence of distinction below and above, that is, in the preliminary practice beginning with disenchantment and so on regarding the five aggregates of clinging of both the Teacher and the

disciple, and in liberation by non-clinging. For this was said: "There is no diversity in liberation." Therein, he refers back to the absence of distinction with "therein, what is the distinction." "Disparity" means additional exertion. And "difference" is stated as distinction itself.

"This, monks, is the distinction" - monks, even though there is no distinction in the liberation of the disciple and the Teacher, yet through self-born knowledge, having exhausted all mental defilements together with their latent tendencies, having fully awakened to perfect enlightenment, there is the conjunction with the complete qualities of omniscience beginning with the production of the unarisen noble path in the continuity of others. This is the distinction of the Perfectly Enlightened One from one liberated by wisdom. Therein, "of the unarisen" means of what was not occurring. For the Perfectly Enlightened One Kassapa produced the noble path. In between, there was no other Teacher called a producer; therefore this Blessed One is called the producer of the unarisen path. "Of the unproduced" is a synonym for that very thing. "Of the undeclared" means of what has not been spoken. "He knows the path" - thus he is the knower of the path. "He made the path known and obvious" - thus he is the expert in the path. "Skilled in the path and the non-path" - thus he is skilled in the path. "Following the path" means those who follow the path. "Having become endowed with it afterwards" means I became endowed first, the disciples became endowed with it afterwards.

106. "Reborn in a low family" and so on - connected with darkness, thus "darkness." "Heading for darkness" because of again approaching the darkness of hell through bodily misconduct and so on. Thus by both, only the darkness of the aggregates has been spoken of. "Reborn in a wealthy family" and so on - connected with light, thus "light"; it means one who has become a light. "Heading for light" because of again approaching the becoming of rebirth in heaven through bodily good conduct and so on. By this method, the other two should also be understood.

"The wise do not call that a strong bondage" - here "the wise" means wise persons beginning with the Buddha. That which is made of iron, produced from iron, reckoned as a chain; that reckoned as a wooden fetter; and that rope-bond made by making a rope from pabbaja grass - they do not call that "firm" because it is able to be cut with swords and so on. This is the meaning. "Thoroughly infatuated" means having been infatuated, infatuated. The meaning is infatuated with powerful lust. "With jewelled earrings" means with jewels and with earrings, or with earrings decorated with jewels. "This is strong" means those who are thoroughly infatuated with jewelled earrings, whatever lust there is towards them, and whatever longing which is craving for sons and wives - this bondage consisting of mental defilements, wise persons call "strong."

"Dragging down" means because it drags down, carries below, by pulling and casting into the four realms of misery, it is called "dragging down." "Loose" means without disturbing the skin and so on at the place of binding, without even making one aware of the state of being bound, it allows one to perform work on water-routes, land-routes, and so on - thus it is loose. "Difficult to escape" means because the bondage of mental defilements, once arisen even a single time through the influence of greed, is difficult to release, like a tortoise from the place where it has bitten - thus it is difficult to escape. "Having cut even this" means having cut even this strong bondage of mental defilements with the sword of knowledge, having become without longing,

having abandoned sensual happiness, they wander forth; the meaning is they depart and they go forth.

107. "Intends" means one intends by way of unwholesome volition. "Plans" means one prepares that very unwholesome volition by way of bringing it to the state of bodily and verbal action. "Has underlying tendencies" means the underlying tendencies of lust and so on themselves underlie in the continuity through the state of not being abandoned. "This becomes an object for the presence of consciousness" means whatever this volition, planning, and underlying tendency is, this is a condition for the presence and occurrence of volitional activity consciousness - this is the meaning. "When there is an object, there is a support for consciousness" means when there is the aforesaid condition, there is a support for volitional activity consciousness because of accomplishing the ability to impel the action and drag in conception. "There is the production of rebirth in the future" means in the future there is the production of consciousness and so on, which is termed rebirth.

By the passage beginning with "If, monks, one does not intend," he rejects only unwholesome action. Here this is the meaning in brief: even though sometimes unwholesome volition does not occur due to wise attention, yet the underlying tendencies are not abandoned, and they indeed become a support for wholesome volitional activity consciousness. And when there is volitional activity consciousness, it is proper indeed to say that there is the production of rebirth in the future. The third turn should be understood by the method opposite to what was stated.

108. "This, monks, is not the ocean in the Noble One's discipline" and so on was stated to show that if the sea were called "ocean" in the sense of being difficult to fill, in the sense of sinking, and in the sense of being difficult to pass over, then even by a hundredth part or a thousandth part, this same method is obtained in the eye and so on. Therefore he said - "The eye, monks, is a person's ocean; its force is made of forms" - because of dragging beings into forms, the visible form sense base itself is the force, the force of the eye - this is the meaning.

"Whoever overcomes that force made of forms" means whatever monk, meditating on the eye together with its domain as impermanent, as suffering, as non-self, and therein becoming disenchanted, becoming dispassionate, becoming liberated from the net of mental defilements bound to that, overcomes it. "This one is called, monks, one who has crossed the eye-ocean" means this monk is called one who has crossed over the ocean reckoned as the eye.

Another method - "The eye, monks, is the ocean in the Noble One's discipline" means whether in the sense of being difficult to fill or in the sense of flooding, the eye itself is the ocean. For objects beginning with blue, coming together from the earth up to the Akaniṭṭha Brahmā world, are unable to make it reach a state of fullness. Thus it is an ocean in the sense of being difficult to fill. And the eye floods into those various objects beginning with blue; being unrestrained, rushing in, it goes with a faulty going by being a cause for the arising of mental defilements - thus it is an ocean in the sense of flooding. Likewise, the eye is an ocean in the sense of flooding and in the sense of moistening the continuity through those, because of being the door for the arising of the stream of craving and so on. "Its force is made of forms" means just as the ocean's immeasurable force is made of waves, so too the immeasurable force

made of forms should be understood by way of the objects of various kinds beginning with blue that come together in the eye-ocean. "Whoever overcomes that force made of forms" means whoever overcomes that force made of forms that comes together in the eye-ocean - lust towards agreeable forms, hate towards disagreeable forms, delusion towards what is not properly regarded - thus, not producing mental defilements beginning with lust, one overcomes them through the state of equanimity.

In "with its waves" and so on, "with its waves" means with the waves of mental defilements. "With its whirlpools" means with the whirlpools of mental defilements. "With its ferocious creatures" means with the ferocious creatures of mental defilements. "With its demons" means with the demons of mental defilements. Or "with its waves" by way of wrath and anguish. "With its whirlpools" by way of the types of sensual pleasure. "With its ferocious creatures" and "with its demons" by way of womankind. For this was said: "Danger of waves, monks, is a designation for wrath and anguish. Likewise, whirlpool, monks, is a designation for these five types of sensual pleasure. Monster demon, monks, is a designation for womankind." The same method applies in the remaining doors too.

"Fearful with waves, difficult to cross, has crossed over" means fearful through the peril of waves of impermanence and so on, difficult to pass over, one has overcome. "One who has reached the end of the world" means one who has gone to the end of the world of the round of rebirths. "Is called one who has gone beyond" means is spoken of as one who has gone to Nibbāna.

"Hooks" means hooks like hooks because of being a cause of harm to beings. "For the calamity" means for the harm. "For the affliction" means for the suffering. "Desirable" means whether sought after or not sought after, desirable because of being a pleasant object. "Lovely" in the sense of being desirable. "Agreeable" in the sense of gladdening the mind. "Enticing" because of having the intrinsic nature of being dear. "Connected with sensuality" because of being associated with defilement sensual pleasure. "Arousing" in the sense of generating lust, because of colouring consciousness. "If that" means that visual object; for although the visible form sense base is divided into many kinds by way of blue and so on, it does not go beyond being of one kind by way of being a visual object and by way of being cognisable by the eye - thus, having taken the similarity of that intrinsic nature, "if that" was said. "Delights in" means one rejoices facing towards it with craving that is the basis of delighting, accompanied by rapture. "Asserts" means by way of the craving that causes one to say "Oh, what happiness! Oh, what happiness!" one asserts. "Remains grasping" means having swallowed and brought to completion, one remains. "This is called, monks, a monk who has swallowed the hook of Māra" means this monk is called one who, having swallowed the craving for visible form that has become the hook of the Māra of mental defilements, stands firm. In the remaining cases too, the meaning should be understood by this method. "Has broken" means broke. "Has shattered" means broke in every part. The remainder is clear in itself.

109. "This world is born of torment" means this world of beings has torment arisen - the torment of sorrow arisen by way of the disaster of relatives and so on, and the torment of fever arisen by way of lust and so on - this is the meaning. "Afflicted by contact" means overpowered by many painful contacts. "It speaks of disease as self"

means being unable to endure this and that suffering touched by oneself because of an undeveloped body, lamenting with such words as "Alas, what suffering! May such suffering not befall even my enemy!" one speaks. Why? "For in whatever way they imagine, thereby it becomes otherwise" - because whatever manner these beings imagine and wish for as a remedy for their own suffering, that suffering has to be treated in a different manner. Or in whatever manner they imagine their own growth, on the contrary there is only decline. Thus, having become otherwise, one reaches only the frustration of desire. This world of beings, attached to existence, attached to existences beginning with sensual existence - even so it delights only in existence, it does not become disenchanting therein. "What one delights in, that is fear" means whatever existence beginning with sensual existence one delights in, that, because of being followed by many disasters beginning with ageing and death, is fear in the sense of being exceedingly frightful. "What one fears" means since one fears ageing, death and so on, that is suffering because of being the foundation of suffering and because of the suffering of suffering.

