

# Papañcasūdanī

## Commentary to the Majjhimanikāya



Translated by N.A. Jayawickrama  
Edited by Toshiichi Endo



***Papañcasūdānī***  
**Commentary to the**  
***Majjhimanikāya***

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***Papañcasūdanī***  
**Commentary to the**  
***Majjhimanikāya***

Translated by N.A. Jayawickrama  
Edited by Toshiichi Endo

Centre of Buddhist Studies  
The University of Hong Kong  
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*This book is dedicated to  
the loving memory of Auntie 十九姨 Lee Shiu Ha 李笑霞*

*From Anita and Ken Hudson*

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# Foreword

The Pāli commentaries are valuable resources for the study of Theravāda Buddhism in India in general, and in Sri Lanka in particular. They are also useful to study Buddhism's continuity and discontinuity. Bhikkhu Bodhi opines: "the Pāli commentary interpretations of the suttas are often illuminating." [Spring 2006 issue of *Inquiring Mind* (Vol. 22, No. 2)] In fact, many scholars familiar with the original commentaries in Pāli language have made use of this material for their studies and produced many scholarly works. At the present, however, majority of the Pāli commentaries specially on four major *nikāyas*, still remain to be translated into English except a few individual texts. As they are not available in translation, a further delay in undertaking Pāli commentarial studies persists. On the other hand, the Pāli language of the commentary is more difficult to read and understand than the Pāli language of the Canon and thus it makes it difficult to translate without years of study and research into the Pāli commentaries.

It is more than fortunate that we have Professor Toshiichi Endo who is an expert in Pāli commentarial studies to take charge of this translation project of Pāli commentaries. Professor Endo has spent nearly forty years in Sri Lanka and Hong Kong studying Pāli commentaries and published several books. The first academic training he started with is the Master of Arts in Buddhist Studies at Postgraduate Institute of Pali and Buddhist Studies, University of Kelaniya. His thesis was considered excellent by the examiners (*Dāna—The Development of Its Concept and Practice*: Colombo: M.D. Gunasena, 1987). Meanwhile a Pāli Correspondence table was compiled (London: PTS, Pāli Aṭṭhakatha Correspondence Table, 1994 & 2002). Then he proceeded on to his PhD studies at the same institute and produced another excellent work *Buddha in Theravada Buddhism: A Study of the Concept of Buddha in the Pali Commentaries* (Dehiwala: Buddhist Cultural Center, 1997 & 2002). As the subtitle of this book indicates that Professor Endo has extensively read Pāli commentaries and collected materials for his research and thus he is very familiar with the commentaries material. During the last ten years at our Centre of Buddhist Studies, the University of Hong Kong, Professor Endo continues his studies of Pāli commentaries and published *Studies in Pāli Commentarial Literature: Sources, Controversies, and Insights* (Hong Kong: Centre of

Buddhist Studies Publication Series, HKU, 2013) and *The Buddha in the Theravāda Exegetical Literature: His Knowledge and Physical Attributes* (forthcoming). In short, he is the ideal scholar for this project.

Professor Endo starts this translation project from the *Papañcasūdani*, the *Majjhimanikāya* commentary. This is because, the well known Sri Lankan Pāli scholar Professor N. A. Jayawickrama has already made a draft translation of the commentary of the first *sutta* of the *Majjhimanikāya* and handed it over to Professor Endo before he passed away in 2012. Professor Jayawickrama was an expert in Pāli commentarial studies and translated many Pāli texts and commentaries into English and published by the Pali Text Society in Oxford. Professor Jayawickrama worked on the translation until he died.

This important project of translation is generously supported by Anita and Ken Hudson couples without whom we would never started. Anita and Ken Hudson are devoted Buddhists and I have a close relation with them for more than twenty years since the time when I was studying at SOAS in London. After returning to Hong Kong, we often meet and chat at many different occasions. I sincerely express my gratitude to them for their generosity and compassion in supporting this meaningful project.

Last but not least, I am also grateful to Dr. Jnan Nanda Tanchangy for assisting Professor Endo in many different ways such as checking and proofreading and to Jack Cummins for typesetting the entire book.

Guang Xing  
Associate Professor and Director  
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The University of Hong Kong

# Preface

The translation of the commentaries (*aṭṭhakathā*) into English on the four major *nikāyas*, namely *Dīgha*, *Majjhima*, *Samyutta*, and *Aṅguttara*, has been a long desideratum. Many have wondered why such a situation was not rectified before though some portions have been translated by scholars like Bhikkhu Bodhi in his translations of the *Brahmajālasutta*, *Sāmaññaphalasutta*, etc. An exception is the translation of the *Visuddhimagga* by Bhikkhu Ñāṇamoli. The work may be considered outside the *aṭṭhakathā* literature since it is not a commentary in the proper sense of the term on any specific canonical text but a compendium of what its author Buddhaghosa thought as the true Buddhism.

The present publication is a reproduction of the translations of the *Papañcasūdanī* by the late Professor N.A. Jayawickrama, who resolutely told me to continue what he would be forced to stop due to the advanced age and other health issues just before his passing away. His works appeared for the first time in the following journals and the felicitation volume.

1. JBS (*Journal of Buddhist Studies*), vol. I: 73-119  
Centre for Buddhist Studies Sri Lanka, 2003.
2. JBS (*Journal of Buddhist Studies*), vol. II: 1-58  
Centre for Buddhist Studies Sri Lanka, 2004.
3. JBS (*Journal of Buddhist Studies*), vol. III: 42-84  
Centre for Buddhist Studies Sri Lanka, 2005.
4. *Buddhist and Pali Studies in Honour of the Venerable Professor Kakkapalliye Anuruddha*: 1-41.  
Centre of Buddhist Studies, The University of Hong Kong, 2009.
5. The *Dhammadāyādasutta-vaṇṇanā*, though not completed, is a new translation by the late Professor N.A. Jayawickrama

This present publication contains an introduction to Pāli Commentaries and a section dealing with the *Papañcasūdanī* in the form of a separate introduction specifically devoted to it. The translation of Pāli commentaries is a daunting task. It is unimaginable for a single translator to fulfill the task of translating the commentaries to the four major *nikāyas* within a short period of time if quick results are to be achieved. Translations of the Pāli commentaries are becoming increasingly important nowadays to generate more interest among scholars and laymen alike. The Buddhist Cultural

Centre of Sri Lanka (headed by Ven. K. Wimalajoti) has undertaken translations of the entire Pāli commentaries, but only a few have come up including the third volume of the *Papañcasūdani*.

Last but not the least, we would like to extend our thanks and appreciation to our assistant Dr. Jnan Nanda Tanchangya for typing and proofreading in addition to his normal task of translation of new *suttas* with an intention of continuing this translation project.

Toshiichi Endo

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# Abbreviations

The Exegesis on the *Mūlapariyāyasutta*, *Sabbāsavasutta* and *Dhamma-dāyādasutta*.

A	<i>Āṅguttaranikāya</i>
AA	<i>Āṅguttara-aṭṭhakathā</i>
AAṬ	<i>Āṅguttara-aṭṭhakathāṭīkā</i>
Be	Burmese edition (Chaṭṭhasaṅgāyana Tipiṭaka 4)
Bodhi	Bhikkhu Bodhi, <i>The Discourse on the Root of Existence, the Mūlapariyāya Sutta and its Commentaries</i> , BPS, 1980, 1992 (revised).
BvA	<i>Buddhavamsa-aṭṭhakathā</i>
CBETA	Digital version of the Chinese Tripiṭaka, Taipei
CpA	<i>Cariyāpiṭaka-aṭṭhakathā</i>
CPD	<i>The Critical Pali Dictionary</i> , Copenhagen, Vols. I and II
Cv	<i>Cūlavamsa</i>
D	<i>Dīghanikāya</i>
DA	<i>Dīgha-aṭṭhakathā</i>
DAṬ	<i>Dīgha-aṭṭhakathāṭīkā</i>
Dh	<i>Dhammapada</i>
DhsA	<i>Dhammasaṅgaṇi-aṭṭhakathā</i>
DPPN	G.P. Malalasekera, <i>Dictionary of Pali Proper Names</i>
Dhs	<i>Dhammasaṅgaṇi</i>
Ee	European edition in Roman characters
IC	Indian original commentaries
It	<i>Itivuttaka</i>
ItA	<i>Itivuttaka-aṭṭhakathā</i>
Ja	<i>Jātaka</i>
JA	<i>Jātaka-aṭṭhakathā</i>
JBS	<i>Journal of Buddhist Studies</i> , Center for Buddhist Studies, Sri Lanka
JPTS	<i>Journal of the Pali Text Society</i>
Kñkh	<i>Kaṅkhāvitāraṇi</i>
Kv	<i>Kathāvatthu</i>
KvA	<i>Kathāvatthu-aṭṭhakathā</i>

M	<i>Majjhimanikāya</i>
MA	<i>Majjhima-aṭṭhakathā</i>
MAT	<i>Majjhima-aṭṭhakathāṭīkā</i>
Miln	<i>Milindapañha</i>
MLS	I.B. Horner, <i>Middle Length Sayings</i> , 3 Vols, PTS, London.
MRI	Bhikkhu Ñānamoli, <i>Minor Readings and Illustrator</i> , PTS, London.
Nd	<i>Niddesa</i>
NdA	<i>Niddesa-aṭṭhakathā</i>
NetA	<i>Nettipakaraṇa-aṭṭhakathā</i>
PED	<i>Pali-English Dictionary</i>
Paṭ/Ps	<i>Paṭisambhidāmagga</i>
Pd	<i>Paramatthadīpanī</i>
PetA	<i>Petakopadesa-aṭṭhakathā</i>
Pps	<i>Papañcasūdani</i>
PTS	Pali Text Society
Pṭs	<i>Paṭisambhidāmagga</i>
PṭsA	<i>Paṭisambhidāmagga-aṭṭhakathā</i>
PugA	<i>Puggalapaññatti-aṭṭhakathā</i>
Pv	<i>Petavatthu</i>
S	<i>Saṃyuttanikāya</i>
SA	<i>Saṃyutta-aṭṭhakathā</i>
SAA	<i>Sīhala-Aṅguttara-aṭṭhakathā</i>
SAT	<i>Saṃyutta-aṭṭhakathāṭīkā</i>
SC	Sinhalese commentaries
SDA	<i>Sīhala-Dīgha-aṭṭhakathā</i>
Se	Sinhalese edition
SMA	<i>Sīhala-Majjhima-aṭṭhakathā</i>
Smp	<i>Samantapāsādikā</i>
SmpT	<i>Samantapāsādikāṭīkā</i>
Sn	<i>Suttanipāta</i>
SnA	<i>Suttanipāta-aṭṭhakathā</i>
SSA	<i>Sīhala-Saṃyutta-aṭṭhakathā</i>
T	<i>Taishō shinsū daizōkyō</i> (大正新脩大藏經) (Digital version)
T	<i>Ṭīkā</i>
ThagA	<i>Theragāthā-aṭṭhakathā</i>
ThīgA	<i>Therīgāthā-aṭṭhakathā</i>
Ud	<i>Udāna</i>
UdA	<i>Udāna-aṭṭhakathā</i>
Vbh	<i>Vibhaṅga</i>
VibhA	<i>Vibhaṅga-aṭṭhakathā</i>

