

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

5. The Collection of Minor Texts (5. Khuddaka Nikāya -
Aṭṭhakathā)

17. Commentary on the Minor Exposition (17. Cūḷaniddesa-
aṭṭhakathā)

Exposition of the Discourse on the Rhinoceros Horn
(Khaggavisāṇasuttaniddeso)



PaliVerse

5. The Collection of Minor Texts

17. Commentary on the Minor Exposition

The Analytic Explanation of the Rhinoceros Horn Discourse

Commentary on the Analytic Explanation of the Rhinoceros Horn Discourse

1. Commentary on the First Chapter

121. From here onwards, the occasion has arrived for the explanation of the commentary on the Rhinoceros Horn Sutta exposition. Therein, from "having laid aside the rod towards all beings" onwards, we shall explain only the terms in excess of a single term. Therein, "all" means without remainder. "Beings" means living beings. Here, "beings" - although the word "bhūta" in such passages as "when factual, an offence requiring expiation" is in the sense of existing; in such passages as "Do you regard this as what has come to be, Sāriputta?" it is in the sense of the five aggregates; in such passages as "The four primary elements, monk, are the cause" it is in the sense of the fourfold materiality beginning with the earth element; in such passages as "And whoever has become a consumer of time" it is in the sense of one who has eliminated the mental corruptions; in such passages as "All beings in the world will lay down the body" it is in the sense of all beings; in such passages as "The destruction of growing plants" it is in the sense of trees and so on; in such passages as "One understands what has come to be as what has come to be" it applies with reference to the orders of beings below the gods ruled by the four great kings. But here, without distinction, beings born on the earth, mountains, and so on should be understood as "beings." Among those beings. "Having laid aside" means having put down.

"The rod" means the rod of body, speech, and mind; this is a designation for bodily misconduct and so on. For bodily misconduct punishes, thus it is "the rod"; what is meant is that it oppresses and leads to calamity and disaster. So too with verbal misconduct and mental misconduct. Or "the rod" means a rod for striking; "having laid aside that" is also what is meant. "Not harming" means not harming. "Even one" means whatever single one. "Of them too" means of all those beings. "One should not wish for a son" means among these four kinds of sons - one born from oneself, one born in the field, one given, and a pupil - one should not wish for any kind of son. "Whence a companion" means how much less would one wish for a companion - whence indeed is that.

"Alone" means alone in the sense of going forth, alone in the sense of being without a companion, alone in the sense of abandoning craving, alone as one completely free from mental defilements, alone as one who has fully awakened to Paccekabuddha enlightenment. For even though dwelling in the midst of a thousand ascetics, because of the cutting off of the household mental fetter, one is alone - thus alone in the sense of going forth. One stands alone, one goes alone, one sits alone, one prepares one's sleeping place alone, one moves alone, one conducts oneself - thus alone. Thus alone in the sense of being without a companion.

"A person with craving as companion, wandering for a long course;
The state here and the state elsewhere, does not pass beyond the round of
rebirths.

"Having known thus the danger, craving as the origin of suffering;
Free from craving, without grasping, a mindful monk should wander forth."

Thus alone in the sense of abandoning craving. All his mental defilements have been abandoned, their root cut off, made like a palm stump, brought to obliteration, subject to non-arising in the future - thus alone as one completely free from mental defilements. Having been without a teacher, self-become, by oneself alone one has fully awakened to Paccekabuddha enlightenment - thus alone as one who has fully awakened to Paccekabuddha enlightenment.

"Wanders" means these eight kinds of conduct. That is: conduct in postures in the four postures for those accomplished in aspiration, conduct in sense bases in the internal sense bases for those with guarded doors in the faculties, conduct in mindfulness in the four establishments of mindfulness for those dwelling in diligence, conduct in concentration in the four meditative absorptions for those devoted to higher consciousness, conduct in knowledge in the four noble truths for those accomplished in higher intelligence, conduct in the path in the four noble paths for those rightly practising, conduct in practice in the four fruits of asceticism for those who have attained the fruits, conduct for the world's welfare towards all beings for the three Buddhas, therein partially for the Individually Enlightened Ones and disciples. As he said - "Conduct means eight kinds of conduct: conduct in postures" - in detail. The meaning is that one would be endowed with those kinds of conduct. Or alternatively, these another eight kinds of conduct have also been stated: "resolving through faith one practises, arousing energy one practises, establishing mindfulness one practises, undistracted through concentration one practises, understanding through wisdom one practises, cognising through consciousness one practises, 'for one so practising, wholesome mental states proceed' thus through sense-base-conduct one practises, 'one so practising attains distinction' thus through distinction-conduct one practises." The meaning is that one would be endowed with those. "Like a rhinoceros horn": "rhinoceros horn" means the horn of the rhinoceros animal.

Now this word "kappa" has many meanings such as believing, conventional expression, time, description, cutting, alternative, pretext, all around, similar, and so on. For thus indeed, in "This is trustworthy of Master Gotama, as is natural for a Worthy One, a Perfectly Enlightened One" and so on, the meaning is believing. In "I allow, monks, to consume fruit by means of five procedures proper for ascetics" and so on, it is a conventional expression. In "By which I constantly dwell" and so on, it is time. In "Thus said the Venerable Kappa" and so on, it is a description. In "Adorned, with trimmed hair and beard" and so on, it is cutting. In "The practice as to two finger-breadths is allowable" and so on, it is an alternative. In "There is reason to lie down" and so on, it is a pretext. In "Having illuminated almost the entire Bamboo Grove" and so on, it is all around. In "Indeed, friend, we were conversing with one like the Teacher himself together with a disciple and we did not know" and so on, the

meaning is similar, counterpart. Here, however, its meaning should be understood as similar, counterpart; "similar to a rhinoceros horn" is what is meant. This is the explanation of the meaning by term here for now.

But from the standpoint of intention and connection, it should be understood thus - That rod of the aforementioned kind, being wielded against beings, is harmful; by not wielding it against them, by friendliness which is the opposite of that, and by bringing about welfare, having laid aside the rod towards all beings, and precisely because of being one who has laid aside the rod, just as those who have not laid aside the rod, beings, harass other beings with a rod or a knife or a hand or a clod of earth, so not harassing even one of them, having come to this meditation subject of friendliness, having seen with insight whatever therein pertains to feeling, whatever pertains to perception, activities, and consciousness, and both that in accordance with it and also other things pertaining to activities, I have attained this individual enlightenment - this, for now, is the intention.

But this is the connection - When this was said, those ministers said - "Now, venerable sir, where are you going?" Thereupon, having adverted and known "Where do the former Individually Enlightened Ones dwell?" when it was said "On Mount Gandhamādana," they said again - "Now, venerable sir, you are abandoning us, you do not wish for us?" Then the Individually Enlightened One said - "One should not wish for a son" - all of it. Therein this is the intention - I now would not wish for any son whatsoever among those born of oneself and so on, how much less then a companion such as you. Therefore, even among you, whoever wishes to go with me or to become one like me, he should wander alone, like a rhinoceros horn. Or alternatively, when they said "Now, venerable sir, you are abandoning us, you do not wish for us," that Individually Enlightened One, having said "One should not wish for a son, whence a companion?" having seen the virtue of the solitary life by the aforesaid meaning, greatly delighted, filled with joy and happiness, uttered this inspired utterance.

Therein, "the trembling" means those subject to the results of action. "The still" means those who have eliminated the mental corruptions. "Fear and dread" means the lesser and minor terrors of the mind. "Having laid aside" means having thrown away. "Having deposited" means having set aside. "Having lowered down" means having brought down. "Having completely lowered down" means having let go of what has gone down. "Having put down" means having removed from there. "Having calmed" means having caused to settle down.

"Addressing" means talking from the beginning. "Conversing" means talking rightly. "Speaking up" means talking having raised up. "Discussing" means talking having raised up again and again.

"Conduct in postures" means the conduct of the postures; the meaning is occurrence. The same method applies in the remaining ones too. "Conduct in sense bases," however, is the conduct of mindfulness and full awareness in the sense bases. "Attainment" means the fruits. For since they are reached, they are called "attainment." The benefits pertaining to the present life and the future life of the world of beings are the welfare of the world - this is the distinction.

Now, showing the ground of those kinds of conduct, he said beginning with "in the

four postures." "In the establishments of mindfulness" - although they are also called the object-establishments of mindfulness, they are not different from mindfulness itself; but it is stated as if making them different by way of conventional expression. "In the noble truths" is stated by way of the discernment of the truths separately, each by each, through mundane truth-knowledge in the preliminary stage. "In the noble paths" and "in the fruits of asceticism" is stated merely by way of conventional expression. "Partially" means in a portion of the conduct for the world's welfare. For without leaving a portion aside, only Buddhas perform the conduct for the world's welfare. Again, showing those same kinds of conduct by way of the persons who perform them, he said beginning with "of those accomplished in aspiration." Therein, "those accomplished in aspiration" means those accomplished in the stability of the postures themselves due to the peacefulness of the postures, with unshaken postures, accomplished with a peaceful deportment befitting the state of a monk.

"With guarded doors in the faculties" means in the six faculties beginning with the eye, that which has occurred in each one's own respective domain, guarded door by way of each individual door - "those are with guarded doors"; of those with guarded doors. "Door" here means just the eye and so on by way of the door of arising. "Of those dwelling in diligence" means of those who dwell in diligence regarding morality and so on. "Of those devoted to higher consciousness" means of those devoted to concentration reckoned as higher consciousness, which serves as the foundation for insight. "Of those accomplished in higher intelligence" means of those accomplished with the knowledge that occurs beginning from the defining of mentality-materiality up to change-of-lineage. "Of those rightly practising" means at the moment of the four paths. "Of those who have attained the fruits" means at the moment of the four fruits. "Of the Truth-finders" means of those who have thus come. "Of the Worthy Ones" means of those who are far from mental defilements. "Of the Perfectly Enlightened Ones" means of those who have rightly and by themselves awakened to all phenomena. The meaning of these terms has been made clear below itself.

"Partially of the Individually Enlightened Ones" means in a portion of the Individually Enlightened Ones. "Of the disciples" means in a portion of the disciples too. "Resolving" means making decision. "Practises through faith" means proceeds by means of faith. "Arousing" means striving with the energy of the four right strivings. "Establishing" means establishing the object with mindfulness. "Making non-distraction" means not making distraction by means of concentration. "Understanding" means knowing by way of the wisdom that knows the four truths. "Cognising" means cognising the object through the advertent consciousness which is the forerunner of the impulsion associated with the faculties. "Through consciousness-conduct" means by way of the conduct of advertent consciousness. "For one so practising" means for one practising the conduct of the faculties together with advertent. "Wholesome mental states proceed" means wholesome mental states that occur by means of serenity and insight proceed abundantly; the meaning is they occur. "Through sense base conduct" means through the conduct of intense endeavour of wholesome mental states; it is said to mean the conduct of occurrence. "Attains distinction" means attains distinction by way of suppression, substitution of opposites, eradication, and cessation.

In "seeing-conduct through right view" and so on: one sees rightly, or by means of it they see rightly, or the view that is praised or beautiful is right view; of that right view, the seeing-conduct is through making Nibbāna directly evident. One thinks rightly, or by means of it they think rightly, or the thought that is praised or beautiful is right thought. Of that, the conduct of fixing consciousness upon the object. One speaks rightly, or by means of it they speak rightly, or the speech that is praised or beautiful is right speech; this is the name for abstinence from wrong speech. Of that, the conduct of discernment through the fourfold verbal restraint. One acts rightly, or by means of it they act rightly, or the action that is praised or beautiful is right action; right action itself is right action; this is the name for abstinence from wrong action. Of that, the conduct of origination through the threefold bodily restraint. One lives rightly, or by means of it they live rightly, or the livelihood that is praised or beautiful is right livelihood; this is the name for abstinence from wrong livelihood. Of that, the cleansing-conduct is the pure conduct. One strives rightly, or by means of it they strive rightly, or the effort that is praised or beautiful is right effort; of that, the exertion-conduct. One remembers rightly, or by means of it they remember rightly, or the mindfulness that is praised or beautiful is right mindfulness; of that, the establishing-conduct. One becomes rightly concentrated, or by means of it they become rightly concentrated, or the concentration that is praised or beautiful is right concentration; of that, the non-distraction-conduct.

"Like that" means like that, of such a form is the meaning. "Similar to that" means similar to that; "tassadiko" is also a reading. "Comparable to that" means comparable to that is comparable to that; of such a kind is the meaning. Salt that has surpassed a pleasant flavour is excessively salty. "Salt-like" is said to mean similar to salt. "Excessively bitter" means having surpassed bitterness; the margosa tree and so on being bitter-like is said to mean similar to bitter. "Excessively sweet" means milk-rice and the like. "Ice-like" means similar to ice-water. "Teacher-like" means similar to the Teacher, the Buddha. "Just so" is the application of the simile.

Herein, we shall show in brief the method of explaining insight for this Individually Enlightened One and proceed. Therein, the aspirant for individual enlightenment, desiring to make the discernment of mentality-materiality, having entered upon any meditative absorption among the eight attainments of the material and immaterial spheres, having emerged, having defined the factors of meditative absorption such as applied thought and so on, and the mental states such as contact and so on associated with it, by way of characteristic, function, manifestation, and proximate cause, defines thus: "All this is mentality in the sense of bending, because of bending towards the object." Then, seeking its condition, he sees: "It occurs in dependence on the heart-organ." Again, having seen the derivative materiality that is the condition of the sense-base and the derivative materiality, he comprehends: "All this is materiality because of being deformed." Again, he defines both of those in brief as mentality-materiality thus: "What has the characteristic of bending is mentality; what has the characteristic of being deformed is materiality." This has been stated by way of one having serenity meditation as vehicle. But one having insight meditation as vehicle, having defined the primary elements and derived materiality by means of the defining of the four elements, sees: "All this is materiality because of being deformed." Then, for one whose materiality has been thus defined, the immaterial phenomena occurring in dependence on the eye and so on come into range. Then,

having unified all those immaterial phenomena by the characteristic of bending, he sees: "This is mentality." He defines in two ways: "This is mentality, this is materiality." Having thus defined, he sees: "Beyond mentality-materiality there is no other being or person or god or brahmā."