"For the abandoning of existence" means for the purpose of abandoning existence. "Kho" is an indeclinable particle used in the sense of emphasis. This is what is meant - Absolutely, for the purpose of abandoning through the abandoning of the origin of existence beginning with sensual existence, this holy life of the path attained by me is lived.

Having thus shown the nature of the noble path as leading to liberation absolutely, now rejecting the nature of leading to liberation of another path, he said beginning with "whatever indeed." Therein, "through existence" means by fine-material existence or by immaterial existence. "Of existence" means of the round of rebirths. "Liberation" means liberation from existence; the meaning is purification from the round of rebirths. Although those ascetics and brahmins perceive Nibbāna therein, yet by action leading to existence, namely by fine-material and immaterial meditative absorption, and by the becoming of rebirth produced thereby, speaking of purification of existence, they are indeed speaking of liberation from existence through existence. Therefore he said - "All of them, I say, are 'not liberated from existence'." Or alternatively, "through existence" means by the view of existence; because it proceeds as "it exists, it stands, it is eternal," the eternalist view is called "the view of existence." The view of existence itself is stated as "existence" by the elision of the further term, just as in "craving for existence" and so on. For by the power of the view of existence, some here imagine a particular existence itself to be liberation from existence. Just as Baka the Brahṃā said - "This is permanent, this is stable, this is eternal, this is not subject to change." "Through non-existence" means by the annihilationist view. Because it proceeds as "it ceases to exist, it perishes, it is annihilated," the annihilationist view is called "non-existence" in the method stated. "Declared escape from existence" means they spoke of purification from the round of rebirths. For by the power of the annihilationist view, some here speak of purification from the round of rebirths. For thus it has been said -

"When, good sir, this self is material, made of the four great elements, etc. he enters and dwells in the plane of neither-perception-nor-non-perception. To this extent, good sir, this self is rightly annihilated."

"Have not escaped" means have not departed. Therein he states the reason - "For dependent on clinging this suffering comes into being." Therein, "clinging" means clinging to the aggregates and so on. What is meant? Where these holders of wrong views perceive Nibbāna, there the clinging to aggregates, clinging to mental defilements, and clinging to volitional activities are found and known. Whence is the escape from suffering for that? But to show that which is the escape from suffering in the ultimate sense, "with the elimination of all clinging there is no coming into being of suffering" was said.

"See this world" - the Blessed One addresses his own mind. "Far and wide" means separately, individually. "Afflicted by ignorance" means overpowered by delusion. "What has come to be" means the five aggregates. "Delighting in what has come to be" means delighted in beings mutually - a woman in a man, a man in a woman - thus delighting in beings mutually; because of that very thing, not freed from existences. "Whatever existences" means existences whether of brief duration or long-lived, whether pleasant or unpleasant. "Everywhere" means everywhere - above, below, and across. "In every way" means in every manner. In the passage beginning with "all those existences" and so on: for one who sees without distortion with path wisdom together with insight, by way of "all existences are impermanent" and so on, craving for existence too is abandoned and ceases; one does not delight in non-existence, in annihilation, nor does one aspire to it; because all cravings without remainder cease through the path, Nibbāna is quenching for him. For that monk who has thus attained quenching, without clinging, because of the non-clinging to and non-grasping of mental defilements and volitional activities, there is no rebirth. And by one who has become such, the fivefold Māra too is overcome and defeated; by him the battle with Māra is won; he has transcended all existences and has attained the characteristic of such-likeness regarding the desirable, undesirable, and so on.

One who goes along with the stream is a blind worldling; one who goes against the stream is a good worldling. One of established self is a trainee. The other is one beyond training.

110. "Births" (abhiṇṇāyiko) means births. "Of dark birth" (kaṇhābhijātiko) means born in a dark, low family. "Produces dark phenomena" (kaṇhaṃ dhammaṃ abhiṇṇāyati) means he brings forth, he does the black phenomena of the tenfold immorality; he, having produced that, is reborn in hell. "Bright phenomena" (sukkaṃ dhammaṃ) means "Due to my not having done merit formerly also, I was reborn in a low caste; now I shall do merit" - thus he produces bright, white phenomena reckoned as merit; he, by that, is reborn in heaven. "Neither dark nor bright, Nibbāna" means for if Nibbāna were dark, it would give dark result. If it were bright, it would give bright result. But because of not giving either of the two, it is said "neither dark nor bright." And "Nibbāna" here means arahantship is intended. For that is called Nibbāna because of being born at the end of the quenching of mental defilements. That, this one produces, brings forth, does. "Of bright birth" (sukkābhijātiko) means born in a bright, high family. The remainder should be understood by the method already stated. The meaning of the fourfold classification of action beginning with "dark with dark result" has been analysed below in the Guide Concurrence section itself.

111. "Human state" means the state of being a human being; the meaning is "human realm of rebirth." "Two" means two things: function and non-function. It shows that

only functions indeed should be done, and nothing that is not a function should be done. "Good function" and so on is the showing of the own nature of those stated as "function."

"Strivings" means the highest, the distinguished. In the first, "among those gone forth" is a locative in the sense of domain. In the second, it is in the sense of "because of." Therein, "Nibbāna" means arahantship is intended. But why here is the relinquishment of material things indicated as equal in sweetness with arahantship? For the purpose of showing the state of being rich in result of an offering to those worthy of offerings. "Or else, by whatever subject matter" means by the subject matter of annihilation and so on. "Are attached" means attached by way of craving for existence and so on. In the second, "or else, by whatever subject matter" means by the subject matter of eel-wriggling and so on.

"By this ugly result of action" means by the ugly, unwholesome result of action, because it is the result of ugly action such as bodily misconduct and so on. "This characteristic of the foolish arises" means the indication arises that through being endowed with misconduct in a former existence, this one becomes a fool. "This is the discourse conducive to defilement" means this discourse that has proceeded thus is called the discourse conducive to defilement.

"By this beautiful" - here the meaning should be understood in accordance with the method already stated. Therein, "characteristic of a great man" means the characteristic of the wise. "By the planes of mental defilements" means by the states of mental defilements or by the modes of mental defilements. "For one with underlying tendencies, prepossession arises" means for one whose underlying tendencies have not been abandoned, when there is conjunction of conditions, lust and so on proceed by way of prepossession. "One who is prepossessed becomes fettered" means whoever has a mind prepossessed by lust and so on, he is said to become fettered by sensual lust and so on. "One who is being fettered clings" means whoever is fettered by the mental fetter of sensual lust and so on, he clings to clinging to sensual pleasures and so on and to unwholesome actions. The remainder is clear everywhere.

112. Having thus classified the establishment of the teaching in sixteen ways by way of examples from various discourses, now by the one showing the establishment of the teaching in twenty-eight ways, since this classification of establishment too is included by the root terms, and there is no portion of this either that is not included by them, therefore in order to show that the root terms are to be classified, having extracted the root terms by way of the question "Therein, what are the eighteen root terms?", the twenty-eight-fold establishment of the teaching was recited by "mundane, supramundane" and so on as triads, and "and praise." Therein, "mundane" means engaged in the world, or known in the world is mundane. Here, however, the discourse in which a mundane meaning is stated, that discourse is mundane. Likewise for supramundane. But in whatever discourse it is stated as mundane in part and supramundane in part, that is mundane and supramundane. And whatever is taught having determined beings, through the medium of the concept of beings, that is being-based. What is taught solely by way of phenomena is phenomenon-based. What is taught by way of both is being-based and phenomenon-based. By this method the meaning should be understood in all terms. But a

discourse that proceeds by way of praising the virtues of the Buddha and so on is called praise.

Therein, "instantly like milk" means milk still warm that has just at that very moment come out from the udders of a cow. "Emits" means undergoes transformation. This is what is meant - just as milk that has come out from the udder of a cow does not at that very moment emit, does not undergo transformation, does not go to the state of curds, but subsequently, through combination with buttermilk and other sour substances, after an interval of time it abandons its natural state and reaches the state of curds, just so evil action too does not ripen at the very moment of its performance. If it were to ripen, there would be no intrinsic state of the various destinations, and no one would dare to commit an evil deed. But as long as the aggregates produced by wholesome action endure, so long they protect it; upon their dissolution, it ripens by way of causing rebirth in the realms of misery. And while ripening, burning, it follows the fool - like what? Like fire covered with ashes. For just as an ember from which the flame has departed, covered by ashes, even when stepped upon does not burn at first because of being covered by ashes, but having heated through the ashes, by the force of burning the hide and so on, it goes on burning up to the brain; just so, evil action too follows along, burning, the fool by whom it was done, reborn in hell and so on in the second or third individual existence.

"Whose faculties" - here this is the meaning in brief: Of whatever monk whose six faculties have reached serenity, the state of being tamed, the state of not frequenting, like horses well-tamed by a skilful charioteer; of that one, because of standing firm having abandoned the ninefold conceit, who has abandoned conceit, who is without mental corruptions due to the absence of the four mental corruptions, established in the state of such-likeness, of such a nature - even the gods envy him, and humans too wish for his sight and his arrival. "When nutriment exists" means when the desire and lust bound to nutriment has not been abandoned.

113. "Having traversed all directions with the mind" means having followed with the mind all around even the ten directions. "One finds nowhere" means one would indeed not attain. "More dear" means exceedingly dear. "Than oneself" means from oneself. "Thus the self is dear to each of others" means thus, by way of not finding anyone more dear than oneself to anyone, separately and individually, for each of the other beings, the self is dear. And since this is so, therefore one who loves oneself, desiring happiness for oneself, should not harm another.