## Abbreviations

Vin	<i>Vinaya Piṭaka</i>
Vism	<i>Visuddhimagga</i>
VismṬ	<i>Visuddhimaggaṭṭhikā</i>
VvA	<i>Vimānavatthu Aṭṭhakathā</i>

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**Part I.**

# **Introduction**

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# 1. Pāli Commentaries (*Aṭṭhakathā*)

## 1. Introduction

‘*Aṭṭhakathā*’ literature is misconstrued to generally imply the literary genre for the commentaries on the canonical texts known as the *tipiṭaka* (Skt: *tripiṭaka*), namely, the *Vinayaṭiṭaka*, *Suttapiṭaka*, and *Abhidhammaṭiṭaka*. The term connotes a much wider range of Pāli exegetical works that include any work that has the title of an *aṭṭhakathā* or any work that has a *ṭīkā* (sub-commentary). In this article however it is used in a more restricted sense to include the direct commentaries on the *tipiṭaka* and the *Visuddhimagga* of Buddhaghosa.<sup>1</sup> The *Visuddhimagga* is not a direct commentary on any canonical work as such but an independent composition that exhibits the contextual similarities to the other commentaries because of the time of its writing and the old materials Buddhaghosa utilized in it. Hence it is included in our discussion.

The word ‘*aṭṭhakathā*’ can be etymologically parsed as ‘*aṭṭha* (*attha*) + *kathā*’ and is explained: “the meaning is expounded; and by this it is called *atthakathā*. It is even [spelt] *aṭṭhakathā*...” (DAṬ I 19).<sup>2</sup> It is also defined in a sub-commentary as “the authority of the former teachers, which definition is found everywhere in the *Gaṇṭhipadas*” (*pubbācariyānubhāvato aṭṭhakathā ti sabbattha gaṇṭhipadesu vuttam.*)<sup>3</sup> The commentary (*aṭṭhakathā*) is to primarily elucidate difficult words or phrases

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<sup>1</sup> Mori categorizes the *aṭṭhakathā* as follows: (1) direct commentaries on the *tipiṭaka* and the *Visuddhimagga*, (2) the other primary commentaries that include such texts as the *Nettipakaraṇaṭṭhakathā*, *Catubhāṇavāraṭṭhakathā*, and the *Vinayaśaṅgahaṭṭhakathā*, (3) the chronicles and narrative works such as the *Dīpavaṃsa*, *Mahāvaṃsa*, *Sīhalaṅkāvataṭṭhakathā*, and *Sahassavatthupparāṇa* (some of them are occasionally referred to as ‘*aṭṭhakathā*,’ and (4) certain works with the name of ‘*aṭṭhakathā*,’ whose commentaries are with the title ‘*ṭīkā*’ and they include works like the *Abhidhammāvatāra*, *Abhidhammatthasaṅgaha*, *Abhidhānappaṭiṭikā*, *Kaccāyanasāra*, *Jinālaṅkāra*, and *Vuttodaya*. (Mori, Sodo 1984: 1-2). The *Visuddhimagga* was modeled, it is widely believed, after the *Vimuttimaggā* (解脱道論) of the Abhayagiri school. One of the first to say this is P.V. Bapat in his comparative study between the *Vimuttimaggā* and the *Visuddhimaggā* (*Vimuttimaggā and Visuddhimaggā: A Comparative Study*. Calcutta: J.C. Sarkhel, Calcutta Oriental Press, 1937).

<sup>2</sup> DAṬ I 19: *attho kathiyati etāyāti atthakathā, atthakathāva aṭṭhakathā . . .*

<sup>3</sup> SmpṬ I 17: The *gaṇṭhipada* is a group of ancient sources most likely composed in Sinhalese after Buddhaghosa of the 5<sup>th</sup> century. See Von Hinüber, Oscar 1996: §203.

in the Canon (*pāli*) grammatically and lexically and is often provided with narratives and historical fragments of both Indian and Sri Lankan origins. The exegetical methods adopted in the present Pāli commentaries are not clear. This is partly because the old commentaries, generally classed as the *Sīhala-aṭṭhakathā* (Sinhalese commentaries) – a generic term used for the Sinhalese translations of the commentaries supposedly brought to Laṅkā by Mahinda and his colleagues in the 3<sup>rd</sup> century B.C. but are now lost – had their exegetical methods which may have influenced the compilation of the present Pāli commentaries. The present Pāli commentaries are a storehouse of knowledge containing all the information for the study of Buddhism in general and Theravāda Buddhism in particular. To ignore the invaluable research materials in them is to disqualify anyone for discussing or commenting on the state of Buddhism during the commentarial period and beyond. It is all the more so, since the old commentaries generically called the *Sīhala-aṭṭhakathā* are not extant today.

## 2. The Origins of Commentaries and Their Historical Transmission to Sri Lanka

Some of the Buddha's own disciples were responsible for the supplementary elucidation of the Buddha's discourses. It is believed that "they [exegetical literature] are in the nature of answers to questions."<sup>4</sup> Such occasions are easily imaginable when monks and lay-followers alike eagerly requested for detailed clarifications from eminent disciples like Sāriputta, Moggallāna, Mahākaccāna, and even Ānanda about the meanings of the Master's discourses especially in his absence. Sāriputta was asked by the Buddha to preach on his behalf on several occasions.<sup>5</sup> Mahākaccāna was a well-known elucidator and was regarded as foremost for his dexterity to clarify in detail what the Buddha preached in short.<sup>6</sup> Such references recorded in the Canon amply demonstrate that the tradition of commentarial literature in the sense of further elucidation, though orally in the beginnings, must have begun in early days. As time progressed, this literary style would

<sup>4</sup> Gunasekera, Lakshmi R. 2008: *Pali Commentarial Literature*, Kandy: Buddhist Publication Society, 14.

<sup>5</sup> E.g. M I 13, 24, 184, 469; etc. See Malalasekera, G.P. 1983: 1113.

<sup>6</sup> A I 23: *Samkhittena bhāsītassa vitthārena atthaṃ vibhajantānaṃ yadidaṃ mahākaccānoti* (Of those who are able to explain in detail the meaning spoken of [by the Buddha] in brief, the foremost is Mahākaccāna). Cf. M i 110, etc.: *Pahoti cāyasmā Mahākaccāno imassa bhagavatā samkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitūṃ* (The venerable Mahākaccāna is able to clarify in detail the meanings of the Exalted One's intention elucidated in brief and of what is not explained clearly).



become a standard one in Buddhist literature similar to other Indian literary traditions. Nevertheless, the final version of the old commentaries – this can be called the ‘Indian Commentaries (henceforth abridged as ‘IC’) as they originated in, and were brought from, India’ – must have been those chanted and compiled at a formal gathering during the time of King Asoka of India in the 3<sup>rd</sup> century B.C. This gathering is called the ‘third Buddhist council’ according to the Theravāda tradition.

The Pāli tradition (Theravāda tradition) maintains that the commentaries were compiled at the first council (*paṭhama saṅgīti*) (e.g. DA I 1; etc.) and rehearsed at the subsequent two councils. Some scholars are of the view that it is hardly conceivable that the original versions of the Pāli commentaries were fixed at the first council itself.<sup>7</sup> The tradition continues that the IC were brought to the land of *Sīhālas* by the *thera* Mahinda (3<sup>rd</sup> century B.C.). The transmission of the Canon (*tipiṭaka*) would have naturally been his primary concern, and the commentaries (IC) were auxiliary. Available evidence suggests that the *tipiṭaka* was left un-translated; that is, it was preserved in the same language as that in which they were brought to Sri Lanka. This language is now called Pāli. Tradition has it that the commentaries (IC) were translated into the language of *Sīhālas* for their benefit.<sup>8</sup> No comparison, however, is possible now, since the translated commentaries – this may be called the ‘Sinhalese Commentaries’ (henceforth ‘SC’) - are now lost, and as such no direct comparison between the old commentaries (SC) and the present Pāli commentaries are possible. Sri Lankan chronicles such as the *Mahāvamsa* tell us that the old Sinhalese commentaries (SC) were subsequently committed to writing in the 1<sup>st</sup> century B.C. during the reign of King Vattagāmaṇī Abhaya to ensure their continuity. Even after this event, the oral transmission still had its place in the activities of the *saṅgha*.

In short, IC became the basis for SC, and the editorial subtraction and additions were made to SC in ancient Sri Lanka. The present Pāli commentaries therefore exhibit elements from both IC and SC. The former can be designated as ‘Indian elements,’ while the latter is known as ‘Sri Lankan elements.’ The present Pāli commentaries are thus a storehouse of information concerning the matters related to both India and Sri Lanka

<sup>7</sup> Goonesekere, Lakshmi R. 1966: Vol. II, Fascicle 1, 336. Cf. Malalasekera, G.P. 1994: 90-91.

<sup>8</sup> DA i 1; MA i 1; SA i 1; AA i 1; etc. *Atthappakāsanattham, aṭṭhakathā ādīto vasisatehi; Pañcāhi yā saṅgītā, anusāṅgītā ca pacchāpi. Sīhāladīpaṃ pana ābhatātha, vasiṇā mahāmahindena; Ṭhapitā sīhālabhāsāya, dīpavāsīnamatthāya* (For the exposition of the meanings, ‘commentaries,’ brought to the land of *Sīhālas* by the great elder Mahinda, were initially recited at the assembly of five hundred monks who had mastery [i.e. *arahants*] and also at the subsequent assemblies and were translated into the language of *Sīhālas* for the benefit of the islanders).

for their vivid descriptions of divers aspects of human activities in ancient times.