"Just as indeed from an assemblage of parts, there is the word 'chariot';
So when the aggregates exist, there is the convention 'a being'."

Just so, when the five aggregates of clinging exist, it is merely a conventional expression "a being, a person" - by this and such methods, having comprehended mentality-materiality with the knowledge reckoned as seeing things as they really are, which constitutes purification of view, and again comprehending its conditions too, having comprehended mentality-materiality by the method stated, seeking "what indeed is the cause of this?" having seen the fault in the doctrines of no-causation and wrong-causation, having seen the disease, seeking its source and origination too, like a physician seeking its cause and condition, he sees these four phenomena - ignorance, craving, clinging, and action - as "causes" because of their being conditions for the arising of mentality-materiality. And he sees nutriment as "condition" because of its being a supporting condition. For the three phenomena beginning with ignorance are decisive supports for this body, like a mother for a child; action is productive like a father for a son; nutriment is sustaining like a nurse for a child. Having thus made the discernment of conditions for the material body, again he comprehends the conditions for the mental body too by the method beginning with "dependent on the eye and forms, eye-consciousness arises," and thus comprehending, he reaches the conclusion "phenomena in the past and future also proceed in just the same way."

That fivefold sceptical doubt stated with reference to the past thus: "Did I exist in the past period of time, or did I not exist, what indeed, how indeed, having been what, what did I become in the past period of time?"

Also the fivefold sceptical doubt stated with reference to the future thus: "Shall I exist in the future period of time, or shall I not exist, what shall I be, how shall I be, having been what, what shall I become in the future period of time?"

Also the sixfold sceptical doubt stated with reference to the present period of time at this moment, being one who is doubtful: "Am I, or am I not, what am I, how am I, where has this being come from, where will he be going?" - all of that is abandoned. Thus the knowledge that stands having overcome uncertainty in the three periods of time through the discernment of conditions is called "purification by overcoming uncertainty," and also "knowledge of the stability of phenomena," and also "knowledge of phenomena as they really are," and also "right vision."

Here, however, there are three mundane full understandings: full understanding as the known, full understanding as judgement, and full understanding as abandoning. Therein, the wisdom that operates by way of discerning the separate characteristics of those various phenomena thus: "materiality has the characteristic of being deformed, feeling has the characteristic of being felt" - this is called full understanding as the known. But the insight wisdom having characteristics as its object, which operates having applied the common characteristic to those very

phenomena by the method beginning with "materiality is impermanent, feeling is impermanent" - this is called full understanding as judgement. But the wisdom that is just insight having characteristics as its object, which operates by way of abandoning the perception of permanence and so on regarding those very phenomena - this is called full understanding as abandoning.

Therein, from the delimitation of activities up to the discernment of conditions is the ground for full understanding as the known. For within this interval, the penetration of the separate characteristics of phenomena alone has predominance. From the comprehension by groups onwards up to the knowledge of contemplation of rise and fall is the ground for full understanding as judgement. For within this interval, the penetration of the common characteristic alone has predominance. From the contemplation of dissolution onwards and above is the ground for full understanding as abandoning. And from that point onwards indeed, observing as impermanent one abandons the perception of permanence, observing as suffering the perception of happiness, observing as non-self the perception of self, becoming disenchanted one abandons delight, becoming dispassionate one abandons lust, making cease one abandons origin, giving up one abandons grasping - thus there is the predominance of the seven contemplations that accomplish the abandoning of the perception of permanence and so on. Thus, among these three full understandings, because the delimitation of activities and the discernment of conditions have been accomplished, only the full understanding as the known has been attained by this meditator.

Again, "whatever materiality, past, future, or present, internal or external, etc. whether far or near, all materiality is impermanent because of non-existence after having been, suffering because of being oppressed by rise and fall, non-self because of not being subject to control. Whatever feeling... perception... whatever activities... whatever consciousness, past, future, or present, internal or external, gross or subtle, inferior or superior, whether far or near, all consciousness is impermanent because of non-existence after having been, suffering because of being oppressed by rise and fall, non-self because of not being subject to control" - by this and such methods he performs the comprehension by groups. With reference to this, it was said "having applied the three characteristics."

Having thus performed the comprehension by groups of activities by way of impermanence, suffering, and non-self, again he sees only the rise and fall of activities. How? "From the arising of ignorance is the arising of materiality, from the arising of craving, action, and nutriment is the arising of materiality." Thus, by seeing the dependence on conditions of the aggregate of matter, he sees the rise of the aggregate of matter; also seeing the characteristic of production, he sees the rise of the aggregate of matter. Thus in five ways he sees the rise of the aggregate of matter. "From the cessation of ignorance is the cessation of materiality, from the cessation of craving, action, and nutriment is the cessation of materiality" - by seeing the cessation of conditions, he sees the fall of the aggregate of matter; also seeing the characteristic of change, he sees the fall of the aggregate of matter - thus in five ways he sees the fall of the aggregate of matter.

Likewise, "from the origin of ignorance is the origin of feeling, from the origin of craving, action, and contact is the origin of feeling" - by seeing the dependence on conditions, one sees the rise of the aggregate of feeling; even seeing the

characteristic of production, one sees the rise of the aggregate of feeling. "From the cessation of ignorance is the cessation of feeling, from the cessation of craving, action, and contact is the cessation of feeling" - by seeing the cessation of conditions, one sees the fall of the aggregate of feeling; even seeing the characteristic of change, one sees the fall of the aggregate of feeling. So too in the case of the aggregate of perception and so on.

But this is the distinction - for the aggregate of consciousness, in the place of contact, "from the origin of mentality-materiality, from the cessation of mentality-materiality" should be construed. Thus, in each aggregate, by way of conditioned arising and by way of the characteristic of production and by way of cessation of conditions and by way of the characteristic of change and by seeing the rise and fall, making ten for each, fifty characteristics are stated. By virtue of those, "thus too is the rise of matter, thus too is the fall of matter" - he gives attention in detail both from the condition and from the moment.

As he does thus, the knowledge becomes clear: "Thus indeed these mental states, not having been, come into being; having been, they vanish." "Thus indeed these mental states, unarisen, arise; arisen, they cease" - thus activities present themselves as ever new. And not only as ever new, but they present themselves as of brief duration, like a dew-drop at sunrise, like a water bubble, like a line drawn in water, like a mustard seed on a needle's tip, like a flash of lightning; and they present themselves as without substance, unsubstantial, like a magical illusion, a mirage, a dream, a firebrand circle, a city of gandhabbas, foam, a plantain trunk, and so on. And by this much, by this one, having penetrated the characteristics through the wisdom of comprehension in this manner - "only what is subject to fall arises, and what has arisen undergoes fall" - the contemplation of rise and fall thus established is the first tender insight knowledge that has been attained. Upon the achievement of which, one goes by the term "one who has begun insight."

Then for that son of good family who has begun insight, ten impurities of insight arise: light, knowledge, rapture, tranquillity, happiness, decision, exertion, establishing, equanimity, and attachment. Here, light means that at the moment of insight, because of the power of knowledge, the blood settles, and thereby a radiance of mind is produced. Having seen that, an unskilled meditator, thinking "the path has been attained by me," enjoys that very light. Knowledge too is just insight knowledge. That, for one comprehending activities, proceeds having become pure and clear. Having seen that, as before, one enjoys it thinking "the path." Rapture too is just insight rapture. For at that moment, fivefold rapture arises for him. "Tranquillity" means insight tranquillity. At that time there is neither disturbance of body and mind, nor heaviness, nor hardness, nor unfitness for work, nor sickness, nor crookedness. Happiness too is just insight happiness. At that time, it is said, exceedingly sublime happiness arises for him, flooding the entire body.

Decision means faith occurring at the moment of insight. For at that moment, exceedingly powerful faith arises, being the state of confidence of consciousness and mental factors. Exertion means energy associated with insight. For at that moment, energy arises that is neither slack nor over-exerted, well aroused. "Establishing" means mindfulness associated with insight. For at that moment, well-established mindfulness arises. Equanimity is twofold, by way of insight and adverting. For at that

moment, the knowledge termed insight equanimity, being neutral in the apprehension of all activities, arises powerfully, and also the equanimity of mind-door advertent. And that, for one advertent to this and that object, proceeds being courageous and sharp. "Attachment" means insight attachment. For, making attachment to light and so on, a subtle attachment of peaceful appearance arises. Here, light and so on are called "impurities" because of being a basis of mental defilements, not because of being unwholesome. But attachment is both an impurity and a basis of mental defilements.

But a wise monk, not falling into distraction when light and so on have arisen, defines what is the path and what is not the path thus: "Phenomena such as light and so on are not the path, but insight knowledge that has entered upon the cognitive process, liberated from impurities, is the path." The knowledge that remains established in him, having known thus "this is the path, this is not the path," is called purification by knowledge and vision of what is the path and what is not the path. From this point onwards, by virtue of the eight insight knowledges, the insight knowledge that has reached its peak, and the ninth knowledge conforming to truth - this is called purification by knowledge and vision of the practice. The knowledge of the observation of rise and fall, the knowledge of the observation of dissolution, the knowledge of the appearance as fear, the knowledge of the observation of danger, the knowledge of the observation of disenchantment, the knowledge of desire for deliverance, the knowledge of reflective observation, and the knowledge of equanimity regarding activities - these are the eight knowledges. The ninth knowledge conforming to truth - this is the name of conformity knowledge.

Therefore, by one wishing to accomplish that, exertion should be made in these knowledges, beginning with the knowledge of rise and fall that is liberated from impurities. For one seeing rise and fall, the characteristic of impermanence presents itself as it really is; and the characteristic of suffering for one seeing the oppression of rise and fall; and the characteristic of non-self for one seeing "for only suffering comes into being, suffering remains and disappears."

And here this classification should be known: impermanent, the characteristic of impermanence, suffering, the characteristic of suffering, non-self, the characteristic of non-self. Therein, "impermanent" means the five aggregates. Why? Because of the nature of arising, passing away, and alteration, or because of non-existence after having been. Alteration is called ageing. Arising, passing away, and alteration is the characteristic of impermanence, or the change of mode reckoned as non-existence after having been. From the statement "what is impermanent, that is suffering," that same five aggregates are suffering. Why? Because of being constantly oppressed. The mode of being constantly oppressed is the characteristic of suffering. From the statement "what is suffering, that is non-self," that same five aggregates are non-self. Why? Because of not being subject to control. The mode of not being subject to control is the characteristic of non-self. These three characteristics too are objects only for one seeing rise and fall.

Again too he sees with insight material and immaterial phenomena as "thus impermanent" and so on; for him, activities come into range rapidly, rapidly; then, without making arising or presence or occurrence or sign an object, mindfulness becomes settled only upon their elimination, passing away, and cessation. This is

called knowledge of dissolution. From the arising of this, this meditator remains seeing only cessation thus: "Just as these activities break up and cease, so too in the past what pertained to activities broke up, and in the future too it will break up." For him cultivating and developing the knowledge of the observation of dissolution, the various activities in all existences, modes of generation, destinations, stations of consciousness, and abodes of beings present themselves as great fear, like blazing charcoal pits and so on. This is called the knowledge of the appearance as fear.

For him cultivating that knowledge of the appearance as fear, all existences and so on present themselves as blazing embers, as a raised sword, as an enemy, without refuge, fraught with danger. This is called the knowledge of the observation of danger. For him thus seeing activities as dangerous, because of the dangerousness of activities even in existences and so on, weariness and discontent with activities arise. This is called the knowledge of the observation of disenchantment.

For one becoming disenchanted with and wearied of all activities, there arises the desire to be released from those activities, the desire to escape. This is called the knowledge of desire for deliverance. Again, in order to be released from those activities, but applying the three characteristics to those very activities by means of the knowledge of reflective observation, the assessment is called the knowledge of reflective observation.

He, having thus applied the three characteristics and discerning the activities, because of the well seeing of the characteristic of non-self in them, not grasping as "self" or "what belongs to a self," having abandoned both fear and delight in the activities, becomes indifferent towards the activities, neutral, does not grasp as "I" or "mine," equanimous in the three existences - this is called the knowledge of equanimity towards activities.

But if he sees the state of peace, Nibbāna, as peaceful, having given up the occurrence of all activities, it becomes inclined towards Nibbāna, springing forward. If he does not see Nibbāna as peaceful, again and again it proceeds having become with activities as object only, by way of the threefold observation as "impermanent" or "suffering" or "non-self." And while thus remaining, this reaches the state of the threefold door to deliverance and remains. For the three observations are called "the three doors to deliverance." Thus one attending as impermanent, abundant in decision, obtains the signless deliverance; one attending as suffering, abundant in tranquillity, obtains the desireless deliverance; one attending as non-self, abundant in knowledge, obtains the deliverance through emptiness.

And here, "the signless deliverance" is the noble path that has occurred having made Nibbāna its object by way of the signless aspect. For it is signless because of having arisen in the signless element, and it is a deliverance because of being liberated from mental defilements. By this very method, that which has occurred having made Nibbāna its object by way of the desireless aspect is the desireless, and that which has occurred having made Nibbāna its object by way of the emptiness aspect should be understood as the emptiness.

Thus for the son of good family who has attained equanimity towards activities, insight has reached its crest. "Insight meditation leading to emergence" is this very thing. For him practising that knowledge of equanimity towards activities, a sharper equanimity towards activities arises. For him, having meditated on the activities as "impermanent" or "suffering" or "non-self," thinking "Now the path will arise," it descends into the life-continuum; immediately after the life-continuum, having attended by way of impermanence and so on in the very manner spoken of regarding equanimity towards activities, the mind-door adverting consciousness arises; for one attending in just that way, the first impulsion consciousness arises. That is called preliminary work; immediately after that, that same second impulsion consciousness arises. That is called access; immediately after that too, that same third impulsion consciousness arises. That is called conformity; this is their individual name.

