

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

The Canon of Discourses - Commentaries (Sutta
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Exposition of the Chapter on the Way to the Beyond
(Pārāyanavaggaṇiddeso)



PaliVerse

5. The Collection of Minor Texts

17. Commentary on the Minor Exposition

Homage to the Blessed One, the Worthy One, the Perfectly Enlightened One

In the Collection of Minor Texts

Commentary on the Minor Exposition

Exposition of the Chapter on the Way to the Beyond

1. Explanation of the Exposition on the Ajita Young Man's Discourse

In the first discourse, the Ajita Sutta Exposition, of the Pārāyana Chapter -

1. "By what is the world hindered,

By what does it not shine forth;

What do you call its smearing, what is its great fear?"

Having set aside what has been said and what is clear in the first question asked by the young man Ajita, and in the successive questions and in the expositions, we shall speak only of what is distinctive. Therein, "hindered" means covered over. "What do you call its smearing" means what do you call the smearing of this world?

"Obstructed" means shut out. "Hindered" means covered over. "Enveloped" means covered over from below. "Closed" means covered by the upper portion. "Concealed" means not laid bare. "Turned upside down" means covered face downward.

"Does not shine forth" means there is no shining forth. "Does not radiate" means does not produce the radiance of knowledge. "Does not glow" means does not produce the glow of knowledge. "Is not brilliant" means does not produce the brilliance of knowledge. "Is not known" means is not known. "Does not become evident" means does not become evident.

"By what smeared" means by what anointed. "Thoroughly smeared" and "besmeared" - the term is augmented by a prefix. "You declare" is by way of synopsis. "You teach" is by way of detailed exposition. "You make known" is in this and that manner. "You establish" while awakening the meaning. "You open up" while showing the reason for that meaning. "You analyse" while showing the nature of the phrasing. "You make clear" while removing the state of being turned upside down and the state of being profound, and generating a support for the knowledge of the listeners. "You proclaim" while dispelling the darkness of ignorance of the listeners by all these means - thus should the meaning be seen.

2. "Due to avarice and negligence it does not shine forth" means it does not shine forth because of stinginess and because of negligence. For stinginess does not allow one to shine forth through virtues such as giving and so on, and negligence through

morality and so on. "Greed is its smearing" means craving is the smearing of this world, like monkey-lime is the smearing of a monkey. "Suffering" means suffering consisting of birth and so on.

"Of which phenomena" means of which phenomena such as matter and so on. "The arising from the beginning is evident" means the arising from the first is evident. "The cessation through passing away is evident" means the ceasing through dissolution is evident. "The result is based upon action" - because the wholesome-unwholesome result proceeds without releasing action, it is called "the result is based upon action." "Action is based upon result" - because wholesome-unwholesome action stands having made an occasion for result, it is called "action is based upon result." "Matter is based upon mentality" - because in the five-aggregate constituent realm matter proceeds without releasing mentality, it is called "matter is based upon mentality." "Mentality is based upon matter" - because in the five-aggregate constituent realm mentality proceeds without releasing matter, it is called "mentality is based upon matter."

3. "Streams flow everywhere" means streams such as craving and so on flow in all sense bases such as matter and so on. "What is the warding off" means what is the obstruction of them, what is the protection. "Tell me the restraint" means tell that restraint which is termed the warding off of them. By this he asks about abandoning with remainder. "By what are streams closed" means by what phenomenon are those streams closed, cut off. By this he asks about complete abandoning.

"Flow" means they arise. "Leak" means having become downward-flowing, they flow. "Stream" means having become continuously flowing, streaming they proceed. "Proceed" means they go on again and again.

4. "Mindfulness is the warding off of them": associated with insight, searching out the courses of wholesome and unwholesome mental states, mindfulness is the warding off of those streams. "I speak of the restraint of streams": the intention is that very mindfulness I speak of as the restraint of streams. "By wisdom they are closed": however, by path wisdom capable of penetrating impermanence and so on in matter and so on, those streams are altogether closed.

"Are cut off" means are destroyed. "And the origin" means and the condition. "And the passing away" means and the going to non-existence of the arisen, or the non-arising of the unarisen. "And the gratification" means and the benefit. "And the danger" means and the fault. "And the escape" means and the departure.

5. "Wisdom and" is a question verse. Whatever wisdom has been spoken of by you, and whatever mindfulness, and whatever remaining mentality-materiality - where does all this cease? "Tell me this question when asked" - thus the meaning in brief should be understood.

"Where does this cease" means where does this mentality-materiality not exist. "Is appeased" means is extinguished. "Comes to an end" means goes to non-existence. "Is allayed" means settles.

6. Now in his reply verse, since the fifties are included under mentality itself, therefore they were not stated separately. Here this is the meaning in brief - this question that you, Ajita, asked me - "where does this cease?" - that where mentality

and materiality entirely cease, that I tell you. For with the cessation of each respective consciousness, simultaneously, neither before nor after, here this ceases; right here, with the cessation of consciousness, this ceases; from the cessation of consciousness, the cessation of each respective thing comes about; it does not go beyond that - thus it is said.

"With the cessation of volitional activity consciousness through the knowledge of the path of stream-entry" means by the ceasing, by way of being incapable of arising, of consciousness associated with wholesome-unwholesome volition, through wisdom associated with the path of stream-entry. Therein, cessation is twofold: cessation of the not-clung-to and cessation of the clung-to. For by the path of stream-entry, five consciousnesses cease - four associated with wrong view and one accompanied by sceptical doubt; those produce materiality. That is the aggregate of not-clung-to materiality; those consciousnesses are the aggregate of consciousness; feeling, perception, and activities associated with them are the three immaterial aggregates. Therein, if the path of stream-entry had not been developed by the stream-enterer, those five consciousnesses would reach prepossession regarding the six objects. But the path of stream-entry, preventing the arising of their prepossession, making the uprooting of the bridge, the state of being incapable of arising, makes cease the not-clung-to. By the path of once-returning, six consciousnesses cease - four dissociated from wrong view and two accompanied by displeasure - by way of gross sensual lust and anger. By the path of non-returning, those same six consciousnesses cease by way of subtle sensual lust and anger. By the path of arahantship, five unwholesome consciousnesses cease - four dissociated from wrong view and one accompanied by restlessness. Therein, if those paths had not been developed by those noble ones, those consciousnesses would reach prepossession regarding the six objects. But those paths of theirs, preventing the arising of prepossession, making the uprooting of the bridge, the state of being incapable of arising, make cease the not-clung-to. Thus the cessation of the not-clung-to should be understood.

But if the path of stream-entry had not been developed by the stream-enterer, setting aside seven existences, the occurrence of clung-to aggregates would proceed in the round of rebirths without discernible beginning. Why? Because of the existence of causes for its occurrence. But that path, at the very moment of arising, uproots these five mental defilements - the three mental fetters, the underlying tendency to wrong view, and the underlying tendency to sceptical doubt. Now from where will the occurrence of the clung-to proceed for the stream-enterer, setting aside seven existences, in the round of rebirths without discernible beginning? Thus the path of stream-entry, making the occurrence of the clung-to into non-occurrence, makes cease the clung-to.

If the path of once-returning had not been developed by the once-returner, setting aside two existences, the occurrence of the clung-to would proceed in five existences. Why? Because of the existence of causes for its occurrence. But that path, at the very moment of arising, uproots these four mental defilements - the gross mental fetters of sensual lust and aversion, the gross underlying tendency to sensual lust, and the underlying tendency to aversion. Now from where will the occurrence of the clung-to

proceed for the once-returner, setting aside two existences, in five existences? Thus the path of once-returning, making the occurrence of the clung-to into non-occurrence, makes cease the clung-to.

If the path of non-returning had not been developed by the non-returner, setting aside one existence, the occurrence of the clung-to would have proceeded in the second existence. Why? Because of the existence of causes for its occurrence. But these four mental defilements - the mental fetters of sensual lust and aversion having a residuum, the underlying tendency to sensual lust having a residuum, and the underlying tendency to aversion - that path uproots at the very moment of arising. Now from where will the occurrence of the clung-to proceed for the non-returner, setting aside one existence, in the second existence? Thus the path of non-returning, making the occurrence of the clung-to into non-occurrence, is said to make the clung-to cease.

If the path of arahantship had not been developed by the Worthy One, the occurrence of the clung-to would have proceeded in fine-material and immaterial existences. Why? Because of the existence of causes for its occurrence. But these eight mental defilements - lust for fine-material existence, lust for immaterial existence, conceit, restlessness, ignorance, the underlying tendency to conceit, the underlying tendency to lust for existence, and the underlying tendency to ignorance - that path uproots at the very moment of arising. Now from where will the occurrence of the clung-to proceed for one who has eliminated the mental corruptions in renewed existence? Thus the path of arahantship, making the occurrence of the clung-to into non-occurrence, is said to make the clung-to cease.

And here the path of stream-entry makes cease existence in the realm of misery. The path of once-returning, a portion of sensual existence in the fortunate world. The path of non-returning, sensual existence. The path of arahantship, fine-material and immaterial existence; it makes cease all existences too - thus they say. Thus the cessation of the clung-to should be understood.

Therein, "with the cessation of volitional activity consciousness" - by this he shows the cessation of the not-clung-to. "Whatever mentality and materiality would arise, here these cease" - by this, however, he shows the cessation of the clung-to.

Therein, "setting aside seven existences" means excluding seven existences for one wandering from sensual existence to sensual existence. "In the round of rebirths without discernible beginning" -

"The succession of aggregates, and of elements and sense bases;
Continuing uninterrupted, is called 'the round of rebirths.'" -

In the round of rebirths thus described. "Whatever mentality and materiality would arise" means mentality having the characteristic of bending, reckoned as the four aggregates, and materiality having the characteristic of being deformed, reckoned as the primary elements and derived materiality - these phenomena would arise. "Here these cease" means in this path of stream-entry these mental and material phenomena undergo cessation by way of being incapable of arising. "Through the knowledge of the path of once-returning" means here, one who comes to this world only once by way of conception is a once-returner; his path is the path of once-

returning. By the knowledge associated with that path. "Setting aside two existences" means excluding two existences by way of conception in the sensual element itself. "In five existences" means in the five existences remaining after that. "Here these cease" means here, in the path of once-returning, these phenomena cease by the method stated. "Setting aside one existence" means excluding one existence in the material element or the immaterial element by way of the superior. "In the material element or the immaterial element" means in the second existence, in both the material element and the immaterial element. "Mentality and materiality" means here, in fine-material existence there is mentality-materiality, in immaterial existence there is mentality only. "Here these cease" means here, in the path of non-returning, these mental and material phenomena cease by the method stated.

"Of the Worthy One" means of one who has eliminated the mental corruptions, who has received the name "Worthy One" because of the state of being far from mental defilements. "Through the Nibbāna element without residue of clinging" means the element of Nibbāna is indeed twofold: with residue of clinging and without residue of clinging. Therein, that which is clung to, that which is intensely grasped as "I" and "mine" - this is clinging (upādi); this is a designation for the five aggregates. That which clings is itself the remainder, the residue - thus residue of clinging; it occurs together with the residue of clinging - thus with residue of clinging. There is no residue of clinging here - thus without residue of clinging. Through that Nibbāna element without residue of clinging. "Of one attaining final Nibbāna" means like a fire without fuel, becoming extinguished, entering into non-occurrence. "With the cessation of the final consciousness" means here by way of the cessation of the in-breath and out-breath. There are three kinds of "final": final with respect to existence, final with respect to meditative absorption, and final with respect to death. For among existences, in sensual existence the in-breath and out-breath occur, but in fine-material and immaterial existences they do not occur. Therefore that is the final with respect to existence. Among meditative absorptions, they occur only in the first triad of meditative absorptions, but in the fourth they do not occur. Therefore that is the final with respect to meditative absorption. But those that co-arose with the sixteenth consciousness preceding the death consciousness, they cease together with the death consciousness. That is called the final with respect to death. This is what is intended here as "the final." For whoever they may be - Buddhas or Individually Enlightened Ones or noble disciples - even including an ant, all die with the life-continuum consciousness alone, which is indeterminate, which is the truth of suffering. Therefore "with the cessation of the final consciousness" means with the cessation of the death consciousness - this is the meaning.

"Wisdom and mindfulness and mentality" - by these, the inclusion of the four immaterial aggregates should be understood. "And materiality" - by this, the inclusion of the four primary elements and the twenty-four kinds of derivative materiality should be understood. Now, showing the means of its cessation, he said "with the cessation of consciousness, here this ceases." Therein, "consciousness" means both the final consciousness and the volitional activity consciousness. With the cessation by elimination of the volitional activity consciousness, here this ceases, it ceases, like the flame of a lamp it goes to the state of being beyond designation; with the cessation by non-arising of the final consciousness, because of the condition of non-arising, it ceases by way of non-arising alone.

7. And to this extent, by "suffering is its great fear" the truth of suffering is made known, by "whatever streams" the truth of origin, by "by wisdom they are closed" the truth of the path, by "entirely ceases" the truth of cessation - thus, even having heard the four truths, not having attained the noble plane, again asking about the practice of trainees and those beyond training, he spoke the verse "Those who have comprehended the teachings." Therein, "those who have comprehended the teachings" means those whose teachings have been thoroughly investigated by way of impermanence and so on; this is a designation for the Worthy Ones. "Trainees" means the remaining noble persons who are training in morality and so on. "Many" means the many ordinary beings. "Tell me, prudent one, when asked, their conduct" means tell me the practice of those trainees and those beyond training, you who are prudent, wise, when asked.

"For them the aggregates are reckoned" means for them the five aggregates have been taught as incapable of rebirth-linking, or have been set down in brief. In the elements and so on too, the same method applies. "Conduct" means undertaking. "Behaviour" means action. "Livelihood" means occurrence. "Practice" means good conduct. "Resort" means requisite. "Dwelling" means the carrying on of the postures. "Practice" means insight meditation.

8. Then the Blessed One, since by the trainee, beginning with the mental hindrance of sensual desire, all mental defilements are indeed to be abandoned, therefore by the half-verse "in sensual pleasures" he shows the trainee's practice. Its meaning is - One should not crave through defilement sensual pleasure for objective sensual pleasures, and abandoning bodily misconduct and so on, mental states that cause disturbance of mind, one should be undisturbed in mind. But since one beyond training, being wholesome regarding all phenomena because of having weighed all activities and so on by way of impermanence and so on, and being mindful through observation of body as mindfulness and so on, and having attained monkhood through the breaking of identity view and so on, wanders forth in all postures, therefore by the half-verse "wholesome" he shows the practice of one beyond training.

"Should not crave" means one should not commit to greed. "Should not covet" means one should not commit to greed. "Should not be obstructed" means one should not cling through the influence of greed.

"Should abandon the defilements that cause agitation" means one should abandon the defilements that cause disturbance of consciousness, reckoned as vexation.

"All phenomena are non-self" is said including Nibbāna within. "Whatever has the nature of arising" means whatever has the intrinsic nature of having conditions.

"Together with the conclusion of the verse" means together with the very end of the verse. "Those who were of one desire with the brahmin" means those who were of one disposition with the young man Ajita through good desire. "Of one exertion" means of one exertion through bodily, verbal, and mental exertion. "Of one intention" means "one intention and personal preference is theirs" thus "of one intention"; the meaning is "of one preference." "Of one habitual tendency" means having developed meditative development together with him in the Dispensation of past Buddhas. "Of many thousands of living beings" means of many thousands of living beings reckoned as gods and humans. "Stainless, spotless" means free from the dust of lust and so on,

and free from the stain of lust and so on.

"Eye of the Teaching" - here the path of stream-entry is intended. Elsewhere, the three lower paths. In order to show the cause of its arising, he said "whatever has the nature of arising, all that has the nature of cessation." For that arises having made cessation its object, thus penetrating all that is conditioned by way of function. "That brahmin's mind was liberated from the mental corruptions by non-clinging" means that brahmin Ajita's and his thousand pupils' mind, not grasping through craving and so on, being liberated from the mental corruption of sensuality and so on at the moment of the path, was liberated at the moment of fruition. "Together with the attainment of arahantship" means together with the attainment of arahantship, the antelope hides, matted hair, bark garments, triple staffs, water pots and so on of the Venerable Ajita and his thousand pupils disappeared. All of them, bearing bowls and robes created by supernormal power, with hair two finger-breadths long, having become "come-monks," paying homage to the Blessed One, sat down with joined palms. But in the Pāḷi only the Elder Ajita is evident. Therein, "by practice in accordance with the meaning" means by the practice obtained as one had wished for oneself; the meaning is by the state of having obtained Nibbāna. The remainder is obvious everywhere. Thus the Blessed One concluded the teaching with the pinnacle of arahantship.

In the Saddhammapajjotikā, the Commentary on the Minor Exposition,

the Explanation of the Exposition on the Ajita Young Man's Discourse is concluded.

2. Explanation of the Exposition on the Tissa Metteyya Young Man's Discourse

9. In the second, the analytic explanation of the Tissametteyya Discourse -But when the Ajita Discourse was concluded with "who here is pleased," Mogharāja began to ask thus "How regarding the world, does the King of Death not see one?" Having known that "His faculties have not yet reached maturity," the Blessed One rejected him thus "Stand aside, Mogharāja, let another ask." Thereupon Tissametteyya, asking his own doubt, spoke the verse beginning with "who here." Therein, "who here is pleased" means who here as a being is satisfied. "Perturbations" means agitations of craving and views. "Having directly known both ends" means having directly known both ends. "With wisdom does not cling" means does not cling with wisdom.

"With fulfilled intentions" means one whose wishes are fulfilled because of intentions fulfilled by thoughts of renunciation and so on.

"Perturbation by craving" means shaken by craving. In perturbation by views and so on too, the same method applies. "Perturbation by sensual desires" means perturbed and agitated by defilement-sensual pleasures. "Kammiñjita" is also a reading; that is not good.

"A great person" means a great man. "A highest person" means a foremost man. "A chief person" means an excellent man. "A not inferior person" means a distinguished man. "An eldest person" means an eminent man. "Not a lower person" means a highest man. "A person who has reached the summit among persons" means a chief man. "A person desired by all" means a noble man.

"Has gone beyond the seamstress" means has gone beyond craving, stands having transcended. "Overcome" means has exceedingly gone beyond.

10. Explaining that meaning, the Blessed One spoke a pair of verses beginning with "in sensual pleasures." Therein, "one living the holy life regarding sensual pleasures" means one living the holy life on account of sensual pleasures; it is said to mean one who, having seen the danger in sensual pleasures, is endowed with the holy life of the path. By this much he shows the state of being contented. By "free from craving" and so on, the state of being unperturbable. Therein, "quenched through understanding" means having investigated phenomena by way of impermanence and so on, quenched by the quenching of lust and so on.

"Of the attainment of sexual intercourse" means from the engagement in low conduct. "Abstinence" means delighting at a distance. "Avoidance" means delighting without that. "Complete abstinence" means having turned back, delighting without that. "Abstention" means the destruction of enmity. "Non-doing" means the cutting off of doing. "Non-performance" means the delimiting of performance. "Non-transgression" means the state of not committing. "Not exceeding the boundary" means not exceeding the limit. The remainder is obvious, since the method has been stated in the respective places.

Thus the Blessed One taught this discourse too with the pinnacle of arahantship itself. At the conclusion of the teaching, this brahmin too became established in arahantship together with his thousand pupils, and for many other thousands the eye of the Teaching arose. The remainder is just as before.

In the Saddhammapajjotikā, the Commentary on the Minor Exposition,

the Explanation of the Exposition on the Tissa Metteyya Young Man's Discourse is concluded.

3. Explanation of the Exposition on the Puṇṇaka Young Man's Discourse

12. In the third, in the exposition of the Puṇṇaka Sutta - "Without longing" - this too was spoken after having rejected Mogharāja by the former method. Therein, "the seer of the root" means the seer of the unwholesome roots and so on. "Sages" means matted-hair ascetics called sages. "Sacrifice" means gift. "Prepared" means they sought.

"The seer of the cause" and so on - all are synonyms for reason. For since a reason sends forth and proceeds for the purpose of producing its own result, therefore it is called "cause" (hetu). Since it delivers that result, as if dispatching it saying "Come, take it!" - therefore it is called "source" (nidāna). "The seer of the coming into being" and so on - the five terms are of the method shown below. Since dependent on that it comes and proceeds, and that result from it arises and springs up, therefore it is called "condition" (paccaya) and "origin" (samudaya).

"Or whatever other fortunate destinations" should be understood as those freed from the four realms of misery, such as Uttaramātā and others, of little influence, and destitute human beings with food and clothing hard to obtain, oppressed by suffering. "Or whatever other unfortunate realms" should be understood as Yama the king, serpents, supaṇṇas, ghosts, those of great supernormal power, and so on. "For the production of individual existence" means for the purpose of obtaining individual

existence by way of conception in the three states. "Knows" means he knows by omniscient knowledge. "Sees" means he sees with the all-seeing eye.

"Unwholesome" means arisen from lack of proficiency. "Connected with the unwholesome" means belonging to the unwholesome side. "On the side of the unwholesome" means belonging to the unwholesome faction. "Ignorance is the root, the cause of these" - thus "rooted in ignorance." "They converge in ignorance" means they rightly enter into and go to ignorance - thus "converging in ignorance." "By the uprooting of ignorance" means when ignorance has been destroyed by the path of arahantship. "All of them go to uprooting" means the unwholesome mental states of the aforementioned kind - they all reach the state of being destroyed.

"Rooted in diligence" means the non-separation from mindfulness, diligence, is the root, the cause of these - thus "rooted in diligence." "They rightly enter into and go to diligence" - thus "converging in diligence." "Diligence is declared the foremost among those mental states" means although itself belonging to the sensual sphere, it became known as the foremost by being the support for the mental states of the four planes.

"Fully capable" means of capable mind. "Asked by me" means questioned by me. "You will bear this burden" means bear this burden that has been brought. Whoever have gone forth in the going forth of sages. "Isipabbajjā pabbajitā" is also a reading.

"For the disciples of the ājīvakas, the ājīvakas are the deities" means those who hear and listen to the word of the ājīvakas, they are the disciples of the ājīvakas; of those disciples of the ājīvakas. And the ājīvakas accept their gifts, those very ājīvakas are the deities. Thus everywhere. "Whoever are worthy of offerings for whomever" means whoever, from the ājīvakas and so on up to the directions, are suitable for the gifts of whomever, such as warriors and so on. "They are their deities" means those ājīvakas and so on are the deities of those warriors and so on.

"Those who seek the sacrifice" means they desire the gift. "Search for" means they look for. "Investigate" means they produce. "Either these sacrifices are many" means these sacrifices are indeed many. "Or these sacrifice-makers are many" means these makers of gifts are indeed many. "Or these worthy of offerings are many" means those suitable for gifts are indeed many. In order to show those in detail, he shows in detail by the method beginning with "how are these sacrifices many?"

13. "Hoping" means desiring forms and so on. "For this state of being" means and desiring this state of being; it is said to mean wishing for existence as a human being and so on. "Dependent on ageing" means dependent on ageing. And here, by means of ageing, all the suffering of the round of rebirths is stated. Therefore, it explains that being dependent on the suffering of the round of rebirths, not being freed from it, they prepared sacrifices.