### 3. The Commentaries and the Commentators

The table<sup>9</sup> below shows a summary of the Sri Lankan classification of canonical texts and the commentaries together with their commentators: In some instances, the commentator Buddhaghosa is given with an asterisk, indicating that the authorship is traditionally ascribed to him, but doubts have surfaced in recent years.

	<b>Canonical text (<i>tipiṭaka</i>)</b>	<b>Commentary</b>	<b>Commentator</b>
I	<b><i>Vinayaṭṭakā</i></b>	<i>Visuddhimagga</i>	Buddhaghosa
	<i>Pātimokkha</i>	<i>Vinaya-aṭṭhakathā</i> ( <i>Samantapāsādikā</i> )	Buddhaghosa*
		<i>Pātimokkha-</i> <i>aṭṭhakathā</i> ( <i>Kaṅkhāvitaraṇī</i> )	Buddhaghosa
II	<b><i>Suttapīṭaka</i></b>		
1	<i>Dīghanikāya</i>	<i>Dīgha-aṭṭhakathā</i> ( <i>Sumaṅgalavilāsinī</i> )	Buddhaghosa
2	<i>Majjhimanikāya</i>	<i>Majjhima-aṭṭhakathā</i> ( <i>Papañcasūdani</i> )	Buddhaghosa
3	<i>Samyuttanikāya</i>	<i>Samyutta-aṭṭhakathā</i> ( <i>Sāratthapakāsinī</i> )	Buddhaghosa
4	<i>Aṅguttaranikāya</i>	<i>Aṅguttaranikāya</i> ( <i>Monorathapūraṇī</i> )	Buddhaghosa
5	<b><i>Khuddakanikāya</i></b>		
1	<i>Khuddakapāṭha</i>	<i>Khuddakapāṭha-</i> <i>aṭṭhakathā</i> ( <i>Paramatthajotikā</i> )	Buddhaghosa*
2	<i>Sutta-nipāta</i>	<i>Suttanipāta-</i> <i>aṭṭhakathā</i> ( <i>Paramatthajotikā</i> )	Buddhaghosa*

<sup>9</sup> Goonesekere, Lakshmi R. 1966: Vol. II, Fascicle 1, 335-352.

	<b>Canonical text (<i>tipiṭaka</i>)</b>	<b>Commentary</b>	<b>Commentator</b>
3	<i>Dhammapada</i>	<i>Dhammapada-aṭṭhakathā</i>	Buddhaghosa*
4	<i>Jātaka</i>	<i>Jātaka-aṭṭhakathā</i>	Buddhaghosa*
5	<i>Udāna</i>	<i>Udāna-aṭṭhakathā</i> ( <i>Paramatthadīpanī</i> )	Dhammapāla
6	<i>Itivuttaka</i>	<i>Itivuttaka-aṭṭhakathā</i> - ( <i>Paramatthadīpanī</i> )	Dhammapāla
7	<i>Theragāthā</i>	<i>Theragāthā-aṭṭhakathā</i> ( <i>Paramatthadīpanī</i> )	Dhammapāla
8	<i>Therīgāthā</i>	<i>Therīgāthā-aṭṭhakathā</i> - ( <i>Paramatthadīpanī</i> )	Dhammapāla
9	<i>Vimānavatthu</i>	<i>Vimānavatthu-aṭṭhakathā</i> ( <i>Paramatthadīpanī</i> )	Dhammapāla
10	<i>Petavatthu</i>	<i>Petavatthu-aṭṭhakathā</i> ( <i>Paramatthadīpanī</i> )	Dhammapāla
11	<i>Cariyāpiṭaka</i>	<i>Cariyāpiṭaka-aṭṭhakathā</i> ( <i>Paramatthadīpanī</i> )	Dhammapāla
12	<i>Niddesa</i>	<i>Niddesa-aṭṭhakathā</i> - ( <i>Saddhammapajjotikā</i> )	Upasena
13	<i>Paṭisambhidāmagga</i>	<i>Paṭisambhidāmagga-aṭṭhakathā</i> ( <i>Saddhammappakāsini</i> )	Mahānāma
14	<i>Buddhavaṃsa</i>	<i>Buddhavaṃsa-aṭṭhakathā</i> - ( <i>Madhuratthavilāsini</i> )	Buddhadatta
15	<i>Apadāna</i>	<i>Apadāna-aṭṭhakathā</i> - ( <i>Visuddhajanavilāsini</i> )	Not known <sup>10</sup>
III	<b><i>Abhidhammapiṭaka</i></b>		
1	<i>Dhammasaṅgaṇī</i>	<i>Dhammasaṅgaṇī-aṭṭhakathā</i> ( <i>Atthasālinī</i> )	Buddhaghosa*
2	<i>Vibhaṅga</i>	<i>Vibhaṅga-aṭṭhakathā</i> - ( <i>Sammohavinodanī</i> )	Buddhaghosa*

	<b>Canonical text (<i>tipiṭaka</i>)</b>	<b>Commentary</b>	<b>Commentator</b>
3	<i>Dhātukathā</i>	<i>Dhātukathā- aṭṭhakathā</i> ( <i>Pañcappakaraṇaṭṭha- kathā</i> )	Buddhaghosa*
4	<i>Puggalapaññatti</i>	<i>Puggalapaññatti- aṭṭhakathā</i> ( <i>Pañcappakaraṇaṭṭha- kathā</i> )	Buddhaghosa*
5	<i>Kathāvatthu</i>	<i>Kathāvatthu- aṭṭhakathā</i> ( <i>Pañcappakaraṇaṭṭha- kathā</i> )	Buddhaghosa*
6	<i>Yamaka</i>	<i>Yamaka-aṭṭhakathā</i> ( <i>Pañcappakaraṇaṭṭha- kathā</i> )	Buddhaghosa*
7	<i>Paṭṭhāna</i>	<i>Paṭṭhāna-aṭṭhakathā</i> ( <i>Pañcappakaraṇaṭṭha- kathā</i> )	Buddhaghosa*

Two commentaries, namely, the *Dhammapada-aṭṭhakathā* and the *Jātaka-aṭṭhakathā* do not have separate names as in the other commentaries given in brackets in the above table. This feature is significant particularly for the following reasons: Firstly, these two had special place in the Pāli literature as far as their preservation and oral transmission are concerned.<sup>11</sup> Secondly, the other commentaries, having two titles for distinct identification, are convenient especially for the identification of the Pāli commentaries. Take, for instance, the *Dīgha-aṭṭhakathā* (DA) and the *Sumaṅgalavilāsini* (DA). The DA can denote both the old Sinhalese commentary (SDA) and the Pāli commentary (DA). This distinction is of paramount importance when the sources of the present Pāli commentaries are examined.

In the Pāli commentarial literature (on the *tipiṭaka*), only the five commentators are known. They are Buddhaghosa, Buddhadatta, Mahānāma, Upasena, and Dhammapāla. Buddhaghosa is considered to be the greatest commentator of all. Three reasons may be adduced for this: Firstly, he is the author of the *Visuddhimagga*, the best known Theravāda meditation manual and encyclopedic exposition on

<sup>10</sup> The *Gandhavaṃsa* (Gv 59) ascribes the *Apadāna-aṭṭhakathā* to the authorship of Buddhaghosa.

<sup>11</sup> See below under ‘*bhāṇakas*.’

the Theravāda teachings; secondly, in addition to *Visuddhimagga*, major commentaries – the commentaries to the *Vinayapīṭaka* and the four *nikāyas* – are ascribed to him for authorship; thirdly, he is believed to have shaped the definitive Theravāda orthodoxy, based upon the Mahāvihāra tradition.<sup>12</sup> This could be the most celebrated contribution made by him. He was a native of India, but the identification of his birthplace has been a controversy among scholars. Early scholars such as G.P. Malalasekera<sup>13</sup> and B.C. Law<sup>14</sup> based their assertion upon the *Cūḷavaṃsa* (Cv 37 v. 215)<sup>15</sup> which describes that Buddhaghosa was born as the son of a Brahmin near the Bodhi tree at Buddhagaya in North India.<sup>16</sup> Another school of thought advocates that his native place was in South India. It was Kosambi who first suggested ‘*moraṇḍakhetakavattabba*’ (*mora* + *aṇḍa* + *khetaka* = peacock-egg-village) as the birthplace of Buddhaghosa.<sup>17</sup> This word occurs in the epilogue of the *Visuddhimagga* (Vism 614). Mori went a step further to identify ‘-*vattabba*’ as ‘port’ (i.e., port of the peacock-egg-village) located in South India.<sup>18</sup>

The *Cūḷavaṃsa* mentions that Buddhaghosa wrote the *Ñāṇodaya*, *Atthasālinī* and *Paritta-aṭṭhakathā* while in India (Cv 37 vs. 225-226) before he launched a daunting task of undertaking his translation project from the old Sinhalese commentaries (SC) into Pāli at the Mahāvihāra in Anurādhapura, the ancient capital of Sri Lanka. His visit was during the time of King Mahānāma of the 5<sup>th</sup> century (Cv 37 v. 247). The *Samantapāsādikā* states that Buddhaghosa took about a year or so to complete this work (Smp).<sup>19</sup> Based upon this information, Mori surmises that Buddhaghosa would have spent only a few years (7-8) in Sri Lanka for his translation project.<sup>20</sup>

<sup>12</sup> Though this is the traditionally accepted view on the basis of the fact that Buddhaghosa is believed to have gone straight to the Mahāvihāra and according to the *Mahāvāṃsa* (*Cūḷavaṃsa* ch. 37), requested Mahāvihāra monks to provide him with the necessary sources for the translation of SC into Pāli. This shows a close relationship between the Mahāvihāra and Buddhaghosa. My personal investigation has, however, revealed that Buddhaghosa was at times critical about the Mahāvihāra teachings. See Endo, T. 2013: 179 ff.

<sup>13</sup> Malalasekera, G.P. 1994: 80.

<sup>14</sup> Law, B.C. 2000: Pt. II, 391.