"Have been" means born, arisen. "Will be" means will arise. Or "have been" means those who have eliminated the mental corruptions. For they, because of having abandoned existence, are indeed those who have come to be. "Will depart" means will go to the world beyond. But those who have eliminated the mental corruptions, to Nibbāna without residue of clinging.

"He is dear" means one possessed of well-purified accomplishment of morality and well-purified accomplishment of right view is dear, one to be held dear. For this was said:

"One accomplished in morality and vision, righteous, a speaker of truth;

Doing one's own work, that one people hold dear."

Respected because of being worthy of respect, like a stone umbrella. Esteemed because of being worthy of veneration by virtue of the super-human achievement. Or the states of being dear, respected, and so on should be understood through the virtue of morality. For thus it has been said - "If, monks, a monk should wish 'May I be dear to my fellows in the holy life, agreeable, respected and esteemed,' he should be one who fulfils morality."

"A speaker" means having established in oneself the five qualities beginning with "I shall speak at the right time," and standing in the position of uplifting one's fellows in the holy life, he is a speaker. "Willing to do what others bid" means when being spoken to by fellows in the holy life about anything whatsoever, having been compliant, through being grasped favourably, he is patient with their words - thus willing to do what others bid. Or "a speaker" means one habitually speaking by way of expounding the Teaching. "Willing to do what others bid" means while praising the Teaching, having been unshakable by others, through being patient with their questions and words, he is willing to do what others bid. "A maker of profound talk" means a maker of talk on the truths, dependent origination, and so on, or other profound talk. "Not one who urges towards an impossibility" means because of explaining the Teaching and discipline and so on by way of the Teaching and discipline and so on themselves, without speaking of the Teaching and discipline and so on by way of what is not the Teaching and not the discipline and so on, he does not urge towards an impossibility.

"Having killed mother and father" - here, from the statement "craving generates a person," because of generating beings in the three existences, craving is called "mother." Because the conceit "I am" arises in dependence on a father, thinking "I am the son of such and such a king or a king's chief minister," the conceit "I am" is called "father." Just as the world follows a king, since all wrong views associate with the two views of eternalism and annihilationism, therefore the two views of eternalism and annihilationism are called "two warrior kings." The twelve sense bases, in the sense of being extended, being like a country in extent, are called "country." Like an income-producing agent, the passionate delight dependent on that is called "follower."

"Free from trouble" means free from suffering. "Brahmin" means one who has eliminated the mental corruptions. For by this one, craving and so on have been destroyed and warded off by the sword of the knowledge of the path of arahantship. "Goes" means that brahmin, having become free from suffering, goes.

"In the body" means in the body born of impurity. "Mind" means the consciousness of the meditation forming a basis. "Puts together" means puts in. When he wishes to go with a visible body, then he determines the consciousness of the meditation forming a basis to follow the body - this is the meaning. "Puts together the body in the mind" means when he wishes to go swiftly, then he puts the body into the consciousness of the meditation forming a basis, he determines the body to follow the mind - this is the meaning. "Having entered upon the perception of happiness and the perception of lightness in the body" means according to the method stated as "just as a strong man might extend his bent arm or bend his extended arm," one possessing supernormal

power, having entered upon the perception of happiness and the perception of lightness in the body, looking at pleasant groves and the like with a body visible to others, goes to the desired place in just a mind-moment.

114. "That supramundane knowledge" is stated because of standing having surpassed and overcome the whole world, but not because of being on the supramundane plane. "It occurs at all times" is stated because its occurrence is dependent on advertizing, not that it occurs constantly and continuously. For it is not possible to say that the knowledge of omniscience arises for the Blessed One at every single time.

"I will explain peace to you" means I shall show Nibbāna, which is peace, because it is the cause of the appeasement of all mental defilements. "In the present life" means in the seen phenomena of suffering and so on, or in this very individual existence. "Not based on hearsay" means "tradition" - thus not proceeding by hearsay; the meaning is self-witnessed. "Having known which, walking mindful" means having known which peace by the noble path, walking having been mindful by the method beginning with "all activities are impermanent." "Would cross over attachment in the world" means one would cross, would cross over, would transcend the craving termed attachment because of struggling in the world of activities - this is the meaning.

"And I delight in that" means I aspire to that word of yours of the aforesaid kind which illuminates peace, or Dhotaka says "I delight in that very highest peace." "Above, below, and across in the middle" - here "above" means the future and above. "Below" means the past and below. "And across in the middle" means the present and all around. "Having understood that this is attachment" means having known that this, beginning with the future, is a state that generates attachment. "For this or that existence" means for the purpose of small and great existences, or for eternalism and annihilationism.

"Of the noble truths" means of the truths that make one noble. "Through not understanding" means through not awakening to, through not knowing. "Through not penetrating" means through not piercing through. "Has been run through" means run through by way of going from existence to existence. "Has been wandered through" means wandered through by way of going again and again. "By me as well as by you" means by me and by you. Or alternatively, "has been run through and wandered through" - the meaning is that the running through and the wandering through was for me as well as for you. "The conduit to existence" means the rope of craving capable of leading to this or that existence. "Has been wandered" means has been wandered through. "Has been uprooted" means well destroyed, cut off, made to cease.

"All activities are impermanent" - the five aggregates which have obtained the name "activities" because they are conditioned by conditions. Because of having a beginning and an end, because of not being everlasting, because of being temporary, and because of being limited to a moment, they are not permanent - thus impermanent. "When one sees with wisdom" means when one sees with insight wisdom. Then one becomes disenchanted with this suffering of the round of rebirths; becoming disenchanted, one penetrates the truths by way of the full understanding of suffering and so on. "This is the path to purification" means this penetration of the

truths by the method stated is the path for the purpose of purification. "All activities are suffering" means all activities are suffering in the meaning of constant oppression and in the meaning of destruction. The remainder is according to the method already stated. "All phenomena are non-self" means all phenomena of the three planes are non-self because of being alien, hollow, void, without substance, and not subject to control. The remainder is just as before.

"Superior" means distinguished, the highest. "Equal" means similar. "Low" means inferior. For even the inferiority complex operates by way of grasping oneself even through the means of belittling oneself. Therefore it was said "I am inferior." "What else could it be but not seeing as it really is" means what other cause could there be, apart from not seeing as they really are, apart from not knowing, for one's raising of oneself by way of superiority and so on with regard to material phenomena whose intrinsic nature is absolutely unsettled due to their perishable nature in their own essence; there is no other cause whatsoever for that - this is the meaning. The same method applies to feeling and so on as well. The bright side should be understood by the reverse of what has been stated.

115. "Those who illuminate the noble truths" means they make the noble truths beginning with suffering manifest and obvious to themselves by the light of wisdom, having dispelled the darkness of mental defilements that conceals the truths. "By one of profound wisdom" means by the immeasurable nature of his wisdom, by wisdom in which the knowledge of the world including its gods cannot find a footing or obtain a basis; what is meant is "by the Omniscient One." "Well taught" means well taught by those various methods such as in brief and in detail, and so on. "Even though they may be exceedingly heedless" means those persons who have illuminated the noble truths, even though they certainly become exceedingly heedless on account of occasions for heedlessness such as sovereignty over gods and universal monarchy, nevertheless, through the knowledge of the path of stream-entry, by the cessation of volitional activity consciousness, setting aside seven existences, whatever mentality and materiality would arise in the round of rebirths without discernible beginning, because of the cessation of those, they do not take up an eighth existence, but in the seventh existence itself, having undertaken insight, they attain arahantship - this is the meaning.

In "just as a gate-post" (yathindakhīla), here "just as" (yathā) is a word of comparison. "Gate-post" (indakhīla) is a designation for a pillar made of heartwood, which has been driven in after digging eight or ten cubits into the earth in the space between the thresholds for the purpose of making the city gate firm. "Fixed in the earth would be" means having entered inside by the depth of its embedding, it would be dependent on the ground. "By the four winds" (catubbhi vātehi) means by winds coming from the four directions. "Unshakeable" (asampakampiya) means unable to be shaken or moved. "So too like that, etc. "sees" means whoever sees the four noble truths having plunged into them with wisdom, that good person, that excellent person, because of such seeing, because of being unshakeable by the winds of the doctrines of all sectarians, I declare to be so like that, like the aforesaid simile of the gate-post - this is the meaning.

"With the factors of stream-entry" means with the constituent factors of the noble entering upon the stream. "Noble disciple" means a noble disciple because of being

born at the end of hearing the Good Teaching of the noble Buddha, the Blessed One. "For me, hell is eliminated" means I am one for whom hell is eliminated. "The realm of misery, the unfortunate realm, the nether world is eliminated" - this is said by way of synonyms for hell and so on. For hell and so on are "realms of misery" because they are devoid of growth, which is reckoned as prosperity. "Unfortunate realms" means the destination and shelter of suffering. "Nether worlds" because doers of wrongdoing fall therein helplessly. "Stream-enterer" means one who has from the beginning attained and reached the noble path, which is the stream. "No longer subject to fall into lower realms" means because of the unshakeable nature of path and fruition, one whose intrinsic nature is not to fall into the deformed state reckoned as the worldling state. "Fixed in destiny" means fixed precisely because of being determined by the cosmic law of phenomena. "Headed for the highest enlightenment" means the highest enlightenment reckoned as the upper three paths is inevitably to be attained, and thus it is the further destination, the destination and shelter for him - thus he is one headed for the highest enlightenment.