"Hoping for the acquisition of form" means desiring the attainment of the success of the sense base of beauty. In the case of sound and so on too, the same method applies. "The acquisition of individual existence in a wealthy warrior family" means desiring the obtaining of individual existence, conception, in a wealthy family of warriors who have attained substance. In the case of a wealthy brahmin family and so

on too, the same method applies. "Among the gods of Brahmā's company" - here this is said with reference to the previous existence. "Here" means in families of the warrior caste and so on.

"Dependent on ageing" means attached to ageing. In the case of "dependent on illness" and so on too, the same method applies. By these, all the suffering of the round of rebirths has been shown by way of exhaustive inclusion.

14. "Were they, Blessed One, diligent on the path of sacrifice, did they cross over birth and ageing, dear sir": here the sacrifice itself is the path of sacrifice. This is what is meant - were they, having been diligent in the sacrifice, while preparing the sacrifice, able to cross over the suffering of the round of rebirths?

"Those who give the sacrifice, sacrifice" means they sacrifice by way of giving the gift. "Relinquish" means they give up.

15. "They wish" means they desire the acquisition of form and so on. "They praise" means they praise sacrifices and so on by the method beginning with "purely given." "They pray" means they utter speech for the acquisition of form and so on. "They make offerings" means they give. "They pray for sensual pleasures dependent on material gain" means dependent on the acquisition of form and so on, they pray again and again for sensual pleasures only, saying "Oh, may these indeed be ours too"; and it is said that they increase craving therein. "Devoted to sacrifice" means intent upon sacrifice. "Infatuated with lust for existence" means thus by these wishing and so on they are infatuated by lust for existence itself, or having become infatuated with lust for existence, while performing these wishing and so on, they did not cross over the suffering of the round of rebirths beginning with birth - they did not overcome it.

"They praise the sacrifice" means they extol the giving. "Or the fruit" means the acquisition of form and so on. "Or those worthy of offerings" means among those accomplished in birth and so on. "Purely given" means given having made it pure. "Agreeable" means that which increases the mind. "Superior" means nourishing. "In proper time" means at the appropriate time in each respective case. "Allowable" means given having avoided what is not allowable. "Faultless" means without fault. "Repeatedly" means again and again. "While giving the mind is gladdened" means the mind of relinquishing of one who gives is gladdened. "They praise, they proclaim" means they make the virtues well known. "They extol" means they speak praise. "They commend" means they cause confidence to arise.

"From this as source" means from this human world, by reason of what is given. "Reciters" means those who recite the sacred texts. "Bearers of sacred texts" means those who retain the sacred texts. "Of the three Vedas" means of the Iru Veda, the Yaju Veda, and the Sāma Veda. "Who have gone beyond" by means of lip-movement recitation - thus "gone beyond." "Together with the vocabulary and the ritual" - thus "together with their vocabularies and rituals." "Nighaṇḍu" is a treatise that reveals the synonyms of nighaṇḍu trees and so on. "Keṭubha" is a treatise on the variety of ritual procedures, bringing benefit to poets. "Together with phonology" - thus "together with phonology." "Phonology" means phonetics and etymology. "With the histories as a fifth" means having made the Athabbaṇa Veda the fourth, the history - reckoned as an ancient narrative connected with such expressions as "thus it was,

thus it was" - is the fifth of these; thus they are "those with the histories as a fifth"; of those Vedas with the histories as a fifth.

"They study verse and the remainder, grammar, and know" - thus "learned in verse, grammarians." "Worldly knowledge" is called the treatise of sophistry. "Marks of a great man" is a treatise of twelve thousand sections in extent, illuminating the marks of great men such as Buddhas and so on. Therein there were sacred verses called "Buddha-mantras" measuring sixteen thousand stanzas. By virtue of which this distinction is discerned: "Those endowed with this mark are called Buddhas, with this mark Individually Enlightened Ones, chief disciples, eighty great disciples, the Buddha's mother, the Buddha's father, the chief male attendant, the chief female attendant, and the wheel-turning monarch." "Fully versed" means not deficient in these subjects of worldly knowledge and the marks of a great man, ones who fulfil them completely; it is said that they are not ones who fall short. "Ones who fall short" means those who are unable to retain those subjects both in meaning and in text. "Without lust" means those who have abandoned lust. By this, those standing in the fruition of arahantship are indicated. "Or practising for the removal of lust" - by this, those standing in the path of arahantship are indicated. "Without hate" means those standing in the fruition of non-returning. "Or practising for the removal of hate" - by this, those standing in the path of non-returning are indicated. "Without delusion" means those standing in the fruition of arahantship. "Or practising for the removal of delusion" means those standing in the path of arahantship. "Accomplished in morality, concentration, wisdom, and liberation" means accomplished in these four - morality and so on - which are a mixture of mundane and supramundane. "Accomplished in the knowledge and vision of liberation" - by this, it should be understood that those accomplished in reviewing knowledge are indicated, and that is mundane only. "They pray" means they desire. "They mutter" means they expect. "They crave" means they exceedingly expect. "Engaged in sacrificial practices" means engaged by way of devotion when gifts are being given in pursuit.

16. "Then who now" (atha ko carahi) means then, now, who else has crossed over.

17. "After reflection" (saṅkhāya) means having investigated with knowledge. "The far and near" (paroparāṇi) means the far and the near; what is meant is the far and the near such as other individual existences and one's own individual existence, and so on, are the far and the near. "Smokeless" (vidhūmo) means devoid of the smoke of bodily misconduct and so on. "Free from trouble" (anīgho) means devoid of the trouble of lust and so on. "He has crossed over" (atāri so) means he, such a Worthy One, has crossed over birth and ageing.

"One's own matter" (sakarūpā) means one's own matter. "Another's matter" (pararūpā) means the matter of others. "Bodily misconduct is made smokeless" (kāyaduccaritaṃ vidhūmitaṃ) means the threefold bodily misconduct has been made smokeless. "Destroyed" (vidhamitaṃ) means removed.

"Conceit, brahmin, is your shoulder-burden" means just as a shoulder-burden, being carried on the shoulder, even though standing above, touches the earth at every place where it is stepped upon, so conceit, raised up in dependence on the bases of conceit such as birth, clan, family, and so on, generating envy here and there, causes one to sink into the four realms of misery. Therefore he said - "Conceit, brahmin, is

your shoulder-burden." "Wrath is smoke" means wrath is smoke in the sense of being an impurity of your fire of knowledge. For by that, your fire of knowledge, being impaired, does not shine. "Untruth is ashes" means lying is called ashes in the sense of being sapless. For just as fire covered by ashes does not illuminate, so he shows that your knowledge is concealed by lying. "The tongue is the sacrificial ladle" means just as for you there is a sacrificial ladle made of one or another of gold, silver, copper, wood, or clay for the purpose of offering the sacrifice, so he says my broad tongue is the sacrificial ladle for the purpose of offering the Teaching-sacrifice. Just as for you the place of sacrifice is on the riverbank, so in the sense of being the place for offering the Teaching-sacrifice, the heart is the place of fire. "Self" means mind.

"Birth" (jāti) means birth in the sense of being born. This here is the individual intrinsic nature. "Coming into being" (sañjāti) is in the sense of coming to be born; the term is augmented by a prefix. "Descent" (okkanti) is in the sense of entering. Or "birth" (jāti) is in the meaning of being born. That is connected with incomplete sense bases. "Coming into being" (sañjāti) is in the meaning of coming to be born. That is connected with complete sense bases. "Descent" (okkanti) is in the meaning of entering. That is connected with egg-born and womb-born beings. For they enter into and go inside the eggshell and the sheath of the womb; they take conception as if entering into and going inside. "Production" (abhinibbatti) is in the meaning of being produced. That is connected with moisture-born and spontaneously born beings. For they arise having become obvious. This is so far the conventional talk.

Now the discussion in terms of ultimate reality follows. For in the ultimate sense, only the aggregates become manifest, not beings. Therein, regarding "of the aggregates," the inclusion of one in single-aggregate constituent existence, of four in four-aggregate constituent existence, and of all five in five-aggregate constituent existence should be understood. "Manifestation" means arising. Regarding "of the sense bases," here the classification of the sense bases arising in each respective existence should be understood. "Acquisition" is just the manifestation in the continuity. For by the very fact of becoming manifest, they are said to be acquired. Now this birth has the characteristic of first production in this and that existence, the function of delivering forth, the manifestation of emerging here from a past existence, or the manifestation of the variety of suffering by way of result.

"Ageing" is the individual intrinsic nature. "Decaying" is a description of the mode of the intrinsic nature. The three beginning with "broken teeth" are descriptions of function when time has passed; the last two are descriptions of the natural condition. For by this term "this is ageing," it is shown according to intrinsic nature. Therefore this is its individual intrinsic nature. By this term "decaying," according to manner; therefore this is a description of the manner. By this term "broken teeth," it is shown by the function of producing the state of brokenness in teeth and nails when time has passed. By this term "grey hair," by the function of producing the state of greyness in head hair and body hair. By this term "wrinkled skin," by the function of producing the state of wrinkling in the skin after the flesh has withered. Therefore these three beginning with "broken teeth" are descriptions of function when time has passed. By these, the obvious ageing that has become manifest by way of showing these alterations has been shown. For just as the path traversed by water, or wind, or fire is obvious through the broken and scattered state or the charred state of grass, trees,

and so on, yet that traversed path is not those very water and so on themselves; just so, the path traversed by ageing upon teeth and so on by way of broken teeth and so on is obvious, and is apprehended even by opening the eyes, yet broken teeth and so on are not themselves ageing. For ageing is not cognisable by the eye.

But by these terms "deterioration of life span" and "maturing of the faculties," the natural condition designated as the exhaustion of life span and the maturing of the faculties such as the eye and so on is shown, because of its being manifest precisely when time has passed; therefore these last two should be understood as descriptions of the natural condition. Therein, since the life span of one who has reached ageing diminishes, therefore ageing is called "deterioration of life span" by a figurative usage of the result. And since the faculties such as the eye, which in the time of youth are very clear and capable of easily apprehending even a subtle object of their own, when one has reached ageing become over-ripened, disturbed, and unclear, and are incapable of apprehending even a gross object of their own. Therefore it is called "maturing of the faculties" by a figurative usage of the result.

Now this ageing thus described is altogether of two kinds: obvious and concealed. Therein, ageing in material phenomena is called obvious ageing, because of the seeing of the state of brokenness and so on in teeth and so on. But in immaterial phenomena, ageing is called concealed ageing, because of the non-seeing of such alteration. Therein, this state of brokenness and so on that is seen is merely the colour of such teeth and so on, because they are easily cognisable. Having seen that with the eye and having reflected through the mind-door, one knows ageing thus: "These teeth have been struck by ageing." Just as by looking at cow-horn signs and so on fixed at a water place, one knows the existence of water below.

Again, this ageing is also of two kinds: without interval and with interval. Therein, in the case of gems, gold, silver, coral, the moon, the sun, and so on, just as in the case of living beings during the slow decads and so on, and just as in the case of non-living things such as flowers, fruits, sprouts, and so on, ageing is called ageing without interval - meaning continuous ageing - because of the difficulty of cognising the distinctions of colour and so on at intervals. But in other cases as aforesaid, because of the easy cognisability of the distinctions of colour and so on at intervals, ageing is called ageing with interval.

Therein, ageing with interval should be explained thus by way of the clung-to and the not-clung-to - For in young boys, first milk teeth arise, and they are not firm. But when those have fallen out, teeth arise again; they are at first white, but when struck by the wind of ageing they become black. But the hairs of the head are at first copper-coloured, black, or white. But the skin is reddish. As they grow and grow, the whiteness of the white ones and the blackness of the black ones becomes evident. And when struck by the wind of ageing, it takes on wrinkles. All crop too is white at the time of sowing, and afterwards green. But when struck by the wind of ageing, it becomes pale. It is proper to illustrate this with the mango sprout as well. This ageing has the characteristic of the maturing of the aggregates, the function of bringing towards death, and the manifestation of the destruction of youth. The remainder is obvious everywhere. Thus the Blessed One taught this discourse too with the pinnacle of arahantship itself. At the conclusion of the teaching, this brahmin too became established in arahantship together with his thousand pupils. And for many other

thousands the eye of the Teaching arose. The remainder is exactly the same as what was said.

In the Saddhammappajotikā, the Commentary on the Minor Exposition,

the Explanation of the Exposition on the Puṇṇaka Young Man's Discourse is concluded.

4. Explanation of the Exposition on the Mettagū Young Man's Discourse

18. In the fourth, the Mettagū Sutta - "I consider you one who has attained highest knowledge, self-developed" means "this one has attained the highest knowledge" and "is self-developed" - thus I consider you.

"Not limited" means not small. "Great" means not insignificant. "Deep" means not shallow. "Immeasurable" means unable to be measured. "Hard to fathom" means difficult to plunge into, to descend into. "Like the ocean with many jewels" means because of being a mine of many jewels of the Teaching, endowed with manifold jewels like the great ocean, he has many jewels and is similar to the ocean.

"Does not become ashamed" means his face does not become distorted. "With unestablished mind" means his mind does not become solidified through the influence of hate. "With unslothful mind" means his mind is not contracted. "With unmalevolent heart" means his mind is not corrupted.

"In the seen there is merely the seen" means regarding a visual object in the domain of the eye, there will be merely the seen of that object; there is no doer or causer. What is seen with the eye is only the colour sense base. In the heard and so on too, the same method applies. But "in what is seen" - by means of seeing it shows the colour sense base, by means of hearing the sound sense base, by means of sensing the nose, tongue, and body sense bases. For the nose, the odour sense base; for the tongue, the flavour sense base; for the body, earth, fire, and air - thus the touch sense base; by means of cognising it shows the mind-object sense base. "Unattracted regarding what is seen" means free from involvement with lust regarding what is seen by eye-consciousness. "Unrepelled" means free from wrath, without aversion. "Independent" means not clinging through craving. "Unbound" means not bound by conceit. "Free" means released from all objects. "Unfettered" means standing having become detached from mental defilements.

"There exists the eye of the Blessed One" means the natural physical eye of the Buddha, the Blessed One, is found. "Sees" means perceives, looks at. "Forms with the eye" means the visual object by means of eye-consciousness. "Desire and lust" means desire as craving.

"They lead the tamed to an assembly" means when going into the midst of a great multitude at parks, playgrounds, and so on, they yoke only a tamed ox or a tamed thoroughbred horse to a vehicle and lead it. "The king" means a king too, going to such places, mounts only a tamed one. "Among human beings" means among human beings too, one tamed by the four noble paths, who is free from agitation, is alone the foremost. "Whoever endures harsh speech" means whoever endures such transgressive speech even when spoken again and again, does not oppose, is not distressed - such a tamed one is the foremost; this is the meaning.

"Mules" means those born from a mare by a donkey. "Thoroughbreds" means those capable of quickly understanding whatever task a horse-trainer trains them in. "Sindh horses" means horses born in the Sindh country. "Great serpents" means great elephants, that is to say, tuskers. "One self-restrained" means these mules or Sindh horses or elephants are excellent only when tamed, not when untamed. But whoever is self-restrained through his own taming by what is reckoned as the four paths, one who has ceased associating with defilements, he is better than that; the meaning is that he surpasses all of these.

"For not by these vehicles" means whatever these highest vehicles such as elephant vehicles and so on, by these vehicles no person could go in that way to the direction of Nibbāna reckoned as "untravelling" because of never having been gone to even in a dream. Just as a person tamed in the preliminary stage by sense-faculty control, and well tamed in the later stage by the development of the noble path, tamed, one who has ceased associating with defilements, wise, goes to that direction never gone to before, attains the plane of the tamed; therefore self-taming alone is more excellent; this is the meaning.

"They do not waver in discriminations" means they do not shake, do not tremble in the nine portions of conceit. "Free from rebirth" means well freed through liberation by eradication from action and mental defilements. "Having attained the plane of the tamed" means having reached the fruition of arahantship and standing firm. "They are victorious in the world" means those of the aforementioned kind who have eliminated the mental corruptions are called victorious, having won victory in the world of beings.

"Whose faculties have been developed" means of whichever one who has eliminated the mental corruptions, the five faculties beginning with faith have been cultivated, having led them to the fruition of arahantship. "Internally and externally" means the internal sense bases beginning with the eye and the external sense bases beginning with matter have been made free from agitation. "In the entire world" means in the world of the entire three elements and also. "Having penetrated this world and the other" means one who has eliminated the mental corruptions, standing having transcended this individual existence and the individual existence in the world beyond. "He awaits the time, developed, he is tamed" means that one who has eliminated the mental corruptions, tamed beginning with the eye, with developed mind, desires the time of death.

"Of which phenomena the arising from the beginning is evident" means the arising of which phenomena such as the aggregates and so on is evident. "The cessation through passing away" means the non-existence of those very things by way of passing away is evident. "The result is based upon action" means the result dependent on wholesome and unwholesome action; because the result proceeds without releasing action, the result too is called based upon action. "Matter is based upon mentality" means all matter, because it proceeds having taken mentality, has become what is called based upon mentality. "Followed by birth" means all things beginning with action have been entered into by birth. "Spread by ageing" means extended by ageing. "Overpowered by illness" means crushed by the suffering of illness. "Struck by death" means carried away and struck by Death. "Without shelter" means without protection because of the absence of sheltering even by sons and so

on, unguarded, an unobtainable security. "Without refuge" means unworthy of clinging to and relying upon; even for those who have clung to it, it does not perform the function of a refuge. "Without protection" means for those who have resorted to it, it does not remove fear, does not destroy fear. "Become without refuge" means without refuge precisely because of its own non-existence prior to arising; at the very time of arising it has become without refuge; this is the meaning.

19. "You asked": here "a" is an indeclinable particle used merely as an expletive; the meaning is simply "you ask." "I shall tell as one who understands" means as one who understands tells, thus I shall tell. "Sufferings arise with clinging as source" means the particular sufferings beginning with birth arise with clinging beginning with craving as source.

"Craving as clinging" means craving itself is craving as clinging. The view of eternalism and annihilation itself is view as clinging. Mental defilements beginning with lust themselves are mental defilement as clinging. Actions beginning with merit themselves are action as clinging. The threefold misconduct itself is misconduct as clinging. Nutriment beginning with edible food themselves are nutriment as clinging. The aversion of hate itself is aversion as clinging. The four elements beginning with earth, originating from action and grasped by action alone, are the four clung-to elements as clinging. The six internal sense bases beginning with the eye themselves are the six internal sense bases as clinging. The six classes of consciousness beginning with eye-consciousness themselves are the six classes of consciousness as clinging. "All suffering too in the sense of being suffering" means all suffering of the three planes is clinging in the sense of being difficult to bear.

20. When sufferings thus arise from clinging as their source -the verse "He who indeed, not knowing" follows. Therein, "understanding" means knowing activities by way of impermanence and so on. "Observing birth as the production of suffering" means observing that the cause of birth of the suffering of the round of rebirths is "clinging." In the analytic explanation of this verse there is nothing to be said.

21. "Sorrow and lamentation" means sorrow and lamentation. "For thus this teaching is known to you" means in whatever way beings know, in that way by the power of making known, this teaching is known by you.

Therein, "cross" means they cross the mental flood of views by the first path. "Go over" means by the second path, by way of making thin, having risen above, they cross the mental flood of sensuality. "Pass over" means by way of abandoning that very same without remainder, they cross with distinction by the third path. "Transcend" means by way of abandoning the mental flood of becoming and the mental flood of ignorance, they rightly go beyond by the fourth path. "Overcome" means having attained the fruition, they stand firm.

22. "I will explain the Teaching to you" means I will teach you the Nibbāna-teaching and the teaching of the practice leading to Nibbāna. "In the present life" means in the very seen teaching of suffering and so on, or in this very individual existence. "Not based on hearsay" means witnessed by oneself. "Having known which" means having known which teaching by meditating on it by the method beginning with "all activities are impermanent."

Therein, "good in the beginning" means even having relinquished the unsurpassed happiness of seclusion, I will explain the Teaching to you, and whether explaining little or much, I will explain it in the manner of good in the beginning and so on only. I will explain it having made it good, auspicious, and blameless only in the beginning. In the middle too. In the end too, having made it auspicious and blameless only, I will explain - this is what is meant. For whenever the Blessed One taught even a single verse, because of the Teaching being completely auspicious, it is good in the beginning by its first line, good in the middle by the second and third lines, and good in the end by the last line. A discourse with a single theme is good in the beginning by the introduction, good in the end by the conclusion, and good in the middle by the remainder. A discourse with multiple themes is good in the beginning by the first theme, good in the end by the last, and good in the middle by the remaining ones.

Furthermore, it is good in the beginning because of having a source and an origination; good in the middle through suitability for those amenable to instruction, through the non-distortion of the meaning, and through the application of reasons and examples; and good in the end through the listeners' gaining of the acquisition of faith and through the conclusion.

For the entire teaching of the Dispensation is good in the beginning by morality, which is its own essential purpose, good in the middle by serenity, insight, path, and fruition, and good in the end by Nibbāna. Or good in the beginning by morality and concentration, good in the middle by insight and the paths, and good in the end by fruition and Nibbāna. Or good in the beginning by the Buddha being well awakened, good in the middle by the Teaching being good Teaching, and good in the end by the Community being well practising. Or good in the beginning by the full enlightenment to be attained by one who, having heard it, practises towards the truth, good in the middle by individual enlightenment, and good in the end by the enlightenment of a disciple.

And when being heard, because of the suppression of the mental hindrances, it brings good even by meditation - thus good in the beginning; when being practised, because of bringing the happiness of serenity and insight, it brings good even by practice - thus good in the middle; and when one thus practising, when the fruit of practice is completed, because of bringing the state of imperturbability, it brings good even by the fruit of practice - thus good in the end.

But whatever Teaching the Blessed One, while expounding the Teaching, reveals as the holy life of the Dispensation and the holy life of the path, he explains by various methods. That, as appropriate, is with meaning through the achievement of meaning. With phrasing through the achievement of phrasing. It is with meaning through the combination of the terms of meaning in description, explanation, revelation, classification, exposition, and making known. With phrasing through the achievement of syllables, terms, phrasing, form, language, and analytic explanation. It is with meaning through the profundity of meaning and the profundity of penetration. With phrasing through the profundity of the Teaching and the profundity of the teaching. It is with meaning from the domain of the analytical knowledge of meaning and discernment. With phrasing from the domain of the analytical knowledge of the Teaching and language. It is with meaning because it is to be experienced by the wise and inspires confidence in those who investigate. With phrasing because it is

trustworthy and inspires confidence in worldly people. It is with meaning because of its profound intention. With phrasing because of its clear terms. It is complete in its entirety through the state of being wholly complete because of the absence of anything to be added. Pure through the state of being faultless because of the absence of anything to be removed.

Furthermore - It is with meaning because of the clarity of attainment through practice. It is with phrasing because of the clarity of scripture through learning. It is complete in its entirety because of being endowed with the five aggregates of the Teaching beginning with morality. It is pure because of being free from impurities, because of operating for the purpose of crossing over, and because of being indifferent to worldly gains. It is the holy life because of being encompassed by the threefold training, because it is to be practised by the foremost who have become supreme, and because of being their conduct.