<sup>15</sup> The *Cūḷavaṃsa* is a continuation of the *Mahāvāṃsa* (6<sup>th</sup> century) and begins with the remaining part of the chapter 37. The work is ascribed to the 13<sup>th</sup> century author Dhammakitti.

<sup>16</sup> Cv 37 v 215: ‘*Bodhimaṇḍasamīpamhi jāto brahmaṇamaṇavo.*’

<sup>17</sup> Kosambi, D. 1989 [1950]: xiii.

<sup>18</sup> Mori, S. 1984: 494-495.

<sup>19</sup> Smp vii 1415: *pālayantassa sakalaṃ Laṅkādiṭṭhaṃ nirabbudam; rañño Sirinivāsassa Sirīpālayassasino, samavīsātime kheme jayasaṃvacchare ayaṃ, āradhā ekavīsamhi sampatte pariniṭṭhā.*

<sup>20</sup> Mori, S. 1984: 517.

The *Visuddhimagga*, Buddhaghosa's first work in Laṅkā, is undisputedly an epoch-making work in the history of Theravāda exegetical literature. No other work of Buddhaghosa is cited in the entire Pāli commentaries than the *Visuddhimagga* (over 330 times).<sup>21</sup> The introductory verses in DA, MA, SA, AA, and others make it very clear on this:

*'Iti pana sabbaṃ yasmā Visuddhimagge mayā suparisuddhaṃ;  
vuttaṃ tasmā bhīyyo na taṃ idha vicārayissāmi'*

(As this all has been said in my *Visuddhimagga*, supreme and perfect, it is therefore better not to discuss that here).

The *Cūlavamsa* (Cv 37 vs. 234 ff.) states how Buddhaghosa wrote this *Visuddhimagga* in a dramatic and fanciful way - some descriptions imbued with contradictions. Bhikkhu Bodhi comments on the functionality of the *Visuddhimagga* thus: "The *Visuddhimagga* does not stand alone but functions as the cornerstone of the entire exegetical method embodied in Buddhaghosa's commentaries on the Pali Canon."<sup>22</sup> This can be well substantiated by such expressions as '*ayametha saṅkhepo, vitthārato . . . Visuddhimagge vuttā*' (DA I 125; etc.) and '*. . . Visuddhimagge vuttanayena veditabbaṃ*' (DA I 220; etc.) that are often found in the Pāli commentaries.

Buddhaghosa's general scholarship other than that related to Buddhism has been a controversy. The *Cūlavamsa* (Cv 37 vs 215-217) shows that he was thorough with the three *vedas*, *Patañjali*, etc. – this is imaginable as he is described in Cv (ch. 37) to be a Brahmin. However, despite this, Kosambi is of the view that Buddhaghosa was not so familiar with the *Patañjali* or anything related to North India; nor any knowledge of other Indian philosophical schools, such as, *Pakativāda*, *Nyāya*, etc.; nor the disciplinary code of Mahāyāna Buddhism, its fundamental teachings, even the names of Nāgārjuna, Aśvaghosa, etc.<sup>23</sup> B.C. Law, on the other hand, believes that Buddhaghosa was quite well familiar with the *Vedas*, *Patañjali*, *Saṅkhya-Yoga*, etc.<sup>24</sup> Pind. . . Mori opines that no denial as regards Buddhaghosa's 'general scholarship' is described in Cv.<sup>25</sup>

Both the old Sinhalese and the Pāli commentaries cited or referred to in the present Pāli commentaries indicate that the order of Buddhaghosa's compilation would have been in the descending order of Vism, Smp,

<sup>21</sup> See Mori, S. 1984: 100.

<sup>22</sup> Bodhi, Bhikkhu 2000: v. "Buddhaghosa."

<sup>23</sup> Kosambi, D. 1989 : Introduction in HOS edition of the *Visuddhimagga*. Cf. Mori, S. 1984: 502-503.

<sup>24</sup> Cf. Mori, S. 1984: 503.

<sup>25</sup> Mori, S. 1984: 505.

Kāṅkh, DA, MA, SA, and AA.<sup>26</sup> Based on the observations that VA refers to DA(once) and MA(four times), Mori conjectures that this may have occurred either because Buddhaghosa worked on Smp, DA, and MA concurrently or because he reedited VA with citations from newly or already translated DA and MA.<sup>27</sup> The *Gandhavaṃsa*, on the other hand, ascribes the following thirteen (13?) works to the authorship of Buddhaghosa: Vism, DA, MA, SA, AA, Smp, Paramatthakathā, Kaṅkh, Dhpa, JA, KhpA, and ApA.<sup>28</sup> Some scholars argue that the author of VA may not have been Buddhaghosa.<sup>29</sup> According to the *Cūlavamsa*, Buddhaghosa went back to India (Jambudīpa) to worship the Bodhi tree.<sup>30</sup> Another version advocates that he went to Myanmar (Burma) after his work in Laṅkā.<sup>31</sup> His whereabouts and what he did thereafter are not known.

Buddhaghosa's method of translation is traditionally believed to have been faithful to the old Sinhalese commentaries. He was a commentator of the highest caliber. "[T]he project he undertook was not to compose original expositions of the *dhamma* or to create an innovative system of philosophical thought. Rather his task was that of an editor and translator," Bhikkhu Bodhi writes.<sup>32</sup> This sentiment was already felt and pointed out some seventy years ago by the pioneer of the study of the Pāli commentaries: "Whenever Buddhaghosa has to give his own views on any point, ... he does not fail to mention that the views are his own (*ayaṃ pana me attano mati* - this is my own view) (MA I 28).<sup>33</sup> However, a detailed analysis of his commentaries reveals that he used his own discretion and judgment in his edition and translation. Such instances are seen in many places with some occasional criticisms even against the

<sup>26</sup> Mori however admits that the sequential order between Pāt-a and the commentaries to the four *nikāyas* (DA, MA, SA, and AA) is unknown. See Mori, S. 1984: 517.

<sup>27</sup> Mori, S. 1984: 101, see also 517.

<sup>28</sup> Gv 59: *Mahābuddhaghoso nāmācariyo visuddhimaggo dīghanikāyassa sumanḅgalavilāsiniṅ nāma aṭṭhakathā majjhimanikāyassa papañcasūdanī nāma aṭṭhakathā saṃyuttanikāyassa sārattapakāsiniṅ nāma aṭṭhakathā aṅguttaranikāyassa manorathapūraṇī nāma aṭṭhakathā pañcavinayagandhānaṃ samantapāsādikā nāma aṭṭhakathā sattaabhidhammagandhānaṃ paramatthakathā nāma aṭṭhakathā pātimokkhasaṃkāyamaṅkīkāya kaṅkhāvitaraniṅ nāma aṭṭhakathā dhammapadassa aṭṭhakathā jātakas[s]a aṭṭhakathā khuddakapāṭhassa aṭṭhakathā apadānassa aṭṭhakathā ti ime terasa gandhe akāsi.* The counting of books ascribed to Buddhaghosa is '13' (*terasa*) here, but it seems to be a mistake. The number is 12. This work is believed to belong to the 17<sup>th</sup> century according to K.R. Norman.

<sup>29</sup> See, e.g. Sasaki, S. 1997-99: Vol. 4. 35-63; Vol. 5. 57-81; Vol. 6. 151-78, etc. See also Von Hinüber, Oscar 1996: [209] 104 fn. 377.

<sup>30</sup> Cv 37 v. 246: *atha kattabbakiccesu gatesu pariniṭṭhitim; vanditum so mahābodhiṃ Jambudīpaṃ upāgami.*

<sup>31</sup> Law, B.C. 2000: 393.

<sup>32</sup> Bodhi, Bhikkhu 2000: v. "Buddhaghosa."

<sup>33</sup> See Adikaram, E.W., 1946, 1953: 3.

Mahāvihāra tradition.<sup>34</sup> For instance, Buddhaghosa often uses expressions like ‘*na gahetabbaṃ*’ (should not be taken or accepted), ‘*na sundaraṃ*’ (not elegant), ‘*pamādalikhitam*’ or ‘*pamādalekhā*’ (wrongly written or writing mistake), or expressions of warning like ‘*vīmaṃsitvā gahetabbaṃ*’ (should be taken after investigation), or he does not pass a judgment (*yathā vā tathā vā hotu*: let it be this or that). It may be argued that these expressions had already been in the SC themselves, so that he simply translated them. To counter-argue such a criticism, the circumstances in which they were made, or references that are cited, must be carefully examined. As shall be discussed later, if they appear in places where certain individuals or sources can be definitively located, then one can conclude that it was no one but Buddhaghosa who could make such statements. In this respect, historical events and the sources mentioned in his works are crucial.

Many questions concerning Buddhaghosa and his life still remain unresolved. An urgent focus should be on a serious undertaking of investigation into the works traditionally ascribed to the authorship of Buddhaghosa. Prologues and epilogues of the texts ascribed to him could be the primary sources to examine the authorship of Buddhaghosa. The *Cūlavamaṃsa* (ch.37) provides his life. The *Buddhaghosuppati* and *Sāsanavaṃsa* also give his life, but they are based on the earlier sources like the *Cūlavamaṃsa*. Related to this is the question of why he left Sri Lanka so quickly, leaving behind some commentaries to be translated by the other commentators? To this, some say that Buddhaghosa would have left the Island because of a political chaos caused by Tamil rulers after King Mahānāma. This can be verified according to the *Cūlavamaṃsa* (ch 38).<sup>35</sup> There is yet another important question of why the *Cūlavamaṃsa* (by Dhammakitti of the 13<sup>th</sup> century) focuses its attention on Buddhaghosa (Cv 37 vs. 215-246) and not on the other commentators? The most intriguing question is his school affiliation. Since he utilized sources belonging to the Mahāvihāra for his commentaries in the very spirit of its tradition, which amply demonstrates that Buddhaghosa had a strong link with the Mahāvihāra tradition. This is confirmed in the *Cūlavamaṃsa* itself which insinuates that Buddhaghosa became a follower of Revata, whose affiliation is easily imaginable to have been the Mahāvihāra fraternity. The word ‘Mahāvihāra’ (*Mahāvihāraṃ sampatto*: Cv 37 v. 232) is in fact mentioned there. On these grounds, it is almost blindly taken for granted

<sup>34</sup> See Endo, T. 2013: 181-208.