The terms beginning with "settled" and so on are merely synonyms for each other. "Companions in the Teaching" means fellows in the holy life. "Pleasing to the noble ones" means pleasing to the noble ones, dear and agreeable. For the five moral precepts are pleasing to noble disciples, because of not abandoning them even in another existence. This was said with reference to those. But here, all restraint is also obtained. "I am a stream-enterer" - this is merely the heading of the teaching. But once-returners and so on also declare in the manner beginning with "I am a once-returner" and so on. Since the declaration by all of them in the appropriate situation, without conflict with the training rules, is indeed permitted.

"Whose faculties" means whatever noble person's faculties beginning with faith. "Well developed" means well developed by way of noble path development. "Internally and externally" means by way of abandoning the lower and higher mental fetters. Therefore he said "in the entire world." "Having penetrated" means having pierced through and penetrated.

"Bases of the Teaching" means portions of the Teaching. Non-covetousness as a basis of the Teaching means either non-greed, or meditative absorption, insight, path, fruition, and Nibbāna attained under the heading of non-greed, or meditative absorption and so on attained by way of the ten foulnesses is the basis of the Teaching of non-covetousness. Those attained by way of the four divine abidings is the basis of the Teaching of non-anger. Those attained by way of the ten recollections and the perception of repulsiveness of food is the basis of the Teaching of right mindfulness. Those attained by way of the ten kasiṇas and breathing is the basis of the Teaching of right concentration.

"One should cut off five" means one should cut off the five lower mental fetters that are conducive to rebirth in the realms of misery below, just as a man cuts a rope bound to his feet with a knife, by means of the lower three paths. "One should give up five" means one should give up the five higher mental fetters that lead to the higher heavenly worlds above, just as a man gives up a rope bound to his neck, by the path of arahantship - one should cut off indeed, this is the meaning. "And further develop five" means for the purpose of abandoning the higher mental fetters, one should further develop the five faculties beginning with faith. "One who has gone beyond five

attachments" means this being so, by the overcoming of the five attachments of lust, hate, delusion, conceit, and wrong view, having gone beyond the five attachments, a monk is called "a crosser of the mental floods" - he is called one who has crossed the four mental floods, this is the meaning.

The faculty of one who is practising with the intention "I shall know, I shall understand" the Teaching of the four truths that is unknown, not penetrated, or indeed the state of the Deathless - the faculty of one standing on the first path - this is the faculty of "I shall know the unknown." For the knowledge of the first path is thus stated by way of its preliminary portion. "He knows" means one who knows without transgressing the boundary of what has been known by the first path - thus he is "one who has final knowledge"; his faculty is the faculty of final knowledge. This is a designation for knowledge in the lower three fruitions and in the upper three paths. The faculty of one who has final knowledge, of the Worthy One whose function regarding the four truths is completed - this is the faculty of one who has final knowledge. This is a designation for the knowledge of the highest fruition. "That has not been fully realised" means that has not been penetrated. "For full realisation" means for penetration.

116. "Characteristics of a fool" means the causes by which a fool is characterised. "Signs of a fool" means the signs, the causes, by which to grasp "this one is a fool." "Manifestations of a fool" means the fool's ancient and accumulated actions. In "one who thinks badly thought thoughts" and so on, "one who thinks badly thought thoughts" means one who thinks what is badly thought - covetousness, anger, and wrong view. "One who speaks badly spoken speech" means one who speaks what is badly spoken - lying and so on. "One who does badly done deeds" means one who does what is badly done - actions such as killing living beings and so on. The bright side should be understood by the reverse of what has been stated.

"Bhiyyo" means more and more. "Would break apart" means would become hostile. "Pakuppeyyu" is also a reading. "With a strong" means with a firm. "With a stick" means by the giving of punishment. "The wise one" means a wise person, one wise by nature. "Should restrain" means should ward off. The meaning is: one should render unable to do or say anything again.

"The other" means the adversary. "One who is mindful becomes calm" means whoever, having become mindful, becomes calm - the meaning is: I consider that very calming of his to be the restraint of the fool.

"Fault" means defect. "When he imagines him" means because he imagines him. "Overwhelms" means overpowers. "Like a bull against one who flees more and more" means just as in a herd of cattle, at that very moment while two bulls are fighting, the herd of cattle stands looking on as long as one does not flee; but when one flees, then the entire herd of cattle overpowers the one who is fleeing even more. Thus the meaning is: the imprudent one overpowers the one who is patient even more.

"One's own welfare is paramount" means one's own welfare is paramount. "Nothing greater than patience is found" means among those benefits where one's own welfare is paramount, no other benefit surpassing patience is found. "That they call the supreme patience" means whoever, being strong, endures, they call that patience of his supreme. "The strength of a fool" is the power of ignorance. That for whomever

that is strength, that is indeed weakness - they say, they speak, they explain that it is not strength. "Of one protected by the Teaching" means of one protected by the Teaching, or of one who protects the Teaching. "One who speaks against" means one who speaks having retaliated; or having retaliated, one might say this or that. But there is indeed no one able to shake one who is established in the Teaching. "For that very one it is worse by that" means by that wrath, evil arises for that very person. For which of the two? For the one who becomes angry in return at one who is angry. Therein, "at one who is angry" is an accusative case used in the dative sense; the meaning is "of one who is angry." "Of both who are being healed" - the plural is used for the singular; the meaning is "one who heals." "People think" means a person of such a kind who heals, who accomplishes the welfare of both, of oneself and of the other - blind foolish worldlings think of him thus: "This one is a fool." "Those who are unskilled in the Teaching" means those who are unskilled, who are not clever in the phenomena of the four truths - the meaning is: they think thus.

117. "Attained" means the requisites of sensual pleasure obtained and presently being experienced. "To be attained" means that very same thing to be obtained and experienced in the future. "Both of these are strewn with dust" means both of those are strewn with the dust of lust and so on. "For one who is afflicted" means for one afflicted by mental defilements beginning with lust. "Follows the training" means for one who follows the training of persons abundant in mental defilements. "Those for whom training is the essence" means those who stand having taken as the essence the training reckoned as morality, ascetic austerities and so on, as undertaken. Therefore he said - "Morality, ascetic practice, life, holy life." Therein, whatever one desists from saying "I shall not do" - that is morality. Whatever involves the practice of dress, food, duties, conduct and so on - that is the ascetic practice. "Life" means livelihood. "Holy life" means abstinence from sexual intercourse. "With attendance as the essence" means having the practice of these morality and so on as the essence. "By these alone there is purification in saṃsāra" - the meaning is: they stand having taken those as the essence.

"Thus these two extremes" means the pursuit of self-mortification by way of adherence to moral rules and austerities, and the pursuit of sensual happiness by way of perceiving sensual pleasures as blameless - thus these are the two extremes. And those, in due order, by those who cling to the types of sensual pleasure to be attained in the future and attained at present, which are strewn with the dust of lust and so on, following the example of those afflicted by mental defilements, and which are themselves to be practised only by those afflicted by mental defilements - for that very reason those who increase the cemetery, being disposed to increase the charnel ground again and again through ageing and death, absolutely increase the cemetery; themselves growing, and instigating others in the pair of extremes, they cause others to grow as well - this is the meaning.

"Not having directly known the two extremes" means not having known the two extremes as stated above. "Some lag behind" means by the power of adherence to the craving that clings, thinking "the self and the world are eternal," certain ones shrink back. "Some run beyond" means certain ones - By the power of adherence to running beyond, thinking "the self and the world are annihilated and perish," they go beyond.

"Did not conceive" - because their imaginations of craving and so on had been abandoned. For that very reason, because of final Nibbāna without clinging, the threefold round of rebirths does not exist for their declaration.

"Should know" means one should know. "Should join" means one should join.

"Human" means what belongs to human beings - thus it is human, included in human existence. "What indeed is his own" means for that being entering the mouth of death, what else is called one's own apart from wholesome action? For beings are owners of their actions. Therefore he said - "Therefore one should do what is good" and so on. Therein, "pertaining to the future life" means producing the result of the future state.

118. "These phenomena" means these wholesome or unwholesome phenomena. "Thus grasped" means thus taken upon oneself, produced. "This fruit" means this fruit of desirable result and undesirable result. "This is the meaning" means this is growth, this is deterioration - this is the meaning. "Whatever else is of such kind" refers to what requires a definitive answer.

"They would not know of one who wishes" - therein, because whatever wish the Blessed One has is not the domain of others, he said - "What does the Blessed One wish for? This is not to be answered."

"This much" means of this measure. "In the aggregate of morality" means because of the aggregate of morality. "By the aggregate of morality" is also a reading. The same method applies to the remaining terms as well. "In deportment" means in bodily and verbal conduct. "In power" means in majesty. "In seeking welfare" means in friendliness. "In supernormal power" means in the various kinds of supernormal power. These are the virtues of the Buddha, and each individually is of such power. Likewise, the path, fruition, and Nibbāna are of such majesty. The noble Community is endowed with such qualities.

The great majesty of the three jewels is not in every way the domain of others, but is the domain of the Blessed One alone - thus he said - "The domain of the Buddha is not to be answered." By that he shows that whatever other matter is the domain of the Buddha, that too is not to be answered. For this was said by the Blessed One - "The domain of the Buddha is incomprehensible, it should not be considered; which, if one were to consider it, one would become a partaker of madness and vexation." "What is the first point?" - this is not to be answered means a question made by anyone "What is the first point?" is not to be answered. Why? Because of the absence of a first point of the round of rebirths. Therefore he said - "A first point, monks, is not discerned." Therein, "is not discerned" means is not seen, is not found - this is the meaning. "Is not discerned" - but with reference to the meaning that it is not the domain of knowledge of another, "is not discerned - due to the deficiency of knowledge of the disciples" and so on was stated. Therein, "applicable to oneself" means oneself is to be brought to this - thus "applicable to oneself." "There is no not-knowing for the Buddhas, the Blessed Ones" - by this he shows that it is not discerned precisely because of the absence of a first point, not because of the obstruction of knowledge there.