Having thus shown the Scriptures, now in order to show the supramundane Teaching, he said "the four establishments of mindfulness." Having shown the thirty-seven factors belonging to enlightenment, in order to show the supramundane that has been produced, he said "and Nibbāna." "And the practice leading to Nibbāna" means I will explain the preliminary teachings of morality, concentration, and insight.

"When suffering is seen" means when the truth of suffering is seen by its own characteristic, I will reveal the truth of suffering. In the case of origin and so on too, the same method applies.

23. "And I delight in that" means I aspire to that word of yours which illuminates the teaching of the aforementioned kind. "The highest teaching" means and I delight in that highest teaching.

Therein, "the splitting of the great mass of darkness" means the cutting of the great heap of ignorance. He sought by way of the characteristic of impermanence. He searched for by way of the characteristic of suffering. He investigated from all sides by way of the characteristic of non-self. "The breaking of the great illusion" means the breaking of the great twelvefold illusion beginning with "beautiful in the unattractive" and so on. "The extraction of the great dart of craving" means the pulling out of the great thorn of craving in the sense of piercing within. "The unwinding of the accumulation of wrong views" means the accumulation is so called in the sense of being joined together through the uninterrupted occurrence of wrong view itself; the turning back of that accumulation of wrong views. "The casting down of the banner of conceit" means the casting down of the banner of conceit characterised by elevation in the sense of being raised up. "The appeasement of volitional activity" means the appeasement of volitional activity beginning with merit. "The crossing over of the flood" means the crossing over, the going forth from the flood of sensual desire and other floods that cause sinking in the round of rebirths. "The laying down of the burden" means the casting away, the discarding of the burden of the five aggregates beginning with matter. "The cutting off of the round of rebirths" means the cutting off through the destruction of causes of the round of rebirths consisting of the succession of aggregates and so on. "The quenching of torment" means the quenching of the torment of mental defilements. "The tranquillising of fever" means the appeasement, the tranquillising of the fever of mental defilements. "The raising of the banner of the

Dhamma" means the raising up and establishing of the ninefold supramundane Teaching. "The ultimate reality, the Deathless, Nibbāna" means ultimate reality in the sense of the highest meaning. There is no death reckoned as dying for this - thus it is the Deathless. Because of being the antidote to the poison of mental defilements, it is also the Deathless as medicine. Because of being the opposite of the suffering of the round of rebirths, it is quenched - thus Nibbāna. There is no craving reckoned as weaving here - thus also Nibbāna.

"By influential beings" means by beings of great power such as Sakka and others. "Investigated" means sought for. "Where is the god of gods" means where is the god above gods. "Where is the lord of men" means the highest person.

24. "Above, below, and across in the middle" means: here "above" is called the future period of time. "Below" means the past period of time. "And across in the middle" means the present period of time. "Having dispelled delight and dwelling in these, and consciousness" means in these beginning with above, dispel craving and view-dwelling and volitional-activity-consciousness. "And having dispelled them, one should not remain in existence" means this being so, one should not remain even in the twofold existence. Thus, for now, the connection of the word "panujja" is with "dispel" in this alternative meaning. But in this alternative meaning the connection of "having dispelled" is precisely with "one should not remain in existence." Having dispelled these - delight, dwelling, and consciousness - one should not remain even in the twofold existence.

By way of shared location, the world of gods is above. The world of misery is below. The human world is in the middle. Therein, "wholesome mental states" means wholesome mental states are called "above" because, having freed from the realm of misery, they give conception in rebirth above. Unwholesome mental states are "below" because they give conception in rebirth in the realms of misery. Because of being liberated from both of those, indeterminate mental states are called "and across in the middle." By way of being above all, the immaterial sphere element is above. By way of being below all, the sensual element is below. By way of being between those two, the fine-material sphere element is in the middle. By way of undermining bodily and mental affliction, pleasant feeling is above. By way of painful mind, unpleasant feeling is below. Neither-unpleasant-nor-pleasant feeling is in the middle. Showing the delimitation by way of individual existence, he said beginning with "'above' means upwards from the soles of the feet." Therein, "upwards from the soles of the feet" means above from the soles of the feet. "Downwards from the top of the hair" means below from the top of the hair. "In the middle" means between the two.

"Consciousness accompanied by meritorious volitional activity" means action-consciousness associated with the thirteen kinds of meritorious volitional activity. "Consciousness accompanied by demeritorious volitional activity" means action-consciousness associated with the twelve kinds of demeritorious volitional activity. "Consciousness accompanied by imperturbable volitional activity" means fourfold action-consciousness accompanied by imperturbable volitional activity. "Nujja" means throw. "Panujja" means throw exceedingly. "Nuda" means uproot. "Panuda" means uproot exceedingly. "Pajaha" means abandon. "Vinodehi" means make far away.

"And kammic becoming" means the volition of meritorious volitional activity itself. "And rebirth at conception" means rebirth consisting of matter and so on at conception. Abandoning by the first path, dispelling by the second path, putting an end to by the third path, bringing to obliteration by the fourth path. "Should not remain in kammic becoming" means one should not remain in meritorious and other volitional activities.

25. Having dispelled these, not standing still in existence, this one - is the verse "dwelling thus." Therein, "here only" means in this very Dispensation, or in this very individual existence. The analytic explanation of this verse is of manifest meaning only.

26. "Well proclaimed, O Gotama, without clinging" - here "without clinging" means Nibbāna. With reference to that, addressing the Blessed One, he said - "Well proclaimed, O Gotama, without clinging."

In the analytic explanation, "and mental defilements" means lust and the rest are mental defilements in the meaning of tormenting, and the five aggregates that are resultant in the meaning of a heap, and wholesome and other volitional activities and volition are said to be, are spoken of as, "clinging." The abandoning of clinging is by abandoning by substitution, the appeasement of clinging is by abandoning by suppression, the relinquishment of clinging is by abandoning by eradication, and the tranquillising of clinging is by fruition.

27. "Not only did he abandon suffering - they too" is the verse. Therein, "earnestly" means attentively, or always. "Therefore I pay homage to you" means therefore I pay homage to him. "Having approached" means having gone near. "O noble one" - he said this addressing the Blessed One.

In the analytic explanation, "having approached" means having known, or having become as one. "Having thoroughly understood" means having penetrated. "Having come together" means having been face to face. "Having come near" means having gone into proximity. "Face to face" means in the presence of. "Does not commit offence" means does not do evil.

28. Now the Blessed One, although recognised by that brahmin thus "Surely the Blessed One has abandoned suffering," without bringing himself forward, exhorting by means of a person who has abandoned suffering, spoke the verse "Whom, brahmin." Its meaning is - Whom you, directly knowing, would know, would recognise thus: "This one is a brahmin because of having warded off evil, one who has attained the highest knowledge because of having gone through the knowledges, one who owns nothing because of the absence of possessions, non-attached to sensual existence because of non-attachment to sensual pleasures and existences." Surely he has crossed over this flood, one who has crossed over, gone beyond, without barrenness, without uncertainty.

In the analytic explanation, "the possession of lust" means the impediment of lust. In the case of "the possession of hate" and so on too, the same method applies. He has crossed over the mental flood of sensuality by the path of non-returning. He has crossed over the mental flood of becoming by the path of arahantship. He has crossed over the mental flood of views by the path of stream-entry. He has crossed

over the mental flood of ignorance by the path of arahantship. He has crossed over the path of wandering in the round of rebirths by the distinction of wholesome and unwholesome action. Crossed over by the first path. Gone out by the second path. Passed over by the third path. Transcended by the fourth path. Gone beyond by the fruition.

29. And what is more - the verse "And whoever is a wise one." Therein, "here" means in this Dispensation, or in this individual existence. "Having abandoned" means having relinquished.

In the analytic explanation, "sajja" means releasing. "Visajja" means relinquishing. The remainder is obvious everywhere. Thus the Blessed One taught this discourse too with the pinnacle of arahantship itself. And at the conclusion of the teaching, there was the full realisation of the teaching similar to that stated.

In the Saddhammapajjotikā, the Commentary on the Minor Exposition,

the Explanation of the Exposition on the Mettagū Young Man's Discourse is concluded.

5. Explanation of the Exposition on the Dhotaka Young Man's Discourse

30. In the fifth, the Dhotaka Sutta - "I long for your speech" means I long for your speech. "Would train for one's own Nibbāna" means one should train in the higher morality and so on for the purpose of the quenching of one's own lust and so on. In the analytic explanation there is nothing not already explained.

31. "From here" means from my mouth.

In the analytic explanation, "ardour" means the scorching of mental defilements. "Endeavour" means without contraction. "Enthusiasm" means powerful energy. "Strength" means not loose. "Energy" means sustaining. "Make energy" means make effort. "Arouse desire" means generate preference.

32. When this was said, Dhotaka, being delighted, praising the Blessed One, requesting release from doubt, spoke the verse "I see." Therein, "I see in the world of gods and humans" means I see in the world of gods and humans. "I pay homage to you" means I pay homage to one of such a kind. "Liberate" means set free.

In the analytic explanation, "Individually Enlightened Ones" means those who, having taken this and that as object, have individually awakened to the four truths by themselves and attained penetration - thus Individually Enlightened Ones. "A lion among lions" means in the sense of being unafraid, a super lion among lions. "An elephant among elephants" means in the sense of being free from defilements, or in the sense of greatness, a super elephant among elephants. "A leader among leaders" means exceedingly possessed of a following among those possessed of a following. "A sage among sages" means exceedingly possessed of knowledge among those possessed of knowledge. "A king among kings" means the highest king. "Release me" means free me. "Liberate me" means release me in various ways. "Free me" means make me loose. "Set me free" means make me exceedingly loose. "Pull me up" means having pulled me up from the mire of the round of rebirths, establish me on

dry ground. "Lift me up" means having rightly pulled up, establish me on dry ground. "Evict" means having removed from the dart of sceptical doubt, raise up by way of separation.

33. Then the Blessed One, showing him that the release from doubt is dependent on oneself, by means of crossing the flood, spoke the verse "I will not." Therein, "I will not be able" means I will not be able, I am not capable. It is said to mean "I will not endeavour." "For the setting free" means to set free. "One who is doubting" means one with uncertainty. "You will cross" means you would cross.

In the analytic explanation, "I do not strive" means I do not make effort. "I do not endeavour" means I do not make exceedingly great effort. "For faithless persons" means for persons devoid of faith in the Triple Gem. "For those without desire" means for those devoid of inclination for the purpose of path and fruition. "For the lazy" means for those devoid of concentration. "For those of inferior energy" means for those without energy. "For those not practising" means for those not proceeding by way of practice.

34. When this was said, Dhotaka, being even more delighted, praising the Blessed One, requesting instruction, spoke the verse "Instruct me, O Brahmā." Therein, "Brahmā" is a term for the foremost. Addressing the Blessed One with that, he said "Instruct me, O Brahmā." "The teaching of seclusion" means the Nibbāna-teaching, the seclusion from all activities. "Unobstructed" means not falling into various kinds. "Right here at peace" means right here being. "Unattached" means independent.

35-37. The two verses henceforth are just as stated by the method in the Mettagu Sutta. For the only distinction is that there it is "the Teaching," while here it is "at peace." In the third verse too, the first half is just as stated by the method there. In the second half, "attachment" means a place of clinging; it is said to mean "sticking." The remainder is obvious everywhere.

Thus the Blessed One taught this discourse too with the pinnacle of arahantship itself, and at the conclusion of the teaching, there was the full realisation of the teaching similar to that stated.

In the Saddhammapajjotikā, the Commentary on the Minor Exposition,

the Explanation of the Exposition on the Dhotaka Young Man's Discourse is concluded.

6. Explanation of the Exposition on the Upasīva Young Man's Discourse

38. In the sixth, the Upasīva Sutta - "The great flood" means the great flood. "Independent" means not clinging to a person or a teaching. "I am not able" means I cannot. "Object" means support. "Dependent on which" means dependent on which teaching or person.

In the analytic explanation, "the mental flood of sensuality" means the mental flood of sensuality by the path of non-returning. The mental flood of becoming by the path of arahantship. The mental flood of views by the path of stream-entry. The mental flood of ignorance one would cross by the path of arahantship. "Gone forth from the

Sakyan clan" is said by way of illustrating the Blessed One's noble clan. "Support" means a place where one has spread over and stands. "Dependence" means clinging. "Decisive support" means leaning upon.

39. Now, because the brahmin was an obtainer of the plane of nothingness but did not know the support even though it existed. Therefore the Blessed One, showing him both that support and further the path of deliverance, spoke the verse "Nothingness." Therein, "observing" means having mindfully entered that attainment of the plane of nothingness and having emerged from it, seeing by way of impermanence and so on. "In dependence on 'there is not'" means having made as object that attainment occurring as "there is nothing." "Cross over the flood" means from then on, through insight that occurs, cross over the fourfold mental flood as appropriate. "Kathāhi" means doubts. "See clearly the elimination of craving day and night" means having made Nibbāna clear, see it night and day. By this he spoke of his pleasant abiding in the present life.

In the analytic explanation, "makes that very consciousness non-existent" means having made space as object, one makes the exalted consciousness that was occurring non-existent, it goes to non-existence. "Causes it to disappear" means it goes to non-existence in various ways. "Makes it vanish" means it goes to disappearance. "One sees 'there is nothing'" means one sees that even the mere dissolution of it does not exist.

40. Now, having heard "having abandoned sensual pleasures," seeing the sensual pleasures abandoned by himself by way of suppression, he spoke the verse "in all." Therein, "having abandoned the other" means having abandoned the sixfold attainment below that. "In the supreme deliverance of perception" means in the plane of nothingness, the highest among the seven deliverances of perception. "Would he remain there without passing on" - he asks whether that person would remain there in the Brahma world of the plane of nothingness without departing.

In the analytic explanation, "not departing" means not being separated. "Not going away" means not falling into separation. "Not disappearing" means not falling into disappearance. "Not declining" means not falling into decline immediately after.

41-42. Then the Blessed One, allowing him a state of only sixty thousand cosmic cycles, spoke the fourth verse. Having thus heard of his state there, now asking about his eternal or annihilationist nature, he spoke the verse "if he should remain." Therein, "even for many years" means even for innumerable years; the meaning is a multitude, a heap. "Pūgampi vassānī" is also a reading. Therein, by a change of case ending, the genitive case should be made into the nominative case; or the meaning of "pūga" should be stated as "many" of this. Some also read "pūgānī"; the former reading alone is the most beautiful of all. "Would he there become cooled and liberated" means that person, right there in the plane of nothingness, liberated from various sufferings, would attain the state of coolness; the intention is that he would attain Nibbāna, become eternal and remain. "Would the consciousness of such a one pass away" - he asks about annihilation, "or would the consciousness of such a one attain final Nibbāna by non-clinging"; he also asks about his conception, "or would it be for the purpose of taking up conception."

"His consciousness would pass away" means the consciousness of one arisen in the

plane of nothingness would reach death. "Would be annihilated" means would undergo annihilation. "Would perish" means would reach destruction. "Would not exist" means would go to non-existence. "Of one reborn" means of one reborn by way of conception.

43. Then the Blessed One, not approaching annihilation and eternalism, showing the final nibbāna by non-clinging of the noble disciple arisen there, spoke the verse beginning with "just as a flame." Therein, "goes to its end" means goes to its end. "Does not come to any term" means does not come to the conventional expression "he has gone to such and such a direction." "Thus the sage liberated from the mental body" means thus the learner-sage arisen there, by nature already previously liberated from the material body, having produced the fourth path there, because of the full understanding of the body of mental phenomena, again liberated from the mental body too, having become one liberated in both ways, one who has eliminated the mental corruptions, goes to the end reckoned as Nibbāna without clinging, and does not come to any term such as "a warrior or a brahmin" and so on.

In the analytic explanation, "thrown" means shaken. "Cast up" means excessively shaken. "Pushed" means by a slap. "Propelled" means made distant. "Driven back" means made to retreat. "Suppressed" means not made near.

44. Now, having heard "passes away," wisely considering its meaning, he spoke the verse beginning with "Has he passed away." Its meaning is - Has he passed away, or does he not exist, or is he indeed eternally, by eternal nature, healthy, not subject to change - thus explain that to me well, O sage. Why? For thus this teaching is known to you.

In the analytic explanation, "ceased" means arrived at cessation. "Cut off" means one whose continuity is cut off. "Destroyed" means arrived at destruction.

45. Then the Blessed One, showing him the state of being thus indescribable, spoke the verse "For one who has passed away." Therein, "for one who has passed away" means for one who has attained final Nibbāna without grasping. "There is no measure" means there is no measure of matter and so on. "By which they would speak of him" means by which lust and so on they would speak of him. "In all phenomena" means in all phenomena such as aggregates and so on.

In the analytic explanation, "and designations" means such as "Sirivaḍḍhaka" and "Dhanavaḍḍhaka" and so on are called designations, which proceed having made mere words only as their subject. The paths of designations are called ranges of designation. "Because they generate, monks, therefore activities" - thus utterances that are spoken having drawn out and having made them with cause are called language. The paths of language are called ranges of language. "Reasoning, applied thought, thought" - thus because of describing in this and that manner, it is called concept. The paths of concepts are called ranges of concepts. The remainder is obvious everywhere.

Thus the Blessed One taught this discourse too with the pinnacle of arahantship itself, and at the conclusion of the teaching, there was the full realisation of the teaching similar to that stated.

In the Saddhammapajjotikā, the Commentary on the Minor Exposition,

7. Explanation of the Exposition on the Nanda Young Man's Discourse

46. In the seventh, the Nanda Sutta - The meaning of the first verse - In the world, people such as warriors and others, with reference to ājīvakas, nigaṇṭhas and others, say "there are sages in the world." "How is it so?" means do they indeed call a sage one possessed of knowledge, because of being possessed of knowledge such as attainment-knowledge and so on - do they say it in such a way - or indeed one possessed of a way of life reckoned as an austere life of various kinds?

In the analytic explanation, "by knowledge of the eight attainments or" means or by the knowledge associated with the eight attainments beginning with the first meditative absorption. "By knowledge of the five direct knowledges or" means or by the knowledge of knowing past lives and so on.

47. Then the Blessed One, having rejected both of those, showing what a sage is, spoke the verse "not by view."

48. Now, for the purpose of abandoning uncertainty regarding the doctrine of those who say "purity is through the seen and so on," he asks "whatever." Therein, "in many ways" means also by superstitious auspicious signs and so on. "Restrained while living there" means dwelling there guarded by identity view.

49. Then, explaining to him the absence of purity in that way, the Blessed One spoke the fourth verse.

50. Thus, having heard "they did not cross over," now wishing to hear who crossed over, he asks "whatever." Then the Blessed One, showing those who have crossed over birth and ageing by way of one who has crossed the flood, spoke the sixth verse.

51. Therein, "hindered" means obstructed, enveloped. "Those who here" means "those indeed here"; and here "su" is merely an indeclinable particle. "Having fully understood craving" means having fully understood craving with three full understandings. The remainder is obvious, since the method has been stated previously everywhere.

52. Thus the Blessed One concluded the teaching with the very pinnacle of arahantship, and at the conclusion of the teaching, Nanda, delighting in what was spoken by the Blessed One, spoke the verse "I delight in this." And here too there was the full realisation of the teaching similar to that stated previously.

In the Saddhammapajjotikā, the Commentary on the Minor Exposition,

the Explanation of the Exposition on the Nanda Young Man's Discourse is concluded.

8. Explanation of the Exposition on the Hemaka Young Man's Discourse

53. In the eighth, the Hemaka Sutta - "Those who explained to me before" means those such as Bāvarī and others who formerly explained to me their own theory. "Prior to Gotama's teaching" means earlier than Gotama's teaching. "All that was an increase of reasoning" means all that was an increase of sensual thought and so on.

"And whatever other teachers of his" means whatever other teachers who trained that Bāvarī in conduct. "Their own view" means those teachers' own view. "One's own acceptance" means one's own endurance. "One's own preference" means one's own liking. "An increase of applied thought" means the production and repeated occurrence of applied thoughts such as sensual thought and so on. "An increase of thought" means the increase of sensual thought and so on. These two terms were spoken by way of including all. Now, in order to show sensual thought and so on in their own form, he showed the nine thoughts by the method beginning with "an increase of sensual thought."

54. "Destruction of craving" means the destroying of craving.

55-56. Then the Blessed One, declaring that teaching to him, spoke a pair of verses beginning with "here." Therein, "having understood this, those who are mindful" means having gradually known this imperishable state of Nibbāna by seeing with insight through the method beginning with "all activities are impermanent," those who are mindful through observation of body as mindfulness and so on. "Perfectly quenched in this very life" means because of having understood the teaching, having seen the teaching, and perfectly quenched by the quenching of lust and so on. The remainder is obvious everywhere.

Thus the Blessed One taught this discourse too with the pinnacle of arahantship itself, and at the conclusion of the teaching, there was the full realisation of the teaching similar to before.

In the Saddhammapajjotikā, the Commentary on the Minor Exposition,

the Explanation of the Exposition on the Hemaka Young Man's Discourse is concluded.

9. Explanation of the Exposition on the Todeyya Young Man's Discourse

57. In the ninth, the Todeyya Sutta - "What kind of deliverance is there for him" means he asks what kind of deliverance is to be wished for him.

58. Now, showing the absence of any other deliverance for him, the Blessed One spoke the second verse. Therein, "for him there is no other deliverance" means there is no other deliverance for him.

59. Even though it was thus said "the elimination of craving itself is deliverance," not considering that meaning, he asks again "Is he desireless or is he desiring." Therein, "or is he one who fashions through wisdom" means or else does he fashion assigning through craving or assigning through wrong view by knowledge such as knowledge of attainment and so on.

60. Then the Blessed One, explaining that to him, spoke the fourth verse. Therein, "sensual existence" means sensual pleasures and existence.

"Does not long for forms" means does not desire by way of desire and lust a visual object originating from the four causes. In the case of sounds and so on too, the same method applies. Lust itself is a possession in the sense of being an impediment - the possession of lust - or in the sense of intoxication. In the case of the possession of hate and so on too, the same method applies. The remainder is obvious everywhere.

Thus the Blessed One taught this discourse too with the pinnacle of arahantship itself, and at the conclusion of the teaching, there was the full realisation of the teaching similar to before.

In the Saddhammapajjotikā, the Commentary on the Minor Exposition,

the Explanation of the Exposition on the Todeyya Young Man's Discourse is concluded.

10. Explanation of the Exposition on the Kappa Young Man's Discourse

61. In the tenth, the exposition of the Kappa Sutta - "In the middle of the lake" means it is said to be in the round of rebirths (saṃsāra) which is in the middle, due to the absence of discernment of its beginning and end. "For those standing" means for those who are standing. "So that this may not occur again" means so that this suffering might not come to be again.

"Coming" means the coming here from the past. "Going" means the going from here to the world beyond. "Going and coming" is stated by way of both of those. "Time" means the time of death. "Destination" means rebirth. "This or that existence" means existence from existence. "And death" means and the passing away from existence. "And rebirth" means and the rebirth of one who has passed away. "And production" means and manifestation. "And breaking up" means and the breaking up of the aggregates. "And birth" means and the generating. "And ageing" means and deterioration. "And death" means and the relinquishing of the life faculty. "Neither the former end is discerned" means the former end too does not exist, is not found. Likewise the latter end too.