<sup>35</sup> Rahula states: “After Mahānāma, the country was in chaos for more than twenty-five years. Six Tamil usurpers ruled in succession at Anurādhapura. The whole Island was ravaged, and the religious as well as the cultural and economic progress of the nation was obstructed. Many Sinhalese families fled to Rohaṇa, while there were some influential Sinhalese who served the Tamils.” Rahula, Walpola 1956: 99.



that Buddhaghosa was also a Theravādin. However, the question of his school affiliation attracted some scholars in recent years. After a thorough examination of the usages of terms such as Theravāda, Theriya, etc., Rupert Gethin, for instance, opines: “And yet it is extremely unlikely that he [Buddhaghosa] would have used the word ‘Theravādin’ of himself and not at all clear that he would have used the name ‘Theravāda’ of his *nikāya*.”<sup>36</sup> Charles Willemen, on the other hand, is more specific when he says: “Buddhaghosa may well have been a southeastern Mahīśāsaka who went to Anuradhapura and who helped shape the conservative movement and its language there.”<sup>37</sup> This question, however, may likely remain unresolved and only within the confines of our imagination.

The next great commentator in terms of output is Dhammapāla. He is described as the author of fourteen (?) books which include the commentaries on Net, It, Ud, Cp, Thag, the *Vimalavilāsini* (Vv and Pv), and sub-commentaries the *Paramatthamañjūsā* (VismṬ), the *Līnatthapakāsnī* (I) (DA, MA, SA, AA) and the *Līnatthapakāsnī* (ii) (JA), *Paramatthadīpanī* (Net, BvA) and the *Līnatthavaṇṇanā* (*Abh-anutīkā*), according to the *Gandhavaṃsa*.<sup>38</sup> The *Sāsanavaṃsa* however gives the following list: *Paramatthadīpanī* (ItA, UdA, CpA, ThagA, ThīgA, VvA, PvA), and VismṬ, DAṬ, MAṬ, SAṬ.<sup>39</sup> De Silva opines that apart from the seven works of the *Paramatthadīpanī*, Dhammapāla wrote sub-commentaries named the *Nettipparāṇa-aṭṭhakathāṭīkā* (NetAṬ), *Visuddhimaggatīkā* (VismṬ), *Dīgha-aṭṭhakathāṭīkā* (DAṬ), *Majjhima aṭṭhakathāṭīkā* (MAṬ), and *Samyutta-aṭṭhakathāṭīkā* (SAṬ).<sup>40</sup> The authenticity of authorship for these sub-commentaries has been a controversy. Rhys Davids expressed a doubt about the identification between the commentator Dhammapāla and the sub-commentator Dhammapāla.<sup>41</sup> Warder also states that it may be difficult to come to the conclusion that the author was the same simply on the grounds of many similar expressions or mutual borrowings between the commentaries and sub-commentaries.<sup>42</sup> This problem seems likely to remain unresolved until

<sup>36</sup> Gethin, Rupert 2012: 57.

<sup>37</sup> Willemen, Charles 2012: 55.

<sup>38</sup> Gv 60 (JPTS 1886). At the end of this section the passage says: ‘*ime cuddasamatthe gandhe akāsi*.’ This list, it is strange, does not include the *Therīgāthā-aṭṭhakathā*, one of the books usually included in the *Paramatthadīpanī*.

<sup>39</sup> Sās 33.

<sup>40</sup> De Silva, Lily. 1970: liv.

<sup>41</sup> Davids, Rhys 1908-26: 701.

<sup>42</sup> Warder, A.K. 1981: 201-203. In recent years too, a similar view was expressed by the Japanese translator of the *Cariyāpiṭaka-aṭṭhakathā* in her article. See Katsumoto, Karen 2006: 173-192.

when his commentaries and the sub-commentaries ascribed to him are thoroughly compared and analyzed.

Dhammapāla also hails from South India. In his *Theragāthā-aṭṭhakathā*, ‘a resident of the great monastery Badaratittha’ (*Badaratitthamahāvihāra-vāsinā ācariyadhammapālattherena katā Theragāthāvaṇṇanā niṭṭhitā*) is mentioned, and this monastery is believed to have been Dhammapāla’s resident (ThagA iii 209. Cf. NetA 249).<sup>43</sup> This monastery was located in South India near modern Chennai.<sup>44</sup> The background information about this Dhammapāla is not clear. Whether he wrote his commentaries in Sri Lanka or elsewhere is also still in the dark. It is however certain that he wrote his commentaries based upon the materials that belonged to the Mahāvihāra fraternity. Hence Mahāvihāra sources, such as, the *mahā-aṭṭhakathā* (UdA 399), *aṭṭhakathā* (singular number: UdA 2,33, 94, 127, 328; ItA ii 4), *porāṇā* (UdA 23, 24, 186, 305, 415, 416; ItA I 5, 99, ii 95, 188), *aṭṭhakathācariyā* (UdA 55; It-a I 33), and *ācariyā* (ItA ii 126; ThagA I 149) are referred to in his commentaries. Dhammapāla also states that he would follow the clear exposition of the residents of the Mahāvihāra monastery.<sup>45</sup> Such references and allegiance to the sources of the Mahāvihāra fraternity certainly support the view that Dhammapāla also upheld the Theravāda tradition. It is however undeniable that he had a certain amount of influence from, or at least knowledge of, the Yogācāra school of Buddhist thought.<sup>46</sup> This is particularly noticeable in the *Cariyāpiṭaka-aṭṭhakathā* where the influence from the *Bodhisattvabhūmi* is discernible.<sup>47</sup> Even the counting of *pāramī* / *pāramitā* is reduced from ten, the traditional number in Theravāda Buddhism, to six as in Mahāyāna Buddhism. Furthermore, the CpA states that ‘they [perfections] are thirty in terms of classification and ten in terms of nature. Thus, in terms of

<sup>43</sup> See Mori, S. 1984: 531.

<sup>44</sup> See Mori, S. 1984: 535-536.

<sup>45</sup> ItA 2: *Mahāvihāravāsinam nipuna-aṭṭhavinicchayaṃ*.

<sup>46</sup> Even Buddhaghosa refers to a view of the Vijñānavāda as attested in the Majjhimaṭṭhaka. The relevant passage reads as follows: *Ekacce therāti andhakādike, viññānavādino ca sandhāya vadati. Nerayike niraye pāḷenti tato niggantumappadāna vasena rakkhamīti nirayapālā* (MAṬ (Be) ii 359). This passage implies that the sub-commentator Dhammapāla was in the know of the function of this ‘hell-guardian’ (*nirayapāla*) of the Viññānavāda school. Moreover, the expression of ‘*andhakādike, viññānavādino ca sandhāya*’ appears to suggest that the word ‘*viññānavādino*’ was a later interpolation by ‘someone’. This ‘someone’ could be the sub-commentator Dhammapāla or someone at a further later time, when renewal of the palms (ola-leaves) was necessary for rewriting. If the sub-commentator Dhammapāla was responsible for it, then it can be surmised that he had knowledge of the Viññānavādin interpretation of this as ‘*yantarīpaṃ viya kammameva kāraṇaṃ kāreti.*’ See for a detailed study of this, Mori, Sodo 1997: 453-464.

<sup>47</sup> See Bodhi, Bhikkhu 1996: 6; Katsumoto, Karen 2006: 173-192.

true nature, they are six, namely, [the perfections of] giving, morality, patience, energy, trance and wisdom' (... *yathā etā vibhāgato tiṃsavidhā pi dānapāramī-ādibhāvato dasavidhā. Evaṃ dānasīlakhantiviriyajhāna-paññā-sabhāvena chabbidhā*) (CpA 321). This list of six is found in texts like the *Mahāvastu*.<sup>48</sup> Dhammapāla further elucidates how the ten *pāramīs* are reduced to six: '*nekkhammapāramī* is included in *sīlapāramī*; *saccapāramī* is one aspect of *sīlapāramī*; *mettāpāramī* is included in *jhānapāramī* and *upekkhāpāramī* is included in both *jhānapāramī* and *paññāpāramī*; *adhiṭṭhānapāramī* is included in all the [six] *pāramīs*.'<sup>49</sup>

The date of Dhammapāla is not known. Nevertheless, the fact that Dhammapāla refers to and cites from the *Visuddhimagga* and other commentaries of Buddhaghosa and reverse is not the case confirms that Dhammapāla wrote his commentaries after Buddhaghosa.<sup>50</sup> Several views have been expressed on the date of Dhammapāla; some believe that he lived in the latter half of the 5<sup>th</sup> century, or in the latter half of the 6<sup>th</sup> or in the early 7<sup>th</sup> century,<sup>51</sup> while others infer that he belongs to a period in the mid 6<sup>th</sup> century.<sup>52</sup>

Another commentator who hails from India is Buddhadatta. He is known as the author of the *Buddhavaṃsa-aṭṭhakathā* (BvA: *Madhuratthavilāsini*) in addition to several other works according to the *Gandhavaṃsa* (Gv 59 f). He seems to have been a prolific writer, but as a commentator was not widely recognized like Buddhaghosa and Dhammapāla, perhaps due to the choice of a commentary, i.e., the commentary on Bv, which is just one of the *Khuddakanikāya* texts and the only commentary he wrote among others works ascribed to him. K.R. Norman, however, opines that BvA must have been compiled at a later date by another Buddhadatta.<sup>53</sup> Tradition has it that Buddhadatta on his way back to India met Buddhaghosa on high seas when the latter was traveling to Sri Lanka at that time. Buddhadatta, it is said, requested Buddhaghosa to translate not only the *Tipiṭaka* but also the Sinhalese commentaries and sub-commentaries into the Magadha

<sup>48</sup> Mvu iii 226: '... *yathā dānapāramitāprāptānāṃ sīlapāramitāprāptānāṃ kṣānti-pāramitāprāptānāṃ vīryapāramitāprāptānāṃ dhyānapāramitāprāptānāṃ prajñā-pāramitāprāptānāṃ* //' See also Jones, J.J. *The Mahāvastu* Vol. iii 221.

<sup>49</sup> CpA 321-322

<sup>50</sup> See Mori, S. 1984: 100 where it is shown that the *Paramatthadīpanī* (Pd) refers to Vism 10 times together with DA, SA, etc.

<sup>51</sup> Pieris, Aloysius 2004: 14.