But whatever exists, that which is immeasurable even for others is not immeasurable for the Blessed One - to show the Blessed One's unobstructed knowledge everywhere,

he said beginning with "Just as the Blessed One, with reference to the monk Kokālika." Therein, "a certain monk" means one unknown by name and clan. He said thus to one monk who was seated, having asked the question "How long, venerable sir, is the life-span in the Paduma hell?" Here this is the remainder of the reading - Long indeed, monk, is the life-span in the Paduma hell. It is not easy to reckon as "so many years" or "so many hundreds of years" or "so many thousands of years" or "so many hundreds of thousands of years." "But is it possible, venerable sir, to make a simile?" "It is possible, monk" - the Blessed One said. Just as, monk, a Kosalan cartload of sesame seeds measuring twenty khāris. From that a man might remove one sesame seed at the end of every hundred years. More quickly, monk, would that Kosalan cartload of sesame seeds measuring twenty khāris come to utter elimination and exhaustion by this method, but not one Abbuda hell. Just as, monk, twenty Abbuda hells, so is one Nirabbuda hell - and so on.

Therein, "measuring twenty khāris" means four Magadhan patthas make one pattha in the Kosala country. Four of those patthas make one āḷhaka; four āḷhakas make one doṇa; four doṇas make one mānikā; four mānikās make one khārī. Twenty of those khārīs make the cartload of sesame measuring twenty khāris. "A cartload of sesame" means a cart of sesame seeds. "The Abbuda hell" - there is no separate hell called the Abbuda; but a period within Avīci itself reckoned by the abbuda calculation is called "the Abbuda hell." This same method applies in the case of the Nirabbuda and so on too.

Therein, the calculation of years too should be understood thus - For just as a hundred times a hundred thousand is a koṭi. Thus a hundred times a hundred thousand koṭis is called a pakoṭi. A hundred times a hundred thousand pakoṭis is called a koṭipakoṭi. A hundred times a hundred thousand koṭipakoṭis is a nahuta. A hundred times a hundred thousand nahutas is a ninnahuta. A hundred times a hundred thousand ninnahutas is one abbuda. Twenty times that is a nirabbuda. This same method applies everywhere. And this calculation is difficult for those unacquainted with it - thus it was said - "It is not easy to reckon." Some, however, say "These names were obtained on account of the diversity of lamentations in each place and on account of the diversity of punishments." Others say "These are cold hells." "Having harboured hostility in his mind" means having corrupted his mind.

119. "How is he a conqueror" is a question about the manner. "By what is he a conqueror" is a question about the reason. He asks: by what reason, by what cause, by what practice is he a conqueror. But "how" asks: by what manner, whether by the abandoning of past, or of future, or of present mental defilements is he a conqueror; therefore it is said "to be answered." "Which one is the conqueror" means: is materiality the conqueror, or is feeling, perception, activities, or consciousness the conqueror? Or is there another conqueror released from materiality and so on, who is called "self" - with reference to this meaning he said "not to be answered." "How much" means of what measure, of what extent.

"There is a Truth-finder" means there is a being. That venerable one who is designated with reference to the five aggregates as "of such a name, of such a clan" - because that person is intended, it is said "to be answered." "Materiality is the Truth-

finder" - considering that he asks "materiality is self" by way of identity view, it is said "not to be answered." By this method the meaning should be understood in all terms.

120. "A fool who has climbed up onto a chair" and so on are expressions in the accusative case used in the sense of the genitive. "Misconduct by body" means badly done by body. "Hang over" (olabbhanti) means they hang down upon and cover over. The remaining two terms are synonyms for that very thing. For they are present in the manner of hanging over and so on, therefore it was stated thus. "Of great" (mahatan) means of great ones. "Hang over the earth" means they spread over the surface of the earth. The remaining two terms are synonyms for that very thing. For this is just the manner of spreading. "There, monks, the fool" means in that manner of presence, the fool thinks thus.

"It is a gain for you, monks" means monks, those attainments of human existence, faith, and so on that have been obtained by you - it is a gain for you, they are gains indeed for you. "Well-gained" means that which has been obtained by having gone forth and accomplishing the fourfold purification of morality and so on, that too is well-gained. "The moment has been attained by you" means this ninth moment, excluding the eight inopportune moments, has been attained for abiding by the holy life of the path. By the partial illustration beginning with "I have seen," he makes clear the eight inopportune moments.

121. "Wherever" means whatever unfortunate realm whoever goes to. "That unrighteousness practised destroys him" means whatever unrighteousness was practised by him, that destroys that person who practises unrighteousness. "Destroys" means afflicts.

"Little influence" means lack of power. "Ugliness" means deformity, repulsiveness. "Lack of wisdom" means being devoid of wisdom, being an idiot by virtue of rootless rebirth-linking.

122. "Guarding one's speech" means guarding one's speech by the avoidance of the four kinds of verbal misconduct. Well restrained in mind by the non-arising of covetousness and so on. Abandoning killing living beings and so on, one would not do what is unwholesome with the body; one should purify these three courses of action. For one who purifies thus would attain the noble eightfold path proclaimed by the seers such as the Buddha and others, who seek the aggregates of morality and so on. "Wrong-doing" means one for whom there is no blameworthy action with painful consequences, conducive to an unfortunate realm, badly done by body, speech, and mind. "Restrained in three states" means shut by these three causes for the purpose of preventing the entry of bodily misconduct and so on; him I call "a brahmin."

"Perpetual immorality" means the state of being absolutely immoral. A layman performing the ten unwholesome courses of action from birth onwards, or one gone forth committing a heavy offence from the day of full ordination onwards, is called perpetually immoral. But here, whoever is immoral in two or three individual existences, this was said with reference to the state of being immoral that has come by way of his destination. "The state of being immoral": and here, craving arisen in dependence on the six doors of one who is immoral should be understood. "Like a creeper spread over a sal tree" means: for whatever person that immorality reckoned as craving. Just as a parasitic creeper, having spread over a sal tree, when the sky is

raining, having received water with its leaves, by the force of breaking, envelopes it everywhere completely, so having spread over and stood enveloping the individual existence, he, like a tree being broken by the parasitic creeper and being felled to the ground, being broken by that craving reckoned as immorality and being felled into the realms of misery, makes himself thus as an enemy wishing for his harm wishes for him - this is the meaning.

"Indeed, done by oneself" - this is the meaning in brief of the verse: Just as a diamond, made of stone, originating from stone, having gnawed that very stone-made gem, the stone gem reckoned as its own place of arising, making it full of holes and piece by piece, renders it unfit for use, just so evil done by oneself, born in oneself, arising from oneself, crushes, cuts, and destroys the imprudent, wisdomless person in the four realms of misery.

"Having practised" means having done. "Reproach" means blameworthy. "The foolish" means those of dull higher intelligence. "And through the elimination of action" means because of the exhaustion of action by the knowledge that brings about the elimination of action. "With liberated minds" means with mind liberated by liberation through eradication and liberation through cessation. "They are extinguished like a flame through the exhaustion of fuel" means just as a fire without fuel is extinguished, just so through the complete elimination without remainder of volitional consciousness, one is extinguished.

123. In the verse "Just as a bee," "bee" means any species of honey-maker. "Flower" means wandering in a flower park, not harming, not destroying the flowers, the colour, and the scent - this is the meaning. "Having thus wandered, it departs having taken the nectar" means having drunk nectar as much as it likes, having taken more for the purpose of making honey, it flies away. It, having plunged into a jungle thicket, having deposited that pollen-mixed nectar in hollows of trees and so on, gradually makes sweet-flavoured honey. On account of its wandering in the flower park, neither the flowers nor their colour nor scent perish; rather, the flowers remain just in their natural state. "So should a sage wander in the village" means thus the homeless sage, whether a learner or one beyond training, should wander about taking almsfood in the village going from family to family in succession - this is the meaning. For on account of his walking in the village, there is neither deterioration of faith nor deterioration of wealth; both faith and wealth remain just in their natural state. And having thus wandered and departed from the village, outside the village in a place convenient for water, having prepared the double robe and seated himself, reviewing by way of the simile of the breaking of the axle, the smearing of a wound, and the son's flesh, having consumed the almsfood, having entered such a jungle thicket, meditating on the internal meditation subject, he makes the paths and fruits come into his very possession. But the sage beyond training devotes himself to the pleasant abiding in the present life. This is his comparison with the bee, the honey-maker. But here one who has eliminated the mental corruptions is intended.

"Dwells restrained by the restraint of the Pātimokkha" means whoever protects it, guards it, that liberates, releases him from sufferings beginning with those bound for the realm of misery - thus it is the Pātimokkha. That itself is restraint because of restraining, because of shutting out transgression of body and speech. Being restrained, endowed with that Pātimokkha restraint, he conducts himself in all

postures. "Accomplished in good conduct and lawful resort" means accomplished in good conduct and in lawful resort. "In the slightest" means in the most trifling. "In faults" means in unwholesome mental states. "Seeing danger" means one who sees danger. "Having accepted, he trains in the training rules" means whatever is to be trained in among the training rules, having rightly taken up all of that, he trains.