But without distinction, this threefold is also called "repetition," also "preliminary work," also "access," and also "conformity." But this conformity knowledge is the end of insight meditation leading to emergence that has activities as object; but without qualification, change-of-lineage knowledge itself is called the end of insight. Thereafter, change-of-lineage knowledge arises - making Nibbāna its object, transcending the lineage of worldlings, entering the lineage of noble ones, being the first attentiveness to the Nibbāna object, not turning back again. But this knowledge does not belong to either the purification of knowledge and vision of the practice or the purification of knowledge and vision. It is merely negligible in between. Because of having fallen into the stream of insight, it comes to the term "purification of knowledge and vision of the practice" or "insight." When the change-of-lineage knowledge has ceased having made Nibbāna its object, the path of stream-entry arises, making Nibbāna its object by the indication given by that, demolishing the three mental fetters - the mental fetter of wrong view, the mental fetter of adherence to moral rules and austerities, and the mental fetter of sceptical doubt; immediately after that, two or three fruition consciousnesses arise that are the resultant of that very path, because supramundane wholesome states have immediate result; but at the end of the fruition, having cut off the arisen life-continuum, the mind-door adverting consciousness arises for the purpose of reviewing. For he reviews the path thus: "By this path indeed have I come." Thereupon he reviews the fruition thus: "This benefit has been obtained by me." Thereupon he reviews the abandoned mental defilements thus: "These mental defilements have been abandoned." Thereupon he reviews the mental defilements to be destroyed by the three higher paths thus: "These mental defilements remain." And at the end he reviews the Deathless, Nibbāna, thus: "This teaching has been penetrated by me." Thus for the stream-enterer noble disciple there are five reviewings. Likewise at the end of the fruition of once-returning and non-returning. At the end of the fruition of arahantship there is no reviewing of remaining mental defilements. Thus there are altogether nineteen reviewings.

Having thus reviewed, that practitioner of meditation, seated in that very seat, having seen with insight by the method already stated, making the diminution of sensual lust and anger, attains the second path, and immediately after that, the fruition also by the method already stated. Thereupon, having seen with insight by the method already stated, making the complete abandoning of sensual lust and anger, he attains the third path, and the fruition also by the method already stated.

Thereupon, in that very seat, having seen with insight by the method already stated, making the complete abandoning of lust for material form, lust for immaterial existence, conceit, restlessness, and ignorance, he attains the fourth path, and the fruition also by the method already stated. By this much, he becomes a Worthy One, a great one who has eliminated the mental corruptions, an Individually Enlightened One. Thus the knowledge of these four paths is called purification by knowledge and vision.

By this much, through "having laid aside the rod towards all beings, not harming even one of them," because morality beginning with Pātimokkha restraint and so on has been stated by this, there is purification of morality. Through "one should not wish for a son, whence a companion?" because friendliness and so on have been stated by this by way of avoiding aversion and attachment, there is purification of mind. But through "one should wander alone, like a rhinoceros horn," because the discernment of mentality-materiality and so on has been stated by this, the seven purifications have been stated: purification of view, purification by overcoming uncertainty, purification by knowledge and vision of what is the path and what is not the path, purification by knowledge and vision of the practice, and purification by knowledge and vision. This is here merely an indication of the outline; but one who wishes for the detail should examine the Visuddhimagga and learn from it. By this much, this Individually Enlightened One -

"Belonging to the four directions and non-impinging, being content with whatsoever;

Enduring dangers, unafraid, one should wander alone, like a rhinoceros horn."

Having attained the state of being praiseworthy and so on, adorning Mount Gandhamādana, he dwelt - thus everywhere.

The commentary on the analytic explanation of the first verse.

122. In the second, "saṃsaggajātassa" means of one in whom bonding has arisen. Therein, bonding is fivefold by way of seeing, hearing, bodily contact, conversation, and shared use. Therein, lust arisen by way of the eye-consciousness process through seeing one another is called bonding through seeing. Therein, a householder's daughter in the island of Sīhaḷa, in the village of Kāḷadīghavāpī, having seen a young monk dwelling in the Kalyāṇa monastery walking for almsfood, having become enamoured, not having obtained him by any means, died; and he, having seen a piece of her inner robe cloth, thinking "He did not obtain communal life with one wearing such a garment!" having split his heart, died - that very young monk is the illustration.

But lust arisen by way of the ear-consciousness process through hearing the achievement of beauty and so on being spoken of by others, or the sound of laughter, talk, or song by oneself, is called bonding through hearing. Therein too, the young man Tissa, dwelling in the Five-Bolt Cave, who, while going through space, having heard the sound of the daughter of a smith dwelling in a mountain village who, having gone to a lotus lake together with five maidens, having bathed and having put

on a garland on her head, was singing in a loud voice, having fallen away from meditative absorption through sensual lust, reached calamity and disaster, is the illustration.

Lust arisen through mutual fondling of limbs is called physical contact. And the young monk who chanted the Teaching is an example here. It is said that at the Great Monastery a young monk was speaking the Teaching; there, when a great crowd had come, the king too came together with the royal harem. Then, on account of his appearance and voice, powerful lust arose in the king's daughter, and in that young monk too. Having seen that, the king, having observed, had them surrounded with a screen wall; they, having fondled each other, embraced. Again, having removed the screen wall, those looking saw that both had already died.

Lust arisen through mutual addressing and conversing is called bonding through conversation. Lust arisen through making use of things together with monks and nuns is called bonding through shared use. In both of these, a monk and a nun at the Maricavaṭṭi monastery are the illustration. It is said that at the festival of the Maricavaṭṭi great monastery, the great king Duṭṭhagāmaṇi Abhaya, having prepared a great offering, served food to both communities. There, when hot rice gruel had been given, the female novice who was the most junior in the community, having given an ivory bangle to the seven-year-old male novice who was the most junior in the community and who had no bowl-stand, engaged in conversation; both of them, having received full ordination and having become of sixty rains retreats, having gone to the far shore, having recovered their former recognition of each other through conversation, at that very moment, with affection having arisen, having transgressed the training rules, they became expelled.

Thus, among the fivefold bonding, for one in whom bonding has arisen through any bonding whatsoever, affections arise; conditioned by former lust, powerful lust arises. Thereupon, "following upon affection, this suffering comes to be" means this suffering of manifold kinds - sorrow, lamentation and so on, visible here and now and pertaining to the future life - following that very affection, comes to be, is produced, exists, arises. Others, however, say "bonding is the surrender of consciousness towards the object." From that, affection; from affection, suffering.

Having spoken this half-verse with this analysis of meaning, that Individually Enlightened One said - "I, digging up the root of that suffering - this suffering of sorrow and so on that comes to be following upon affection - have attained individual enlightenment." When this was said, those ministers said - "Now, venerable sir, what should be done by us?" Thereupon he said - "Whether you or others, whoever wishes to be freed from this suffering, he too, seeing the danger born of affection, should wander alone, like a rhinoceros horn." And here, it should be understood that what was said as "following upon affection, this suffering comes to be" - with reference to that very thing, this was said as "seeing the danger born of affection." Or alternatively, through bonding as aforesaid, for one in whom bonding has arisen, affections arise; following upon affection, this suffering comes to be - thus, seeing the danger born of affection as it really is, I have attained - having connected thus too, the fourth line should be understood as spoken by way of an inspired utterance in the manner already stated previously. Beyond that, everything is similar to what was stated in the previous verse.

In the analytic explanation, "gives rise to" means having seen the features in the form, one clings to it. "Pursues" means one binds to the form by the power of affection. "They exist" means they are. "They are born" means they arise. "They originate" means they go on. "They become manifest" means they become obvious. "They come to be," "they are produced," "they are generated" - these three are augmented by a prefix. From here onwards, it should be understood by the method stated in the Aṭṭhaka Chapter.

The commentary on the analytic explanation of the second verse.

123. In the third, "friends" is by way of friendliness. "Companions" is by the state of being good-hearted. For some, through exclusively desiring welfare, are only friends, not companions. Some, by generating happiness in the heart through going and coming, standing, sitting, conversation and so on, are only companions, not friends. Some, by way of both of those, are both companions and friends. They are of two kinds: those of household life and those of homelessness. Therein, those of household life are of three kinds: the helpful one, the one who shares happiness and suffering, and the compassionate one. Those of homelessness are with distinction those who show what is beneficial. Thus they are possessed of four and four factors.

As he said -

"Householder's son, by four grounds the helpful friend should be known as good-hearted. He protects the heedless one, he protects the property of the heedless one, he becomes a refuge for the frightened one, when duties to be done have arisen he gives double the wealth.

Likewise -

"Householder's son, by four grounds the friend who shares happiness and suffering should be known as good-hearted. He tells him his secrets, he conceals his secrets, he does not abandon him in misfortunes, even his life is given up for his benefit.

Likewise -

"Householder's son, by four grounds the compassionate friend should be known as good-hearted. He does not rejoice in one's misfortune, he rejoices in one's fortune, he prevents one speaking dispraise, he praises one speaking praise.

Likewise -

"Householder's son, by four grounds the friend who shows what is beneficial should be known as good-hearted. He prevents from evil, he establishes in good, he makes known what has not been heard, he points out the path to heaven."

Among those, here householders are intended, but as regards meaning, all are applicable. "Friends and companions" means those friends and companions. "Having compassion" means showing sympathy, wishing to bring them happiness and wishing to remove their suffering.

"Neglects one's welfare": this is threefold by way of welfare pertaining to the present life, pertaining to the future life, and ultimate welfare; likewise it is also threefold by way of one's own welfare, the welfare of others, and the welfare of both. One neglects and destroys welfare in two ways: by the destruction of what has been obtained and by the non-arising of what has not been obtained. "With a bound mind": even one placing oneself in a low position thus - "I cannot live without this one, this one is my destination, this one is my ultimate goal" - has a bound mind. Even one placing oneself in a high position thus - "These cannot live without me, I am their destination, I am their ultimate goal" - has a bound mind. But here one with a bound mind in this way is intended.

"This danger" means this danger of neglecting one's welfare; he speaks with reference to the deterioration of one's own attainment. "Intimacy": there are three kinds of intimacy - by way of intimacy of craving, views, and friends. Therein, craving even with its one hundred and eight divisions is intimacy of craving; views even with their sixty-two divisions are intimacy of views; compassion for friends through the state of having a bound mind is friendly intimacy. That is what is intended here. For because of that his attainment had declined. Therefore he said - "Seeing this danger in intimacy." The remainder should be understood as similar to what preceded. In the analytic explanation there is nothing to be said.

The commentary on the analytic explanation of the third verse.

124. In the fourth, "bamboo" means bamboo. "Spreading" means extended. The syllable "va" has the meaning of emphasis, or this is the syllable "eva." Here the letter "e" has been lost by euphonic connection. Its connection is with the following term; we shall construe that afterwards. "Just as" means in comparison. "Entangled" means stuck, tangled, entwined. "In sons and wives" means in sons, daughters, and wives. "Whatever longing" means whatever craving, whatever affection. "Like a bamboo shoot, not clinging" means not being stuck, like a bamboo shoot. What is meant? Just as a spreading bamboo is indeed entangled, the longing for sons and wives, that too, because of standing entwined with those objects, is indeed entangled. "I, with that longing, being expectant, am entangled like a spreading bamboo" - thus, having seen the danger in longing, cutting off that longing by path knowledge, this one, like a bamboo shoot, not clinging to forms and so on, or to views and so on, or to material gain and so on, or to sensual existence and so on, by way of craving, conceit, and wrong view, has attained individual enlightenment. The remainder should be understood by the former method. In this exposition too there is nothing additional.

The commentary on the analytic explanation of the fourth verse.

125. In the fifth, "deer" is a designation for all forest-dwelling quadrupeds. But here the pasada deer is intended. "In the forest" means setting aside the village and the precincts of the village, the remainder is forest; but here the park is intended, therefore it is said to mean "in the park." "Just as" means in comparison. "Unfettered" means not bound by any binding such as ropes, bonds and the like. By this he explains confident conduct. "Goes wherever it wishes for its food resort" means in whatever direction it wishes to go, it goes there for the purpose of food resort. Therefore, there, as much as it wishes to go, that much it goes. It explains that whatever it wishes to eat, that it eats. "A wise man" means a wise person. "Freedom"

means living according to one's own will, the state of not being dependent on others. "Seeing" means looking with the eye of wisdom. Or alternatively, the freedom of phenomena and the freedom of persons. For supramundane states are free because they do not come under the control of mental defilements, and persons endowed with them are also free; the description of their nature is "seeing freedom." What is meant? Just as a deer in the forest, unfettered, goes wherever it wishes for its food resort. "When indeed might I too, having cut the bondage of craving, go thus?" - thus, for me who was bound by you standing around here and there, unable to go wherever I wished, having seen the danger in that absence of going wherever one wishes and the benefit in going wherever one wishes, I gradually went to the fulfilment of serenity and insight meditation. Thereupon I attained individual enlightenment. Therefore, another wise man too, seeing freedom, should wander alone, like a rhinoceros horn.

The commentary on the analytic explanation of the fifth verse.

126. In the sixth, this is the summarised meaning - For one standing among companions, at the home termed the midday rest, and at the place termed the great state room, and while going termed the going to the pleasure grove, and while wandering termed the journey through the country, there is calling out in such and such ways by the method beginning with "Listen to this of mine, give me this"; therefore I, having become disgusted here and there, seeing that going forth which is practised by noble persons, of many benefits, of absolute happiness, yet even so not coveted, not wished for by all bad persons overcome by greed - seeing that uncoveted freedom through not being under the control of others and through the power of capable individuals only, having undertaken insight, gradually attained individual enlightenment. The remainder is according to the method already stated.

The commentary on the analytic explanation of the sixth verse.