<sup>52</sup> Norman, K.R. 1983: 137. More discussions on Dhammapāla can be found in Norman's *Pāli Literature* (133-137) and Von Hinüber's *A Handbook of Pali Literature*, § 272 - § 286 (136-142).

<sup>53</sup> Norman, K.R. 1983: 132.

language (Pāli).<sup>54</sup> On this basis the tradition accepts that Buddhadatta was a contemporary of Buddhaghosa.

Upasena and Mahānāma are considered to have been native Sri Lankan according to the *Gandhavaṃsa* (Gv 61, 66, 67, 70). Between Upasena, the author of the *Saddhammappajjotikā* (NdA) and Mahānāma, the author of the *Saddhammappakāsini* (PṭsA), the former lived closer to the time of Buddhaghosa while the latter was active between the end of the 5<sup>th</sup> and the beginning of the 6<sup>th</sup> century.<sup>55</sup> To support such a theory, there is concrete evidence that Upasena completed his *Saddhammappajjotikā* during the time of King Mahānāma. The passage reads as follows:

*Upasenavhayena sā, katā saddhammajotikā;*  
*Rañño Sirinivāsassa, Sirisaṅghassa bodhino.*  
*Chabbīsatiṃhi vassamhi, niṭṭhitā niddesavaṇṇanā.*  
(*Cūlaniddesaṭṭhakathā* (Be), 139) (The *Saddhammajotikā*  
made by so-named Upasena, the commentary on the *Niddesa*,  
was completed in the 26<sup>th</sup> year of the reign of King Sirinivāsa,  
Sirisaṅghabodhi<sup>56</sup>).

As noted earlier, it is generally believed that the present Pāli commentaries had their respective *Sīhaḷa-aṭṭhakathā* (SC). However, a recent study shows that the *Saddhammappakāsini* may not have had a corresponding Sinhalese commentary (SPṭsA) in the same way as the other Pāli commentaries.<sup>57</sup> The views that were previously held such as this would require a close investigation.

The absolute dates of the commentators are most daunting, perhaps with the exception of Buddhaghosa who is said to be closely associated with King Mahānāma of the 5<sup>th</sup> century. This is confirmed in the *Cūlavāṃsa* (ch 37) where he is mentioned in relation to this king.

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<sup>54</sup> Gray, J. 1892: 49 f.

<sup>55</sup> See. Mori, Sodo 1984: 553 & 554. See also Norman. K.R. 1983: 132-132.

<sup>56</sup> This king is identified with King Mahānāma during whose reign the commentator Buddhaghosa is said to have come to Laṅkā. The identification is fortified with the supportive evidence of his minister named the great minister Mahānigama who built the Ganthakāra Piriveṇa where Buddhaghosa lived and did his writing. See Malalasekera, G.P. 1958 [1928]: 96; see also Mori, Sodo 1984: 486-488. What is intriguing in this connection is the length of King Mahānāma's reign, which is usually considered to have been 22 years (410-432). But according to this description, the king would have ruled the country for more than 26 years.

<sup>57</sup> Hayashi, T. 2013: 823 (236)-816 (243).

## 4. Sources of the Pāli Commentaries

The present Pāli commentaries are primarily the translations and rearrangements of different types of sources including the old Sinhalese commentaries (SC). In their process, some repetitions were reduced and sorted out for clarity and readability.<sup>58</sup> Hence the commentators were required not only of the skills to translate into Pāli but also of the editing dexterity. But we still see overlapping passages. This has therefore three possibilities for interpretation: Firstly, the borrowings (identical or similar passages) were found in the relevant basic Sinhalese commentaries that were translated into Pāli; secondly, the commentators themselves borrowed from other Sinhalese commentaries; thirdly, such borrowings were from the already available Pāli commentaries. A clear case of the third possibility is the *Visuddhimagga* which is cited or referred to many times (more than 330 times in the entire Pāli commentaries) by the commentators including Buddhaghosa himself.

The number of old Sinhalese sources as source-material is still being added due to new discoveries in the Pāli commentaries. The pioneering study in analyzing such old Sinhalese sources was undertaken by Adikaram more than seventy years ago.<sup>59</sup> He counts twenty-eight (28) sources under different titles.<sup>60</sup> They include the *aṭṭhakathā* (singular number), *mahā-aṭṭhakathā* or *mūla-aṭṭhakathā*, *porāṇā* (the ancients), *aṭṭhakathācariyā* (the teachers of commentaries), *Sīhala-aṭṭhakathā* (Sinhalese commentaries), *ācariyā* (teachers), *bhāṇakā* (reciters), and others. Mori, on the other hand, counts thirty-five (35) of them, an addition of seven (7) more sources.<sup>61</sup>

The ‘*aṭṭhakathā*’ in the singular form without any name or title prefixed to it is perhaps the most important old Sinhalese source in terms of authority. The word occurs in almost all the Pāli commentaries, often in locative form. Its occurrences and the ways it is referred to or cited signify its special position among the old sources. Based on this, one may be inclined to believe that these old commentaries named ‘*aṭṭhakathā*’ (singular number) were the basic sources for each of the present Pāli commentaries. For instance, the *Sumaṅgalavilāsinī* was primarily a translation of the old source named *Sīhala-Dīghanikāya-aṭṭhakathā* (SDA) together with other sources revealed by Adikaram, Mori

<sup>58</sup> See, e.g. DA i 1; MA i 1; etc. *Hivā punappunāgatamattham*.

<sup>59</sup> Adikaram, E.W. 1993: 10. The original publication of this work goes back to 1946 (Migoda: D.S. Puswella)

<sup>60</sup> *Ibid.* 10.

<sup>61</sup> Mori, Sodo 1984: 145-6. Mori in his subsequent studies adds some more minor old sources up to forty (40). See Mori, Sodo 1989b: 685-696.

and others.<sup>62</sup> It is however too hasty to conclude that each Pāli commentary had its corresponding *Sīhaḷa* commentary as its basic source for the Pāli commentaries.<sup>63</sup> The *aṭṭhakathā* (singular number) therefore is not so simple in its nature. Some cases indicate that the passages are cited from the '*aṭṭhakathā*' (singular number) but they can be found in other Pāli commentaries, which fact suggests that they are just borrowings.<sup>64</sup> Some aspects of this class of old *Sīhaḷa* sources are still garbed in mystery, and a detailed investigation must be undertaken if we are to know the whole nature and contents of the '*aṭṭhakathā*' in the singular number. It requires a great deal of investigation by future researchers.

On the possibility of the singular number of '*aṭṭhakathā*' used as the basic source-materials for the Pāli commentaries, one literally important feature must be mentioned. The singular form of the word '*aṭṭhakathā*' is often encountered in the Pāli commentaries. These cases can be classified, according to Mori, into two types; one is '*aṭṭhakathā*' used as a general notion as against the notion of 'sacred text(s) *pāḷi*' or '*tipiṭaka*,' and the other is used as a proper noun indicating a specific text.<sup>65</sup> Of the second type of cases, it is clear that the singular form of '*aṭṭhakathā*' was most likely the basic material for the present Pāli commentaries. For instance, if the word '*aṭṭhakathā*' without any name prefixed to it is found in the *Sumaṅgalavilāsini*, it was the *Sīhaḷa-Dīgha-aṭṭhakathā* (SDA); similarly, if in the *Papañcasūdani*, it was the *Sīhaḷa-Majjhima-aṭṭhakathā* (SMA); and so on.<sup>66</sup> The importance of the '*aṭṭhakathā*' (singular number) as the source-material is next only to the canonical text(s) (*pāḷi*). Such evidence can be found in places where the views of the '*mahā-aṭṭhakathā*' are sometimes denied or rectified by the authority of the '*aṭṭhakathā*' (singular number). For instance, in the discussion on the definitions of '*ghara*' (house), '*gharūpacāra*' (vicinity of a house), '*gāma*' (village), and '*gāmūpacāra*' (vicinity of a village), the view of the '*mahā-aṭṭhakathā*' (it means the old *Sīhaḷa* source on the *Vinayaṭiṭaka* by this name) is denied by the authority of the '*aṭṭhakathā*' (it can be identified here with the *Sīhaḷa-Vinaya-aṭṭhakathā*).<sup>67</sup> However, no detailed studies have been carried out to examine a similar source-material called '*mahā-aṭṭhakathā*' (see below), awaiting a future research on it. The relationship between the singular form

<sup>62</sup> In recent years, Hayashi has produced two research papers in which he discusses some old sources. See Hayashi, T. 2011a: 1-18 and 2011b: 1-24.

<sup>63</sup> See also Mori, Sodo. 1984: 220. Hayashi in his research on the *Saddhammapakkāsini* (PṭṣA) opines that PṭṣA is likely not to have had its corresponding old *Sīhaḷa* commentary (i.e., SPṭṣA). Hayashi, T. 2013: 823 (236)-816 (243).

<sup>64</sup> For example, Hayashi, T. 2013: 823 (236)-816 (243) shows such instances in detail.

<sup>65</sup> Mori, Sodo 1984: 207.

<sup>66</sup> For a discussion on this, see Mori, Sodo 1984: 207-222 (specially 212-216).

<sup>67</sup> See Mori, Sodo 1984: 211-212.

of ‘*aṭṭhakathā*’ and ‘*mahā-aṭṭhakathā*’ is unknown, though it is well known that the *Mahā-aṭṭhakathā* is a literary genre different from the singular form of ‘*aṭṭhakathā*.’

The old *Sīhaḷa* sources with names of the *tipiṭaka*, *nikāyas* and *suttas* prefixed to them are also found, namely, the *Dīgha-aṭṭhakathā*, *Majjhima-aṭṭhakathā*, *Samyutta-aṭṭhakathā*, *Anguttara-aṭṭhakathā*, *Jātaka-aṭṭhakathā*, and *Vibhaṅga-aṭṭhakathā*.<sup>68</sup> These old *Sīhaḷa* sources may have been the basic texts at the time of translation into their respective Pāli commentaries. They can therefore be equated with the ‘*aṭṭhakathā*’ in the singular number found in their respective Pāli commentaries. For instance, the *Vinaya-aṭṭhakathā* (i.e. *Sīhaḷa-Vinaya-aṭṭhakathā*) is referred to in the *Visuddhimagga* and can be equated with the ‘*aṭṭhakathā*’ (singular number) that is found many a time in the present *Samantapāsādikā*. This suggests that when such old *Sīhaḷa* sources were to be cited in commentaries other than their respective Pāli commentaries, they were given more specific titles to avoid confusion.