"So many births" means births that are at most that many. "The round has turned" means the continuation of the round of rebirths. "Beyond that it does not turn" means beyond that it does not proceed. "Thus it is not" means thus it does not exist, is not found. "Hi" is an indeclinable particle. "Without discernible beginning" means this round of rebirths has an undiscovered end.

"Hindered by ignorance" means of those obstructed by ignorance. "Fettered by craving" means of those bound by the bond of craving reckoned as sensual lust. "Transmigrating" means of those running again and again in the sensual element. "Wandering in the round of rebirths" means of those wandering in the round of rebirths in the material and immaterial elements. "Suffering has been experienced" means bodily and mental suffering has been undergone, has been felt. "Acute" means thick. "Disaster" means decline, destruction. "The cemetery has been increased" means the cemetery has been increased. "It is fitting" means it is proper. "In all activities" means in the activities of the three planes of existence. "To become disenchanted" means to become dissatisfied. "To become dispassionate" means to produce dispassion. "To become liberated" means to release. "The round will continue" means the continuation of the round of rebirths, the round of the three planes of existence, will proceed in the future. "Beyond that it will not continue" means beyond that, in the future, the continuation of the round of rebirths will not proceed. "The peril of birth" means in the peril arising dependent on birth. In the peril of ageing and so on too, the same method applies.

62-63. Then the Blessed One, explaining that meaning for him, spoke the following pair of verses. The second verse is of the meaning already stated. In the third verse, "one who owns nothing" means the opposite of possession. "Without grasping" means the opposite of grasping; it is said to mean the appeasement of possession and grasping. "With nothing beyond" means without an island that is a counterpart to another; it is said to mean "foremost."

64. In the fourth verse, "they are not Māra's followers" means they are not Māra's followers, those who walk behind, attendants, pupils.

He kills by engaging the public in snares, thus he is "Māra." Because of being engaged in unwholesome action, he is "the Dark One." Because of being lord over the six heavenly worlds, he is "the lord." Because of having gone to the end of unwholesome mental states, he is "the ender." He does not release evil people, thus he is "Namuci." Because he is a relative of heedless persons who are separated from mindfulness, he is "the friend of the heedless." The remainder is obvious everywhere.

Thus the Blessed One taught this discourse too with the pinnacle of arahantship itself, and at the conclusion of the teaching, there was the full realisation of the teaching similar to before.

In the Saddhammapajjotikā, the Commentary on the Minor Exposition,

the Explanation of the Exposition on the Kappa Young Man's Discourse is concluded.

11. Explanation of the Exposition on the Jatukaṇṇī Young Man's Discourse

65. In the eleventh, the Jatukaṇṇī Sutta - "Having heard of the hero who does not desire sensual pleasures" means I, having heard by the method beginning with "Thus indeed is the Blessed One" of the hero, the Buddha who does not desire sensual pleasures because of not desiring sensual pleasures. "I have come to the one free from sensual desire" means I have come to ask the Blessed One who is without craving. "One with inborn vision" means the eye of omniscient knowledge that is co-arisen. "As it truly is" means according to truth. "Tell me" - he speaks requesting again. For one who is requesting might speak even a thousand times, what then to say of twice.

The meaning of these terms "Thus indeed is the Blessed One, the Worthy One, the Perfectly Enlightened One" has been stated below itself. And because of being accomplished in true knowledge and conduct, he is accomplished in true knowledge and conduct. Therein, "true knowledge" means either the three true knowledges or the eight true knowledges. The three true knowledges should be understood according to the method stated in the Bhayabherava Sutta, the eight in the Ambaṭṭha Sutta. For therein, together with insight knowledge and mind-made supernormal power, having included the six direct knowledges, the eight true knowledges are stated. "Conduct" means these fifteen qualities should be known: restraint by morality, guarding the doors of the sense faculties, moderation in eating, pursuit of wakefulness, the seven good qualities, and the four fine-material-sphere meditative absorptions. For since by these very fifteen qualities a noble disciple practises, goes towards the Deathless direction, therefore they are called "conduct." As he said - "Here, Mahānāma, a noble disciple is virtuous" - all this should be understood

according to the method stated in the Middle Fifty. The Blessed One is endowed with these true knowledges and this conduct, therefore he is called accomplished in true knowledge and conduct. Therein, the accomplishment in true knowledge stands having fulfilled the Blessed One's omniscience, and the accomplishment in conduct his great compassion. He, through omniscience, having known the benefit and harm of all beings, through great compassion, having avoided what is harmful, urges them towards what is beneficial, as befits one accomplished in true knowledge and conduct. Therefore his disciples are those who practise well, not those who practise badly, for the disciples of those who have failed in true knowledge and conduct are like the self-mortifiers and so on.

The Fortunate One because of beautiful conduct, because of having gone to a beautiful state, because of having gone rightly, and because of having spoken rightly. For conduct too is called "going." And that of the Blessed One is beautiful, pure, and faultless. But what is that? The noble path. For by that conduct he has gone to the secure direction without clinging - thus because of beautiful conduct he is the Fortunate One. And this one has gone to a beautiful state, the Deathless, Nibbāna - thus because of having gone to a beautiful state too he is the Fortunate One. And he has gone rightly, not returning again to the mental defilements abandoned by each respective path. For this was said:

"Whatever mental defilements have been abandoned by the path of stream-entry, he does not come again to those mental defilements, does not fall back, does not return - thus he is the Fortunate One. Etc. Whatever mental defilements have been abandoned by the path of arahantship, he does not come again to those mental defilements, does not fall back, does not return - thus he is the Fortunate One."

Or he has gone rightly - beginning from the feet of Dīpaṅkara up to the seat of enlightenment, by right practice fulfilled with the thirty perfections, making only the welfare and happiness of the whole world, not approaching these extremes - eternalism, annihilationism, sensual happiness, and self-mortification - he has gone. Thus because of having gone rightly too he is the Fortunate One. And this one speaks rightly, he speaks only fitting speech in fitting places - thus because of having spoken rightly too he is the Fortunate One.

Herein this is the supporting discourse -

"Whatever speech the Truth-finder knows to be not factual, untrue, not connected with benefit, and that is unpleasant and disagreeable to others, the Truth-finder does not speak that speech. Whatever speech too the Truth-finder knows to be factual, true, but not connected with benefit, and that is unpleasant and disagreeable to others, that speech too the Truth-finder does not speak. But whatever speech the Truth-finder knows to be factual, true, connected with benefit, and that is unpleasant and disagreeable to others, there the Truth-finder knows the proper time for the explanation of that speech. Whatever speech the Truth-finder knows to be not factual, untrue, not connected with benefit. And that is pleasant and agreeable to others, the Truth-finder does not speak that speech. Whatever speech too the Truth-finder knows to be factual, true, but not connected with benefit, and that is pleasant

and agreeable to others, that speech too the Truth-finder does not speak. But whatever speech the Truth-finder knows to be factual, true, connected with benefit, and that is pleasant and agreeable to others, there the Truth-finder knows the proper time for the explanation of that speech."

Thus because of having spoken rightly too he should be understood as the Fortunate One.

Because of having known the world in every way, he is the knower of the world. For that Blessed One knew, understood, and penetrated the world in every way - by intrinsic nature, by origin, by cessation, and by the means of cessation. As he said -

"Where, friend, there is no being born, no ageing, no dying, no passing away, no being reborn, I do not say that by travelling one could know or see or reach the end of the world. But I do not say, friend, that without reaching the end of the world there is making an end of suffering. Rather, friend, it is in this very fathom-long body with its perception and mind that I declare the world, the origin of the world, the cessation of the world, and the practice leading to the cessation of the world.

"By travelling the end of the world can never be reached;
And without reaching the end of the world, there is no release from suffering.

"Therefore indeed the wise one, knower of the world, one who has reached the end of the world, one who has fulfilled the holy life;
Having known the end of the world, the peaceful one, he does not long for this world or the next."

Furthermore - There are three worlds: the world of activities, the world of beings, and the world of space. Therein, in the passage where it says "one world - all beings are sustained by nutriment," the world of activities should be understood. In the passage where it says "the world is eternal" or "the world is non-eternal," the world of beings.

"As far as the moon and sun revolve, shining and illuminating the directions;
Over a thousandfold world, there your authority extends."

In the passage where this occurs, the world of space. That too the Blessed One knew in every way. For thus indeed "one world - all beings are sustained by nutriment. Two worlds - mentality and materiality. Three worlds - the three feelings. Four worlds - the four nutriments. Five worlds - the five aggregates of clinging. Six worlds - the six internal sense bases. Seven worlds - the seven stations of consciousness. Eight worlds - the eight worldly adversities. Nine worlds - the nine abodes of beings. Ten worlds - the ten sense bases. Twelve worlds - the twelve sense bases. Eighteen worlds - the eighteen elements." This world of activities too is known in every way.

But because he knows the disposition of all beings, knows their underlying tendencies, knows their temperament, knows their inclination; he knows beings with little dust in their eyes, with much dust in their eyes, with sharp faculties, with soft faculties, of good disposition, of poor disposition, easy to instruct, difficult to instruct, capable and incapable. Therefore the world of beings is also known to him in every way. And just as the world of beings, so too the world of space. For one world-circle is

twelve hundred thousand, three thousand four hundred and fifty yojanas in length and in breadth. In circumference -

All in all, thirty-six hundred thousand in circumference;
And ten thousand and three hundred and fifty.

Therein -

Two hundred thousand and four myriads;
This much in thickness is this earth reckoned.

The support of that very same -

Four hundred thousand and eight myriads;
This much in thickness is the water established upon wind.

The support of that too -

Nine hundred thousand, the wind risen into the sky;
And sixty thousand - this is the structure of the world.

And in what is thus structured, in yojanas -

Eighty-four thousand, plunged into the great ocean;
Risen up just as much, Sineru, the highest mountain.

From that, by successive halves, in measure, in succession;
Plunged and risen, divine, variegated with various jewels.

Yugandhara, Īsadhara, Karavīka, Sudassana;
Nemindhara, Vinataka, Assakaṇṇa - lofty mountains.

These seven great rocks, all around Sineru;
The residences of the great kings, frequented by gods and demons.

Five hundred yojanas high, the Himalaya mountain;
Three thousand yojanas in length and breadth.

Adorned with eighty-four thousand peaks;
The trees, so called, with trunk circumferences of fifteen yojanas.

With branch lengths of fifty yojanas in trunk all around;
A hundred yojanas wide and risen up just as much;
The rose-apple tree, by whose power Jambudīpa is made known.

And whatever is the measure of this rose-apple tree, that same is the measure of the variegated trumpet-flower tree of the titans, the silk-cotton tree of the garuḷas, the kadamba tree in Aparagoyāna, the wish-fulfilling tree in Uttarakuru, the acacia tree in Pubbavideha, and the coral tree in the Tāvatiṃsa realm. Therefore the ancients said:

"The trumpet-flower tree, the silk-cotton tree, the rose-apple tree, the coral tree of the gods;

The kadamba tree, the wish-fulfilling tree, and with the acacia tree it becomes the seventh.

"Eighty-two thousand, plunged into the great ocean;
Risen up just as much, the world-circle rock wall;
Having encircled all that, stands as the world system."

Therein, the disc of the moon is forty-nine yojanas, the orb of the sun is fifty yojanas, the realm of the Thirty-three is ten thousand yojanas, likewise the titan realm, the great hell of Avīci, and Jambudīpa. Aparagoyāna is seven thousand yojanas. Likewise Pubbavideha. Uttarakuru is eight thousand yojanas. And here each great continent has a retinue of five hundred and five hundred small islands. All that is one world-circle, one world system. In between them are the world-interstice hells. Thus infinite world-circles, infinite world systems, the Blessed One understood, knew, and penetrated with infinite Buddha-knowledge. Thus the world of space was also known to him in every way. Thus also, because of having known the world in every way, he is the knower of the world.

But because of the absence of anyone whatsoever more distinguished than himself by virtues, there is nothing higher than him - thus unsurpassed. For he overcomes the entire world even by the virtue of morality, by concentration, etc. wisdom... by liberation... and even by the virtue of the knowledge and vision of liberation. Even by the virtue of morality he is matchless, equal to the matchless, incomparable, without counterpart, without a matching person, etc. and even by the virtue of the knowledge and vision of liberation. As he said - "But I do not see in the world with its gods, etc. with its gods and humans, anyone more accomplished in morality than myself" - in detail.

Thus the Aggapasāda Sutta and others, and the verses beginning with "I have no teacher" are to be expanded.

He drives persons to be tamed - thus the trainer of persons to be tamed; he tames, he trains - this is what is said. Therein, "persons to be tamed" means those untamed who are fit to be tamed - animal persons, human persons, and non-human persons. For thus by the Blessed One, animal persons too - Apālāla the nāga king, Cūḷodara, Mahodara, Aggisikha, Dhūmasikha, Aravāḷa the nāga king, Dhanapālaka the elephant - such and so on were tamed, rendered poisonless, and established in the refuges and in the precepts. Human persons too - Saccaka the son of the Nigaṇṭhas, Ambaṭṭha the young brahmin, Pokkharasāti, Soṇadanta, Kūṭadanta, and so on. Non-human persons too - Āḷavaka, Sūciloma, Kharaloma the demons, Sakka the king of gods, and so on were tamed and disciplined by various means of training. "I, Kesi, train persons to be tamed with smoothness, with harshness, and with both smoothness and harshness" - this discourse too should be expanded here. But further, the Blessed One, declaring the first meditative absorption and so on to those of purified morality and so on, and the practice of the further path to stream-enterers and so on, tames even the already tamed.

Or alternatively, "the unsurpassed trainer of persons to be tamed" is just one single term of meaning. For the Blessed One so drives persons to be tamed that, seated in a single cross-legged posture, they run unhindered through the eight directions.

Therefore he is called "the unsurpassed trainer of persons to be tamed." "By an elephant tamer, monks, an elephant in training when driven runs in only one direction" - this discourse too should be expanded here.

"Energetic" means one who has abstained from all evil by the noble path. "Able" means a lord. "Masterful" means one who produces energy in the continuity of others. "Fully capable" means of capable mind.

"Abstaining" means because of abstaining by the noble path, he is incapable of rebirth in the future. "Having overcome the suffering of hell from all evil" means through non-conception in the future, he stands having overcome the suffering of hell. "Whose home is energy" means whose abode is energy. "He is energetic" means he, one who has eliminated the mental corruptions, deserves to be called "energetic." "Possessed of striving, a hero, such a one" - these, however, are his words of praise. For he is possessed of striving through the striving of path-meditative absorption, a hero through the ability to destroy the enemy of mental defilements, such a one through being unchanging - he is called so because of that state; one of such nature is called "energetic."

"Those who desire sensual pleasures" means those desiring objective sensual pleasures beginning with form. "Those dyed with lust" means dyed by lust. "Those with perception of perception" means those having perception through the perception of lust. "Does not desire sensual pleasures" means does not aspire to objective sensual pleasures beginning with form. "Without sensual desire" means devoid of sensual pleasures. "Free from sensual desire" means one whose sensual desire has departed.

"The knowledge of omniscience" means one who knows the entire path of what is to be understood, extending through the three periods of time, is omniscient; the state of that is omniscience; omniscience itself as knowledge is the knowledge of omniscience; and the vision reckoned as the knowledge of omniscience, and the state of being a conqueror, having defeated the mental defilements together with their habitual tendencies, because of having conquered - arose simultaneously, neither before nor after, neither earlier nor later, in one moment, at one time; "arisen" means having appeared upwards from the past.

66. "Radiant with potency" means endowed with radiance, having overcome by potency. "Which I might know, the abandoning here of birth and ageing" means which I might know right here the teaching that constitutes the abandoning of birth and ageing.

"Jagatī" means the earth. "All gone to space" means the whole, occurring in space, spread out. "Gone to darkness" means darkness itself is gone to darkness, just as "gone to dung" and "gone to urine." "Having dispelled" means having removed. "Having scattered the darkness" means having put to flight the darkness that obstructs the arising of eye-consciousness. "Having shown the light" means having shown the sunlight. "In the sky" means in the cloudless sky. "In the atmosphere" means in the hollow space filled with the intermediate element. "In the path of the heavens" means goes in the pathway of the deities. "All the origin of volitional activities" means the whole action, the origin, the arising; the meaning is craving. "Having scattered the darkness of defilements, the darkness of ignorance" means

having taken out and removed the not knowing termed the darkness of defilements, the darkness of ignorance. Having shown the light of knowledge, the light of wisdom. "Having fully understood objective sensual pleasures" means having known the objective sensual pleasures beginning with form by the full understanding as knowing and judging. "Having abandoned the defilement sensual pleasures" means having given up the defilement sensual pleasures termed vexation by the full understanding as abandoning.

67. Then the Blessed One, declaring that teaching to him, spoke the following pair of verses. Therein, "having seen security in renunciation" means having seen Nibbāna and the practice leading to Nibbāna as "security." "Grasped" means grasped through the influence of craving and through the influence of views. "Or cast away" means or should be discarded; it is said to mean "should be released." "Let there not be found in you" means let there not be for you. "Possession" means possession of lust and so on; let that too not be found in you.

"Should be released" means having released, it should not be taken up again. "Should be abandoned" means should be relinquished. "Should be dispelled" means should be cast away. "Should be put an end to" means should be made gone to its end. "Should be brought to obliteration" means should be brought gradually to non-existence.

68-69. "Before" means mental defilements arisen referring to past activities. "Brahmin" - the Blessed One addresses Jatukaṇṇhī. The remainder is obvious everywhere.

Thus the Blessed One taught this discourse too with the pinnacle of arahantship itself, and at the conclusion of the teaching, there was the full realisation of the teaching similar to before.

In the Saddhammapajjotikā, the Commentary on the Minor Exposition,

the Explanation of the Exposition on the Jatukaṇṇhī Young Man's Discourse is concluded.

12. Explanation of the Exposition on the Bhadrāvudha Young Man's Discourse

70. In the twelfth, the Bhadrāvudha Sutta - "One who gives up abode" means one who gives up attachment. "Who cuts off craving" means one who cuts off the totality of craving. "Without longing" means unwavering regarding worldly adversities. "One who gives up delight" means one who gives up the longing for future material form and so on. For it is indeed one single craving that is here spoken of in various ways by way of praise. "One who gives up cosmic cycles" means one who gives up the twofold cosmic cycle. "I entreat" means I request very much. "Having heard the serpent's words they will depart from here" - the intention is: having heard your word, O Blessed One, the serpent's, many people will depart from here, from the Pāsāṇaka Shrine.

"Whatever involvements and clingings" means having approached through craving and wrong view, grasped. "Mental standpoints" means established in the mind. "Adherences and underlying tendencies" means having become established and having come to lie latent.

71. "Come together from the provinces" means come here together from the provinces of Aṅga and so on. "Explain" means teach the Dhamma.

"Come together" means those warriors and others have become united. "Assembled" means come from the provinces of the aforesaid manner. "Gathered" means heaped together. "Convened" means engaged in exertion.

72. Then the Blessed One, expounding the Teaching in conformity with his dwelling place, spoke the following pair of verses. Therein, "craving for grasping" means the craving for seizing that takes up matter and so on; it is said to mean craving-clinging. "For whatever they cling to in the world" means whatever they grasp among these divisions beginning with above. "By that very thing Māra follows the being" means by that very power of volitional activities produced by the condition of clinging, the Māra of the aggregates at conception follows that being.

73. "Therefore, one understanding" means therefore understanding this danger, or understanding activities by way of impermanence and so on. "Seeing thus beings attached to grasping, this generation stuck in the realm of Death" means seeing beings in graspings - that is, in matter and so on - in the sense of being fit to be taken up, this generation in the entire world, stuck in the realm of Death; or "beings attached to grasping" means persons clinging to grasping, and because of the cause of the inclusion of grasping, seeing this generation stuck in the realm of Death, unable to go beyond it - "should not cling to any possession in the entire world." The remainder is obvious everywhere.

Thus the Blessed One taught this discourse too with the pinnacle of arahantship itself, and at the conclusion of the teaching, there was the full realisation of the teaching similar to before.

In the Saddhammapajjotikā, the Commentary on the Minor Exposition,

the Explanation of the Exposition on the Bhadrāvudha Discourse is concluded.

13. Explanation of the Exposition on the Udaya Young Man's Discourse

74. In the thirteenth, the Udaya Discourse - "Deliverance through final knowledge" - he asks about that deliverance which is pondered upon through the power of wisdom.

"A meditator through the first meditative absorption" means a meditator because he meditates through the first meditative absorption consisting of five factors, associated with applied thought, sustained thought, rapture, happiness, and unified focus of mind. "Through the second" means associated with rapture, happiness, and unified focus of mind. "Through the third" means associated with happiness and unified focus of mind. "Through the fourth" means associated with equanimity and unified focus of mind. "A meditator through meditative absorption with applied and sustained thought" means a meditator because he meditates through the first meditative absorption with applied and sustained thought in both the fourfold and fivefold methods. "Without applied but with sustained thought only" means through the second meditative absorption in the fivefold method. "Without applied and sustained thought" means through the remaining meditative absorptions beginning with the second and third. "With rapture" means through the meditative absorptions of the dyad and triad associated with rapture. "Without rapture" means through the

remaining meditative absorptions devoid of rapture. "Accompanied by comfort" means through the meditative absorptions of the triad and tetrad accompanied by happiness. "Accompanied by equanimity" means through the tetrad and pentad. "On emptiness" means associated with the deliverance through emptiness. "On the signless" means a meditator because he meditates through the signless meditative absorption attained by having removed the sign of impermanence, the sign of permanence, and the signless. "On the desireless" means by way of the path, having cleansed and exhausted the aspiration, also through the desireless by way of fruition attainment. "Through mundane" means through the mundane first, second, third, and fourth.

"Through supramundane" means through that very one associated with the supramundane. "Delighting in meditative absorption" means delighted in meditative absorptions. "Devoted to unity" means engaged in, applied to unity, solitude. "Regarding one's own welfare as important" means regarding one's own welfare as important; the letter "da" has been substituted for the letter "ka." And by "one's own welfare" arahantship should be understood. For that is called one's own welfare in the sense of being bound to oneself, in the sense of not leaving oneself, and in the sense of being the supreme welfare of oneself, because it is one's own welfare. Regarding one's own welfare as important by way of entering the fruition attainment; "regarding Nibbāna as important," say some. "Without impurity" means free from mental defilement. "Stainless" means with mental defilement gone. "Free from impurity" means with mental defilement removed; "vitarajo" is also a reading; the meaning is the same. "Gone away from impurity" means become distant from mental defilements. "Abandoned impurity" means one who has abandoned mental defilements. "Dissociated from impurity" means released from mental defilements.

"At the Stone Shrine" means at the place on the rock surface where the Pārāyana Discourse was taught. "Because of the calming of all exertion" means because of the tranquillising, because of the destroying of all exertions of mental defilements, sitting.

"What should and should not be done" means what should be considered by the mind thus: "This should be done, this should not be done." "What is to be done and not to be done" means what is to be done and not to be done thus through the door of the body: "This is inevitably to be done, this is not to be done." "Abandoned" means relinquished. "Attained mastery" means having attained the state of proficiency.