"Endowed with wholesome bodily action and verbal action, of pure livelihood" - here, even though wholesome bodily action and verbal action are already included by the mention of good conduct and resort, since this morality of purity of livelihood does not arise in space and so on, but arises only at the doors of body and speech, therefore, for the purpose of showing its door of arising, it was said "endowed with wholesome bodily action and verbal action." But because he is endowed with that, therefore he is of pure livelihood; this was said for the purpose of showing that purity of livelihood too is indeed morality. For this was said: "And what, carpenter, are wholesome moralities? Wholesome bodily action, wholesome verbal action - I declare even pure livelihood, carpenter, to be included in morality." "Putting forth strenuous energy" means one whose bodily and mental energy is aroused is called "one putting forth strenuous energy." Therein, whoever, having dispelled the company of groups, is solitary in the four postures by way of the eight grounds for arousing energy, for him bodily energy is said to be aroused. Whoever, having dispelled mental company, is solitary by way of the eight attainments, having restrained a mental defilement arisen while walking and so on in the very posture in which it has arisen, produces meditative absorption, for him mental energy is said to be aroused. Thus one putting forth strenuous energy. "Steadfast" means one who has stability. "Of firm effort" means of steady effort. "Not shirking the responsibility" etc. "For realisation" means without putting down the responsibility for the purpose of abandoning defiling mental states, for the purpose of accomplishing cleansing mental states, and for the purpose of directly experiencing, he dwells arousing zeal in energy. "Wise" means endowed with wisdom that comprehends the rise and fall of the five aggregates. Therefore he said "that discerns rise and fall."

"There is no love equal to that for a son" - mothers and fathers imagine even their ugly little children to be like golden images, and carrying them about having placed them on their heads and so on like clusters of flowers. Even when urinated upon or defecated upon by them, they experience pleasure as if receiving perfume and cosmetics. Therefore he said - "There is no love equal to that for a son." The meaning is that there is no love equal to the love for a son. "Equal to cattle" - there is no other wealth equal to cattle, similar to cattle-wealth. "Radiance equal to the sun" - there is no other radiance equal to the radiance of the sun. "The supreme among waters" - whatever other lakes there are, all of them have the ocean as supreme. The ocean is the highest among them; there is no other source of water similar to the ocean, the Blessed One says.

But since there is no love equal to love for oneself. For parents nourish only themselves, even having abandoned and without nourishing sons and daughters. And there is no wealth equal to grain. For at such a time, people take unwrought gold, gold and so on, and cattle, buffaloes and so on, and go to the presence of the owners of grain for the purpose of obtaining grain. And there is no radiance equal to wisdom. For the sun and so on illuminate only one region, and they dispel only the darkness of

the present, but wisdom is able to make even the ten-thousandfold world system a single illumination, and it destroys the darkness that conceals the past and so on. And there is no lake equal to rain from clouds. For whether it be rivers or reservoirs and so on, there is no lake equal to rain. For when rain from clouds is cut off, in the great ocean there is not even enough water to wet a finger-joint, but when rain is occurring, up to the Ābhassara realm there is a single mass of water. Therefore the Blessed One, speaking a reply verse by way of rejecting the deity's words, said beginning with "there is no love equal to that for oneself."

124. "Why here are frightened" means why frightened. "And the path is declared with many bases" means the path is spoken of with many reasons by way of the thirty-eight objects; this being so, he says: frightened of what, did this populace grasp the sixty-two wrong views? "Of extensive wisdom" means of much wisdom, of abundant wisdom. "Would not fear the world beyond" means going from this world to the world beyond, one would not fear.

"Having directed" means having established. "Dwelling in a house" means dwelling in a house with abundant food and drink, like Anāthapiṇḍika and others. "Generous" means one whose habit is to eat only after splitting even what is taken in a snap of the fingers with a fingernail and giving to another. "Bountiful" means one who knows the words spoken by way of the entreaty of beggars, or one who should be spoken to. And here, "speech" means the four kinds of good verbal conduct are taken. "Mind" means the three kinds of good mental conduct. "By body" means the three kinds of bodily good conduct. These ten wholesome courses of action are called the factor of preliminary purification. By "dwelling in a house with abundant food and drink," the requisite for sacrifice is taken. "Faithful" is one factor, "gentle" is one, "generous" is one, "bountiful" is one - with reference to these four factors, he said "established in these four qualities."

Another method - "Speech" and so on are three factors; by "with abundant food and drink," the requisite for sacrifice itself is taken; "faithful, gentle, generous, bountiful" is one factor.

There is another called the dyad method - "Speech and mind" is one factor; "not doing evil deeds by body, dwelling in a house with abundant food and drink" is one; "faithful, gentle" is one; "generous, bountiful" is one - one established in these four qualities is called one established in the Teaching. He, going from here to the world beyond, does not fear.

"Bodily conduct too" and so on is the showing of restraint by the Pātimokkha. Therein, "twofold" means of two kinds; the meaning is by two portions. "Should know" means one should know. And this talk on morality should be spoken either by way of courses of action or by way of regulation. Therein, when speaking by way of courses of action, bodily conduct not to be practised should first be spoken of by means of killing living beings, taking what is not given, and sexual misconduct. By way of regulation, by way of transgression of training rules laid down regarding the body door. Bodily conduct to be practised should be spoken of both by means of abstentions from killing living beings and so on, and by non-transgression of training rules laid down regarding the body door.

Verbal conduct not to be practised should be spoken of both by means of verbal

misconduct beginning with lying and by transgression of training rules laid down regarding the verbal door. Verbal conduct to be practised should be spoken of both by means of abstentions from lying and so on, and by non-transgression of training rules laid down regarding the verbal door.

But quest is just quest by body and speech; although that is already included by the inclusion of bodily and verbal conduct, since the morality with livelihood as the eighth arises in just this pair of doors, not in space, therefore it was stated separately for the purpose of showing the morality with livelihood as the eighth. Therein, quest not to be practised should be spoken of by means of the ignoble quest; quest to be practised by means of the noble quest. For this was said: "And what, monks, is the ignoble quest? Here, monks, someone being himself subject to birth seeks what is also subject to birth" and so on. Likewise, "And what, monks, is the noble quest? Here, monks, someone being himself subject to birth, having understood the danger in what is subject to birth, seeks the unborn, the unsurpassed freedom from bondage, Nibbāna" and so on.

170. "Of paths, the Eightfold" means: whether they be foot-paths and so on or the sixty-two paths of wrong views, of all those paths, the eightfold path - which by the eight factors beginning with right view, making the abandoning of the eight evil phenomena beginning with wrong view, making cessation its object, accomplishing the function beginning with the full understanding of suffering in all four truths - is foremost, highest. "Of truths, the four terms" means: whether it be verbal truth as has come in "One should speak truth, one should not be angry," or conventional truth of the classification beginning with "a true brahmin, a true warrior," or dogmatic truth as "only this is the truth, anything else is vain," or ultimate truth as stated "for there is one truth, there is no second." Of all these truths, in the sense of what is to be fully understood, in the sense of what is to be abandoned, in the sense of what is to be realised, in the sense of what is to be developed, in the sense of single penetration, and in the sense of true penetration, the four terms beginning with "suffering is a noble truth" are called foremost. "Dispassion is foremost of phenomena" means: from the statement "As far as there are phenomena, monks, whether conditioned or unconditioned, dispassion is declared the foremost among them," dispassion, reckoned as Nibbāna, is foremost of all phenomena. "And of two-footed beings, the one with vision" means: of all two-footed beings of the classification beginning with gods and humans, the Blessed One alone, the one with vision through five eyes, is foremost.

"Highest things" means the best. "As far as" means however many. "Footless" means without feet, such as snakes, fish, and so on. "Two-footed" means humans, birds, and so on. "Four-footed" means elephants, horses, and so on. "Many-footed" means centipedes and so on. "Material" means beings of the sensual-sphere and fine-material-sphere. "Non-percipient" means beings reborn in the non-percipient existence. "Neither-percipient-nor-non-percipient" means beings reborn at the highest point of existence. "Is declared the foremost" means is declared the foremost, the highest, the best by virtues.

"Unconditioned" means Nibbāna itself is spoken of. "Dispassion" and so on are names of Nibbāna itself. For having come to that, all mental defilements fade away, all intoxications such as the intoxication of lust and so on become free from intoxication

and come to non-existence, all thirst undergoes removal, all attachments are uprooted, the rounds of rebirths are cut off, craving is eliminated, all fevers of passion are appeased, the suffering of the round of rebirths ceases and is extinguished. Therefore it obtains these names.

"And the Teaching is declared wholesome" means the Teaching of that Teacher is wholesome and blameless, and precisely because of being blameless, it is unassailed by the opposing mental defilements such as lust and so on and by the doctrines of all sectarians. "Those three are distinguished" means these three jewels are distinguished from all jewels in the world; the meaning is that by the power of their virtues they surpass the whole world.

"The group is an accumulation of lotus-like ascetics" means the group reckoned as the multitude of noble ascetics who are like lotuses. For "lotus" is the name of a lake-born flower with a full hundred petals. And noble persons, being complete in virtues in every way, are said to be like lotuses. "Honoured by the wise" means honoured by the wise, by the learned. "The tamer of excellent men" means the excellent man and the tamer, the leader, of persons - this is the meaning. "Beyond the world" means standing above the world; the meaning is the highest in the whole world.

"Without distress" means not afflicted by the fever of lust and so on. "True in name" means one whose name is unerring, whose name has come through qualities conforming with the truth. "The all-conquering one" means one who stands having overcome the whole world by his own virtues. "The true Teaching" means the supramundane Teaching, ninefold together with the Scriptures, unerring by being absolutely an escape from the round of rebirths; precisely therefore "there is nothing else beyond that" means there is no other Teaching of superior quality beyond that - this is the meaning. The noble Community alone is constantly, at all times, venerated by the wise, by all the learned.