The ‘*aṭṭhakathā*’ in the plural number is much easy to deal with as source-material. When the word is used in the plural number, often in the locative case, they technically include both the old *Sīhaḷa* sources and the Pāli commentaries depending on the context. Hence, the following expressions are found in the present Pāli commentaries: *aṭṭhakathāsu*, *sabba-aṭṭhakathāsu*, *sesa-aṭṭhakathāsu*, and *bahūsu aṭṭhakathāsu*.<sup>69</sup>

Buddhaghosa’s *Visuddhimagga* which is a writing of free hand based on various old sources is worthy of note. When the sources like ‘*aṭṭhakathāyaṃ*’ (locative singular) or ‘*aṭṭhakathāsu*’ (locative plural) are found in the *Visuddhimagga*, it should be noted that they were all old *Sīhaḷa* sources since it was the first writing of Buddhaghosa in Laṅkā. Furthermore, the *Visuddhimagga* does not have any basic source-material as in other commentaries discussed above. The ‘*aṭṭhakathā*’ (singular number) mentioned in it therefore is most likely the ‘*mahā-aṭṭhakathā*.’<sup>70</sup> P.V. Bapat, the author of a comparative study between the *Visuddhimagga* and the *Vimuttimagga* believes, on the other hand, that the *Vimuttimagga* was used as the model for the *Visuddhimagga*.<sup>71</sup> This provides, if true, that the Abhayagiri’s *Vimuttimagga* too was based on the old sources similar to those of the Mahāvihāra monastery.

<sup>68</sup> See Mori, Sodo 1984: 174-195. Cf. Adikaram, E.W. 1994: 10. He includes some of these old Sinhalese sources in his list as well.

<sup>69</sup> See Mori, Sodo 1984: 223-238; Adikaram, E.W. 1994: 13-14.

<sup>70</sup> Ibid., 216.

<sup>71</sup> Bapat, P.V. 2011 (1937): *Vimuttimagga and Visuddhimagga : A Comparative Study*, Kandy: Buddhist Publication Society.

Among the old sources, an equally important source is *mahā-aṭṭhakathā*, as often referred to above. We have observed that the ‘*mahā-aṭṭhakathā*’ too were separate individual commentaries on, at least, the *Vinayapiṭaka* and the four major *nikāyas*, and that the ‘*aṭṭhakathā*’ (singular number), if used in Smp, DA, MA, SA, and AA would be the basic sources for their respective Pāli commentaries with the exception of the *Visuddhimagga* where it would have probably meant ‘*mahā-aṭṭhakathā*’ since the *Visuddhimagga* was not based on any old basic source unlike the above Pāli commentaries.<sup>72</sup> This old commentary called the *Mahā-aṭṭhakathā* has two connotations: Firstly, the *Mahā-aṭṭhakathā* as a collective title or genre, and secondly, individual or separate commentaries on some *nikāyas*. The second usage here includes old sources like the *Dīghanikāya-mahā-aṭṭhakathā* (DAṬ iii 372), *Samyuttanikāya-mahā-aṭṭhakathā* (SAṬ ii 551), etc. Mori opines that these individual ‘*mahā-aṭṭhakathā*’ were available centering around the four *nikāyas* and also on the *Samantapāsādikā*.<sup>73</sup> It is no doubt one of the important old sources for the present Pāli commentaries.

The most intriguing question is the relationship between the ‘*aṭṭhakathā*’ (singular number) and ‘*mahā-aṭṭhakathā*.’ Their value as the sources is clear. The ‘*aṭṭhakathā*’ (singular form) is given more authority than the ‘*mahā-aṭṭhakathā*,’ because the former can override the latter in a debate. It has been noted that some old sources called ‘*aṭṭhakathā*’ (singular number) can be equated with such old sources designated with the title of *nikāya*, etc., as in the *Dīgha-aṭṭhakathā*, etc. It has also been noted that the *mahā-aṭṭhakathā* was available for some *nikāyas* as in the *Dīgha-mahā-aṭṭhakathā*, etc. Timeline of these two *Sīhaḷa* sources would have been the class of texts called the ‘*aṭṭhakathā*’ and then, the ‘*mahā-aṭṭhakathā*.’ This is understandable even from the fact that the singular form of ‘*aṭṭhakathā*’ is given more authority than the ‘*mahā-aṭṭhakathā*’ in controversial debates as seen before. If some texts like the *nikāyas* had two *Sīhaḷa* sources in the form, for instance, of the *Sīhaḷa Dīghanikāya-aṭṭhakathā* (this is the

<sup>72</sup> See Adikaram, E.W. 1994: 14; Mori, Sodo 1984: 216-217. See Endo, T. 2013: 33-45 for a discussion on this. I believe that when the ‘*aṭṭhakathā*’ (singular number) together with the *tipiṭaka* were committed to writing during the first century B.C, this form of literature became closed as written documents. This resulted in or propelled the creation of a new literary genre to add ongoing historical events and other later materials. This literary creation was named the ‘*mahā-aṭṭhakathā*.’ Nevertheless, it may be too hasty to conclude that the ‘*aṭṭhakathā*’ (singular number) and the ‘*mahā-aṭṭhakathā*’ coexisted side by side as mutually independent and ongoing works. The probable scenario could be that ‘*mahā-aṭṭhakathā*’ contained the ‘*aṭṭhakathā*’ (singular number) in them. In other words, the ‘*mahā-aṭṭhakathā*’ were the commentaries on the ‘*aṭṭhakathā*’ (singular number) together with the additions of later events and became the basic sources for the Pāli commentaries. This suggestion has to be investigated carefully before arriving at any assertive conclusion.

<sup>73</sup> Mori, Sodo 1984: 159.



*aṭṭhakathā* in the singular form in the *Sumaṅgalavilāsini*<sup>74</sup>) and *Dīghanikāya-mahā-aṭṭhakathā*, a question can be raised as to why two similar *Sīhaḷa* sources were made available for the *Sumaṅgalavilāsini*? Does this have any significance? The answer to this may be related to the writing down of Buddhist texts purportedly committed during the reign of King Vattagāmaṇī Abhaya of the 1<sup>st</sup> century B.C. The vital question in this connection is whether or not the old source named ‘*aṭṭhakathā*’ in the singular number contained any reference to or citation from the source-material called the ‘*mahā-aṭṭhakathā*’ (collective one or an individual one). The answer seems to be in the negative. However, the opposite cases, i.e. the *Mahā-aṭṭhakathā* mentioning the *aṭṭhakathā* in the singular number as an old source is difficult to ascertain, since both sources are often cited side by side – e.g. *Ayaṇṇa sotaviññeyyo manoviññeyyoti mahāaṭṭhakathāyaṃ āgato. Āgamaṭṭhakathāsu pana ‘vitakkavipphārasadda’nti vitakkavipphāravasena uppannaṃ vippalapantānaṃ suttappamattādīnaṃ saddaṃ.*

Some scholars believe that the singular number of the ‘*aṭṭhakathā*’ is the same as ‘*mahā-aṭṭhakathā* or *mūla-aṭṭhakathā.*’ G.P.Malalasekera shows the following, classifying the sources into several categories: 1. The *Mūla-* or *Mahā-Atthakathā*, or simply the *Atthakathā*, of the dwellers of the Mahā-Vihāra at Anurādhapura.<sup>74</sup> This may suggest that all these three sources represent one and same source. But this perception is wrong because of a very simple reason that the Pāli commentaries distinctively refer to the *Mahā-aṭṭhakathā* as a separate source from the *aṭṭhakathā* in the singular number, and the latter is more authoritative than the other.<sup>75</sup> One group of old commentaries is designated as the ‘*aṭṭhakathā*’ in the singular

<sup>74</sup> Malalasekera, G.P. 1953 [1928]: 91. The meaning of the *mūla-aṭṭhakathā* is given at SAṬ (Be) ii 551): *Mūlaṭṭhakathāya sāranti pubbe vuttasaṃyuttamahāaṭṭhakathāya sārameva puna nigamanavasena vuttanti. Atha vā mūlaṭṭhakathāya sāranti porāṇaṭṭhakathāsu atthasāraṇaṃ* (The essence of the *Mūlaṭṭhakathā* is said to be of the very essence of the previously said *Samyutta-mahāaṭṭhakathā*. Alternatively, the essence of the *Mūlaaṭṭhakathā* [means] the essence of [true] meanings as found in the *Porāṇaṭṭhakathās*); AAṬ (Be) iii 370: *Mūlaṭṭhakathāsāranti pubbe vuttaṅguttaramahāaṭṭhakathāya sārameva anuṅgamavasena vadati. Atha vā mūlaṭṭhakathāsāranti porāṇaṭṭhakathāsu atthasāraṇaṃ* (The essence of the *Mūlaṭṭhakathā* is the very essence of the previously said *Āṅguttara-mahāaṭṭhakathā* and is said to be for the epilogue. Alternatively, the essence of the *Mūlaṭṭhakathā* is the [real] meanings as found in the *Porāṇaṭṭhakathā*); etc. Mori says that this *porāṇaṭṭhakathā* is the *aṭṭhakathā* in the singular form. If so, one possibility is the equation of the *mahāaṭṭhakathā*, *mūlaṭṭhakathā*, and *aṭṭhakathā* are one and the same old source-material. However, it is obvious here that the word *mūlaṭṭhakathā* is used in two senses: one as an equivalent of the *mahāaṭṭhakathā* with the idea of showing its importance, and the other with the sense of ‘basic’ (*mūla*) source-material which is the *aṭṭhakathā* in the singular number. This is an admission of the existence of two separate sources; the *aṭṭhakathā* (singular number) and the *mahāaṭṭhakathā*.