127. In the seventh, "amusement" means sport. That is twofold: bodily and verbal. Therein, bodily means they play with elephants, with horses, with chariots, with bows, with sword-hilts, and so on. Verbal means singing, reciting verses, mouth-drumming, and so on. "Delight" means delight in the five types of sensual pleasure. "Extensive" means pervading the entire individual existence by reaching as far as the bone marrow. The remainder is well-known. And the connection and linking here too should be understood according to the method stated for the verse on association.

The commentary on the analytic explanation of the seventh verse.

128. In the eighth, "belonging to the four directions" means one who dwells at ease in the four directions; or by the method beginning with "he dwells having pervaded one direction," the four directions pervaded by the development of the divine abidings exist for him, thus too he is one belonging to the four directions. "Non-impinging" means he is not struck by fear anywhere in those directions with regard to beings or activities. "Being content" means one who is content by way of the twelvefold contentment. "With whatsoever" means with requisites high and low. "Enduring dangers, unafraid" - here, they afflict body and mind, or they diminish their success, or they lie dependent on those, thus they are "dangers"; this is a designation for bodily and mental calamities, both external ones such as lions, tigers, and so on,

and internal ones such as sensual desire and so on. He overcomes those dangers by the patience of endurance and by qualities such as energy and so on, thus "enduring dangers." "Unafraid" through the absence of fear that causes rigidity. What is meant? Just as those four ascetics, thus being content with whatsoever requisite, here established in contentment which is the proximate cause for practice, belonging to the four directions through the development of friendliness and so on in the four directions, and non-impinging through the absence of fear of being struck with regard to beings and activities. He, because of belonging to the four directions, endures dangers of the aforementioned kind, and because of being non-impinging, is unafraid - thus, having seen this quality of practice, having proceeded wisely, I have attained individual enlightenment.

Or alternatively, having known "being content with whatsoever like those ascetics, one becomes belonging to the four directions in the manner already stated," thus aspiring to the state of belonging to the four directions, having proceeded wisely, I have attained it. Therefore, another too, aspiring to such a state, through belonging to the four directions enduring dangers, and through non-impingement being unafraid, one should wander alone, like a rhinoceros horn.

In the analytic explanation, "friendliness" - first as to meaning, that which softens (mijjati) is friendliness (mettā); the meaning is "that which is affectionate" (sinehati). Friendliness (mettā) is also so called because it arises in a friend (mitte bhavā), or because it is the disposition of a friend (mittassa esā pavatti). "Accompanied by friendliness" means endowed with friendliness. "With mind" means with consciousness. "One direction" is said by way of pervading the beings included in one direction, taking as the starting point the being first comprehended in one direction. "Having pervaded" means having touched, having made it an object. "Dwells" means he maintains the posture-dwelling established upon the divine abiding. "Likewise the second" means just as he dwells having pervaded any one direction among the eastern and other directions, so likewise immediately after that the second, the third, and the fourth - this is the meaning.

"Thus above" - and by this very method it is said to mean the upper direction. "Below, across" means the lower direction and the across direction likewise. And therein, "below" means underneath. "Across" means the intermediate direction. Thus in all directions, like a horse in a horse-ring, he drives and drives back the mind accompanied by friendliness. To this extent, having comprehended each direction one by one, the limited pervading of friendliness has been shown. But "everywhere" and so on is said for the purpose of showing the unlimited pervading. Therein, "everywhere" means in every place. "In every respect" means by the state of selfhood towards all without distinction among inferior, middling, superior, friend, foe, and neutral; it is said to mean by equality with oneself, without making the division "this is another being."

Or alternatively, "in every respect" means with the entire state of mind, what is meant is not scattering even slightly outside. "The entire" means possessing all beings, the meaning is connected with all beings. "World" means the world of beings. "Extensive" - but here, because of the showing of such synonymous exposition and so on, "accompanied by friendliness" is said again. Or because here, unlike in the limited pervading, the word "likewise" or the word "thus" is not stated again, therefore "with

a mind accompanied by friendliness" is said again. Or this was said by way of conclusion. "Extensive" - here too, extensiveness should be seen by way of pervading. But by way of plane, that is exalted. By way of proficiency and by way of having limitless beings as object, it is limitless. By the abandoning of the adversary of ill-will, it is without enmity. By the abandoning of displeasure, it is without affliction. What is meant is free from suffering. Compassion is of the meaning already stated below. Those possessed of that rejoice by means of it, or one oneself rejoices, or it is merely the act of rejoicing itself - thus it is altruistic joy. By the abandoning of ill-will beginning with "May they be free from enmity" and by the approach to the state of neutrality, one is equanimous - thus it is equanimity.

But here, as regards its characteristic and so on, friendliness has the characteristic of proceeding in the mode of welfare, its function is bringing about welfare, its manifestation is the removal of resentment, and its proximate cause is seeing the agreeable state of beings. The peace of anger is its success; the arising of affection is its failure. Compassion has the characteristic of proceeding in the mode of removing suffering, its function is not bearing the suffering of others, its manifestation is non-violence, and its proximate cause is seeing the helpless state of those overcome by suffering. The peace of violence is its success; the arising of sorrow is its failure. Altruistic joy has the characteristic of gladness, its function is not being envious, its manifestation is the destruction of discontent, and its proximate cause is seeing the success of beings. The appeasement of discontent is its success; the arising of abandonment is its failure. Equanimity has the characteristic of proceeding in the mode of neutrality towards beings, its function is seeing with impartiality towards beings, its manifestation is the appeasement of aversion and attachment, and its proximate cause is seeing the ownership of action thus: "Beings are owners of their actions; by whose personal preference will they become happy, or be freed from suffering, or not decline from the success they have attained?" The appeasement of aversion and attachment is its success; the arising of the ignorant equanimity based on the household life is its failure.

Therein, "is content" means he is content by way of contentment with requisites. "With any robe whatsoever" means not with whichever among coarse, fine, rough, superior, durable, or worn-out robes, but rather the meaning is that among whatever is obtained, he is content with any whatsoever. For regarding robes there are three kinds of contentment - contentment with whatever is obtained, contentment according to one's strength, and contentment according to what is suitable. The same method applies to almsfood and so on too. Thus, with reference to these three kinds of contentment, "he is content with any robe whatsoever. He is content with any robe whatsoever among whatever is obtained and so on" was said.

And here, the robe should be known, the field of robes should be known, the rag-robe should be known, contentment regarding robes should be known, and the ascetic practices connected with robes should be known. Therein, "the robe should be known" means the six robes beginning with linen and the six conforming robes beginning with fine cloth should also be known. These are the twelve allowable robes. But garments of kusa-grass, bark garments, garments of wooden strips, hair blankets,

animal-hair blankets, canvas, leather, owl-wing cloth, tree-bark cloth, creeper cloth, eraka-grass cloth, plantain cloth, and bamboo cloth - such as these are not allowable robes.

"The field of robes" means six fields, since they arise thus: "from the Community, or from a group, or from relatives, or from friends, or with one's own wealth, or as a rag-robe"; and eight fields should be known by way of the eight grounds.

"Rag-robe" means twenty-three kinds of rag-robes should be known: from a cemetery, from a shop, from a road, from a rubbish heap, from a childbirth, from a bathing place, from a ford, gone-and-returned, burnt by fire, gnawed by cattle, gnawed by termites, gnawed by rats, cut at the ends, cut at the fringes, flag-brought, from a monument, an ascetic's robe, from the ocean, from a consecration, from a traveller, brought by the wind, produced by supernormal power, and given by gods. And here, "sotthiya" means the cloth for removing the impurities of childbirth.

"Gatapaccāgata" means a robe that was wrapped around a dead body, taken to the cemetery, and brought back. "Dhajāhaṭa" means brought from there after having hoisted a flag. "Thūpa" means a robe venerated at an ant-hill. "Sāmuddiya" means brought to dry land by the waves of the ocean. "Panthika" means a robe worn by those going on a path, which was pounded with stones out of fear of thieves.

"Iddhimaya" means the "come, monk" robe. The remainder is well-known.

"Contentment with robes" means there are twenty kinds of contentment with robes - contentment with thinking regarding robes, contentment with going, contentment with seeking, contentment with obtaining, contentment with moderate acceptance, contentment with avoidance of greed, contentment with whatever is obtained, contentment according to one's strength, contentment according to what is suitable, contentment with water, contentment with washing, contentment with making, contentment with measurement, contentment with thread, contentment with sewing, contentment with dyeing, contentment with making allowable, contentment with use, contentment with avoidance of storage, and contentment with giving away. Therein, it is proper for a monk who accepts householder robes, having dwelt in a permanent residence for three months, to think about it for the extent of one month. For he, having completed the invitation ceremony, makes a robe during the robe month. A wearer of rag-robes makes it in just a fortnight. This contemplation for the extent of a month or a fortnight is contentment with thinking. But for one going for the purpose of obtaining a robe, going with the meditation subject at the forefront without thinking "Where shall I obtain one?" is called contentment with going. But for one seeking, seeking not with this or that person but having taken a monk who has shame and is well-behaved, is called contentment with seeking. For one thus seeking, having seen from afar the robe being brought, without reflecting thus "This will be agreeable, this disagreeable," being content with whatever is obtained among the gross, subtle and so on - this is called contentment with obtaining. Even for one thus taking what is obtained, without thinking "This much will be for the double-lined, this much for the single-lined," being content with just what is sufficient for oneself - this is called contentment with moderate acceptance. But for one seeking a robe, without thinking "I shall obtain something agreeable at such-and-such a person's house door," going from door to door in order - this is called contentment with avoidance of greed.

For one who is able to sustain himself with whatever among the coarse and the

superior, sustaining himself with just whatever is obtained - this is called contentment with whatever is obtained. Having known one's own strength, sustaining oneself with that by which one is able to sustain oneself - this is called contentment according to one's strength. Having given the agreeable to another, sustaining oneself with whatever - this is called contentment according to what is suitable. Without investigating "Where is the water agreeable, where disagreeable," washing with whatever water suitable for washing - this is called contentment with water. Likewise, however, it is proper to avoid waters polluted by pale clay, red chalk, rotten leaves and sap. But for one washing, without beating with mallets and so on, washing by kneading with the hands - this is called contentment with washing. Likewise, if it does not become clean thus, it is proper to wash it even with heated water, having put in leaves. For one who, having thus washed, is making it, without being disturbed thinking "This is gross, this is subtle," making it by just a sufficient method - this is called contentment with making. Making just enough to cover the three circles - this is called contentment with measurement. But without considering "I shall seek agreeable thread" for the purpose of making a robe, having brought whatever thread from roads and so on, or from a temple of a deity, or having taken whatever thread placed at the feet, and making it - this is called contentment with thread.

But at the time of binding the border, one should not stitch seven times in a space of one finger-breadth. For one who does thus, whatever monk is not his companion, there is no breach of duty for him either. But one should stitch seven times in a space of three finger-breadths. For one who does thus, even one who has entered the path should be his companion. For one who is not, there is a breach of duty. This is called contentment with sewing. But one who is dyeing should not dye by seeking black dye-plants and so on; among soma bark and so on, whatever one obtains, with that it should be dyed. But by one who does not obtain them, having taken bark discarded by people in the forest as dye, or having taken the dregs discarded by monks after boiling, it should be dyed. This is called contentment with dyeing. Having taken any one among blue, mud-coloured, black and dark brown, making it so that it is discernible for one seated on an elephant's back - this is called contentment with making allowable.

Using it just to the extent of covering the parts that arouse shame - this is called contentment with use. But having obtained cloth, if one does not obtain thread or a needle or a maker, it is proper to keep it; for one who obtains them, it is not proper. Even if it has been made, if one wishes to give it to pupils and so on, and they are not present, it is proper to keep it until their arrival; as soon as they have arrived, it should be given to them. By one who is unable to give it, it should be determined. When there is another robe, it is proper to determine it even as a bed-sheet. For only what is undetermined constitutes storage. What is determined does not - thus said the Elder Mahāsīva. This is called contentment with avoidance of storage. But one who is giving away should not give having looked at the face; one should give away having established oneself in the principles of cordiality. This is called contentment with giving away.

The ascetic practices connected with robes are the rag-robe wearer's practice and the three-robe wearer's practice. Thus a Paccekabuddha who is fulfilling the great noble lineage of contentment with robes guards these two ascetic practices; guarding

these, he is content by the great noble lineage of contentment with robes.

"Speaks in praise" means one is content but does not speak the praise of contentment. One is not content but speaks the praise of contentment. One is neither content nor speaks the praise of contentment. One is both content and speaks the praise of contentment. That Paccekabuddha is of such nature; to show that, "and speaks in praise of contentment with any robe whatsoever" was said.

"Wrong way of earning" means the various kinds of wrong way of earning, classified as the pursuit of going on messenger duty and errand-running. "Improper" means inappropriate. "Not having obtained" means not having got. Just as a certain one, thinking "How shall I obtain a robe?" being together with monks of merit, practising deceit, is frightened and agitated, the Paccekabuddha thus not having obtained a robe is not agitated. "Having obtained" means having got righteously and impartially. "Not greedy" means free from greed and avarice. "Not infatuated" means not having fallen into infatuation through excessive craving. "Not transgressing" means not overwhelmed by craving, not enveloped. "Seeing the danger" means seeing the danger in the offence of wrong way of earning and in greedy use. "With wisdom of escape" means understanding precisely the escape stated as "only for warding off cold."

"With contentment with any robe whatsoever" means with contentment with whatever robe. "He does not exalt himself" means just as here a certain one makes self-exaltation thus: "I am a rag-robe wearer, I undertook the rag-robe wearer's practice at the very ordination hall; who is there equal to me?" Thus he does not make self-exaltation. "He does not scoff at others" means he does not scoff at others thus: "But these other monks are not rag-robe wearers" or "They do not even have so much as the rag-robe wearer's practice." "Whoever therein is skilled" means whoever in that contentment with robes speaks in praise. Or in those is skilled, clever, experienced. "Not lazy" means free from laziness through perseverance. "Fully aware and mindful" means endowed with the wisdom of full awareness and with mindfulness. "Established in the noble lineage" means firmly established in the noble lineage.