In the verse "One-way" (ekāyana), "one-way" means one path. For the path has -

"Path, road, way, track, straight road, highway;
Boat, bridge over, raft, mattress, and footbridge."

Many names; here it is stated by the name "path" (ayana). Therefore "one-way" (ekāyana) means one path; the meaning is not having become a crossroad. Or alternatively, "to be travelled by one" means one-way (ekāyana). The meaning is that having abandoned the company of groups, one should proceed in seclusion, secluded. Or "they travel by means of this," thus it is a path (ayano); the meaning is they go from saṃsāra to Nibbāna. Or the path of one, the Blessed One who is foremost of all beings, is one-way (ekāyano). Although indeed others also travel by it, even so that path belongs to the Blessed One alone, because it was produced by him. As he said - "For that Blessed One, brahmin, is the producer of the unarisen path" and so on. Or alternatively, "it goes" (ayati) thus it is a path (ayano); the meaning is it goes, it proceeds. A path in one, in this very Teaching and discipline, not elsewhere - thus one-way (ekāyano). As he said - "In this Teaching and discipline, Subhadda, the noble eightfold path is found." But furthermore, although in the preliminary stage it proceeds by meditative development through various approaches, in the later stage it goes to one Nibbāna alone - thus one-way (ekāyano); that is one-way (ekāyana).

"The one who sees the end of birth's destruction" (jātikhayantadassī): the end reckoned as the destruction of birth is "the end of birth's destruction" (jātikhayanto). The absolute end of the destruction of birth is Nibbāna; one who sees that is "the one who sees the end of birth's destruction" (jātikhayantadassī). "Understands the path, compassionate for welfare" is also a reading. Its meaning is - The Blessed One understands by self-born knowledge the path of the aforesaid kind termed one-way, and knowing, he has compassion for beings with this and that welfare. Now, in order to make clear the one-way nature of that path and its absolute leading forth in all three times, he said "By this path they crossed before, will cross, and those who are crossing the flood." Its meaning is - Those who in the past period of time crossed the fourfold flood beginning with the flood of sensuality, those who in the future period of time will cross it, and those who are crossing it at present - all of them by this very path alone, not by another. "Seeking purification" (visuddhipekkhā) means those who, by the overcoming of the four floods, look for absolute purification, Nibbāna; the meaning is those who desire to attain final Nibbāna.

Having thus divided the twofold establishment of the Dispensation by citing various discourse passages, now in order to show by comparing with those conducive to defilement and so on, again "the mundane discourse" and so on was commenced. Therein, "by that conducive to seeing and by that conducive to development" means by that conducive to penetration. For that conducive to penetration itself has been shown divided in two as that conducive to seeing and that conducive to development. "Both mundane and supramundane" means the mundane and supramundane discourse; the intention is that it should be explained by both - by those conducive to defilement and so on, and by those conducive to seeing and so on. "In whichever discourse" and so on is the showing of the manner of explanation. Therein, "conductive to defilement" means accompanied by the portion of defilement; the meaning is illuminating the meaning of defilement. The same method applies in the remaining ones too.

Thus, having shown the comparison of the mundane triad with the four terms beginning with conducive to defilement, since the comparison of the remaining triads and the remaining terms is easily understood by this method, without extracting that, in order to show the transcendence of those beginning with conducive to defilement, "the discourse conducive to habituation" and so on was said. Therein, although the discourse conducive to defilement and the discourse conducive to habituation are mundane only. Nevertheless, in order to show this meaning - that just as supramundane discourses, so too among mundane discourses the discourse conducive to habituation serves for the transcendence of that conducive to defilement - "the discourse conducive to habituation is for the destruction of the discourse conducive to defilement" was said. Therein, "for the destruction" means for the abandoning. It should be seen that here the meaning of the discourse is grasped by the heading of the discourse. And because, just as with cleansing phenomena in relation to defiling phenomena, the plane of development is to be achieved only through the transcendence of the plane of seeing, therefore "the discourse conducive to development is for the relinquishment of the discourse conducive to seeing" was said. But because when the states of one beyond training have arisen, there is no such thing as the function of path development. Even the development of meditative absorption is only for the purpose of pleasant abiding in the present life; therefore

"the discourse pertaining to one beyond training is for the relinquishment of the discourse conducive to development, the discourse pertaining to one beyond training is for the purpose of pleasant abiding in the present life" was also said.

Now, in order to show by comparing with the triad terms themselves, "supramundane" and so on was said. Among those beginning with "one who has sown the seed of rebirth one last time," whoever, having become a stream-enterer, having produced just one individual existence, attains arahantship - this one is called one who has sown the seed of rebirth one last time. As he said -

"And what person is one who has sown the seed of rebirth one last time? Here a certain person, with the utter elimination of the three mental fetters, becomes a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment. He, having produced just one human existence, makes an end of suffering. This is called a person who is one who has sown the seed of rebirth one last time."

But whoever, having transmigrated and wandered through two or three families, makes an end of suffering - this one is called a family-to-family goer. As he said -

"And what person is a family-to-family goer? Here a certain person, of the three, etc. heading for the highest enlightenment. He, having transmigrated and wandered through two or three families, makes an end of suffering. This is called a person who is a family-to-family goer."

Therein, "families" means existences. "Two or three" - this here is merely a manner of teaching. Even one who wanders up to the sixth existence is still a family-to-family goer.

But whoever, having wandered through seven existences, makes an end of suffering - this one is called one with seven rebirths at the utmost. As he said -

"And what person is one with seven rebirths at the utmost? Here a certain one, etc. heading for the highest enlightenment. He, having transmigrated and wandered among gods and humans seven times, makes an end of suffering. This is called a person who is one with seven rebirths at the utmost."

But what defines this distinction among them? Some say "A prior cause defines." Some say "The first path," some say "The upper three paths." Some say "The insight of the three paths." Therein, in the theory "A prior cause defines," it amounts to saying that the decisive support was made only for the first path. It results that the upper three paths arose without decisive support. In the theory "The first path defines," the uselessness of the upper three paths results. In the theory "The upper three paths define," it results that "the upper three paths arose even without the first path having arisen." But the theory "Insight defines" is fitting. For if the insight of the upper three paths is powerful, one is called one who has sown the seed of rebirth one last time. With that which is weaker than that, a family-to-family goer. With that which is weaker than that, one with seven rebirths at the utmost. And here, whoever, having wandered seven times among humans alone, attains arahantship, and whoever, having wandered seven times among gods alone, attains arahantship - these are not intended here. But whoever, having wandered by the mixed method - at

one time among gods, at one time among humans - attains arahantship, he is intended here. Therefore "one with seven rebirths at the utmost" should be understood by way of one whose disposition towards the round of rebirths is interspersed here and there. For one with a disposition towards the round of rebirths, having passed through the six heavenly worlds from the beginning, having stood in the Akaniṭṭha realm, will attain final nibbāna.

Therein, whoever, having made faith the charge, produces the path of stream-entry, he at the moment of the path is called a faith-follower. But at the moment of fruition, having become one called liberated-by-faith, he is of the distinction into one who has sown the seed of rebirth one last time and so on, according to the method stated. But whoever, having made wisdom the charge, produces the path of stream-entry, he at the moment of the path is called a follower of the Teaching. But at the moment of fruition, having become one called one attained to right view, he is of the distinction into one who has sown the seed of rebirth one last time and so on. And this is stated by way of one who does not obtain the eight deliverances. But one who obtains them, at the moment of fruition, is called a body-witness. Therein, the three stream-enterers named liberated-by-faith, one attained to right view, and body-witness, having been collected under just the three beginning with one who has sown the seed of rebirth one last time, it was stated - "It should be explained by five persons: by one who has sown the seed of rebirth one last time, etc. by a follower of the Teaching" - thus by five.

"By twelve persons" means: one standing on the path of once-returning, a once-returner, one standing on the path of non-returning, a non-returner without distinction, five beginning with the attainer of final nibbāna in the interval, and the liberated-by-faith, one attained to right view, and body-witness as three - thus eight by distinction - thus by twelve. For therein, whoever in the Aviha realm and so on, in each of those places, without reaching the middle of the life span, attains final nibbāna, he is an attainer of final nibbāna in the interval. But whoever, having passed beyond the middle of the life span, attains arahantship, he is an attainer of final nibbāna after the interval. Likewise, whoever, having been reborn in the Aviha realm and so on, attains arahantship without exertion, without effort, he is an attainer of final nibbāna without exertion. But whoever attains arahantship through exertion, with effort, he is an attainer of final nibbāna through exertion. "The stream of rebirth upwards, higher and higher, in the Brahma world is his" - thus an upstream-goer. "He goes to the Akaniṭṭha realm by way of conception" - thus heading toward the Akaniṭṭha realm.

There, there is an upstream-goer heading toward the Akaniṭṭha realm, there is an upstream-goer not heading toward the Akaniṭṭha realm, there is one who is not an upstream-goer but heading toward the Akaniṭṭha realm, and there is one who is neither an upstream-goer nor heading toward the Akaniṭṭha realm. Therein, whoever here, having attained the fruition of non-returning, is reborn in the Aviha realm and so on, having stayed there as long as life lasts, having been reborn successively higher and higher, reaches the Akaniṭṭha realm - this is called an upstream-goer heading toward the Akaniṭṭha realm. But whoever, having been reborn in the Aviha realm and so on, without attaining final nibbāna right there, and without reaching the Akaniṭṭha realm, attains final nibbāna in successively higher Brahma worlds - this is called an

upstream-goer not heading toward the Akaniṭṭha realm. Whoever, having passed away from here, is reborn directly in the Akaniṭṭha realm - this is called not an upstream-goer but heading toward the Akaniṭṭha realm. But whoever, having been reborn in a certain one of the four realms beginning with Aviha, attains final nibbāna right there - this is called neither an upstream-goer nor heading toward the Akaniṭṭha realm. The liberated-by-faith and so on are of the classification already stated.