75. Then the Blessed One, because Udaya was an obtainer of the fourth meditative absorption, therefore showing the deliverance through final knowledge in various ways by means of the meditative absorption he had attained, spoke each successive verse. Therein, "the abandoning of sensual desires" - whatever abandoning of sensual desire there is for one producing the first meditative absorption, that too I declare to be deliverance through final knowledge. Thus all the terms should be connected.

"That which is the unwieldiness of consciousness" means the state of being sick of consciousness. For one who is sick is called "unwell." In the Vinaya too it is said - "I am not, venerable sir, unwell." "Unfitness for work" means the condition of unfitness for work reckoned as mental sickness itself. "Sluggishness" means the condition of sluggishness. For consciousness pertaining to a posture, being unable to sustain the

posture, sinks down like a bat on a tree, like a jar of molasses stuck on a post, and with reference to that condition, "sluggishness" is said. The second term is augmented by way of a prefix. "Shrinking" means contracted through non-diffusion. The other two are descriptions of manner and state. "Sloth" means standing in a state of compactness through non-diffusion, like a lump of ghee. "Being slothful" is a description of manner. The state of what is slothful is the state of sloth; the meaning is rigidity by way of non-diffusion itself.

76. "Purified by equanimity and mindfulness" means pure through the equanimity and mindfulness of the fourth meditative absorption. "Preceded by reflection on the Teaching" - by this he speaks of the deliverance of arahantship attained by standing in that deliverance of the fourth meditative absorption and seeing with insight the factors of meditative absorption. For the deliverance of arahantship has as its precursor the right reasoning, classified as right thought and so on associated with the path, running in front. Therefore he said "preceded by reflection on the Teaching." "The breaking up of ignorance" - and this very deliverance through final knowledge, because of being born in dependence on Nibbāna reckoned as the breaking up of ignorance, by the figurative usage of cause, "I declare it as the breaking up of ignorance."

"That which in the fourth meditative absorption is equanimity" - here, equanimity means one who looks on closely; one sees evenly; the meaning is one sees having become impartial. "Looking on" is a description of the manner. "Looking on with indifference" means the term is augmented by means of a prefix. "Evenness of consciousness" means the state of unified focus of consciousness. "Tranquillity of consciousness" means the state of consciousness free from deficiency and excess. "Neutrality" means the state of consciousness standing in the middle.

77. Thus, having heard the Nibbāna stated by the expression of the breaking up of ignorance, asking "by the abandoning of what is it called," he spoke the verse "what is the fetter." Therein, "what is the fetter": what is the fetter. "Examining" means the cause of examining. "By the abandoning of what" means by the abandoning of what named phenomenon.

78. Then the Blessed One, explaining that meaning for him, spoke the verse "delight is the fetter." Therein, "of applied thought": applied thought such as sensual thought and so on would be his.

79. Now, asking about the path to that Nibbāna, he spoke the verse "How does one who is mindful." Therein, "consciousness" means volitional activity consciousness.

80. Then the Blessed One, speaking of the path to it, spoke the verse "internally and." Therein, "thus for one who is mindful" means thus for one who is mindful, fully aware. The remainder is obvious everywhere.

Thus the Blessed One taught this discourse too with the pinnacle of arahantship itself, and at the conclusion of the teaching, there was the full realisation of the teaching similar to before.

In the Saddhammapajjotikā, the Commentary on the Minor Exposition,

the Explanation of the Exposition on the Udaya Young Man's Discourse is concluded.

14. Explanation of the Exposition on the Posāla Young Man's Discourse

81. In the fourteenth, in the Posāla Discourse - "Whoever announces the past" means whoever - the Blessed One - announces his own and others' past with the classification beginning with "even one birth."

"Even one birth" means even one continuity of aggregates included in one existence, having conception as its root and death as its conclusion. This same method applies in "even two births" and so on. But in "many cosmic cycles of universe-contraction" and so on, a cosmic cycle that is declining is a cosmic cycle of universe-contraction, because at that time all beings assemble in the Brahma world. A cosmic cycle that is expanding is a cosmic cycle of universe-expansion, because at that time beings spread out from the Brahma world. Therein, by the universe-contraction, the period of remaining contracted is included because it is rooted in that; and by the universe-expansion, the period of remaining expanded. For when this is so, those four incalculables stated as "There are, monks, these four incalculables of a cosmic cycle. What are the four? Universe-contraction, the period of remaining contracted, universe-expansion, the period of remaining expanded" - those are encompassed. "Cosmic cycles of universe-contraction, cosmic cycles of universe-expansion" is stated having taken half a cosmic cycle. "Cosmic cycles of universe-contraction and expansion" is stated having taken the entire cosmic cycle. If asked, how does one recollect? By the method beginning with "There I was." Therein, "there I was" means in such and such a cosmic cycle of universe-contraction, I was in such and such an existence, or mode of generation, or destination, or station of consciousness, or abode of beings, or order of beings. "Having such a name" means Tissa or Phussa. "Having such a clan" means Kaccāna or Kassapa. This is stated by way of recollecting one's own name and clan in past existences. But if at that time one wishes to recollect one's own achievement of beauty, or the state of having a rough or refined life, or the abundance of pleasure and pain, or the state of having a short or long life span, one recollects that too indeed. Therefore he said - "Having such beauty, with such a life span." Therein, "having such beauty" means white or brown. "Having such food" means one whose food was rice with meat, or one feeding on fallen fruits. "Experiencing such pleasure and pain" means one who experiences in manifold ways bodily and mental pleasures and pains of various kinds such as material and non-material and so on. "With such a life span" means with a life span having a maximum of a hundred years, or with a life span having a maximum of eighty-four thousand cosmic cycles.

"Passing away from there, I arose there" means I, having passed away from that existence, or mode of generation, or destination, or station of consciousness, or abode of beings, or order of beings, arose again in such and such an existence, or mode of generation, or destination, or station of consciousness, or abode of beings, or order of beings. "There too I was" means then there too, in that existence, or mode of generation, or destination, or station of consciousness, or abode of beings, or order of beings, I was again. The same method as stated beginning with "having such a name" applies.

Furthermore - Because "there I was" is the recollection as far as one wishes of one who is gradually ascending. "Passing away from there" is the reviewing of one who is turning back. Therefore "I arose here" - it should be understood that "I arose there" is

said with reference to the place of rebirth immediately before this arising here. "There too I was" and so on is stated for the purpose of showing the recollection of name, clan and so on at the places of rebirth in between this rebirth. "Passing away from there, I arose here" means I, having passed away from the immediately preceding place of rebirth, was born here in such and such a family of the warrior caste or a brahmin family.

"Thus" means in this way. "With aspects and terms" means with terms by way of name and clan, and with aspects by way of beauty and so on. For by name and clan, a being is designated as "Tissa, Kassapa"; by beauty and so on, he becomes known in his diversity as "white, brown." Therefore name and clan are the terms, the others are the aspects. "Past lives" means the aggregates dwelt in formerly in past births are past lives. "Dwelt in" means inhabited, experienced; having arisen in one's own continuity and ceased; or having the nature of having been dwelt in. "Dwelt in" means dwelt in by way of dwelling in the resort; cognised by one's own consciousness, defined; or also cognised by another's consciousness, in cases such as the recollection of one whose path has been cut off and so on. These are obtained only by Buddhas. He announces, tells of those past lives. "Others' past" means he announces the past lives of other persons by the method beginning with "even one birth."

"The Mahāpadāna Discourse" means the Mahāpadāna Discourse connected with the life history of great men. "The Mahāsudassana Discourse" means the Mahāsudassana Discourse connected with the achievement of Mahāsudassana. "The Mahāgovinda Discourse" means the Mahāgovinda Discourse connected with the life history of the brahmin Mahāgovinda. "The Maghadeva Discourse" means the Maghadeva Discourse connected with the life history of King Maghadeva. "Knowledge that follows mindfulness" means knowledge associated with the recollection of past lives.

"As far as he wishes" means as much as he wishes to know, he sends forth knowledge thinking "I shall know that much." Then his knowledge goes unobstructed and unhindered, like an arrow shot through a container of weak leaves. Therefore as far as he wishes, so far he recollects. "Born of enlightenment" means born at the foot of the Bodhi tree. "Knowledge arises" means the knowledge of the four paths arises. "This is the last birth" means because by that knowledge the root of birth has been abandoned, further knowledge arises: "This is the last birth, there is now no more rebirth." "The knowledge of the higher and lower faculties" - here, bringing down the term "of beings" from above to this very place, it should be construed as "the knowledge of the higher and lower faculties of beings." Where "parāparāni" should be said for "the higher and the lower," by way of euphonic conjunction, making the letter "ro," it is said "paroparāni." The state of the higher and lower is paropariya; paropariya itself is paropariyatta; the paropariyatta of the five faculties beginning with faith of beings accessible to instruction is indriyaparopariyatta; the knowledge of indriyaparopariyatta is indriyaparopariyattañāṇa; the meaning is knowledge of the state of being highest and not highest of the faculties. "Indriyavaropariyattañāṇa" is also a reading; the excellent and the not excellent are varopariyāni; the state of varopariyāni is varopariyatta - thus it should be construed. And "avariyāni" means "the highest" - this is the meaning. Or - The higher and the lower are paroparāni; their state is paropariyatta - thus it should be construed. And "oparāni" means "orāni" is

what is said, the meaning is "inferior," as in such passages as "having understood the teachings of the far and near" and so on. "Knowledge of the higher and lower faculties" with the locative case is also a reading.

"Of the Truth-finder" means of one who has come just as Vipassī and the other ancient sages came. And just as they went, so too of one who has gone. "Power of the Truth-finder" means the power not shared with others, belonging to the Truth-finder alone. Or just as the power of the former Buddhas came through the achievement of the accumulation of merit, so too it is power that has come in the same way - this is also the meaning. Therein, the power of the Truth-finder is twofold: bodily power and knowledge-power. Among those, bodily power should be understood in accordance with the elephant species. For this was said by the ancients:

"Kālāvaka and Gaṅgeyya, Paṇḍara, Tamba, Piṅgala;
Gandha, Maṅgala, Hema, and Uposatha, Chaddanta - these last are the ten."

That which, by the reckoning of ordinary elephants, is the power of ten thousand koṭis of elephants, and by the reckoning of men, is the power of ten ten-thousand koṭis of men - this, for now, is the bodily power of the Truth-finder. But the knowledge-power is the knowledge of the ten powers that has come in the Great Lion's Roar, the knowledge of the four grounds of self-confidence, the knowledge of being unshakeable in the eight assemblies, the knowledge that distinguishes the four modes of generation, the knowledge that distinguishes the five destinations, the seventy-three knowledges and the seventy-seven knowledges that have come in the Saṃyutta - thus many other thousands of knowledges too; this is called knowledge-power. Here too, knowledge-power alone is intended; for knowledge is called power in the sense of being unshakeable and in the sense of supporting - thus it is said.

"Knowledge of beings' inclinations and underlying tendencies" - here, beings attached, strongly attached by desire and lust to the aggregates beginning with matter, thus they are beings. For this was said by the Blessed One -

"Rādhā, whatever desire, whatever lust, whatever delight, whatever craving there is for matter, one is attached there, one is strongly attached there, therefore one is called 'a being.' In feeling, in perception, in activities, in consciousness, whatever desire, whatever lust, whatever delight, whatever craving, one is attached there, one is strongly attached there, therefore one is called 'a being.'"

But the grammarians, without investigating the meaning, wish to hold that "this is merely a name." Even those who investigate the meaning wish to hold that they are "beings" by the derivation from "satta" (attached). "Disposition" of those beings means they dwell, they rely on here, thus "disposition"; this is a designation for the continuity of consciousness that has been cultivated by wrong view or right view, by sensual pleasures and so on or by renunciation and so on. They underlie in the continuity of beings, they continue occurring - thus "underlying tendencies"; this is a designation for sensual lust and so on that have become firmly established. Disposition and underlying tendency together make "inclination and underlying tendency." The singular should be understood by taking the class and by way of the copulative compound. Since temperaments and dispositions are included in

inclinations and underlying tendencies, therefore in the synopsis, having collected the knowledges regarding temperaments and dispositions under the knowledge of inclinations and underlying tendencies alone, "knowledge of inclinations and underlying tendencies" is said.

"Knowledge of the twin miracle" - here, "twin" because of the simultaneous occurrence, neither before nor after, of masses of fire and streams of water and so on all at once; "miracle" because of the removal of opposing phenomena such as faithlessness and so on; it is both twin and that miracle, thus "twin miracle."

"Knowledge of the great compassion attainment" - here, compassion is so called because when there is suffering in others it causes the hearts of the good to tremble; or compassion because it buys, that is, it injures and destroys the suffering of others; or compassion because it is spread, it is extended by way of pervading towards those who are suffering; great compassion is compassion that is great by way of the act of pervading and by way of the quality of action; "attainment" because the greatly compassionate ones attain it; great compassion and that attainment, thus "great compassion attainment"; in that great compassion attainment. Or the knowledge associated with that.

"The knowledge of omniscience, the unobstructed knowledge" - here, one who understood all, classified as the fivefold path of what is to be understood, is omniscient; the state of being omniscient is omniscience; omniscience itself is knowledge - where "the knowledge of omniscience" (sabbaññutāñña) should be said, "the knowledge of omniscience" (sabbaññutañña) is said. For all phenomena, classified as conditioned, unconditioned, and so on, are just five paths of what is to be understood: activities, alteration, characteristic, Nibbāna, and concept. For since its functioning is dependent only on adverting, there is no obstruction for it - that itself is called unobstructed knowledge.

"The knowledge that is everywhere unattached, unobstructed, and unhindered" - here, knowledge that is unattached, free from attachment, unobstructed, free from opposition, having become thus proceeding, free from obstruction, regarding the past, future, and present.

"He announces the future also" -

"In this fortunate cosmic cycle, three were the masters;
I am now the Perfectly Enlightened One, and Metteyya too will be." And -

"When humans have a life span of eighty thousand years, monks, a Blessed One named Metteyya will arise in the world, a Worthy One, a Perfectly Enlightened One, accomplished in true knowledge and conduct." And -

"Then, monks, the king named Saṅkha, that sacrificial post which was caused to be made by King Mahāpanāda, having raised up that sacrificial post, having dwelt in it, having given it away, having relinquished it, having given gifts to ascetics, brahmins, the destitute, travellers, paupers, and beggars, in the presence of the Blessed One Metteyya, the Worthy One, the Perfectly Enlightened One, having shaved off his hair and beard, having put on ochre robes, will go forth from home into homelessness." And -

"In the future, an Individually Enlightened One named Aṭṭhissara will arise."
And, "An Individually Enlightened One named Sumanissara will arise." And -

By this method and so on, he tells the future of Devadatta and others. "He announces the present also" - this is obvious.

82. "For one whose perception of material form has been transcended" means for one who has transcended the perception of material form. "Who has abandoned the whole body" means one who has abandoned the whole material body by means of suppression through transcendence of that factor; the intention is one whose conception in fine-material existence has been abandoned. "For one who sees 'there is nothing'" means for one who sees "there is nothing" through seeing the absence of consciousness; it is said to mean one who has attained the plane of nothingness. "I inquire of the Sakyan about knowledge" - "Sakka" he said addressing the Blessed One. I ask about the knowledge of that person - of what kind should it be desired? "How is he to be guided" means how is he to be led, and how is higher knowledge to be generated for him?

"What is perception of material form" - here "perception of material form" means, under the heading of perception, both the fine-material-sphere meditative absorption that is stated and its object. For the fine-material-sphere meditative absorption too is called "material" in such passages as "one who is material sees forms" and so on. Its object too in such passages as "one sees forms externally, beautiful and ugly" and so on. Therefore here, perception regarding material form is perception of material form - thus under the heading of perception, this is a designation for the fine-material-sphere meditative absorption. "There would be perception that is material form" is perception of material form; it is said to mean "material form is its name." Thus it should be understood that this is also a designation for its object, which is distinguished as the earth kasiṇa and so on. Here, however, what is intended is precisely the perception of material form reckoned as the fifteen meditative absorptions by way of wholesome, resultant, and functional. "For one who has attained the fine-material-sphere attainment, or" means for one who has attained the fine-material-sphere wholesome meditative absorption attainment. "Or for one who has been reborn" means for one who has been reborn in that existence by way of resultant meditative absorption. "Or for one dwelling in the happiness of the present life" means for one who, in this very individual existence, having entered the functional meditative absorption and having generated happiness, dwells. "The immaterial attainment" means the plane of infinite space and so on. "For one who has attained" means for one who, having produced it, is established in it. "Perception of material form becomes clear" means perception of material form has departed. "Departed" means destroyed. "Abhāvitā" is also a reading, and it is good.

"By transcendence of that factor" means by transcendence through abandoning by substitution. "Abandoned through suppression-abandoning" means abandoned through suppression by the attainment of immaterial meditative absorption. "His material body" means the fine-material-sphere body of that immaterial person who has attained the immaterial attainment.

"The plane of nothingness" - here "there is nothing of it" means one who owns nothing; it is said to mean that not even so much as a mere attachment of it remains. The state of one who owns nothing is nothingness; this is a designation for the disappearance of the consciousness of the plane of infinite space. That nothingness is the plane of this perception in the meaning of foundation - thus the plane of nothingness; this is a designation for the meditative absorption that has as its object the disappearance of the consciousness that occurred in space. "Having mindfully attained the attainment of the plane of infinite consciousness" means having become one who practises mindfulness and having attained that plane of infinite consciousness. "Having emerged from it" means having become one who practises mindfulness and having emerged from that attainment. "That very consciousness" means that exalted consciousness that occurred in space. "Makes non-existent" means destroys. "Causes to disappear" means removes in various ways. "Makes it vanish" means it goes to disappearance.

"How is he to be guided" means that person should be known in what manner. "Should be trained" means should be known in various ways. "Should be conciliated" means how should he be led again and again by the mind.

83. Then the Blessed One, having made known his unobstructed knowledge regarding such persons, spoke a verse to declare that knowledge. Therein, "all stations of consciousness, the Truth-finder directly knowing" means the Truth-finder directly knowing all stations of consciousness thus: four by way of volitional activity and seven by way of conception. "He knows this one standing" means he knows this person standing by way of volitional activities of action - "In the future this one will have such a destination." "Inclined" means inclined towards the plane of nothingness and so on. "Heading for that as the ultimate goal" means made of that.

"Stations of consciousness" means the states of rebirth-consciousness are only the aggregates that are conscious. Therein, "just as" (*seyyathāpi*) is an indeclinable particle in the sense of illustration; the meaning is "as for instance human beings." For in immeasurable world-systems, not even two among immeasurable human beings are alike by way of colour, shape, and so on. For even those who somewhere are twin brothers alike in colour or in shape, even they are dissimilar in their looking, glancing, and so on. Therefore they are said to be "different in body." But their conception perception is with three roots, with two roots, or without roots. Therefore they are said to be "different in perception." "Some gods" means the six sensual-sphere gods. For among them, the body of some is blue, and of some is of yellow and other colours. But their perception is with three roots or with two roots; there is none without roots. "Some beings in states of misfortune" means those freed from the four realms of misery, such as the demoness *Punabbasumātā*, *Piyaṅkaramātā*, *Phussamittā*, *Dhammaguttā*, and other mansion-dwelling ghosts. For their bodies are diverse by way of white, black, dark yellow, clear-skinned, dark-complexioned colour and so on, and by way of thin, fat, short, and tall; and their perception too, like that of human beings, by way of with three roots, with two roots, and without roots. But they are not influential like gods; they are of little influence like destitute human beings, with food and clothing hard to obtain, dwelling oppressed by suffering. Some are afflicted during the dark fortnight and happy during the bright fortnight; therefore, because of having fallen from the accumulation of happiness, they are said to be

"beings in states of misfortune." But those among them who are with three roots, for them there is even full realisation of the Teaching, as in the case of Piyaṅkaramātā and others.

"Of Brahmā's retinue" means the Brahmā's ministers, Brahmā's chaplains, and the Great Brahmās. "First reborn" means all of them are reborn by means of the first meditative absorption. The Brahmā's ministers by means of the limited, the Brahmā's chaplains by means of the middling; only their body is more extensive. The Great Brahmās by means of the superior, and their body is exceedingly more extensive. Thus, because of the diversity of their body and the unity of their perception by means of the first meditative absorption, they are said to be different in body and identical in perception. And just as those, so too are beings in the four realms of misery. For in the hells, the individual existence of some is a league, of some half a yojana, of some three leagues, but Devadatta's was born a hundred yojanas in size. Among animals too, some are small, some are great. In the sphere of ghosts too, some are sixty cubits, some eighty cubits; some are beautiful, some are ugly. Likewise the Kālakañcikā titans. And furthermore, here there are ghosts called "long-backed" who are even sixty yojanas in size. But the perception of all of them is only unwholesome-resultant and rootless. Thus even beings in the realms of misery are reckoned as different in body and identical in perception.

"Radiant" means that, like the flame of a torch, the radiance from their bodies, breaking off again and again, as if falling, flows and spreads forth - thus they are "radiant." Among them, according to the fivefold method, those who have developed the pair of the second and third meditative absorptions as limited and are reborn are called "of limited radiance." Those who have developed the middling and are reborn are called "of immeasurable radiance." Those who have developed the superior and are reborn are called "radiant." But here, by way of the superior delimitation, all of them are included. For the body of all of them is of one single extent, but their perception is diverse, being either without applied but with sustained thought only, or without applied and sustained thought.

"Of streaming radiance" means covered with beauty; the meaning is compact with the beautiful radiance and colour of the body. For in their case, the radiance does not go breaking off again and again as in the case of the radiant gods. According to the fourfold method, by means of the limited, middling, and superior third meditative absorption, and according to the fivefold method, by means of the limited, middling, and superior fourth meditative absorption, they arise having become those called "of limited glory," "of immeasurable glory," and "of streaming radiance." Thus all of them should be understood as identical in body and also identical in perception by means of the perception of the fourth meditative absorption. The gods of great fruit also belong to the fourth station of consciousness. The non-percipient beings, because of the absence of consciousness, do not come under the classification here, but they come under the abodes of beings.

The Pure Abode beings, established on the side of the end of the round of rebirths, are not perpetual; even for a hundred thousand cosmic cycles or even for an incalculable period, in a world devoid of a Buddha, they do not arise. They arise only when Buddhas have arisen within sixteen thousand cosmic cycles. They are like the camps of the Blessed One who set in motion the wheel of the Teaching. Therefore

they belong to neither a station of consciousness nor an abode of beings. But the Elder Mahāsīva says, "By this discourse, 'But, Sāriputta, there is no residence easy to obtain that has not been previously dwelt in by me during this long period of time, except for the gods of the Pure Abodes,' the Pure Abodes too belong to the fourth station of consciousness and the fourth abode of beings"; because it has not been refuted, it is permitted by the discourse.

"With the complete transcendence of perceptions of material form": here "in every respect" means in every way, or of all without remainder - this is the meaning. "Of perceptions of material form" means, under the heading of perception, both the fine-material-sphere meditative absorptions that are stated and their objects. For the fine-material-sphere meditative absorption too is called "material" in such passages as "one who is material sees forms" and so on; its object too in such passages as "one sees forms externally, beautiful and ugly" and so on. Therefore here, "perception regarding material form is perception of material form" - thus under the heading of perception, this is a designation for the fine-material-sphere meditative absorption. "There would be perception that is material form" is perception of material form; it is said to mean "material form is its name." Thus it should be understood that this is also a designation for its object, which is distinguished as the earth kasiṇa and so on.