"With any almsfood whatsoever" means with whatever almsfood. Here too almsfood should be known, the field of almsfood should be known, contentment with almsfood should be known, the ascetic practice connected with almsfood should be known. Therein, "almsfood" means sixteen kinds of almsfood: cooked rice, food made with flour, flour, fish, meat, milk, curds, ghee, butter, oil, honey, molasses, rice gruel, solid food, delicacies, and lickable food.

"The field of almsfood" means fifteen fields of almsfood: a meal for the Community, a meal by invitation, an invitation, a ticket meal, a fortnightly meal, an observance day meal, a first day of the fortnight meal, a meal for visitors, a meal for travellers, a meal for the sick, a meal for the attendant of the sick, a regular meal, a hut meal, a turn meal, and a monastery meal.

"Contentment with almsfood" means contentment with applied thought regarding almsfood, contentment with going, contentment with seeking, contentment with obtaining, contentment with accepting, contentment with moderate acceptance, contentment with avoidance of greed, contentment with whatever is obtained,

contentment according to one's strength, contentment according to what is suitable, contentment with helpfulness, contentment with measure, contentment with use, contentment with avoidance of storage, and contentment with giving up - thus there are fifteen kinds of contentment. Therein, a monk who accepts householder offerings, having washed his face, reflects. But for one who wanders together with a group of almsfood eaters, in the evening at the time of attendance upon the elder, having thought just this much - "Where shall we go for almsfood tomorrow? In such and such a village, venerable sir" - from then on, he should not reflect further. By one who wanders alone, having stood in the reflection hall, he should reflect. But one who reflects from then on has fallen from the noble lineage and is an outsider. This is called contentment with applied thought. But by one entering for almsfood, without thinking "Where shall I obtain it?" one should go with the meditation subject as the lead. This is called contentment with going. By one seeking, without taking just anyone whatsoever, having taken only one who has shame and is well-behaved, one should seek. This is called contentment with seeking. Having seen something being brought from afar, one should not give rise to the thought "This is agreeable, this is disagreeable." This is called contentment with obtaining. Without thinking "I shall take this agreeable one, I shall not take this disagreeable one," whatever is just sufficient for sustenance should be taken. This is called contentment with accepting.

Here, however, when the gift is abundant but the donor wishes to give little, a little should be taken. When the gift is abundant and the donor too wishes to give much, it should be taken only in measure. When the gift is not abundant and the donor too wishes to give little, a little should be taken. When the gift is not abundant but the donor wishes to give much, it should be taken in measure. For one who does not know moderation in accepting destroys people's confidence, brings to ruin offerings given in faith, and does not practise the Dispensation. He is not able to win the heart of even a mother who has given birth. Thus, having known moderation, one should accept. This is called contentment with moderate acceptance. Without going only to wealthy families, one should go from door to door in order. This is called contentment with avoidance of greed. Contentment with whatever is obtained and the rest are just as stated regarding robes.

Having consumed almsfood, thinking "I shall attend to the duties of an ascetic" - thus consuming having known the helpfulness is called contentment with helpfulness. What has been brought with the bowl filled should not be accepted. When one not fully ordained is present, he should have him take it; when there is none, having had it brought, just the amount for the measure of acceptance should be taken. This is called contentment with measure. The removal of hunger - consuming thus "this is not the escape herein" - is called contentment with use. One should not consume after storing. This is called contentment with avoidance of storage. Without looking at the face, one established in the principles of cordiality should give up. This is called contentment with giving up.

But the five ascetic practices connected with almsfood are the almsfood eater's practice, the successive house-to-house alms goer's practice, the one-session eater's practice, the bowl-food eater's practice, and the later-food-refuser's practice. Thus the Individually Enlightened One fulfilling the great noble lineage of contentment with

almsfood guards these five ascetic practices; guarding these, he is content by the great noble lineage of contentment with almsfood. "Speaks in praise" and so on should be understood by the method already stated.

"Lodgings" means here the lodging should be known, the field of lodging should be known, contentment with lodging should be known, and the ascetic practice connected with lodging should be known. Therein, "lodging" means a bed, a chair, a mattress, a pillow, a dwelling-place, a lean-to, a mansion, a long building, a cave, a rock cell, a watchtower, a pavilion, a bamboo thicket, a tree-root, or wherever monks withdraw to - these are the fifteen lodgings.

"The field of lodging" means six fields: from the Community, or from a group, or from relatives, or from friends, or with one's own wealth, or as a rag-robe.

"Contentment with lodging" means the fifteen kinds of contentment beginning with contentment of thought regarding lodging. These should be understood by the method stated regarding almsfood. But the five ascetic practices connected with lodging are the forest-dweller's practice, the tree-root dweller's practice, the open-air dweller's practice, the charnel-ground dweller's practice, and the any-bed user's practice. Thus the Individually Enlightened One fulfilling the great noble lineage of contentment with lodging guards these five ascetic practices; guarding these, he is content by the great noble lineage of contentment with lodging.

Thus the Venerable Elder Sāriputta, the General of the Teaching, as if spreading out the earth, as if filling the belly of the ocean, as if expanding space, having spoken of the first noble lineage of contentment with robes, as if raising up the moon, as if leaping over the sun, having spoken of the second, contentment with almsfood, as if lifting up Sineru, having spoken of the third noble lineage of contentment with lodging, now, in order to speak of the noble lineage of contentment with requisites for the sick, he said beginning with "he is content with any requisite of medicines for the sick whatsoever." That follows the same method as almsfood. Therein, one should be content with just the contentment according to what is obtained, according to one's strength, and according to what is suitable. But the noble lineage of delight in meditation has not come here; the sitter's practice belongs to the noble lineage of delight in meditation. And this too was said -

"Five are stated regarding lodging, five are dependent on food;
One is connected with energy, and two are dependent on robes."

"Established in the ancient, primordial noble lineage" - here "ancient" means not recently arisen. "Primordial" means to be known by the foremost. "Noble lineage" means in the lineage of the noble ones. For just as there is a warrior lineage, a brahmin lineage, a merchant lineage, a worker lineage, an ascetic lineage, a family lineage, a royal lineage, so too this eighth noble lineage, being the noble tradition, is called the noble succession. And this lineage is declared the foremost among these lineages, just as black aloeswood odours and the like are among root odours and the like. But who are those noble ones whose lineage this is? Noble ones are called Buddhas and Individually Enlightened Ones and disciples of the Truth-finder; the lineage of these noble ones is the noble lineage. For before this, at the summit of four incalculable periods exceeding a hundred thousand cosmic cycles, four Buddhas

arose - Taṇhaṅkara, Medhaṅkara, Saraṇaṅkara, and Dīpaṅkara; they were noble ones; the lineage of those noble ones is the noble lineage. In the period after the final nibbāna of those Buddhas, having passed beyond an incalculable period, a Buddha named Koṇḍañña arose, etc. In this cosmic cycle, four Buddhas arose - Kakusandha, Koṇāgamana, Kassapa, and our Blessed One Gotama; the lineage of those noble ones is the noble lineage. Furthermore, the lineage of the noble ones - all Buddhas, Individually Enlightened Ones, and disciples of the Buddha of the past, future, and present - is the noble lineage; in that noble lineage. "Established" means firmly established. The remainder should be understood by the method already stated.

The commentary on the analytic explanation of the eighth verse.

129. In the ninth, this is the explanation - some gone forth are hard to support, those who are overpowered by discontent, and also householders dwelling at home are of such a kind indeed. Loathing this state of being hard to support, having undertaken insight, I have attained individual enlightenment. The remainder should be understood by the former method.

In the analytic explanation, "disobedient" means those who do not hear the word. "Not doing what is said" means difficult to admonish. "Acting contrary" means habitually speaking in opposition; the meaning is they conduct themselves having become rival wrestlers. "They turn their faces away" means having seen those who give exhortation, having turned their faces, they look in another direction. "Having become uninvolved" means having become unoccupied. "Having become without attachment" means having become not clinging.

The commentary on the analytic explanation of the ninth verse.

130. In the tenth, "having laid aside" means having removed. "The characteristics of a layman" means hair, beard, white garments, ornaments, garlands, scents, cosmetics, women, sons, female slaves, male slaves, and so on. These indicate the state of a layman; therefore they are called "characteristics of a layman." "With fallen leaves" means with leaves that have dropped. "Having cut off" means having severed by path knowledge. "Hero" means one endowed with path energy. "The bonds of a layman" means the bonds of sensual pleasure. For sensual pleasures are the bonds of laymen. This is the meaning of the terms for now.

But this is the intention - "Oh, may I too, having laid aside the characteristics of a layman, become like a coral tree with fallen leaves" - for thus thinking, having undertaken insight, I have attained individual enlightenment. The remainder should be known by the former method.

In the analytic explanation, "and a substantial seat" means a substantial seat. "Cut" means dropped off. "Completely cut" means fallen down. "Fallen" means released from the stalk. "Fallen all around" means fallen on the ground.

The commentary on the analytic explanation of the tenth verse.

The commentary on the first chapter is concluded.

2. Commentary on the Second Chapter

131-132. In the first dyad of the Second Chapter, "prudent" means naturally skilful, wise, accomplished in kasiṇa preliminary work and so on. "Living well" means endowed with either absorption dwelling or access. "Wise" means accomplished in energy. Therein, by the term "prudent," accomplishment in energy is stated. But here the meaning is simply "accomplished in energy." Energy means unflagging effort; this is a designation for exerted energy as in "Let only skin and sinews and." But further, one who has despised evil is also wise. "Like a king abandoning a conquered kingdom" means just as a hostile king, having known "the conquered kingdom brings harm," having abandoned the kingdom, wanders alone, so having abandoned a foolish companion, one should wander alone. Or alternatively, "like a king a kingdom" means just as King Sutasoma, having abandoned the conquered kingdom, wandered alone, and just as Mahājanaka, so one should wander alone - this too is its meaning. The remainder can be understood in accordance with what has been stated, therefore it has not been elaborated. In the analytic explanation there is nothing to be said.

The first dyad.

133. The third verse is clear from the meaning of the terms. However, as for "accomplishment of friends," here it should be understood that friends accomplished in the aggregates of morality and so on of one beyond training are themselves the "accomplishment of friends." Now here this is the connection - that which has been stated as the accomplishment of friends, that accomplishment of friends we surely praise; it is said that we definitively extol it. How? By "the foremost or equal friends should be cultivated." Why? For one who associates with those foremost in morality and so on compared to oneself, qualities such as morality and so on that have not arisen arise, and those arisen reach growth, increase, and expansion. For one who associates with equals, what has been obtained does not decline, through mutual sustaining and through the removal of remorse. But not having obtained these friends who are foremost and equal, having avoided wrong livelihood consisting of scheming and the like, eating food arisen by the Teaching, righteously, and therein not producing aversion or attachment, having become one who eats blamelessly, a son of good family desiring welfare should wander alone, like a rhinoceros horn. For I too, practising thus, have attained this success. The analytic explanation follows the same method as stated.

The third.

134. In the fourth, "having seen" means having looked at. "Of gold" means of gold. "Bracelets" is the remainder of the reading. For this is a meaning with an incomplete reading. "Radiant" means habitually shining; it is said to mean "brilliant." The remainder is of manifest meaning in its terms. But this is the connection - Having seen golden bracelets on the arm, thus reflecting "When there is living in a group there is clashing, when there is living alone there is no clashing," having undertaken insight, I have attained individual enlightenment. The remainder is just by the method already stated. "Anklets" means bracelets. Some say "niyurā." "They clash" means they strike one another.

The fourth.

135. The fifth verse is clear from the meaning of the terms. But this is the intention here - That talk of mine while persuading him through living together with this companion, the prince, who was reporting cold, heat and so on, and the attachment that arose towards him through affection. If I do not give him up, then in the future too it will be just the same. Just as now, thus with a companion there would be for me talk or attachment. And both of these create an obstacle to specific attainment - seeing this danger in the future, having abandoned him, having proceeded wisely, I have attained individual enlightenment. The remainder is according to the method already stated.

The fifth.

136. In the sixth, "sensual pleasures" means there are two kinds of sensual pleasures: objective sensual pleasures and defilement sensual pleasures. Therein, objective sensual pleasures are agreeable phenomena such as forms and so on; defilement sensual pleasures are desire and so on, all varieties of lust. But here objective sensual pleasures are intended. "Variegated" by the manifold variety of forms and so on. "Sweet" by way of worldly gratification. "Delightful" because they delight the minds of ignorant worldlings. "In various forms" means with a deformed form, with a manifold intrinsic nature - this is what is meant. For they are variegated by way of forms and so on, and even among forms and so on they are of diverse appearance by way of blue and so on. Thus, by that various form, having shown gratification in such and such ways, they churn the mind, not allowing one to delight in the going forth. The remainder here is obvious. The conclusion too, having combined with two or three terms, should be understood by the method stated in the previous verses.

"Types of sensual pleasure" means sensual pleasures in the sense of being desirable. Types in the sense of binding. In "I allow, monks, a twofold double robe of new cloths," here the meaning of type is the meaning of layer. In "Times pass by, nights hurry on, the stages of life gradually give up," here the meaning of type is the meaning of heap. In "An offering of a hundredfold is to be expected," here the meaning of type is the meaning of benefit. In "One might make intestines and mesentery, many garlands of strings," here the meaning of type is the meaning of binding. Here too this same is intended; therefore it was said - "Types in the sense of binding." "Cognisable by eye" means to be seen by eye-consciousness. By this method the meaning should be understood in "cognisable by ear" and so on as well. "Desirable" means whether they are sought after or not, the meaning is that they have become desirable objects. "Lovely" means delightful. "Agreeable" means mind-enhancing. "Enticing" means of a dear nature. "Connected with sensuality" means accompanied by sensuality arising having made them an object. "Arousing" means exciting; the meaning is that they have become the cause for the arising of lust.