"By nine persons" means here, a Worthy One who is a non-obtainer of the eight deliverances is called liberated by wisdom. But an obtainer of those, by the power of the deliverance of suppression and eradication, being liberated from both sides - from what is termed the material body and the mental body - liberated from both parts, is called liberated in both ways. "One who attains arahantship simultaneously" - here there is a threefold one who attains arahantship simultaneously: one who attains arahantship simultaneously with the posture, one who attains arahantship simultaneously with the illness, and one who attains arahantship simultaneously with life.

Therein, whoever, among the postures of standing and so on, having become endowed with whatever posture, begins insight meditation, and having attained arahantship in that very posture, attains final nibbāna - this is called one who attains arahantship simultaneously with the posture. But whoever, having come upon one illness, having established insight within that very illness, having attained arahantship, attains final nibbāna by that very illness - this is called one who attains arahantship simultaneously with the illness. Craving is the head of impediment, conceit is the head of bondage, view is the head of adherence, restlessness is the head of distraction, ignorance is the head of defilement, faith is the head of decision, energy is the head of exertion, mindfulness is the head of establishing, concentration is the head of non-distraction, wisdom is the head of seeing, the life faculty is the head of occurrence, deliverance is the head of resort, cessation is the head of activities. Among these thirteen heads, the path of arahantship exhausts the head of defilement, which is ignorance; the death consciousness exhausts the head of occurrence, which is the life faculty. Therein, the consciousness that exhausts ignorance is not able to exhaust the life faculty. The consciousness that exhausts the life faculty is not able to exhaust ignorance. The consciousness that exhausts ignorance is one thing; the consciousness that exhausts the life faculty is another. For whomever this pair of heads goes to exhaustion equally, he is called one who attains arahantship simultaneously with life.

But how is this equal? Through the equality of turns. For at the turn in which the emergence from the path occurs, in the path of stream-entry five reviewings, in the path of once-returning five, in the path of non-returning five, in the path of arahantship four - thus, having become established in the nineteenth reviewing knowledge, having descended into the life-continuum, for one attaining final nibbāna, by this equality of turns, this exhaustion of both heads is also equal. Therefore this person is called "one who attains arahantship simultaneously with life"; this alone is intended here. Thus the three beginning with one liberated through emptiness, one liberated-by-faith, one liberated by wisdom, one liberated in both ways, and one who

attains arahantship simultaneously - these seven disciple Worthy Ones, the Individually Enlightened One, and the Perfectly Enlightened One - the discourse pertaining to one beyond training should be explained by these nine persons.

"Of lustful temperament" means the temperament together with lust is his - thus one of lustful temperament. Or the conduct set in motion by lust is one of lustful temperament; the meaning is one whose disposition is lust, one in whom lust predominates. The same method applies in the remaining ones too. "Standing at the door of lust" means standing in the prepossession of lust; the meaning is one whose lust is prepossessing. The same method applies to the remaining terms as well.

"The discourse conducive to habituation" means the mundane, being-based discourse conducive to habituation. For the mundane, being-based discourse conducive to defilement is explained by persons of lustful temperament. There, having carried forward the pair of terms "mundane" and "being-based," it is stated "conducive to habituation." "By those who are moral" means by persons who are moral and so on. "Natural morality" and so on - those persons who are endowed with them. By showing those, it is an indication of the persons. Or alternatively, in order to show this method - that the phenomenon-based standpoint should be understood by way of natural morality and so on, and the being-based standpoint should be understood by way of those possessing natural morality and so on - having said "should be explained by those who are moral," "natural morality" and so on was stated. That taking up of only five beginning with natural morality is merely an example, since the transference of merit, rejoicing in merit, hearing the Teaching, teaching, straightening of views, and so on are also possible here. Or, in order to show them by including them right here, "five" was stated.

Therein, "natural morality" means the morality of abstinence by encountering the occasion. "Confidence of mind" means faith in the results of action and faith in the Triple Gem. "Knowledge should be explained by wisdom" means in whichever discourse wisdom has come, that discourse should be explained as knowledge. Not only by the exposition of wisdom alone, but also by the exposition of the wisdom faculty and so on, wherever wisdom has come, that discourse should be explained as knowledge - in order to show this, "by the wisdom faculty" and so on was stated. Its meaning is - stated above. In "or whatever else" and so on, whatever other designation for wisdom. All that, wherever it has come in any discourse, that discourse should be explained as knowledge - this is the meaning.

"By internal and external" means in whichever discourse internal sense bases and external sense bases have come, that discourse should be explained by those sense bases as knowledge and what is to be known. "Wisdom too, being an object, is what is to be known" - wisdom was stated separately from what is to be known. For thus wisdom, being the object of another knowledge, is spoken of in some discourses also in the nature of what is to be known. "Whatever is an object" means whatever is the domain of knowledge, such as matter and so on. "Whether internal or external" - by the word "or" it includes the gross and so on. "All that by conditioned and unconditioned" means all that, as is applicable, should be explained as what is to be known by way of its conditioned nature and unconditioned nature. For by virtue of the phenomena to be known, a discourse on what is to be known is called "what is to be known."

"Or whatever statement the Blessed One speaks" means among discourses on the mundane, supramundane, and so on, in one discourse there are two. Among those, whatever statement he speaks, he explains the speaking of just one or the other. "All that should be kept as explained" means that, just as the entire discourse among the mundane and so on, whether by way of one or the other, or by way of both, in whatever way it is explained, in that way it should be accepted; that should be explained according to its predominant nature - this is the meaning.

It is only action together with mental defilements that is the cause of result, not the other - this is what was said as "the cause is twofold: whatever is action and whatever are mental defilements." "Origin is mental defilements" - here by "origin," those belonging to the side of origin were stated. And "mental defilements" means those possessing mental defilements, defiled - this is the meaning. "Whatever is seen" means whatever is seen. "On those various planes" means on the plane of worldlings and so on. "By conformity with what is allowable" means by what is allowable and by conformity with what is allowable. Therein, what is allowable is stated in the Pāḷi in its own form; conformity with what is allowable is shown by method through the great authorities. "By the reason for rejection" means by whatever reason whatever was rejected by the Blessed One, by that reason that should be explained. For what was rejected by the Blessed One is certainly only that which leads to lust and so on; that should be explained by the reason of leading to lust and so on. "Of the Teaching" means of the unconditioned phenomenon. "Of the noble teachings" means of the path and fruition phenomena. The remainder is easily understood.

And here, just as a manifold classification of establishment is intended from the mutual association of those conducive to defilement and so on, so too a manifold classification of establishment comes to be from the association of mundane, being-based standpoint, and so on. But since in the Pāḷi in both cases it has come by way of showing only a portion, it should be understood as a showing of the method. For it is possible for an intelligent person to specify them by this method. And just as this classification of establishment is obtained as manifold by way of the separate association of those conducive to defilement and so on and mundane and so on, so too this method is obtained as is fitting by way of the association of both of those. For a mundane discourse is obtained as something conducive to defilement and something conducive to habituation. Likewise, a supramundane discourse is obtained as something conducive to penetration and something pertaining to one beyond training. The same method applies in the remaining ones too.

Thus, having included the twenty-eight-fold establishment in the sixteen-fold establishment, and having included the sixteen-fold in the twenty-eight-fold establishment, the classification of establishment should be understood as coming to be as is fitting by way of the division into dyads, triads, and so on; and that, by way of the discourse passages obtainable in the three Canons. But since, when those various discourse passages are specified by way of example and this matter is elaborated upon, there is excessive prolixity, and the Netti exposition becomes too weighty, and it is possible for an intelligent person to understand this matter by this method, therefore we did not elaborate upon it. For precisely because of this, in the Pāḷi the classification of establishment has been shown by way of mutual association only partially, not all-embracingly.

Concluding Discussion

And to this extent -

In the guides, methods, and conditional relations, with thoroughly purified judgment;
Classifying the explanation of the meaning of the nine-factored Dispensation.

The Netti treatise, profound and subtle, which the wise one;
The great elder, Mahākaccāyana, the master, taught.

At the place where the Good Teaching descended, in the port called Nāga;
By me, dwelling in the monastery of the great king Dhammāsoka.

For the purpose of its long duration, the explanation of the meaning which was commenced of that;
Of the illustrative discourses and the characteristics in every respect.

That, making clear the meaning, with unconfused judgment;
Is complete, of the Pāḷi measuring twenty-seven recitation sections.

Thus, by one who has composed that, whatever merit has been attained by me;
By the power of that, may the Dispensation of the Protector of the World,

Having been plunged into through the purified practice beginning with morality;
May all embodied beings become partakers of the flavour of liberation.

May the Dispensation of the Perfectly Enlightened One long endure in the world;
May all living beings always be respectful towards it.

May the god who is lord of the earth rain properly in due season;
Delighting in the Good Teaching, may he govern the world by the Teaching alone.

Thus the commentary on the Itivuttaka, composed by the teacher Dhammapāla, resident of the Badaratittha Monastery,

the exposition of the meaning of the Netti treatise is complete.

The commentary on 'The Guide' is completed.



ABOUT THIS TRANSLATION

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