"Transcendence" means through dispassion and cessation. What is meant? Through the dispassion and cessation, and as the cause of dispassion and the cause of cessation, of these fifteen perceptions of material form reckoned as meditative absorptions by way of wholesome, resultant, and functional, and of these eight perceptions of material form reckoned as objects by way of the earth kasiṇa and so on, in every way or without remainder, one enters and dwells in the plane of infinite space. For it is not possible for one who has not in every respect transcended perception of material form to enter and dwell in this. Therein, since for one who has not become dispassionate towards the object there is no transcendence of perception, and when perceptions have been transcended the object is transcended as well. Therefore, without stating the transcendence of the object -

"Therein, what is perception of material form? For one who has attained the fine-material-sphere attainment, or for one who has been reborn there, or for one dwelling in the happiness of the present life, perception, perceiving, the state of having perceived - these are called perceptions of material form. These perceptions of material form have been passed over, have passed, have been transcended; therefore it is said 'with the complete transcendence of perceptions of material form'" -

Thus in the Analysis, the transcendence of perceptions alone was stated. But since these attainments are to be reached by transcendence of the object, not like the first meditative absorption and so on within a single object, therefore it should be understood that this explanation of the meaning was given also by way of transcendence of the object.

"With the passing away of perceptions of sensory impingement" means perception arisen through the impingement of the sense-bases such as the eye and so on and objects such as visible form and so on is perception of sensory impingement; this is a designation for perception of material form and so on. As he said - "Therein, what is

perception of sensory impingement? Perception of visible form, perception of sound, perception of odour, perception of flavour, perception of tangible object - these are called perceptions of sensory impingement." Of those, five of wholesome-resultant and five of unwholesome-resultant - thus with the passing away, the abandoning, the non-arising of altogether ten perceptions of sensory impingement, having made them non-occurring - thus it is said.

Granted, these do not exist even for one who has attained the first meditative absorption and so on, for at that time consciousness does not proceed by way of the five doors; yet even this being so, just as the mention of happiness and suffering abandoned elsewhere is made in the fourth meditative absorption, and just as identity view and so on in the third path, the mention of these here should be understood as being by way of praise of this meditative absorption for the purpose of generating enthusiasm in this very meditative absorption. Or - Although these do not exist for one who has attained the fine-material-sphere, yet they do not exist not because of having been abandoned; for fine-material-sphere meditation does not lead to dispassion towards material form, and the occurrence of these is dependent on material form; but this meditation leads to dispassion towards material form. Therefore it is fitting to say that they are "abandoned" here. And not only to say so, but it is fitting to hold it definitively thus. For because of their not having been abandoned prior to this, it was said by the Blessed One "sound is a thorn for one who has attained the first meditative absorption." And here, because of their having been abandoned, the imperturbability and peaceful deliverance of the immaterial attainments were stated - "Āḷāra Kālāma, having attained the immaterial, neither saw about five hundred carts that passed by close by, nor did he hear the sound."

"With inattention to perceptions of diversity" means of perceptions occurring in a diverse sensory field, or of diverse perceptions. Since these -

"Therein, what are perceptions of diversity? For one not attained, whether possessing the mind-element or possessing the mind-consciousness element, perception, perceiving, the state of having perceived - these are called perceptions of diversity" -

Thus stated having been classified in the Analysis, what is intended here are the perceptions included in the mind-element and mind-consciousness element of one not attained, which occur in a diverse sensory field of various intrinsic natures, differentiated into visible form, sound, and so on. Since these are eight sensual-sphere wholesome perceptions, twelve unwholesome perceptions, eleven sensual-sphere wholesome-resultant perceptions, two unwholesome-resultant perceptions, and eleven sensual-sphere functional perceptions - thus all forty-four perceptions are diverse, of various intrinsic natures, mutually dissimilar, therefore they are called "perceptions of diversity." Of those, altogether, of the perceptions of diversity, inattention means non-adverting, non-attentiveness, non-reviewing. Because one does not advert to them, does not attend to them, does not review them - therefore it is said.

Since here the former perceptions of material form and perceptions of sensory impingement are not found even in the existence produced by this meditative absorption, let alone at the time of entering and dwelling in this meditative absorption

in that existence, therefore their non-existence was stated in both ways as "transcendence" and "passing away." But among the perceptions of diversity, since eight sensual-sphere wholesome perceptions, nine functional perceptions, and ten unwholesome perceptions - these twenty-seven perceptions are found in the existence produced by this meditative absorption, therefore it should be understood that "inattention" was stated regarding them. For even there, one who enters and dwells in this meditative absorption dwells having attained it precisely through inattention to them; but one who attends to them is one who has not attained. And in brief, here by "with the transcendence of perceptions of material form," the abandoning of all fine-material-sphere phenomena was stated. By "with the passing away of perceptions of sensory impingement and with inattention to perceptions of diversity," the abandoning and inattention of all sensual-sphere consciousness and mental factors should be understood as stated.

Thus the Blessed One spoke the praise of the attainment of the plane of infinite space by three terms: by the transcendence of fifteen perceptions of material form, by the passing away of ten perceptions of sensory impingement, and by the inattention to forty-four perceptions of diversity. For what reason? For the purpose of generating enthusiasm and for the purpose of enticing the listeners. For if some unwise persons were to say - "The Teacher says 'Produce the attainment of the plane of infinite space,' but what indeed is the purpose of producing it, what is the benefit?" "Let them not be able to say thus" - with these characteristics he spoke the praise of the attainment. For having heard that, it will be thus for them - "This attainment, being such, is indeed so sublime; shall we not produce it?" - and then they will make effort for the purpose of producing it.

He also spoke the praise of this attainment for the purpose of enticement, like a poison-thorn merchant. A poison-thorn merchant is called a molasses merchant. He, it is said, having loaded molasses, treacle, candy, sugar, and so on onto a cart and having gone to a borderland village, proclaimed: "Take the poison-thorn, take the poison-thorn!" Having heard that, the villagers, thinking "Poison is indeed hard; whoever eats it dies; a thorn too, having pierced, kills; both of these are hard, what benefit is there here?" shut their house doors and sent the children away. Having seen that, the merchant, thinking "These villagers are unskilled in trade; well then, let me make them take it by a means," proclaimed: "Take the exceedingly sweet, take the exceedingly pleasant! Molasses, treacle, sugar can be obtained at the same price; it can be obtained even with counterfeit māsakas and counterfeit kahāpaṇas and so on!" Having heard that, the villagers, joyful and delighted, having come out and having given even much money, took it.

Therein, just as the merchant's proclamation "Take the poison-thorn!" so is the Blessed One's words "Produce the attainment of the plane of infinite space!" Just as the villagers' thinking "Both of these are hard, what benefit is there here?" so is the listeners' thinking "The Blessed One said 'Produce the plane of infinite space,' but what indeed is the benefit here? We do not know its virtue." Then, just as that merchant's words beginning with "Take the exceedingly sweet," so is the Blessed One's making known the benefits beginning with the transcendence of perceptions of material form. For having heard this, just as the villagers having given even much

money took the molasses, "With minds enticed by this benefit, having made even great endeavour, they will produce this attainment" - thus he spoke for the purpose of generating enthusiasm and for the purpose of enticement.

"Those who have reached the plane of infinite space" - here, that which has no end is infinite; space is infinite - thus infinite space; infinite space itself is the infinity of space; that infinity of space is a plane for this meditative absorption together with its associated mental states in the meaning of foundation, just as the plane of the gods is for the gods - thus the plane of infinite space. This is a designation for the space revealed by the removal of the *kaṣiṇa*. There, having produced the meditative absorption, those who have reached the existence of the plane of infinite space by way of conception are those who have reached the plane of infinite space. In the remaining ones hereafter, we shall describe only the distinctive points.

"Having completely transcended the plane of infinite space" - here, to begin with, by the method stated previously, the infinity of space is its plane in the meaning of foundation - thus the meditative absorption too is the plane of infinite space, and by the method already stated, the object too. Thus, since both this meditative absorption and the object must be transcended by causing their non-occurrence and by inattention before this plane of infinite consciousness can be entered upon and dwelt in, therefore, having combined both of these together, it should be understood that this was said: "having completely transcended the plane of infinite space."

"Those who have reached the plane of infinite consciousness" - here, however, "infinite" in the sense of what should be attended to: that which has no end is infinite; the infinite itself is infinity; consciousness is infinity - instead of saying "*viññāṇānañca*," "*viññāṇaṇca*" is said. For this is here a conventional term. That very infinity of consciousness is a plane in the meaning of foundation - thus the plane of infinite consciousness. There, having produced the meditative absorption, those who have reached the existence of the plane of infinite consciousness are those who have reached the plane of infinite consciousness.

"Having completely transcended the plane of infinite consciousness" - here too, by the method stated previously, the infinity of consciousness is its plane in the meaning of foundation - thus the meditative absorption too is the plane of infinite consciousness, and by the method already stated, the object too. Thus, since both this meditative absorption and the object must be transcended by causing their non-occurrence and by inattention before this plane of nothingness can be entered upon and dwelt in, therefore, having combined both of these together, it should be understood that this was said: "having completely transcended the plane of infinite consciousness."

"Those who have reached the plane of nothingness" - here, however, "there is nothing of it" means one who owns nothing; it is said to mean that not even so much as a mere fragment of dissolution remains of it. The state of one who owns nothing is nothingness; this is a designation for the disappearance of the consciousness of the plane of infinite space. That nothingness is a plane in the meaning of foundation - thus the plane of nothingness. There, having produced the meditative absorption, those who have reached the existence of the plane of nothingness are those who have reached the plane of nothingness. "This is the seventh station of consciousness"

means he knows this seventh station of rebirth-consciousness. The plane of neither-perception-nor-non-perception, just as with perception, so too because of the subtlety of consciousness, it is neither consciousness nor non-consciousness; therefore it was not stated among the stations of consciousness.

"Not factual" means a statement of unfactual meaning such as "matter is self" and so on. That is untrue because of its nature of illusion. Not connected with benefit because of its dependence on wrong view. Or alternatively, "not factual" means non-existing, not found. Just as to one who is not a thief, a statement such as "This was brought by you through theft; this is not wealth in your house" and so on. "Untrue" means of an untrue nature, being otherwise. "Not connected with benefit" means not based upon what pertains to this world or what pertains to the world beyond. "The Truth-finder does not declare it" means the Truth-finder does not speak that talk not leading to liberation. "Factual, true, not connected with benefit" means pointless talk beginning with talk about kings. "Factual, true, connected with benefit" means based upon the noble truths. "There the Truth-finder knows the proper time" means in that third declaration, for the purpose of answering that question, the Truth-finder knows the proper time. The meaning is that, having known the time of acceptance, the time of grasping by the public, having made it with cause and with reason, he declares only at the time that is proper and fitting.

He speaks at the proper time - thus "one who speaks at the right time." He speaks what is factual, of intrinsic nature - thus "one who speaks what is factual." He speaks of the ultimate reality, Nibbāna - thus "one who speaks what is beneficial." He speaks of the Teaching of path and fruition - thus "one who speaks on the Teaching." He speaks of the discipline beginning with restraint - thus "one who speaks on the discipline." Therein, "the seen" means in immeasurable world systems, there exists what is called a visual object coming into the range of the eye-doors of immeasurable beings; that he knows and sees in every respect. And by one who thus knows and sees, by him that is analysed either by way of desirable, undesirable, and so on, or by way of the terms obtainable among the seen, heard, sensed, and cognised - "What is that matter, the visible form sense base? Whatever matter is derived from the four primary elements, radiance of colour, manifest, impinging, blue, yellow" - by this method, when analysed by many names, in thirteen sections, by fifty-two methods, it is just so; there is nothing false. The same method applies also to the ear-door and so on. In order to show the variety of those sounds and so on coming into the range, he said "the seen, heard." Therein, "the seen" means the visible form sense base. "Heard" means the sound sense base. "Sensed" means the odour sense base, the flavour sense base, and the touch sense base, because they are to be apprehended by having reached them. "Cognised" means the mind-object beginning with pleasure, pain, and so on. "Attained" means attained whether having sought or without having sought. "Sought after" means sought after whether attained or unattained. "Pondered over by the mind" means followed along by consciousness.

"Has been fully awakened to by the Truth-finder" - by this, this is shown - For whatever visual object beginning with blue, yellow, and so on, of this world including its gods in immeasurable world systems, comes into the range of the eye-door - "This being, at this moment, having seen this particular visual object, has become glad or unhappy or neutral" - all that has been thus fully awakened to by the Truth-finder.

Likewise, whatever sound object beginning with the sound of a drum, the sound of a small drum, and so on, of this world including its gods in immeasurable world systems, comes into the range of the ear-door; whatever odour object beginning with root odour, bark odour, and so on, comes into the range of the nose-door; whatever flavour object beginning with root flavour, trunk flavour, and so on, comes into the range of the tongue-door; whatever tangible object classified as the solid element, the heat element, and the air element, beginning with hard, soft, and so on, comes into the range of the body-door - "This being, at this moment, having touched this particular tangible object, has become glad or unhappy or neutral" - all that has been thus fully awakened to by the Truth-finder. Likewise, whatever mind-object classified as happiness, suffering, and so on, of this world including its gods in immeasurable world systems, comes into the range of the mind-door - "This being, at this moment, having cognised this particular mind-object, has become glad or unhappy or neutral" - all that has been thus fully awakened to by the Truth-finder.

For whatever, Cunda, has been seen, heard, sensed, or cognised by these beings, therein there is nothing unseen or unheard or unsensed or uncognised by the Truth-finder. But for this public, there is what has not been attained after having sought, and there is what has not been attained without having sought, and there is what has been attained after having sought, and there is what has been attained without having sought. For the Truth-finder there is nothing whatsoever called unattained, nothing unrealised by knowledge. "Therefore he is called 'Truth-finder'" means: whatever has been gone to in such a way by the world, because of his having gone to that in just that way, he is called "Truth-finder." But in the Pāḷi, "fully awakened to" is said; that is one in meaning with the word "gone." By this method, the meaning of the conclusion "Truth-finder" should be understood in all instances.

"And, Cunda, on the night when the Truth-finder fully awakens to the unsurpassed perfect enlightenment, and on the night when he attains final Nibbāna through the Nibbāna element without residue of clinging, whatever he speaks, talks, and points out in between - all that is just so, not otherwise; therefore he is called 'Truth-finder'"

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Herein, on the night when the Blessed One, seated on the unconquered divan at the seat of enlightenment, having crushed the heads of the three Māras, fully awakened to the unsurpassed perfect enlightenment, and on the night when he attained final Nibbāna through the Nibbāna element without residue of clinging between the twin Sal trees, in the intervening period of forty-five years, during the first enlightenment, the middle enlightenment, and the last enlightenment, whatever was spoken by the Blessed One - discourse, mixed prose and verse, etc. catechism - all that, both in meaning and in phrasing, is blameless, neither deficient nor excessive, complete in every respect, crushing the intoxication of lust, crushing the intoxication of hate and delusion; there is not even a hair-tip's worth of error therein; all that, as if stamped with a single seal, as if measured with a single measure, as if weighed with a single balance, is just so; there is nothing false. Therefore he said - "And, Cunda, on the night when the Truth-finder, etc. all that is just so, not otherwise; therefore he is called 'Truth-finder'." For here the word "gata" has the meaning of "speech."

Furthermore - Speaking is "āgata"; the meaning is "utterance." His utterance is true, not distorted - by changing the letter "da" to the letter "ta," to "gata" - thus the

derivation of the term in this meaning should be understood.

"Cunda, he speaks as he acts, etc. he is called" - here the Blessed One's body is in accordance with his speech, and his speech also with his body; therefore the Blessed One speaks as he acts, and acts as he speaks. For one who is such, as is his speech, so too his body has gone forth in action - this is the meaning. And as is his body, so too his speech has gone forth in action - thus "Truth-finder." Thus the derivation of the term here should be understood.

"Overlord, unvanquished" means making the summit of existence above and Avīci as the limit below, in immeasurable world systems, he overcomes all beings by morality, by concentration, by wisdom, and by liberation; there is no balance or measure of him. He is unequalled, immeasurable, unsurpassed, king of kings, god of gods, a Sakka above Sakkas, a Brahmā above Brahmās. "Surely" (aññadatthu) is an indeclinable particle used in a definitive sense. "He sees" (dakkhati) means the all-seeing one (dasa). "He exercises mastery" (vasaṃ vatteti) means the wielder of power (vasavattī).

Therein the derivation of the term should be understood - Like a medicine, it is a medicine. But what is this? Both the beauty of instruction and the accumulation of merit. For by that, this physician of great might overcomes all proponents of other doctrines and the world including the gods, as if with a divine medicine against snakes. Thus, in the overcoming of the entire world, the beauty of instruction and the accumulation of merit are true, not distorted, and are a medicine - by changing the letter "da" to the letter "ta," he should be understood as "Truth-finder."

"He knows right here" (idhatthaññeva jānāti) "by the power of volitional activities" (kammābhisaṅkhārasena) means he knows right here by the power of demeritorious volitional activity. "Upon the body's collapse at death" (kāyassa bhedā paraṃ maraṇā) means from the collapse of the clung-to aggregates, after death. Regarding "realm of misery" (apāya) and so on: a realm of misery is so called because of being devoid of prosperity (aya), which is reckoned as growth and as the comfort of happiness. "Unfortunate realm" means the destination and shelter of suffering. "Nether world" (vinipāta) because doers of what is difficult fall therein helplessly. "Hell" (niraya) is so called in the meaning of without delight, in the meaning of without gratification. That realm of misery, etc. hell. "Will be reborn" (upapajjissati) means will arise by way of conception. "Animal realm" (tiracchānayani): those that go across (tiriyaṃ aṅcanti) are animals (tiracchānā); their realm is the animal realm (tiracchānayani); that animal realm. "Sphere of ghosts" (pettivisaya): the domain of those who have reached the state after death (paccabhāva) is the sphere of ghosts (pettivisaya); that sphere of ghosts. Human beings (manussā) because of the abundance (ussannatā) of mind (manas); among those human beings. "By the power of volitional activities" (kammābhisaṅkhārasena) from here onwards - here the meaning should be taken as by the power of meritorious volitional activity.

"With the elimination of the mental corruptions" (āsavānaṃ khayā) means by means of the destruction of the mental corruptions. "The liberation of mind that is without mental corruptions" (anāsavaṃ cetovimuttiṃ) means the concentration of the fruition of arahantship that is devoid of mental corruptions. "Liberation by wisdom" means the

wisdom of the fruition of arahantship. It should be understood that the concentration of the fruition of arahantship is liberation of mind through the fading away of lust, and the wisdom of the fruition of arahantship is liberation by wisdom through the fading away of ignorance. Or, the fruition of arahantship attained by one of craving temperament, having suppressed the mental defilements by the power of absorption meditative absorption, is liberation of mind through the fading away of lust; the fruition of arahantship attained by one of view temperament, having produced merely access meditative absorption and having seen with insight, is liberation by wisdom through the fading away of ignorance. Or, the fruition of non-returning, with reference to sensual lust, is liberation of mind through the fading away of lust; the fruition of arahantship, in every way, is liberation by wisdom through the fading away of ignorance.

"Inclined to the plane of nothingness" means "through deliverance" - in what meaning should deliverance be understood? In the meaning of being intent upon. What is this meaning of being intent upon? The meaning of being well released from opposing states, and the meaning of being well released by way of delight in the object - like the lying down of a child with relaxed major and minor limbs on the father's lap, it is occurrence in the object through the state of being unrestrained and without apprehension - thus it has been said. "Inclined" means through such deliverance. Having released the plane of infinite consciousness, inclined to the plane of nothingness by way of being without apprehension, clinging. "Resolved upon that" means clinging to that concentration. "Intent upon that" means inclined to that meditative absorption. "Having that as authority" means that meditative absorption is foremost. "Inclined to forms" and so on - the five are said by way of giving weight to the types of sensual pleasure. "Inclined to family" and so on - the three are said by way of giving weight to families beginning with the warrior caste. "Inclined to material gain" and so on - the eight are said by way of worldly adversities. "Inclined to robes" and so on - the four are said by way of requisites. "Inclined to discourses" and so on are said by way of the three Canons. "Inclined to the forest dweller's factor" and so on are said by way of undertaking ascetic practices. "Inclined to the first meditative absorption" and so on are said by way of attainment.

"Heading for action as the ultimate goal" means by way of volitional activity.

"Heading for result as the ultimate goal" means by way of occurrence. "Having action as weighty" means having volition as weighty. "Having conception as weighty" means having rebirth as weighty.

84. "Having known the origin of nothingness" means having emerged from the attainment of the plane of nothingness and having known the volitional activity that is the productive kamma of the plane of nothingness, "whether this is an impediment." "The fetter of delight thus" means having known the delight termed the fourth lust for immaterial existence, and that it is a mental fetter. "Thereupon he sees with insight there" means then, having emerged from the attainment of the plane of nothingness there, he sees with insight that attainment by way of impermanence and so on. "This knowledge is true for that" means this knowledge of arahantship, which has arisen gradually for that person seeing with insight thus, is not reversed. "Who has lived the holy life" means of one who has lived the holy life. The remainder is obvious everywhere.

Thus the Blessed One taught this discourse too with the pinnacle of arahantship itself, and at the conclusion of the teaching, there was the full realisation of the teaching similar to before.

In the Saddhammappajotikā, the Commentary on the Minor Exposition,

the Explanation of the Exposition on the Posāla Young Man's Discourse is concluded.

15. Commentary on the Analytic Explanation of the Mogharāja Young Man's Discourse

85. In the fifteenth, the Mogharāja Sutta - "Twice I" means on two occasions, I. For he had previously asked the Blessed One twice, at the end of the Ajita Sutta and at the end of the Tissametteyya Sutta, but the Blessed One, waiting for the maturing of his faculties, did not explain. Therefore he said - "Twice I asked the Sakyan." "But up to the third time the divine sage explains, so I have heard" means up to the third time, when asked a reasonable question, the sage who has become a god of purity, the Blessed One, the Perfectly Enlightened One, explains - thus have I heard. It is said that he heard this right there on the bank of the Godhāvarī. Therefore he said - "Explains, so I have heard." In the analytic explanation of this verse, whatever should be said, that is according to the method stated below already.

86. "This world" means the human world. "The other world" means the remainder, setting that aside. "Including the gods" means the remainder, setting aside the Brahma world, connected with gods by rebirth and gods by convention. Or "the Brahma world including the gods" is merely an illustration of the method beginning with "the world including the gods." By that, the entire world of such stated variety should be understood.

87. "To one with such excellent vision": to one with such foremost vision; he shows that he is able to see the intentions, dispositions, destinations, ultimate goals, and so on of the world including the gods.

88. "Regard the world as empty" means regard the world as empty in two ways - by way of discerning what proceeds without control, or by way of contemplating activities as hollow. "Having uprooted the view of self": having pulled out identity view.