In the passage beginning with "whether by accounting" and so on, "accounting" (muddā) means hand-signals, having placed marks on the finger-joints. "Calculation" (gaṇanā) means unbroken counting. "Reckoning" (saṅkhāna) means aggregate counting. By which, having looked at a field, they know "here there will be so many grains of paddy"; having looked at a tree, "here there will be so many fruits"; having looked at the sky, "these birds in the sky will be so many in number." "Farming" (kaṣī)

means agricultural work. "Trade" (vaṇijjā) means the trading path of foot-trade, land-trade, and so on. "Cattle-herding" (gorakkha) means the livelihood of tending cattle, whether one's own or others', and selling the five dairy products. "Archery" (issattha) is called the work of attendance having taken up weapons. "Government service" (rājaporisa) means attendance upon the king having performed royal duties without weapons. "Some other craft" (sippaññatara) means the remainder not already mentioned, such as elephant-craft, horse-craft, and so on.

"Facing cold" (sītassa purakkhata) means placed in front of cold like a target before an arrow; the meaning is being afflicted by cold. The same method applies also for heat. Among "gadflies" and so on, "gadflies" (ḍaṃsā) means tawny flies. "Mosquitoes" (makasā) means all flies. "Creeping creatures" (sarīsapā) means whatever move along creeping. "Being afflicted" (rissamāna) means being oppressed, being vexed, being harassed. "Dying" (mīyamāna) means perishing. "This, monks" means monks, this is the affliction conditioned by cold and so on, dependent on earning a livelihood by accounting and so on. "Danger of sensual pleasures" means misfortune in sensual pleasures; the meaning is calamity. "Visible here and now" (sanditṭhika) means evident, to be seen by oneself. "Mass of suffering" (dukkhakkhandha) means a heap of suffering. In the passage beginning with "with sensual pleasures as the cause" and so on, sensual pleasures are the cause of this in the meaning of condition - thus "with sensual pleasures as the cause" (kāmahetu). Sensual pleasures are the source of this in the meaning of root - thus "with sensual pleasures as the source" (kāmanidāna). However, "kāmanidāna" is stated with a change of gender. Sensual pleasures are the reason for this in the meaning of cause - thus "with sensual pleasures as the reason" (kāmādhikaraṇa). However, "kāmādhikaraṇa" is stated with just a change of gender. "The cause being simply sensual pleasures" - this is a restrictive statement; the meaning is that it arises solely conditioned by sensual pleasures.

"Exerting" (uṭṭhahato) means for one rising up with energy that generates livelihood. "Striving" (ghaṭato) means for one applying that energy continuously from before to after. "Endeavouring" (vāyamato) means for one making effort, exertion, and undertaking. "Are not achieved" (nābhiniṭṭhanti) means they are not produced, they do not come to hand. "He grieves" (socati) means he grieves with powerful sorrow arisen in the mind. "Is wearied" (kilamati) means he is wearied by suffering arisen in the body. "Laments" (paridevati) means he laments by speech. "Beating his breast" (urattāḷi) means having struck the chest. "Wails" (kandati) means cries. "Falls into confusion" (sammohaṃ āpajati) means he becomes deluded as if unconscious. "In vain" (mogha) means hollow. "Fruitless" (aphala) means without result.

"On account of protecting" (ārakkhādhikaraṇa) means by reason of safeguarding. "How might" (kinti me) means by what means indeed for me. "What I had" (yampi me) means whatever wealth I had produced by doing agricultural work and so on. "That too is no longer mine" (tampi no natthi) means that too does not exist for us now.

Furthermore, monks, beginning with "because of sensual pleasures" and so on, he explains the danger only after having shown the reason. Therein, "because of sensual pleasures" means on account of sensual pleasures, even kings quarrel with kings - this is the meaning. "With sensual pleasures as the source" is an abstract neuter

compound; the meaning is they quarrel having made sensual pleasures the source. "With sensual pleasures as the reason" is also just an abstract neuter compound; the meaning is they quarrel having made sensual pleasures the reason. "The cause being simply sensual pleasures" means the meaning is they quarrel because of the cause being simply sensual pleasures such as villages, market towns, the positions of general, royal chaplain, and so on. "Attack" means they strike.

"Sword and shield" means swords as well as small shields, large shields, and so on.

"Having fastened bow and quiver" means having taken up the bow and having fastened the quiver of arrows. "Massed on both sides" means having become heaps on both sides. "They plunge" means they enter. "While arrows" means among the shafts. "While flashing" means while turning about. "They there" means they in that battle.

"Slippery bastions plastered with mud" - and here, people pile up bricks at the base of the rampart in the shape of a horse's hoof and plaster the top with lime. Thus the constructed rampart bases are called "bastions." Those, when sprinkled with wet mud, are called "plastered with mud." "They charge" means even though being pierced from below by sharp iron stakes, wooden stakes, and the like, even though unable to climb because of the slipperiness of the rampart, they still rush forward. "With boiling cow dung" means with fermented cow dung. "By the portcullis" means by the hundred-toothed gate. Having made that in the form of a harrow, when those who have come thinking "We will break through the city gate and enter," those standing at the upper gate cut its binding ropes and crush them with that portcullis.

"They break into houses" means even into the connections of houses. "They carry off plunder" means having attacked a village, they carry out a great plundering. "They commit robbery" means having surrounded with as many as fifty or sixty, having seized them alive, they cause them to bring their wealth. "They stand in ambush on the highway" means they perform the act of highway robbery. "With half-clubs" means with mallets. The remainder has the meaning already stated.

The sixth.

137. In the seventh, "etī" means "calamity" (īti); this is a designation for visiting, unwholesome, causes of disaster. Therefore the types of sensual pleasure too are a calamity in the sense of bringing many disasters and in the sense of a severe affliction. A boil too oozes impurity, and is swollen, ripened, and burst open. Therefore these are a boil because of the oozing of the impurity of mental defilements and because of the state of being swollen, ripened, and burst open through arising, ageing, and dissolution. "Upaddavati" means misfortune (upaddava); the meaning is: generating harm, it overcomes and overpowers; this is a designation for the boil of lust and so on. Therefore the types of sensual pleasure too are a misfortune because of being a cause that does not bring the benefit of Nibbāna unknown to them, and because of being the basis for all misfortunes. Since these, generating the state of being afflicted by mental defilements, destroy the health reckoned as morality, or producing greed, destroy even ordinary health, therefore by this meaning of destroying health, they are a disease. But in the sense of having entered the interior, in the sense of piercing within, and in the sense of being difficult to extract, they are a

dart. They are fear because of bringing fear pertaining to the present life and pertaining to the future life. "Meta" means "this is mine" (etaṃ); the remainder here is obvious. The conclusion too should be understood by the method already stated.

"Kāmarāgarattāya" means this one is dyed with sensual lust. "Chandarāgavinibaddho" means bound by desire and lust, by affection. "Pertaining to the present life too, from the womb" means from the womb of the six sense bases existing in this individual existence. "Pertaining to the future life too, from the womb" means from the womb of the six sense bases even in the world beyond. "Is not released" means is not able to be released. "Overcome by the form of pleasure" means overcome, immersed by lust of a sweet nature. "Palipatha" means the path of the mire of sensual pleasures. "Dugga" means difficult to traverse.

The seventh.

138. In the eighth, cold is twofold: that having as condition the disturbance of internal elements, and that having as condition the disturbance of external elements. Likewise heat. Therein, "gadflies" means tawny flies. "Serpents" means whatever beings of the long kind move along creeping. The remainder is well-known. The conclusion too should be understood by the method already stated.

The eighth.

139. The ninth verse is obvious indeed from the meaning of the terms. But here this is the connection of the intention - and that is by way of reasoning, not by way of oral tradition. Just as this elephant is called a nāga because of being tamed in habits pleasing to humans he does not go to the untamed ground, or because of the greatness of his body. So "When indeed might I too become a nāga, by being tamed in morality pleasing to the noble ones, by not going to the untamed ground, by not committing offence, by not coming again to this state of being, and by the greatness of the body of virtues?" And just as this one, having left the herds, by the happiness of living alone, dwelling as long as he likes in the forest, should wander alone like a rhinoceros horn, so "When indeed might I too, having thus left the group, by the happiness of delight in solitude, by the bliss of meditative absorption, dwelling as long as I like in the forest, in whatever way is pleasant for myself, in that way, and for however long I wish, for that long dwelling in the forest, should wander alone like a rhinoceros horn, should wander alone" - this is the meaning. And just as this one has fully grown shoulders because of the greatness of his well-formed shoulders, so "When indeed might I too have fully grown shoulders by the greatness of the aggregate of morality of one beyond training?" And just as this one is spotted like a lotus because of having a body similar to a lotus, or because of being born in the lotus family, so "When indeed might I too be spotted like a lotus because of the greatness of the factors of enlightenment similar to a lotus, or because of being born in the noble birth-lotus?" And just as this one is eminent by strength, power, speed and so on, so "When indeed might I too become eminent by pure bodily conduct and so on, or by morality, concentration, penetrative wisdom and so on?" - thus reflecting, having undertaken insight, I have attained individual enlightenment.

The ninth.

140. In the tenth, "it is impossible" means "it is impossible, that is without cause" - thus it is said. The elision of the nasal has been made, as in such passages as "seeing the noble truths." "For one delighting in company" means for one who delights in groups. "By which" is a causal expression, as in such passages as "that by which one is ashamed of what one should be ashamed." "Would touch" means would attain. "Temporary liberation" means mundane attainment. For that is called "temporary liberation" because it is freed from its opposites only at each and every time of attainment. That temporary liberation. He said: "It is impossible, that reason does not exist for one delighting in company, by which reason he would attain - thus having heard this word of the Individually Enlightened One, the Kinsman of the Sun, having abandoned delight in company, proceeding wisely, I have attained." The remainder is according to the method already stated.

In the analytic explanation, "happiness of renunciation" means happiness of going forth. "Happiness of solitude" means happiness in the seclusion of body, mind, and clinging. "Happiness of peace" means the happiness of the appeasement of defilements, the happiness of fruition attainment. "Happiness of highest enlightenment" means happiness of the path. "One who obtains at will" means one who obtains according to one's own preference, as one wishes. "One who obtains without difficulty" means one who obtains without suffering. "One who obtains without trouble" means one who obtains abundantly. "Perpetual" means supramundane. "Unshakable" means the supramundane path that is devoid of shaking, unmoved.

The tenth.

The commentary on the second chapter is completed.

3. Commentary on the Third Chapter

141. In the first discourse of the third chapter, "wrigglings of views" means the sixty-two wrong views. For those are wrigglings in relation to path right view, in the sense of wriggling, in the sense of piercing, and in the sense of opposing. Thus they are wrigglings of views - wrigglings of views; or views themselves are wrigglings - wrigglings of views. "Having gone beyond" means transcended by the path of seeing. "Having reached the fixed course" means having attained the state of being fixed in destination through the nature of being no longer subject to fall into lower realms and through being headed for the highest enlightenment; or the first path, reckoned as the fixed course of the right path. By this much, both the accomplishment of the function of the first path and its attainment have been stated. Now, "having attained the path" - by this he shows the attainment of the remaining paths. "I am one with arisen knowledge" means I am one with arisen knowledge of individual enlightenment. By this he shows the fruit. "Not to be led by others" means not to be led by others saying "this is the truth, this is the truth." By this he explains the self-become state. Or, when the knowledge of individual enlightenment has been attained, the self-mastered state due to the absence of the need to be led by others. Or alternatively, by serenity and insight meditation he has gone beyond the wrigglings of views; by the first path he has reached the fixed course; by the remaining ones he has attained the path; by fruition knowledge he is one with arisen knowledge; all that was attained by himself alone - thus he is not to be led by others.

The remainder should be understood by the method already stated.

"Not one to be led by another" means not to be led by others. "Not one relying on another" means because the Teaching is evident to him, he is not one who should be made to believe by others. "Not one dependent on another" means there is no other as a condition for him; he does not proceed by another's faith - thus not one dependent on another. "Not one whose going is bound to another" means not one whose going in knowledge is bound to others.

The first.

142. In the second, "free from greed" means not covetous. For whoever is overcome by craving for flavour, he is exceedingly plundered and is plundered again and again; therefore he is called "greedy." Therefore, this one, rejecting that, said "free from greed." "Not deceitful" - here, although whoever has no threefold basis of scheming, he is called "not deceitful," but in this verse, the intention is that he is "not deceitful" because of not falling into astonishment regarding delightful food and so on. "Without thirst" - here, the desire to drink is thirst; by its absence he is "without thirst"; the meaning is free from the desire to eat through greed for pleasant flavour. "Without contempt" - here, contempt has the characteristic of destroying others' virtues; by its absence he is "without contempt." He said this with reference to the absence of belittling the cook's virtues during his own time as a householder. "With corruption and delusion blown away" - here, the three beginning with lust, and the three beginning with bodily misconduct - these six phenomena, according to their origination, should be understood as "corruptions" in the sense of being displeasing, in the sense of causing one to abandon one's own state and take on another's state, and in the sense of being acrid. As he said -

"Therein, what are the three corruptions? The corruption of lust, the corruption of hate, the corruption of delusion - these are the three corruptions. Therein, what are another three corruptions? Bodily corruption, verbal corruption, mental corruption."

Among those, setting aside delusion, because of the blowing away of the five corruptions and of delusion which is the root of all of them, "with corruption and delusion blown away"; or because of the blowing away of only the three corruptions of body, speech, and mind, and of delusion, "with corruption and delusion blown away." Among the others, the state of being blown away of the corruption of lust is already established by freedom from greed and so on, and of the corruption of hate by the absence of contempt. "Desireless" means free from craving. "In the entire world" means in the whole world, having become free from craving for existence and craving for non-existence in the three existences or in the twelve sense bases - this is the meaning. The remainder should be understood by the method already stated. Or alternatively, having stated the three verses too, "one should wander alone" means "one would be able to wander alone" - thus too the connection here should be made.

The second.

143. In the third, this is the meaning in brief -He who is evil because of being endowed with evil view of ten bases. He shows harm even to others, thus he is one who sees harm. And he is settled in unrighteousness beginning with bodily misconduct. A son of good family desiring welfare should avoid that evil companion, one who sees harm, settled in unrighteousness. "One should not oneself resort to" means one should not resort to him by one's own authority. But if one is under another's control, what can be done? - this is what is meant. "Attached" means spread out; the meaning is that through the influence of wrong views one clings here and there. "Heedless" means one whose mind is given over to the types of sensual pleasure, or one devoid of the development of the wholesome. One should not resort to, should not associate with, should not attend upon one of such a kind; but rather one should wander alone, like a rhinoceros horn.

In the analytic explanation, "one should not oneself resort to" means one should not approach by oneself. "One should not oneself resort to" means one should not approach even in mind. "One should not resort to" means one should not associate with. "One should not indulge in" means one should not go even near. "One should not associate with" means one should keep far away. "One should not fully associate with" means one should withdraw.

The third.

144. In the fourth, this is the meaning in brief -"Very learned": the very learned is twofold - one very learned in the Scriptures who is complete in meaning in the three Canons, and one very learned in penetration because of having penetrated the paths, fruitions, true knowledges, and direct knowledges. A bearer of the Teaching is one who has learnt the collections. But one endowed with noble bodily, verbal, and mental actions is noble. One of fitting discernment and one of unrestrained discernment and one of both fitting and unrestrained discernment is one with discernment. Or one with discernment should be understood as threefold by way of learning, inquiry, and achievement. For one for whom learning becomes discerned, he is one discerning through learning. For one who, when inquiring about meaning and the true method and characteristic and the possible and impossible, inquiry becomes discerned, he is one discerning through inquiry. By whom the paths and so on are penetrated, he is one discerning through achievement. One should associate with such a one who is very learned, a bearer of the Teaching, a noble friend with discernment. Then, through his power, having understood the meanings of many kinds, either by the distinction of one's own welfare, the welfare of others, and the welfare of both, or by the distinction of welfare pertaining to the present life, pertaining to the future life, and ultimate reality, thereupon having removed uncertainty in the grounds for uncertainty such as "Was I in the past period of time?" and so on, having removed and destroyed sceptical doubt, thus having accomplished all tasks, one should wander alone, like a rhinoceros horn.

The fourth.

145. In the fifth, play and delight were stated before. "Sensual happiness" means the happiness of object-sensuality. For object-sensual pleasures too, because of being the domain and so on of happiness, are called "happiness." As he said - "There is matter that is happiness, affected by happiness." Thus, not being satisfied with this play,

delight, and sensual happiness in this spatial world means not making it "enough," not grasping it thus as "this is satisfying" or as "this is essential." "Not longing for" means by that not being satisfied, having the habit of not longing for, not greedy, free from craving. Abstaining from adornment, a speaker of truth, one should wander alone. Therein, adornment is twofold - householder's adornment and homeless one's adornment. Therein, householder's adornment is carts, turbans, garlands, perfumes, and so on; and homeless one's adornment is bowl-decoration and so on. Adornment itself is the state of adornment; therefore, abstaining from adornment by the threefold abstinence. "A speaker of truth" because of unerring speech - the meaning should be seen thus.

The fifth.

146. In the sixth, "wealth" means jewels such as pearls, gems, lapis lazuli, conch shells, stones, coral, silver, gold, and so on. "Grain" means the seven kinds distinguished as rice, paddy, barley, wheat, millet, beans, and kudrūsaka, and the remaining leguminous seeds. "Relatives" means the fourfold relatives by way of kinsman-relatives, clan-relatives, friend-relatives, and craft-relatives. "Each according to its limit" means standing according to each one's own limit. The remainder is just by the method already stated.

The sixth.

147. In the seventh, "this is attachment" points out one's own enjoyment. For because living beings cling therein, like an elephant sunk in mud, it is attachment. "Here happiness is small" means here, because it must be produced by distorted perception at the time of enjoying the five types of sensual pleasure, or because it is included in sensual-sphere states, happiness is small in the sense of being inferior, brief like the pleasure of seeing a dance illuminated by a flash of lightning, temporary - this is what is said. "Little gratification, here suffering is more" - and here, that which was stated thus: "Whatever happiness and pleasure arises dependent on these five types of sensual pleasure, monks, this is the gratification of sensual pleasures" - that, compared with what is stated as suffering here by the method beginning with "And what, monks, is the danger of sensual pleasures? Here, monks, a son of good family earns his living by whatever craft - whether by accounting, whether by calculation" and so on, is small, equal to a drop of water. But suffering alone is more, abundant, like the water in the four oceans. Therefore it was said - "Little gratification, here suffering is more." "This is a hook" means this, namely the five types of sensual pleasure, is like a fish-hook by way of showing gratification and then dragging away. "Having known thus, the wise one" means having thus known, a wise, intelligent person, having abandoned all this, should wander alone, like a rhinoceros horn.

The seventh.

148. In the second verse of the eighth verse, "net" means made of thread. "Ambu" means water; "one who moves therein" is "ambucārī" (water-mover); this is a designation for a fish. A water-mover in the water is "salilambucārī." It is said to mean "like a fish having broken through the net and gone in that river-water." In the third verse, "burnt" means the place burnt by fire. Just as fire does not turn back again to

the place burnt by fire, does not come there again, so not turning back to the place of types of sensual pleasure burnt by the fire of path knowledge, not coming there again - this is what is said. The remainder is just by the method already stated.

"Mental fetters": in whomever they are found, they fetter and bind that person in the round of rebirths - thus they are "mental fetters." Now, it is proper to present these mental fetters by the order of mental defilements as well as by the order of paths. The mental fetters of sensual lust and aversion are abandoned by the path of non-returning, the mental fetter of conceit by the path of arahantship, wrong view, sceptical doubt, and adherence to moral rules and austerities by the path of stream-entry, the mental fetter of lust for existence by the path of arahantship, envy and stinginess by the path of stream-entry, ignorance by the path of arahantship. By the order of paths, wrong view, sceptical doubt, adherence to moral rules and austerities, envy, and stinginess are abandoned by the path of stream-entry, sensual lust and aversion by the path of non-returning, conceit, lust for existence, and ignorance by the path of arahantship. "Having broken" means having caused to break. "Having broken through" means having made a cutting. "Having destroyed" means having split. "Having split" means having torn apart. "Having completely split" - the term is augmented by a prefix.

The eighth.

149. In the ninth, "with eyes downcast" means with eyes cast down below; having set aside the seven neck-bones in succession, looking only a yoke's length ahead for the purpose of seeing what should be avoided and abandoned - this is what is said. But not striking the heart-bone with the jaw-bone. For thus indeed the state of having eyes downcast would not be fitting for an ascetic. "And not desirous of wandering about" means not being like one whose foot is itching through the desire to enter into the midst of a group as a second to one, a third to two, and so on; or one abstaining from long journeys and unsettled journeys. "With guarded faculties" means one whose faculties are protected by way of the remaining among the six faculties, since the mind faculty is separately stated here, and by way of those stated as the remainder. "With protected mind" - the mind itself is "mānasānaṃ"; that is protected by him, thus he is "one with protected mind." It is said to mean one whose mind is protected such that it is not plundered by mental defilements. "Not filled with desire" means by this practice, devoid of the flow of mental defilements regarding those various objects. "Not being burnt" means thus, being devoid of the flow of defilements, not being burnt by the fires of mental defilements; or externally not filled with desire, internally not being burnt. The remainder is just by the method already stated.

"Having seen a form with the eye" means having seen a form with eye-consciousness, which is capable of seeing visible form, by the conventional expression obtained by way of reason as "eye." But the ancients said -

"The eye does not see visible form because it is without consciousness; consciousness does not see because it is without eyes. But it sees by means of consciousness having sensitive matter as its basis, through the contact of the door and the object. But this,

just as in 'he shoots with a bow' and so on, is called a statement inclusive of the constituents. Therefore 'having seen a form with eye-consciousness' - this is the meaning here."

"One who grasps at signs" means he grasps, by way of desire and lust, the sign that is the basis of mental defilements - whether the sign of femininity or masculinity, or the sign of beauty and so on - and does not remain with merely what has been seen. "One who grasps at features" means he grasps the manner - distinguished as hands, feet, smiling, speaking, looking around, and so on - which has obtained the conventional expression "feature" because of making the mental defilements manifest by following each feature.

In the passage beginning with "since if he were to dwell": for whatever reason, because of non-restraint of the eye-faculty. These mental states beginning with covetousness would flow in upon this person dwelling with the eye-faculty unrestrained, with the eye-door unclosed by the door panel of mindfulness. "He does not proceed to restrain it" means he does not proceed for the purpose of closing that eye-faculty with the door panel of mindfulness. And being in such a state, "he does not guard the eye-faculty. He does not commit to restraint of the eye-faculty" - this too is said.

Therein, although there is neither restraint nor non-restraint in the eye-faculty itself. For neither mindfulness nor forgetfulness arises in dependence on the eye-sensitivity. But further, when a visual object comes into the range of the eye, then, when the life-continuum has arisen twice and ceased, the functional mind-element, accomplishing the adverting function, arises and ceases; then eye-consciousness accomplishes the seeing function; then the resultant mind-element accomplishes the receiving function; then the resultant rootless mind-consciousness element accomplishes the investigating function; then the functional rootless mind-consciousness element, accomplishing the determining function, arises and ceases; immediately after that, impulsion runs. Even therein, neither at the time of the life-continuum nor at any one time of the adverting and so on is there restraint or non-restraint; but at the moment of impulsion, if immorality or forgetfulness or not knowing or impatience or idleness arises, there is non-restraint. Even though being thus, he is called "non-restraint in the eye-faculty." Why? Because when that exists, the door too is unguarded, and the life-continuum too, and the adverting and other process consciousnesses too. Like what? Just as when the four gates of a city are unrestrained, although the house-doors, porches, inner rooms, and so on inside are well restrained, nevertheless all the goods inside the city are unprotected and unguarded. For having entered through the city gate, thieves could carry away whatever they wish. Just so, when immorality and so on have arisen in the impulsion, when that non-restraint exists, the door too is unguarded, and the life-continuum too, and the adverting and other process consciousnesses too.

In "having seen a form with the eye, is not one who grasps at signs" and so on, "is not one who grasps at signs" means he does not grasp at the sign of the aforesaid kind by way of desire and lust. Thus the remaining terms too should be understood by the method of rejecting what was stated. And just as below it was said "when immorality and so on have arisen in the impulsion, when that non-restraint exists, the door too is unguarded, and the life-continuum too, and the adverting and other process

consciousnesses too," so here when morality and so on have arisen, the door too is guarded, and the life-continuum too, and the adventing and other process consciousnesses too. Like what? Just as when the city gates are restrained, although the houses and so on inside are unrestrained. Nevertheless all the goods within the city are well-protected and well-guarded indeed. When the city gates are closed, there is no entry for thieves. Just so, when morality and so on have arisen in the impulsion, the door too is guarded, and the life-continuum too, and the adventing and other process consciousnesses too. Therefore, even though arising at the moment of impulsion, it is said to be restraint of the eye-faculty.

"The method of one filled with desire" means and the cause of being soaked by mental defilements. "The method of one not filled with desire" means and the cause of not being soaked by mental defilements.

"A pleasant form" means a visual object of a desirable kind. "An unpleasant form" means a visual object of an undesirable nature. "Is repelled" means through the power of hate, he reaches a state of corruption. "Access" means a hole, an opening. "Object" means a condition.

"Overpowered" means crushed. "Did not overpower" means did not crush. "With thick clay" means thick clay built up high by means of repeated application. "Plastered with mud" means by the application of moist clay. The remainder here is clear.

The ninth.

150. In the tenth, the meaning of the verse line "clothed in ochre robes, having gone forth" should be understood thus: having gone forth from the house, having become one clothed in ochre robes. The remainder can be understood by the method already stated, therefore it has not been elaborated.

The tenth.

The commentary on the third chapter is completed.

4. Commentary on the Fourth Chapter

151. In the first discourse of the Fourth Chapter, "in flavours" means in things fit to be tasted, of various kinds such as sour, sweet, bitter, pungent, salty, alkaline, astringent, and so on. "Not making greed" means not making attachment; it is said to mean not producing craving. "Not covetous" means not confused regarding particular flavours thus: "I shall taste this, I shall taste this." "Not supporting another" means devoid of those to be supported such as co-residents and so on; it is said to mean content with merely the sustenance of the body. Or, just as formerly in the pleasure grove, having been covetous through making greed for flavours, I was one who supported another; not being so, by whatever craving one, being greedy, makes greed for flavours, having abandoned that craving, he shows "not supporting another" by the non-arising in the future of another individual existence rooted in craving. Or alternatively, in the sense of destroying welfare, mental defilements are called "others"; by not nourishing them, "not supporting another" - this is the meaning here. "Walking successively for alms" means one who walks without deviating, one who walks progressively; without abandoning the order of houses,

entering continuously for almsfood both wealthy families and poor families - this is the meaning. "With consciousness unbound from family to family" means with consciousness not attached through the power of mental defilements anywhere whatsoever among families of the warrior caste and so on; having become like the moon, always a newcomer - this is the meaning. The remainder is just by the method already stated.

The first.

152. In the second, "obstructions" means just the mental hindrances; those have been stated in meaning in the Uraga Sutta. But since they obstruct the mind just as clouds and so on obstruct the moon or the sun, therefore they are said to be "obstructions of the mind." Having abandoned those by either access or absorption. "Impurities" means unwholesome mental states that, having approached, oppress the mind, or covetousness and so on stated in the Vatthūpama and other discourses. "Having dispelled" means having driven away, having destroyed, having abandoned by the path of insight - this is the meaning. "All" means without remainder. Thus, accomplished in serenity and insight, he is independent because of the abandoning of the support of wrong view by the first path. Having cut off by the remaining paths the fault of affection pertaining to the three realms, it is said to mean craving and lust. For affection itself is called the fault of affection because it is opposed to virtue. The remainder is according to the method already stated.