"Falls apart" (lujjati) means is broken or destroyed. "It tastes" (cakkhati) - thus it is the eye (cakkhu). That same, in the middle of the dark circle surrounded by the white circle of that eye with its constituents, in the sphere of sight at the place where the arising of bodily forms standing in front occurs, stands accomplishing the function of sense-base and door as is appropriate for eye-consciousness and so on. "They make visible" (rūpayanti) - thus "forms" (rūpā); undergoing change of colour, they make manifest the state of having reached the heart - this is the meaning. Consciousness that has occurred from the eye, or consciousness of the eye, or consciousness dependent on the eye, is eye-consciousness. Contact that has occurred from the eye is eye-contact. "With eye-contact as condition" means with the condition of contact associated with eye-consciousness. "Feeling" (vedayita) means experiencing (vindana); the meaning is feeling (vedanā). "That itself makes happy" (tadeva sukhayati) - thus happiness (sukha); the meaning is that in whomever it arises, it

makes that one happy. Or it well devours and destroys bodily and mental affliction - thus happiness. "It afflicts" (dukkhayati) - thus suffering (dukkha). The meaning is that in whomever it arises, it makes that one afflicted. "Not suffering, not happiness" (na dukkhaṃ na sukhaṃ) is neither-unpleasant-nor-pleasant (adukkhamasukhaṃ). The syllable "ma" is stated by way of a connecting word. But that eye-contact is a condition for the feeling associated with it in eight ways: by way of consciousness, mutuality, support, result, nutriment, association, presence, and non-disappearance; in five ways for the feeling associated with receiving-consciousness: by way of proximity, contiguity, decisive support, absence, and disappearance; and it is a condition for those associated with investigating consciousness and so on only by way of decisive support.

"It hears" (suṇāti) - thus the ear (sota); that, inside the ear-hole with its constituents, at the spot covered with fine copper-coloured hairs having the shape of a finger-ring, stands accomplishing the function of sense-base and door as is appropriate for ear-consciousness and so on. "They are sounded" (saddīyanti) - thus sounds (saddā); the meaning is "they are uttered." "It smells" (ghāyati) - thus the nose (ghāṇa); that, inside the nose-hole with its constituents, at the spot having the shape of a goat's hoof, stands accomplishing the function of sense-base and door as is appropriate for nose-consciousness and so on. "They give off odour" (gandhiyanti) - thus odours (gandhā); the meaning is "they indicate their own objects." "It calls out life" (jīvitaṃ avhāyati) - thus it is the tongue (jivhā); or the tongue in the sense of tasting (sāyana). That, having excluded the extreme tip, root, and sides of the tongue with its constituents, at the spot in the middle of the upper surface having the shape of the tip of a split blue lotus petal, stands accomplishing the function of sense-base and door as is appropriate for tongue-consciousness and so on. "Beings savour them" means flavours, the meaning is "they enjoy."

The body (kāya) is the origin (āya) of contemptible (kucchita) phenomena subject to mental corruptions (āsavadhamma). "Origin" means the place of arising. That, wherever in this body there is what is called clung-to occurrence, there for the most part body-sensitivity stands accomplishing the function of sense-base and door as is appropriate for body-consciousness and so on. "They are touched" (phusiyanti) - thus tangible objects (phoṭṭhabbā). "It thinks" (manati) - thus mind (mano); the meaning is "it cognises." "They bear their own characteristic" (attano lakkhaṇaṃ dhārenti) - thus they are phenomena (dhammā). "Mind" (mano) means the life-continuum together with adverting. "Phenomena" (dhammā) means the remaining phenomena that are mind-objects, excluding Nibbāna. "Mind-consciousness" (manoviññāṇa) means impulsion mind-consciousness. "Mind-contact" (manosamphassa) means contact associated with it; that is a condition for the feeling associated with it by the remaining seven conditions excluding the result condition. For the immediately subsequent one, it is a condition for the remaining ones only by way of decisive support.

"By way of discerning what proceeds without control or" means by way of seeing, by way of looking at, the activities that proceed without control - this is the meaning. "Control over materiality is not obtained" means the state of wielding power, the state of lordship, over materiality is not obtained. The same method applies to feeling and so on as well.

"This body, monks, is not yours" - when there is a self, there is what is called "what belongs to a self," but self itself does not exist. Therefore he said "This body, monks, is not yours." "Nor that of others" - "another" means the self of others. If that existed, there would be what is called "of others"; that too does not exist. Therefore he said "nor that of others." "This, monks, is old action" - this is not old action itself, but this body is produced by old action. Therefore it is said thus by way of conventional expression of condition. "Conditioned" and so on is said in conformity with the former gender, by way of the conventional expression of action itself. But here the meaning is - "Conditioned" should be seen as made by conditions. "Fashioned by volition" should be seen as having volition as its basis, having volition as its root. "That is to be experienced" should be seen as the basis for feeling.

"No substance is found in materiality" means the substance of permanence and so on is not found in materiality. The same method applies to feeling and so on as well. "Materiality is without substance, unsubstantial" means materiality is without substance and devoid of substance. "Devoid of substance" means departed from substance. "By the substance of permanence or" means by a substance of permanence that would proceed having transcended dissolution, or. Because of the absence of any substance of permanence whatsoever, there is no substance by the substance of permanence. "By the substance of happiness or" means because of the absence of any substance of happiness whatsoever that would proceed having transcended the happiness of duration, by the substance of happiness, or. "By the substance of self or" means by the substance of self and what belongs to a self, or. "By permanent or" means because of the absence of anything permanent whatsoever that would proceed having transcended dissolution, by permanent, or. "By stable or" means because of the absence of anything stable whatsoever, due to its mode of existence being dependent on conditions even at the time of its presence, by stable, or. "By eternal or" means because of the absence of anything whatsoever that is uninterrupted and existing at all times, by eternal, or. "By not subject to change or" means because of the absence of anything whatsoever whose nature is not subject to change by way of ageing and dissolution, by not subject to change, or.

"The eye is empty of a self or of what belongs to a self" means empty of a hypothetical self conceived as "a doer, an experiencer, one who is self-controlled," or empty of a requisite belonging to oneself, precisely because of the non-existence of a self. Since in all mundane phenomena beginning with the eye, self does not exist here, and what belongs to a self does not exist here, therefore they are called "empty" - this is the meaning. Supramundane phenomena too are indeed empty of self and what belongs to a self; it is said that phenomena transcending emptiness do not exist. The absence of the substance of self and what belongs to a self in that phenomenon has been stated. And in the world, when "an empty house" or "an empty pot" is spoken of, the non-existence of the house or the pot is not meant; rather, the non-existence of something else in that pot has been stated. And by the Blessed One thus: whatever is not there, by that it is empty. But whatever remains there, that being present, one understands "this exists" - this very meaning was stated. Likewise in the treatises on logic and in the treatises on grammar, this very meaning applies. Thus in this discourse, only the characteristic of non-self was spoken of. "Because of non-sovereignty" means because of not being subject to control in one's own sovereignty. "Because of not acting as one wishes" means by way of acting against

one's own wish and preference. "Because of not being attainable" means because of the absence of a support for remaining. "Because of not being subject to control" means because of not turning according to one's own control. "Because of being other" means because of being impermanent, because of its mode of existence being dependent on conditions. "Because of being secluded" means because of being unsubstantial.

"Pure" means solely, without a Creator, time, or primordial nature, solely proceeding by way of occurrence dependent on conditions - this is called "pure." And it is a pure mass of phenomena devoid of what belongs to a self. "The pure arising of phenomena, the pure continuity of activities" means for one seeing as pure, knowing the continuity of activities, the uninterrupted continuity of activities. Likewise, for one seeing as pure, activities and so on, being of the same meaning, were stated with emphasis two or three times. For one seeing thus, there is no fear at the mouth of death. "Headman" is a form of address. "The world as similar to grass and wood" means this world reckoned as the clung-to aggregates. When one sees with wisdom as similar to grass and wood. Just as when grass, wood, and so on in the forest are being taken, it does not occur that one takes a self or what belongs to a self, or when those grass, wood, and so on are perishing by themselves or being destroyed, it does not occur that a self perishes or that what belongs to a self perishes. Thus, not seeing that when this body too is perishing or being destroyed, a self or what belongs to a self is broken - one is said to see with wisdom as similar to grass and wood. "One does not desire anything else, except for non-rebirth" means setting aside Nibbāna which is devoid of conception, one does not desire another existence or individual existence.

"Investigates matter" means seeks the substance of matter. "As 'I' or" means through the influence of views. "As 'mine' or" means through the influence of craving. "As 'I am' or" means through the influence of conceit. "That too is not there for him" means that threefold is not there for that person.

"Here" is an indeclinable particle denoting a place or region; this is sometimes used with reference to the world. As he said - "Here a Truth-finder arises in the world." Sometimes the Dispensation. As he said - "Here only, monks, is an ascetic, here is a second ascetic." Sometimes a place. As he said -

"While standing right here, being a god, mindful;
Life has been obtained by me again, know this, sir."

Sometimes it is merely an expletive particle. As he said - "Here, monks, suppose I had eaten, having been invited to admonish." But here it should be understood as stated with reference to the world. "An ignorant worldling" - here, however, due to the absence of scriptural learning and achievement, he should be understood as "ignorant." For one who, due to being devoid of learning, interrogation, and judgment regarding the aggregates, elements, sense bases, the mode of dependent conditions, the establishments of mindfulness, and so on, has indeed no scriptural learning that could counteract views, and due to not having attained what is to be attained through practice, has indeed no achievement - he, due to the absence of scriptural learning and achievement, should be understood as "ignorant." This one -

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

For he is a worldling by reasons such as generating manifold defilements of various kinds and so on. As he said - They generate manifold defilements, thus they are worldlings; they have manifold undestroyed identity views, thus they are worldlings; they look to the faces of manifold teachers, thus they are worldlings; they have not emerged from all destinations, thus they are worldlings; they generate manifold various volitional activities, thus they are worldlings; they are carried away by manifold various mental floods, thus they are worldlings; they are tormented by manifold various torments, thus they are worldlings; they are burnt by manifold various fevers, thus they are worldlings; they are lustful, greedy, bound, infatuated, attached, stuck, fastened, fettered regarding the five types of sensual pleasure, thus they are worldlings; they are hindered, obstructed, covered over, shut, concealed, covered by the five mental hindrances, thus they are worldlings; or they are worldlings because of being included among people who have passed beyond the path of counting, who are turned away from the noble teaching, whose conduct is of low qualities; or this manifold one has gone to a separate reckoning, disconnected from noble persons endowed with virtues such as morality and learning - thus too he is a worldling. Thus by these two terms "an ignorant worldling," those which -

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

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

In "who does not see the noble ones" and so on, "noble ones" - because of being far from mental defilements, because of not proceeding to calamity, because of proceeding to welfare, and because of being worthy of reverence by the world including the gods - Buddhas and Individually Enlightened Ones and disciples of the Buddha are called thus; or here "noble ones" means Buddhas alone. As he said - "In the world with its gods, monks, etc. the Truth-finder is called a noble one."

"Good persons" - here, however, Individually Enlightened Ones and disciples of the Truth-finder should be understood as "good persons." For they are good persons because they are persons who are resplendent through the connection with supramundane qualities. Or all of these are spoken of in both ways. For Buddhas too are both noble ones and good persons, as are Individually Enlightened Ones and disciples of the Buddha. As he said -

"Whoever indeed is grateful and thankful, wise, a good friend and of firm devotion;
Attentively does the function for one who is suffering, such a one they call a good person."

"A good friend and of firm devotion" - by this much a disciple of the Buddha is indicated. By gratitude and so on, Individually Enlightened Ones and Buddhas. Whoever is habitually not seeing these noble ones, and is not one who approves of seeing them, he should be understood as "one who does not see the noble ones." And he is twofold: one who does not see with the eye and one who does not see with knowledge; among these, one who does not see with knowledge is what is intended here. For even noble ones seen with the physical eye or with the divine eye are as if unseen, because those eyes grasp only colour, not the domain of noble status. Even dogs, jackals, and so on see noble ones with the eye, yet they are not seers of the noble ones.

Herein is this story - It is said that the attendant of an elder who was one who had eliminated the mental corruptions, dwelling on Cittala Mountain, one who had gone forth in old age, one day, having walked for almsfood together with the elder, having taken the elder's bowl and robes and coming along behind, asked the elder - "What are noble ones like, venerable sir?" The elder said - "Here a certain old man, having taken the bowl and robes of noble ones, having performed the duty practice, even while living together with them, does not even recognise the noble ones. Thus difficult to know, friend, are the noble ones." Even when this was said, he indeed did not understand. Therefore, seeing with the eye is not seeing; only seeing with knowledge is seeing. As he said - "Enough for you, Vakkali, what is there for you in seeing this foul body? Whoever, Vakkali, sees the Teaching sees me." Therefore, even though seeing with the eye, one who does not see the characteristic of impermanence and so on seen by the noble ones with knowledge, and who does not attain the teaching attained by the noble ones, because of not having seen the teachings that make one noble and the state of being noble, should be understood as "one who does not see the noble ones."

"Not skilled in the noble teaching" means unskilled in the noble teaching classified as the establishments of mindfulness and so on. "Undisciplined in the noble teaching" - here, however:

Discipline is twofold by name, each herein is fivefold;
Because of the absence of that, this one is called "undisciplined."

For this discipline is twofold: the discipline of restraint and the discipline of abandoning. And here, in the twofold discipline, each discipline is divided into five. For the discipline of restraint is also fivefold: restraint by morality, restraint by mindfulness, restraint by knowledge, restraint by patience, and restraint by energy. The discipline of abandoning is also fivefold: abandoning by substitution of opposites, abandoning by suppression, abandoning by eradication, abandoning by cessation, and abandoning by escape.

Therein, "one is endowed, fully endowed with this Pātimokkha restraint" - this is restraint by morality. "One guards the eye-faculty, one commits to restraint of the eye-faculty" - this is restraint by mindfulness.

"Whatever streams there are in the world,
Mindfulness is the warding off of them;
I speak of the restraint of streams, by wisdom they are closed."

This is restraint by knowledge. "One is patient with cold and heat" - this is restraint by patience. "One does not accept an arisen sensual thought" - this is restraint by energy. And all this restraint is called "restraint" because of the restraining, and "discipline" because of the removal, of bodily misconduct and so on that are to be respectively restrained and removed. Thus, for now, the discipline of restraint should be understood as being divided into five.

Likewise, whatever abandoning of each particular harm by each particular insight knowledge among the insight knowledges beginning with the discernment of mentality-materiality, by being the opposite, just as the light of a lamp is to darkness, this is the abandoning. That is: By the determination of mentality-materiality, of identity view; by the discernment of conditions, of the views of no cause and wrong cause; by its own later stage, the overcoming of uncertainty, of the state of doubt; by the comprehension of material groups, of the grasping "I" and "mine"; by the determination of the path and the non-path, of the perception of the path in what is not the path; by the seeing of rise, of the annihilationist view; by the seeing of fall, of the eternalist view; by the seeing of danger, of the perception of safety in what is dangerous; by the seeing of danger, of the perception of gratification; by the observation of disenchantment, of the perception of delight; by the knowledge of desire for liberation, of the lack of desire for liberation; by the knowledge of equanimity, of the lack of equanimity; by conformity, of the state of being contrary to the stability of phenomena and to Nibbāna; by change-of-lineage, the abandoning of grasping at the sign of activities. This is called abandoning by substitution of opposites.

But whatever abandoning of those various mental hindrances and other phenomena by concentration, distinguished as access and absorption, through the prevention of their occurrence, just as moss on the surface of water is removed by the blow of a pot - this is called abandoning by suppression. Whatever abandoning of the group of mental defilements belonging to the side of origin, stated in the manner beginning with "for the abandoning of wrong views," through the absolute non-occurrence in one's own continuity of one who possesses each respective path, because of the development of the four noble paths - this is called abandoning by eradication. But whatever subsiding of mental defilements at the moment of fruition - this is called abandoning by subsiding. Whatever Nibbāna, from which all the conditioned has been abandoned because of being free from all that is conditioned - this is called abandoning by escape. And all of this abandoning, since it is abandoning in the sense of relinquishing, and removal in the sense of removing, therefore it is called "abandoning-removal." Or because of the origination of each respective removal for one who possesses each respective abandoning, this too is called "abandoning-removal." Thus the abandoning-removal too should be understood as being divided fivefold.

Thus this removal, which is twofold in brief and tenfold by division, since it does not exist for this ignorant worldling because of the broken state of restraint and because of the non-abandoning of what should be abandoned, therefore because of its absence, he is called "undisciplined." This same method applies also here to "who does not see good persons, who is not skilled in the teaching of good persons, who is undisciplined in the teaching of good persons." For this is without difference in

meaning. As he said - "Just those who are noble ones, those are good persons. Just those who are good persons, those are noble ones. Whatever is the teaching of the noble ones, that very same is the teaching of good persons. Whatever is the teaching of good persons, that very same is the teaching of the noble ones. Just those that are the disciplines of the noble ones, those are the disciplines of good persons. Just those that are the disciplines of good persons, those are the disciplines of the noble ones. Whether 'noble one' or 'good person,' whether 'noble teaching' or 'teaching of good persons,' whether 'noble discipline' or 'discipline of good persons' - these are the same, of one meaning, equal, of equal share, of the same kind, just that."

"Regards matter as self" means here a certain one regards matter as self, "whatever is matter, that is I; whoever is I, that is matter" - he regards matter and self as non-dual. Just as when an oil lamp is burning, "whatever is the flame, that is the colour. Whatever is the colour, that is the flame" - he regards the flame and the colour as non-dual, just so here a certain one regards matter as self, etc. "He regards" - thus he sees matter as "self" by the seeing that is wrong view. "Or self as possessing matter" means having grasped the immaterial as "self," like a tree possessing shade, he regards that as possessing matter as "self." "Or matter as in self" means having grasped the exclusively immaterial as "self," like fragrance in a flower, he regards matter as in self. "Or self as in matter" means having grasped the exclusively immaterial as "self," like a jewel in a casket, he regards that self as in matter. The same method applies to feeling and so on as well.

Therein, "regards matter as self" - pure matter alone as "self" has been spoken of. "Or self as possessing matter, or matter as in self, or self as in matter. Feeling as self... perception... activities... regards consciousness as self" - in these seven instances, the immaterial as "self" has been spoken of. "Or self as possessing feeling, or feeling as in self, or self as in feeling" - thus in the four aggregates, by way of three each, in twelve instances, a self mixed of material and immaterial has been spoken of. Therein, one regards matter as self. Feeling... perception... activities... regards consciousness as self - in five instances, annihilationist view has been spoken of. In the remaining ones, eternalist view. Thus here there are fifteen views of existence and five views of non-existence. All of these are obstructions to the path, not obstructions to heaven, and should be understood as to be destroyed by the first path.

"Forest-dwelling" means dwelling in the forest. "In the wilds" means in a great, deep forest. "Roaming" means wandering here and there. "Goes confidently" means he moves about fearless, without suspicion. "Gone beyond the range of the huntsman" means gone out of sight of the deer-hunter. "Blinded Māra" means he made an end of the Māra of mental defilements or the Māra who is a son of a god. "Having destroyed his track" means having struck down and removed the track of mental defilements. "Gone beyond the sight of Māra" means he has reached the domain of disappearance from Māra. "Gone beyond the range" means he has reached out of sight of Māra. The remainder is obvious everywhere.

Thus the Blessed One taught this discourse too with the pinnacle of arahantship itself, and at the conclusion of the teaching, there was the full realisation of the teaching similar to that stated.

16. Commentary on the Analytic Explanation of the Piṅgiya Young Man's Discourse

89. In the sixteenth, the exposition of the Piṅgiya Sutta - "I am old, weak, without beauty": that brahmin, it is said, was overcome by ageing, one hundred and twenty years old by birth, and weak - thinking "I shall place my step here," he places it somewhere else entirely, and his former skin complexion had perished. Therefore he said - "I am old, weak, without beauty." "May I not perish bewildered along the way" means may I not, without having realised your teaching, being unknowing, perish right there in between. "The abandoning here of birth and ageing" means right here, at your feet, at the Stone Shrine, may I understand the abandoning of birth and ageing, Nibbāna, the flavour of the teaching; tell that to me.

"Weak" means devoid of power. "Feeble" means of feeble power. "Of little power" means of limited power. "Of little strength" means of limited energy. "Without beauty" means whose skin complexion has changed. "Gone from beauty" means whose skin complexion has departed. "Departed from beauty" means whose skin complexion has become distant. "That former beautiful radiance of complexion" means that which was beautiful, lovely, existing in the former time, that radiance of complexion has now disappeared and gone. "The danger has become manifest" means the misfortune has appeared. Setting aside the reading "that former beautiful radiance of complexion," some explain it as "whatever beauty there might be."

"Impure" means impure due to films and so on. "Not purified" means not purified due to dimness and so on. "Not completely purified" means not completely purified because of being enveloped all around by specks, films, and so on. "Not clean" means not clear, not like one that is clear. "I do not see forms with the eye in the same way" means as I see, as I look at the visual object with the former eye, in that manner, in that way, I do not see now. In "the ear is impure" and so on too, the same method applies. "May I not perish" means may I not be destroyed.

90. Now, because Piṅgiya, through longing for the body, spoke beginning with "I am old." Therefore the Blessed One, for the purpose of abandoning affection for the body, spoke the verse "Having seen those suffering hardship in forms." Therein, "in forms" means because of matter, conditioned by matter. "Suffering hardship" means being injured by bodily punishment and so on. "Are transformed in forms" means by eye disease and so on, and because of matter itself, people are transformed, are afflicted.

"Are killed" means they are struck. "Are harassed" means they are oppressed. "Are injured" means they receive the cutting off of hands and feet and so on. "Are destroyed" means they obtain death. "Are agitated" means they are changed. "Are oppressed" means they fall into vexation. "Are struck" means they reach striking. "Diseased" means frightened. "Sorrowful" means having reached mental vexation. "Ceasing to exist" means perishing.

91. Having heard the practice spoken by the Blessed One up to arahantship, Piṅgiya, without having attained any distinction due to the feebleness of old age, again praising the Blessed One with this verse "four directions," requests the teaching.

92. Then the Blessed One, again showing him the practice up to arahantship, spoke the verse "afflicted by craving."

"Afflicted by craving" means those standing having been released from craving.

"Following craving" means those going together with craving. "Gone after craving" means those pursuing craving. "Spread by craving" means those running together with craving. "Fallen into craving" means those submerged in craving. "Practising" means those covered over by craving. "Overpowered" means crushed. "With mind taken over" means with wholesome consciousness seized by having overpowered it.

"Born of torment" means with arisen mental torment. "Born of calamity" means with disease arisen. "Born of misfortune" means born of danger. "Born of danger" means born of arisen suffering.

"Stainless, spotless" - here "stainless" means free from the dust of lust and so on.

"Spotless" means free from the stain of lust and so on. For lust and so on are called dust in the sense of overwhelming, and called stain in the sense of corrupting. "Eye of the Teaching" means in some cases the knowledge of the first path, in some cases the first three path knowledges, and in some cases even the knowledge of the fourth path. Here, however, for the thousand matted-hair ascetics it is the knowledge of the fourth path. For Piṅgiya it is only the knowledge of the third path. "Whatever has the nature of arising, all that has the nature of cessation" - the meaning is that the eye of the Teaching arose thus by means of insight for one proceeding in this way. The remainder is obvious everywhere.