The second.

153. In the third, "having turned one's back on" means having put behind, having abandoned, having given up - this is the meaning. "Happiness and suffering" means bodily pleasant and unpleasant. "Pleasure and displeasure" means mental pleasant and unpleasant. "Equanimity" means the equanimity of the fourth meditative absorption. "Serenity" means the serenity of the fourth meditative absorption itself. "Pure" means exceedingly pure because of being liberated from the nine opposing states reckoned as the five mental hindrances, applied thought, sustained thought, rapture, and happiness; the meaning is free from impurities, like refined gold.

But this is the connection - "Having turned one's back on happiness and suffering previously" - suffering at the very plane of access to the first meditative absorption, and happiness at the plane of access to the third meditative absorption - this is the intention. Again, taking the conjunction "and" stated at the beginning to the latter part, the governing phrase is "having turned one's back on pleasure and displeasure previously." By that, it explains that pleasure at the access to the fourth meditative absorption, and displeasure at the access to the second meditative absorption only. For these are the places of their abandoning in a certain way. But directly, the first meditative absorption is the place of abandoning of pain, the second meditative absorption of displeasure, the third meditative absorption of happiness, and the fourth meditative absorption is the place of abandoning of pleasure. As he said - "Having attained the first meditative absorption, one dwells; the faculty of pain arisen therein ceases without remainder" etc. All that should be understood by the method stated below. "Previously" in the latter part means having turned one's back on pain, displeasure, and happiness in the three beginning with the first meditative

absorption, and here in the fourth meditative absorption itself having turned one's back on pleasure, by this practice, having attained equanimity, serenity, and purity, one should wander alone. The remainder is just by the method already stated.

The third.

154. In the fourth, "whose energy is aroused" means "putting forth strenuous energy." By this he shows his own arousal of energy, the initial energy. Ultimate reality is called Nibbāna; for the attainment of that means for the attainment of the ultimate reality. By this he shows the fruit to be attained through the arousal of energy. "With a mind not sluggish" - by this he shows the non-sluggishness of consciousness and mental factors that are supported by energy. "With conduct not lazy" - by this is meant the non-sinking of the body in standing, sitting, walking meditation, and so on. "With firm striving" - by this he shows the striving energy that proceeds as "Let only skin and sinews and." That which, while striving in the progressive training and so on, is said to be "one realises the ultimate truth with the body and, having penetrated it with wisdom, one sees." Or alternatively, by this he shows energy associated with the path. For that is firm because it has gone to the fulfilment of development, and it is striving because it has gone forth from the opposition in every respect; therefore the person endowed with that too would be firm in striving - thus it is called "with firm striving." "Possessed of strength and power" means possessed of bodily strength and the power of knowledge at the moment of the path. Or alternatively, possessed of power that is strength - thus "possessed of strength and power"; it is said to mean possessed of the power of firm knowledge. By this, explaining the association of that energy with insight knowledge, he establishes the wise nature of striving. Or alternatively, the three verses too should be applied by way of preliminary, middle, and superior energy. The remainder is just by the method already stated.

The fourth.

155. In the fifth, "seclusion" means having turned back from those various beings and activities, the withdrawal into seclusion, the cultivation of unity, solitude - the meaning is seclusion of the body. "Meditative absorption" means seclusion of the mind, so called because of the burning of adverse mental states and because of meditation on the object and characteristics. Therein, the eight attainments are called "meditative absorption" because of the burning of adverse mental states such as the hindrances and so on, and because of meditation on objects such as circular meditation objects and so on. Insight, path, and fruition are called "meditative absorption" because of the burning of adverse mental states such as the perception of beings and so on, and because of meditation on the characteristics. But here, meditation on the object alone is intended. Thus, not giving up this seclusion and meditative absorption means not abandoning, not relinquishing. "Regarding phenomena" means regarding phenomena such as the five aggregates and so on that are amenable to insight. "Always" means constantly, continuously, uninterruptedly. "Living in conformity with the Teaching" means practising the teaching of insight that follows along with reference to those phenomena, by means of what is occurring. Or alternatively, "regarding phenomena" - here "teachings" means the nine supramundane states; the teaching that is in conformity with those

teachings is "what is in conformity with the Teaching" - this is a designation for insight. Therein, where "living in conformity with the Teaching regarding the teachings, always" should be said, for the ease of verse composition, "regarding phenomena" may have been said with a change of case ending. "Having thoroughly known the danger in existences" means by that insight reckoned as the practice in conformity with the Teaching, seeing the fault of the aspect of impermanence and so on in the three existences; thus, not giving up this seclusion of the body and seclusion of the mind, he is to be called one who has attained by the practice reckoned as insight that has reached its peak - "one should wander alone" - thus the connection should be understood.

The fifth.

156. In the sixth, "elimination of craving" means Nibbāna, thus the non-continuance of craving itself whose danger has been seen. "Diligent" means one who acts with perseverance. "Not an idiot" means not a drooling fool. Or alternatively, faultless and not dumb - it is said to mean wise and experienced. "He has learning that leads to the attainment of welfare and happiness" - thus "learned" means it is said to mean accomplished in scripture. "Mindful" means one who recollects what was done long ago and so on. "One who has comprehended the teachings" means one whose teachings are fully understood through investigation of the teachings. "Fixed in destiny" means one who has reached the fixed course by the noble path. "Possessed of striving" means accomplished in the energy of right striving. This reading should be connected in reverse order. Thus, endowed with these qualities beginning with diligence, he is possessed of striving through the striving that leads to the attainment of the fixed course; because of having attained the fixed course through that striving, he is fixed in destiny; then through the attainment of arahantship, he is one who has comprehended the teachings. For the Worthy One, because of the absence of anything further to be comprehended, is called "one who has comprehended the teachings." As he said - "Those who have comprehended the teachings, and the many trainees here." The remainder is just by the method already stated.

The sixth.

157. In the seventh, "a lion" - there are four lions: the grass lion, the tawny lion, the dark lion, and the maned lion. Among those, the maned lion is declared the foremost; that is what is intended here. The wind is of many kinds by way of eastern and so on. The lotus by way of red, white, and so on. Among those, whatever wind and whatever lotus is applicable. Therein, since fear arises through self-affection, and self-affection is the clinging of craving, that too arises through greed either associated with wrong view or dissociated from wrong view, and that too is just craving. But clinging therein arises through delusion in one devoid of investigation, and delusion is ignorance. Therein, through serenity there is the abandoning of craving; through insight, of ignorance. Therefore, having abandoned self-affection through serenity, like a lion, not trembling at sounds such as impermanence, suffering, and so on; having abandoned delusion through insight, like the wind in a net, not clinging to aggregates, sense bases, and so on; having abandoned greed and wrong view associated with greed through serenity itself, like a lotus not soiled by water, not being soiled by greed for all existences and enjoyments.

And here, morality is the proximate cause of serenity; serenity is concentration; insight is wisdom. Thus, when those two phenomena are accomplished, the three aggregates too are accomplished. Therein, through the aggregate of morality one is devoted; he, like a lion at sounds, does not tremble through the desire not to be angry regarding the grounds of resentment; through the aggregate of wisdom, one whose intrinsic nature is penetrated, like the wind in a net, does not cling to the classification of phenomena such as aggregates and so on; through the aggregate of concentration, without lust, like a lotus not soiled by water, is not defiled by lust. Thus, through serenity and insight, and through the aggregates of morality, concentration, and wisdom, according to their origination, by way of the abandoning of ignorance and craving and the three unwholesome roots, one should be understood as not trembling, not clinging, and not being soiled. The remainder is just by the method already stated.

The seventh.

158. In the eighth, because of enduring and striking and having swift speed, it is a lion. The maned lion is what is intended here. "Fangs are its power" - thus "strong in fang." "Having overcome by force" and "having conquered" - both should be connected with the word "wanders": "one who wanders having overcome by force" and "one who wanders having conquered." Therein, "one who wanders having overcome by force" means one who wanders by subduing, by restraining, by driving away. "One who wanders having conquered" means one who wanders by overpowering, by terrifying, by bringing under control. This one is "one who wanders having overcome by force" by bodily power, and "one who wanders having conquered" by potency. Therein, if someone were to say "what does it overcome by force and conquer while wandering?" Then, having changed "of beasts" from the genitive case to the accusative case, it should be replied: "It wanders having overcome by force and conquered the beasts." "Remote" means distant. "Lodgings" means dwelling places. The remainder can be understood by the method already stated previously, therefore it has not been elaborated.

The eighth.

159. In the ninth, the wish to bring welfare and happiness by the method beginning with "May all beings be happy" is friendliness. The wish to remove harm and suffering by the method beginning with "Oh, may they indeed be freed from this suffering" is compassion. The wish for non-separation from welfare and happiness by the method beginning with "Beings indeed rejoice, sirs, they rejoice, good, well" is altruistic joy. Looking on with equanimity regarding happiness and suffering, thinking "They will be known by their own action," is equanimity. But for the ease of verse composition, having stated friendliness out of order, equanimity was stated, and altruistic joy afterwards. "Liberation" means all four are indeed liberations. These are liberations because of being liberated from their own opposing states. Therefore it was said - "Practising friendliness, equanimity, compassion, liberation, and altruistic joy at the proper time."

Therein, "practising" means developing the three by way of the three-factored and four-factored meditative absorptions, and developing equanimity by way of the fourth meditative absorption. "At the proper time" means having practised friendliness, then

having emerged, compassion; then having emerged, altruistic joy; then having emerged from the other or from the meditative absorption without rapture, practising equanimity - this is called "practising at the proper time"; or at a time convenient for practising. "Not opposing the whole world" means not opposing the whole world of beings in the ten directions. For because of having developed friendliness and so on, beings are not disagreeable, and aversion, which is of the nature of opposition towards beings, is appeased. Therefore it was said - "Not opposing the whole world." The remainder is similar to what was stated.

The ninth.

160. In the tenth, "mental fetters" means the ten mental fetters, and having destroyed those by each respective path. "Not trembling at the extinction of life": the extinction of life is called the breaking up of the death consciousness; and at that extinction of life, because of the abandoning of attachment to life, "not trembling." By this much, having shown the Nibbāna element with residue of clinging of himself, at the conclusion of the verse, he attained final Nibbāna through the Nibbāna element without residue of clinging.

The tenth.

161. In the eleventh, "they associate" means they cling to with the body and attend upon. "They serve" means they minister with salutation with joined palms and so on, and with obedient compliance to commands. "Reason is the purpose of these" thus "for the sake of gain"; for association and service there is no other reason, purpose alone is their reason; it is said that they serve for the sake of benefit. "Friends without reason are rare today" means without the reason of gaining something for oneself, thinking "We shall obtain something from here" - thus without reason; only -

"The friend who is helpful, and whoever is a companion in happiness and suffering;

The friend who shows what is beneficial, and whoever is compassionate towards friends" -

Endowed with the noble disposition of a friend as stated thus, friends are rare today. Their wisdom is established in themselves, they look only at themselves, not at others - thus "those with wisdom for their own benefit." "Those with wisdom for what is seen" - this too, it is said, is an ancient reading. Just now their wisdom is only in what is presently seen, they do not look to the future - this is what is said. "Unclean" means possessed of unclean, ignoble bodily, verbal, and mental action. The remainder should be understood by the method already stated previously. Whatever was not stated here and there in between due to fear of excessive elaboration, all that should be understood in accordance with the text. The eleventh.

The Commentary on the Fourth Chapter is finished.

In the Saddhammapajjotikā, the Commentary on the Minor Exposition,

the commentary on the Khaggavisāṇasuttaniddesa is completed.

Concluding Discussion

That which, by the elder who was predominant among the sons of the
Fortunate One, who delighted in welfare,
The elder possessed of firm virtues, the Mahāniddeśa was well arranged.

The explanation of its meaning, which follows the method of the ancient
commentary,
Was begun by me in dependence on fitness, and this has reached completion.

That city which is the best of cities, named Anurādhapura;
That great monastery which is established on its southern side.

That great stūpa, a mass of rock, which has become its ornament;
That which on its western side is the scribe known as the preacher.

By the name Kittisena, a living being, authorised by the king;
Endowed with pure conduct, the scribe skilled in work.

Endowed with trees of cool shade, having an abundance of reservoirs of water;
Enclosed with a beautiful wall, he made a residential compound.

The great elder Upasena, a dweller in the great residential compound;
To him the scribe skilled in work gave the residential compound.

By the elder dwelling here, of firm morality, such a one,
Named Upasena, this Saddhammajotikā was composed.

In the twenty-sixth year of King Sirinivāsa, Sirisaṅghabodhi,
The explanation of the Niddeśa was completed.

Being in accordance with the doctrine of the elders, who are lamps of the elder
lineage;
Just as this commentary, the mother of the welfare of the world, has reached
conclusion.

Being in accordance with the Good Teaching, accomplishing personal welfare
and the welfare of others;
May the wishes of all beings likewise reach conclusion.

In this Saddhammappajjotikā commentary, by those skilled in counting;
The sections of recitation counted are to be known as more than forty.

But when counted by the anuṭṭhubha metre in which it is composed;
The stanzas should be understood as numbering more than ten thousand.

For the purpose of the long endurance of the Dispensation, and for the welfare
of the world, with respect by me;
Composing this merit, which though small in what has been attained, is
abundant.

By that merit, may the world, the elixir of the Good Teaching of the Ten-
Powered One;

Having enjoyed the spotless, may he attain happiness through happiness itself.

The commentary on the Cūḷaniddesa named

Saddhammappajjotikā is completed.



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.

PDF Creation Date: 16 August 2026

HOW TO CITE

PaliVerse (2026). Commentaries. The Canon of Discourses - Commentaries. 5. The Collection of Minor Texts. 17. Commentary on the Minor Exposition. Exposition of the Discourse on the Rhinoceros Horn Retrieved from paliverse.org

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