Thus this discourse too the Blessed One taught with the very pinnacle of arahantship, and at the conclusion of the teaching, Piṅgiya became established in the fruition of non-returning. It is said that he thought now and then - "My maternal uncle Bāvarī does not obtain such a teaching of varied discernment for hearing." Due to that disturbance of affection, he was unable to attain arahantship. But his pupils, the thousand matted-hair ascetics, attained arahantship. All of them, bearing bowls and robes created by supernormal power, became "come-monks."

In the Saddhammappajotikā, the Commentary on the Minor Exposition,

the commentary on the analytic explanation of the Piṅgiya young man's discourse is concluded.

17. Commentary on the Analytic Explanation of the Pārāyana Praise Verses

93. From here onwards, the compilers of the recitation, praising the teaching, said beginning with "This the Blessed One said." Therein, "he said this" means he said this Pārāyana. "Of the sixteen attendants" means of the sixteen together with Piṅgiya, the attendant of Bāvarī, or of the sixteen attendants of the Buddha, the Blessed One - thus "of the sixteen attendants." And those brahmins indeed, seated there in the sixteen directions, six yojanas to the front and to the back and to the left side and to the right side, were twelve yojanas in a straight line. "Requested" means entreated.

94-97. "Having understood the meaning" means having understood the meaning of the Pāḷi text. "Having understood the Teaching" means having understood the Pāḷi text. "Pārāyana" - thus, having applied the designation of this exposition of the Teaching, proclaiming the names of those brahmins, "Ajita, etc. approached the best of Buddhas" they said. Therein, "accomplished in conduct" means accomplished with the principal monastic code of morality and so on, which is the proximate cause of Nibbāna. "Sage" means the great sage.

In the analytic explanation, "they approached" means they went near. "They drew near" means they went to a place not far away. "They attended upon" means they sat down nearby. "They interrogated" means they brought forth interrogation. "They examined" means they weighed. Some read "they urged."

"Production of morality and conduct" means the production of the highest morality and conduct; the meaning is morality produced by the path.

"Profound" is a word rejecting the state of being shallow. "Difficult to see" - because of its very depth, it is difficult to see, to be seen with difficulty; it is not possible to see it easily. Because of its very difficulty to see, it is difficult to understand, to be comprehended with difficulty; it is not possible to comprehend it easily. "Peaceful" means quenched. "Sublime" means without torment. This pair was said with reference to the supramundane alone. "Unattainable by mere reasoning" means not to be traversed by reasoning, not to be plunged into; to be traversed only by knowledge. "Subtle" means smooth. "To be experienced by the wise" means to be known by wise persons who have rightly practised.

98. "Pleased" means he produced satisfaction. "Greatly pleased" means he produced pleasure in them in various ways. "Gladdened" means he produced confidence of mind in them. "Satisfied" means he satisfied them, he caused them to reach accomplishment. "Made delighted" means by the power of pleasure he made them joyful in their own minds.

99. "Furthermore, they lived the holy life" means they lived the holy life of the path.

101. "Therefore Pārāyana" means it is said to be the plane (āyatana) to that Nibbāna which has become the beyond (pāra).

In the Saddhammapajjotikā, the Commentary on the Minor Exposition,

the commentary on the analytic explanation of the Pārāyana praise verses is concluded.

18. Commentary on the Analytic Explanation of the Pārāyana Subsequent Song Verses

102. "I shall recite the Way to the Beyond" - this is the connection here: For when the Blessed One taught the Pārāyana, sixteen thousand matted-hair ascetics attained arahantship, and there was the full realisation of the teaching for the remaining gods and humans numbering fourteen crores. For this was said by the ancients:

"Then at the charming Stone Shrine, at the assembly of the Pārāyana;
The Buddha led fourteen crores of living beings to the Deathless."

Now when the proclamation of the Teaching was finished, the people who had come from here and there, by the power of the Blessed One, appeared in their own respective villages, market towns, and so on. The Blessed One too went straight to Sāvattthī, surrounded by many thousands of monks including the sixteen attendants and others. There Piṅgiya, having paid homage to the Blessed One, said -"I am going, venerable sir, to announce to Bāvarī the arising of a Buddha, for this was indeed promised by me to him." Then, permitted by the Blessed One, having gone to the bank of the Godhāvarī by the journey of knowledge itself, he went on foot facing towards the hermitage. The brahmin Bāvarī, sitting and looking along the road, having seen him from afar coming in the appearance of a monk, devoid of the carrying-pole, matted hair, and so on, came to the conclusion "A Buddha has arisen in the world." And when he had arrived, he asked him -"What, Piṅgiya, has a Buddha arisen in the world?" "Yes, brahmin, he has arisen. Seated at the Stone Shrine, he expounded the Teaching to us. That I shall teach to you." Then Bāvarī, together with his retinue, having venerated him with great honour, prepared a seat. Having sat down there, Piṅgiya said beginning with "I shall recite the Way to the Beyond."

Therein, "I shall recite" means I shall recite what was sung by the Blessed One. "As he saw" means as he saw by himself through the awakening to the truth and through unshared knowledge. "Without craving" means one whose craving has been abandoned. "Nikkamo" is also a reading; the meaning is one possessing energy. Or one who has gone forth from the unwholesome side. "Free from craving" means devoid of the forest of mental defilements, or indeed devoid of craving. "For what reason would he speak falsely" shows that those mental defilements by which he might speak falsely have been abandoned by him. By this he generates enthusiasm in the brahmin for hearing.

"Without stain" means devoid of the stain of mental defilements. "Spotless" means one from whom the stain of mental defilements has disappeared. "Free from impurity" means purified of the stain of mental defilements. "Gone beyond stain" means having become distant from the stain of mental defilements, he lives. "Having abandoned stain" means one who has abandoned the stain of mental defilements. "Liberated from stain" means liberated from mental defilements. "Having transcended all stains" means one who has passed beyond all stains of mental defilements including latent tendencies and so on. "Those cravings" means these are mental defilements of the aforementioned kind.

103. "Endowed with praise" means endowed with virtues.

104. "Truly named" means the Buddha is indeed connected with the true appellation, the name. "O Brahmā" - he addresses that brahmin.

Therein, "world" means world in the meaning of crumbling. "One world - the world of existence" means the three-plane resultant. For it comes to be, thus it is becoming; becoming itself is the world - the world of existence. "The world of existence and the world of origination" - here each one becomes twofold. The world of existence is indeed twofold by way of successful existence and failed existence. The world of origination too is twofold by way of successful origination and failed origination. Therein, "the world of successful existence" means the world of fortunate destinations. For because of its desirable result, the beautiful world is success; it

comes to be, thus it is becoming; success itself is becoming - successful becoming; that itself is the world - the world of successful existence. "The world of successful origination" means action leading to a good destination. For that originates, from this comes the result - thus it is origination; the origination of success is successful origination; successful origination itself is the world - the world of successful origination.

"The world of failed existence" means the world of the realms of misery. For because of its undesirable result, the deformed world is failure; it comes to be, thus it is becoming; failure itself is becoming - failed becoming; failed becoming itself is the world - the world of failed existence. "The world of failed origination" means action leading to the realms of misery. For that originates, from this comes the result - thus it is origination; the origination of failure is failed origination; failed origination itself is the world - the world of failed origination. "Three feelings" means pleasant feeling, unpleasant feeling, neither-unpleasant-nor-pleasant feeling - mundane only. "Nutriments" means conditions. For conditions bring about their own fruit - thus they are nutriments. Edible food, contact as nutriment, mental volition as nutriment, consciousness as nutriment - these are the four. Because it is to be made into mouthfuls by way of its basis, it is edible; because it is to be swallowed, it is nutriment; this is a name for the nutritive essence having as its basis cooked rice, food made with flour, and so on. For it produces material phenomena with nutritive essence as eighth - thus it is nutriment. The sixfold contact beginning with eye-contact produces the three feelings - thus it is nutriment. "Volition of mind, not of a being" - thus it is mental volition, just as unified focus of mind; or volition associated with mind is mental volition, just as a thoroughbred chariot - the three-plane wholesome and unwholesome volition. For it produces the three existences - thus it is nutriment. "Consciousness" means rebirth-linking consciousness of nineteen kinds. For it produces mentality-materiality at conception - thus it is nutriment.

"Aggregates of clinging" means aggregates that are the domain of clinging are the aggregates of clinging; an elision of a term in the middle should be seen. Or aggregates arisen from clinging are the aggregates of clinging, just as a grass fire, a chaff fire. Or aggregates subject to clinging are the aggregates of clinging, just as a king's man. Or aggregates having clinging as their production are the aggregates of clinging, just as a flowering tree, a fruit tree. The kinds of clinging, however, are four: clinging to sensual pleasures, clinging to views, clinging to moral rules and austerities, clinging to the doctrine of self. In meaning, however, intense grasping is clinging. The aggregate of clinging to matter, the aggregate of clinging to feeling, the aggregate of clinging to perception, the aggregate of clinging to activities, the aggregate of clinging to consciousness - these are five. "Six internal sense bases" means the eye sense base, the ear sense base, the nose sense base, the tongue sense base, the body sense base, the mind sense base. The seven stations of consciousness are just as stated by the method. Likewise the eight worldly adversities. Furthermore - Material gain, loss, fame, disgrace, blame, praise, happiness, and suffering - these eight, because of having the nature of revolving around when the world is proceeding, are phenomena of the world - thus they are worldly adversities. There is no being who is free from these; they occur even for Buddhas. As he said -

"These eight worldly adversities, monks, keep revolving around the world, and the world keeps revolving around the eight worldly adversities. What are the eight? Material gain and loss, etc. happiness and suffering. These, monks, are the eight worldly adversities that keep revolving around the world, and the world keeps revolving around these eight worldly adversities."

Therein, "keep revolving around" means they pursue and do not abandon; the meaning is they do not turn back from the world. "Material gain" means for one gone forth, robes and so on; for a householder, the gain of wealth, grain, and so on. That very same gain when not being obtained is loss; no gain is called loss, but it should not be fully understood from the attainment of individual existence. "Fame" means retinue. That very same fame when not being obtained is disgrace. "Blame" means the speaking of dispraise. "Praise" means the speaking of praise. "Happiness" means bodily and mental of the sensual-sphere of existence. "Suffering" means bodily and mental for worldlings, stream-enterers, and once-returners; for non-returners and Worthy Ones, bodily only. "Abodes of beings" means the residences of beings; the meaning is dwelling places. Those, however, are just the aggregates proclaimed in that way. Together with the seven stations of consciousness, the non-percipient beings, and the plane of neither-perception-nor-non-perception, there are nine abodes of beings. "Ten sense bases" means the eye sense base, the visible form sense base, the ear sense base, the sound sense base, the nose sense base, the odour sense base, the tongue sense base, the flavour sense base, the body sense base, the touch sense base - thus ten. "Twelve sense bases" means together with the mind sense base and the mind-object sense base, thus twelve. "Eighteen elements" means the eye-element, the material element, the eye-consciousness element, etc. the mind-element, the element of phenomena, the mind-consciousness element - making three three for each one, eighteen elements.

"Of similar name" means of similar name to them, of name describing the same quality. "Of similar appellation" means one called by a name describing the same quality. "Of true similar appellation" means one called by an unerring name describing the same quality, one that is not reversed.

"Approached" means one who has been visited. "Attended" means having gone to, served. "Waited upon" means exceedingly served by way of devotion.

105. "Kubbanaka" means a small forest. "Would dwell in a grove abundant with fruit" means having come to a grove filled with various kinds of fruits and other produce, one would dwell. "Of little insight" means those of limited wisdom, such as Bāvari and others. "Great ocean" means a great mass of water such as Anotatta and so on.

"Of little insight" means those of dull vision. "Of limited insight" means those of very dull vision. "Of slight insight" means those of very limited vision, even more limited than the limited. "Of inferior insight" means those of lower vision. "Of low insight" means those of insignificant vision. "Of fourfold insight" means not of the highest vision. "Of immeasurable insight" means one who sees Nibbāna, which is immeasurable, having surpassed the measurable. "Of foremost insight" means one who sees the foremost qualities by the method beginning with "For those indeed devoted to the foremost." "Of excellent insight" means one of excellent vision, as in "the Perfectly Enlightened One, the foremost of bipeds." "Of distinguished insight"

and so on - these four are augmented by a prefix. "Matchless" means without equal, the matchless Omniscient One. "Equal to the matchless" means equal to the matchless past Buddhas, equal to the matchless. "Without equal" means devoid of anyone similar to himself. "Without counterpart" means devoid of any reflection of himself. "Without rival" means devoid of any rival person. "The god above gods" means a super god even of the gods of purification. "Bull" in the sense of being considered supremely auspicious. "Man-lion" in the sense of being unafraid. "Man-elephant" in the sense of being faultless. "Man-thoroughbred" in the sense of being the highest. "Man-bull" in the sense of standing in an unshakeable, immovable position, having pressed down the ground of the eight assemblies, unshakeable by any adversary or enemy in the world including its gods. "Man-beast of burden" in the sense of bearing the yoke of expounding the Teaching.

"Mānasaka lake" means either a reservoir made by thinking with the mind, or it is just a name. "Or the lake Anotatta" means the moon and sun, going to the south or to the north, illuminate it through the gaps between the mountains; going straight, they do not illuminate it. Therefore the term "Anotatta" arose for it. A lake of such a kind as Anotatta. "Imperturbable, with immeasurable water" means a mass of water that is impossible to shake and is boundless. "Just so" is the comparison of the simile; the Buddha, the Blessed One, imperturbable, bull-like, impossible to shake by any means whatsoever. "Of immeasurable radiance" means of unlimited radiance of knowledge. "Of penetrating knowledge" means knowledge that has reached distinction by way of the ten powers of knowledge and so on. "With vision opened" means the all-seeing one.

"Skilled in the analysis of wisdom" means skilful in knowing the varieties of wisdom by the method beginning with "whatever wisdom, understanding, investigation, thorough investigation." "Having attained the analytical knowledges" means having obtained the four analytical knowledges. "Having reached the four grounds of self-confidence" means having attained the state of self-confidence in the four grounds stated by the method beginning with "for you who acknowledge yourself as a Perfectly Enlightened One, these things have not been fully awakened to." "Inclined to purity" means inclined to the pure consciousness of fruition attainment, having entered therein. "With a pure individual nature" means a separate individual existence that is pure because of the abandoning of habitual tendencies. "Speaking without duplicity" means devoid of twofold speech because of speaking in a definitive manner. "Such a one" means of such quality, or unshaken in desirable and undesirable things. "Whose acknowledgment is true" means one of true acknowledgment, that one. "Not limited" means not small. "Great" means having attained greatness by transcending the three elements.

"Deep" means difficult for others to enter. "Immeasurable" means immeasurable in the sense of being incomparable. "Hard to fathom" means difficult to enter, to fathom. "With abundant treasures" means abundant in treasures such as faith and so on. "Like the ocean" means similar to the ocean as a mine of jewels. "Endowed with six-factored equanimity" means complete with six-factored equanimity by the method stated as "having seen a form with the eye, he is neither glad nor unhappy." "Incomparable" means without a scale, unable to be weighed. "Extensive" means very great. "Immeasurable" means unable to be measured. "That such one" means

that Blessed One endowed with such qualities. "The foremost among those who speak, the teacher of the path" - the connection is: I attained the one who speaks, who teaches the highest among those speaking and teaching. "Like Mount Meru among mountains" means like Sineru among mountains. "Like the garuḷa among birds" means like the supaṇṇa among those born with wings. "Like the lion among beasts" means like the lion among quadrupeds. "Like the ocean among waters" means I attained like the ocean among the wide waters. "The noble Victor" means the highest among Buddhas.

106. "Those in the past" means "those who formerly."

107. "Dispeller of darkness, seated" means the dispeller of darkness, seated. "Of extensive wisdom" means one whose flag is knowledge. "Of extensive understanding" means of abundant wisdom.

In the analytic explanation, "light-bringer" means radiance-maker. "Light-maker" means one who makes non-darkness. "Radiance-maker" means one who makes radiance and brilliance, thus radiance-maker. One who makes light similar to a lamp, thus lamp-maker. One who makes light similar to a lantern, thus lamp-lighter. "Illuminator" means one who makes splendour. "Torch-bearer" means one who makes splendour in all directions and intermediate directions.

"Of extensive wisdom" means of broad knowledge. "Marked by knowledge" means well-known through knowledge. "With wisdom as his flag" means wisdom itself is his flag in the sense of being raised up, thus one with wisdom as his flag, as in "a flag is the mark of a chariot" and so on. "One who dwells with clear objects" means one whose dwelling is manifest.

108. "Visible here and now, immediately effective" means having fruit to be seen by oneself, and not having fruit to be attained after an interval of time. "Free from harm" means devoid of harm such as mental defilements and so on.

"Visible here and now" means the supramundane state, by whomsoever it is attained, by that person, having abandoned the need to go by faith in another, it is to be seen by oneself through reviewing knowledge - thus it is visible here and now; that is "visible here and now." With reference to its giving of fruition, there is no time for it - thus it is timeless; being timeless itself, it is immediately effective. Whatever noble path state is here, that gives fruition immediately after itself - this is the meaning; that is "immediately effective." It deserves the invitation "Come, see this Teaching" - thus occurring, it deserves the method of "come and see" - thus it is inviting one to come and see; that is "inviting one to come and see." Even having disregarded a burning garment or head, it deserves to be brought into one's own mind - thus it is leading onward; that is "leading onward." By all the wise, beginning with those who understand quickly, it is to be known each in oneself as "The path has been developed by me, the fruition has been attained, cessation has been realised" - thus it is to be individually experienced by the wise.

109. Then Bāvarī said to him "Why from him" - two verses.

"Even for a moment" means even a little. "Even for an instant" means not even much. "Even for a brief measure" means even a measure of pride. "Even for a passing" means even a portion. "Even for a period" means even a day.

111-113. Thereupon Piṅgiya, explaining the very non-separation from the presence of the Blessed One, said beginning with "I do not from him." "I do not, who to me" etc. "I see him with the mind as if with the eye" means I see that Buddha with the mind as if with the physical eye. "Paying homage I spend the night" means while paying homage I pass the night.

114. "To that very direction inclined" shows that in whatever direction the Buddha is, to that very direction I too am inclined, slanting towards that, sloping towards that.

115. "Of feeble strength" means of little strength. Or alternatively, "feeble" and "of bad strength" - it is said to mean also devoid of power and energy. "My body does not go there because of that very thing" means because of that very state of feeble strength, the body does not go; it does not go to where the Buddha is. "Na paretī" is also a reading; the meaning is the same. "There" means in the presence of the Buddha. "Going by thought" means by going through thought. "Yoked to that" shows that to wherever the Buddha is, to that one is yoked, employed, and devoted.

"To where the Buddha is" means in whatever direction the Buddha is to be approached, in that direction the body does not go. Or alternatively, the instrumental case is used in the locative sense. Where the Buddha is, there it does not go, does not travel. "Does not proceed" means does not go forward. "Does not travel" means turns back. "Does not approach" means does not draw near.

116. "Lying in the mud" means lying down in the mud of sensual pleasures. "From island to island I floated" means from one teacher and so on I went to another teacher and so on. "Then I saw the Perfectly Enlightened One" means I, having taken up such wrong view and wandering about, then saw the Buddha at the Stone Shrine.

Therein, "sleeping" means sitting down. "Lying down" means making one's sleeping place. "Residing" means dwelling. "Living continuously" means constantly dwelling.

"I sprouted" means I went up. "I floated up" means further; "I floated along" - the term is augmented by a prefix. "I saw" is a term of synopsis of the analytical explanation. "I saw" means I saw. "I perceived" means I looked at. "I beheld" means I sought. "I penetrated" means I pierced through.

117. At the conclusion of this verse, having known the maturity of the faculties of both Piṅgiya and Bāvarī, the Blessed One, while standing right there in Sāvatthī, emitted a golden light. Piṅgiya, while seated praising the virtues of the Buddha to Bāvarī, having seen that light, looking around thinking "What is this?" having seen the Blessed One as if standing before him, informed the brahmin Bāvarī "The Buddha has come." The brahmin, having risen from his seat, stood with joined palms raised. The Blessed One too, having pervaded with light, showing himself to the brahmin, having known what was suitable for both, addressing Piṅgiya himself, spoke this verse "Just as Vakkali was."

Its meaning is - Just as the Elder Vakkali was one intent on faith, and by the very yoke of faith attained arahantship, and just as one of the sixteen named Bhadrāvudha, and just as Āḷavi Gotama too. Just so you too should release faith, then, resolving through faith, having undertaken insight by the method beginning with "all activities are impermanent," you will go to the beyond of Death's realm, to Nibbāna - thus he

concluded the teaching with the pinnacle of arahantship. At the conclusion of the teaching, Piṅgiya became established in arahantship, and Bāvarī in the fruition of non-returning. The five hundred pupils of the brahmin Bāvarī, however, were stream-enterers.

Therein, "release" means let go. "Let loose" means set free. "Be intent on" means make decision therein. "Have confidence" means produce respect. "All activities are impermanent" means in the sense of non-existence after having been. "All activities are suffering" means in the sense of suffering. "All phenomena are non-self" means in the sense of being beyond control.

118. Now Piṅgiya, making known his own confidence, said beginning with "I am exceedingly." Therein, "discerning" means endowed with the analytical knowledge of discernment.

"More and more" means higher and higher.

119. "Having directly known about the gods" means having known the qualities that make one surpass the gods. "The high and the low" means the inferior and the superior; it is said that he did not know the entire class of qualities that make oneself and others surpass the gods. "For those who doubt yet acknowledge" means of those who, while still being doubters, acknowledge "we are free from doubt."

In the analytic explanation, "the questions of the Pārāyana" means the questions of the Pārāyanika brahmins. "Makes an end" means one who puts an end to. "Makes a point" means one who makes a limit. "Makes a boundary and a limit" means one who makes a boundary. "Makes a conclusion" means one who makes a conclusion. "The questions of Sabhiya" - he said beginning with "the questions of Sabhiya" in order to show that he puts an end not only to the questions of the Pārāyanika brahmins alone, but also to the questions of the wandering ascetic Sabhiya and others.

120. "Unshakable" means not to be carried away by lust and so on. "Unagitated" means unagitated, not subject to change. By both terms he speaks of Nibbāna. "Surely I shall go" means definitively I shall go to that Nibbāna element without residue of clinging. "There is no uncertainty for me here" means there is no uncertainty for me here regarding Nibbāna. "Thus remember me as one with a resolute mind": Piṅgiya, by "just so you too should release faith," having produced faith in himself through this exhortation of the Blessed One, and having released himself by the very vehicle of faith, making known that disposition of faith, said to the Blessed One - "Thus remember me as one with a resolute mind." The intention here is this: "Just as you said to me, just so remember me as one with a resolute mind."

"Is not carried away" means having taken hold of it, it is not possible to carry it away. "A statement of necessity" means a fitting statement. "A statement of establishment" means a statement of conclusion. In this Pārāyana Chapter, whatever was not stated here and there in between, that should be accepted by the method stated below. The remainder is obvious everywhere.

In the Saddhammapajjotikā, the Commentary on the Minor Exposition,

the commentary on the analytic explanation of the Pārāyana subsequent song verses is concluded.

The commentary on the Pārāyana chapter is concluded.



ABOUT THIS TRANSLATION

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

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