<sup>75</sup> See fn. 54 above. Mori, Sodo: 211-212.

number. The other is the ‘mahā-aṭṭhakathā.’ Both are referred to separately, for instance, in the *Sumaṅgalavāsini*, *Papañcasūdani*, etc. If these old sources are mentioned side by side, there must be some time-sequential difference between the two, since it does not serve the basic purpose of compiling them. The only probable explanation would be that the genre of Sīhala sources named the ‘aṭṭhakathā’ was expanded in subsequent times with more local elements incorporated in them and a new genre of texts called the ‘mahā-aṭṭhakathā’ was compiled. Could there be the reverse case, i.e., first the *mahā-aṭṭhakathās* were compiled and then the class of old sources called the *aṭṭhakathā* in the singular number? This case is impossible because of instances where views in the *mahā-aṭṭhakathā* are sometimes denied by the authority of the singular form of the *aṭṭhakathā*, indicating that the *aṭṭhakathā* in the singular number is more authoritative and important than the *mahā-aṭṭhakathā*. L.S. Cousins commenting on the *mahā-aṭṭhakathā* opines:

“My own view is that it does seem highly probable that by the third century CE the Mahāvihāra had formed its own collection – the *Mahaṭṭhakathā* or Great Commentary. This included commentaries on the four main *Nikāyas*, the *Vinayaṭṭhaka* and the *Abhidhammaṭṭhaka* plus some at least of the *Khuddakanikāya*.”<sup>76</sup>

I also believe that Cousins’s view presents a fair picture of the process involved for the compilation of the genre of literature called the ‘mahā-aṭṭhakathā.’ What we do not know, however, is the question of how they originated. My guess is that all the old sources called SC together with the Canon came to be committed to writing during the time of King Vaṭṭagāmaṇi Abhaya if going by the Mahāvamsa, and once these old commentaries became closed documents, a new literature was necessary to evolve in order to include further developments that took place after the commitment of the old commentaries to writing. This new genre of texts is the *Mahā-aṭṭhakathā*. The lower limit of such inclusions would have been soon after the time of King Mahāsena who is mentioned in the *Samantapāsādikā* (Mahāsenarājā). I therefore believe that this class of literature called the *Mahā-aṭṭhakathā* must have started from about the 1<sup>st</sup> century B.C. and continued till about the beginning of the 4<sup>th</sup> century A.D.<sup>77</sup> The content of this old source should be further investigated since only little is known.

<sup>76</sup> Cousins, L.S. : 395.

<sup>77</sup> For a detailed discussion on this, see Endo, T. 2013: 33-45.

The *Samantapāsādikā* has three sources apart from its probable main source, i.e. the *Vinaya-aṭṭhakathā*, namely, the *Mahā-aṭṭhakathā*, *Kurundi-aṭṭhakathā*, and *Mahāpaccarī*. They are considered to be the three *Sīhaḷa aṭṭhakathā* (*Mahā-aṭṭhakathāñ c'eva Mahāpaccariyaṃ eva ca Kurundiñ ca' ti tisso pi Sīhaḷaṭṭhakathā imā*).<sup>78</sup> The Smp however contains other old sources, such as, the *Andhaka-aṭṭhakathā*, *San̄khepa-aṭṭhakathā*, etc. Similarly, the present Pāli commentaries were the product not only of the translation of old Sīhaḷa sources but also based on different old sources.

Among the old sources, 'porāṇā' (the ancients), 'pubbācariyā' (former teachers), 'bhāṇakā' (reciters), 'aṭṭhakathācariyā' (teachers of the commentaries), 'ācariyā' (teachers), etc., which are often referred to in the present Pāli commentaries, are some of the important ones. The first three are said to have originated in India.

The 'porāṇā' are the ancient teachers whose specialties vary from the code of discipline, Buddhist teachings, meditative praxis, the Buddha's biography, to the history of the *saṅgha*, and others. They include verses and prose and are said to have originated at a fairly early stage in India, at least, close to the time of the early Abhidhammic texts like the *Paṭisambhidāmagga*.<sup>79</sup>

Similar to 'porāṇā' are two specialists, 'porāṇakattherā' (elders of the yore) and 'pubbācariyā or porāṇācariyā' (former teachers or teachers of the yore). The 'porāṇakattherā' were the eminent Sri Lankan elders. This can be substantiated with a comment in the *Sāratthadīpanī*: "By the *Porāṇaka-mahātheras* means by the great teachers, the residents of the island of the *Sīhaḷas*."<sup>80</sup> On the other hand, Mori opines that like the 'porāṇā' the 'pubbācariyā' originated in India, while the status of the 'porāṇācariyā' is not known for sure.<sup>81</sup> It is not found in the present Pāli commentaries. The *Gandhavaṃsa* however shows that "those who are called 'porāṇācariyā' are indeed the 'aṭṭhakathācariyā'."<sup>82</sup>

The 'aṭṭhakathācariyā' and 'aṭṭhakathikā' are the teachers responsible for the compilation of commentaries as their titles imply. Both terms are primarily of Indian origin, though the former is more often deployed in the present Pāli commentaries than the latter which is used only once (KhpA 151). The 'aṭṭhakathikā' however is believed to be earlier in origin than the 'aṭṭhakathācariyā'.<sup>83</sup> The equation that "the ancients are the teachers of the commentaries" (*porāṇā ti aṭṭhakathācariyā*) (DAT i 60) may imply

<sup>78</sup> Smp vii 1415.

<sup>79</sup> See Mori, Sodo 1984: 241-270. See also Adikaram, E.W. 1994: 16-20.

<sup>80</sup> SmpṬ iii 456: *Porāṇakehi mahātherehīti sīhaḷadīpavāsīhi mahātherehi*.

<sup>81</sup> Mori, Sodo 1984: 283-285.

<sup>82</sup> Gv 59: *ye porāṇācariyā te yeva aṭṭhakathācariyā nāma*.

<sup>83</sup> Mori, Sodo 1984: 291.

antiquity of the term ‘*aṭṭhakathācariyā*’ like the *porānā*, but their actual usages in the Pāli commentaries suggest a broader and more complex nature of connotation. The term can technically refer to the teachers responsible for the composition, compilation, and establishment of the commentarial tradition that can go back even to early times of the history of Buddhism in India. On the other hand, it can also refer to the teachers who became responsible for the compilation of the so-called ‘*Sīhaḷa-aṭṭhakathā*,’ the commentaries generically referring to those developed in Sri Lanka and the basic sources for the present Pāli commentaries.<sup>84</sup> Preeminence of this class of specialists makes Buddhaghosa hold them in high esteem with great authority.<sup>85</sup>

The ‘*ācariyā*’ (teachers) found often as a source are those affiliated to the Mahāvihāra fraternity. Some of the views held by individual teachers are rejected on the basis of the authoritative sources like the ‘*aṭṭhakathā*’ (singular number) etc.<sup>86</sup> When the Pāli commentaries refer to the teachers of the Mahāvihāra fraternity, it is to be noted, two terms ‘*ācariyā*’ and ‘*therā*’ are used, though the former is more frequent than the latter which is used with anonymous terms like ‘*keci, apare, ekacce,*’ etc. with the meaning of ‘some elders’ (*keci therā, apare therā, etc.*). These are the terms to commonly express one’s respect and veneration. Hence they are never used for the teachers of the Abhayagiri fraternity, rival school of the Mahāvihāra fraternity.<sup>87</sup> Some special teachers within the Mahāvihāra fraternity whose views are considered to be not in accordance with the commentaries are also mentioned. The expressions like ‘*aṭṭhakathāmuttaka-ācariya-naya*’ (the method of teachers independent of the commentaries) (PugA 173), ‘*aṭṭhakathāmuttaka-ācariya-mata*’ (the opinion of teachers independent of the commentaries) (DhsA 107), and so on are found.

Similar to the ‘*ācariyā*’ is the source named ‘*ācariyavāda.*’ It is relatively a clear term in meaning and is equated with the ‘*aṭṭhakathā.*’ Hence it is stated: “the views of the teachers are named ‘*aṭṭhakathā.*’”<sup>88</sup>

The tradition and function of ‘*bhāṇakā*’ as a source is perhaps more diverse and complex than any of the previous sources. It is often translated as ‘reciters’ (√*bhaṇ*: speak, proclaim, etc.) and has specific functions to play. Their origin can be traced to India, but their tradition continued to exist in Sri Lanka for many centuries to come even after the texts were committed to writing. The ‘reciters’ are specialists dedicated to the preservation, transmission and recitation of texts. This is where it differs from such

<sup>84</sup> See Mori, Sodo 1984: 286-292; Adikaram, E.W. 1994: 14-15.

<sup>85</sup> Adikaram, E.W. 1994: 14-15. See also Mori, Sodo 1984: 286-292.

<sup>86</sup> See Endo, T. 2013: 191-193.

<sup>87</sup> Endo, T. 2013: 84-86.

<sup>88</sup> DAṬ II 217: *ācariyavādo nāma aṭṭhakathā ti.*

specialists as the ‘*aṭṭhakathikā*’ (or ‘*aṭṭhakathācariyā*’) or ‘*dhammakathikā*’ (preachers of the Dhamma).<sup>89</sup> The ‘*bhāṇakā*’ had a tremendous task of remembering the texts, and because of such a functional responsibility, the tradition of ‘*bhāṇakā*’ became more complex and subdivided. Hence we have terms like the *Dīghabhāṇakā* (reciters of the *Dīghanikāya* and its commentary), *Majjhimabhāṇakā* (reciters of the *Majjhimanikāya* and its commentary), *Samyuttabhāṇakā* (reciters of the *Samyuttanikāya* and its commentary), *Aṅguttarabhāṇakā* (reciters of the *Aṅguttaranikāya* and its commentary), *Jātakabhāṇakā* (reciters of the *Jātaka* and its commentary), *Dhammapadabhāṇakā* (reciters of the *Dhammapada* and its commentary), *Ubbatovibhaṅgabhāṇakā* (reciters of both *Vibhaṅgas*), etc.<sup>90</sup>

Further, divisions were made along with the expansion and enlargement of texts. The *Samantapāsādikā* informs us that specific rules were laid down for a *bhikkhu* who had ten years of experience after his higher ordination (*upasampadā*) and was the head of a group to fulfill the following in addition to certain rules in the *Vinaya*: 1) the first fifty discourses of the *Majjhimanikāya* for a *Majjhima-bhāṇaka*, 2) the *Mahāvagga* of the *Dīghanikāya* for a *Dīgha-bhāṇaka*, 3) the first three *vaggas* or the *Mahāvagga* of the *Samyuttanikāya* for a *Samyutta-bhāṇaka*, 4) the first or the second half of the *Aṅguttaranikāya*, or other alternatives, for an *Aṅguttara-bhāṇaka*, and 5) the *Jātaka* together with its commentary for a *Jātaka-bhāṇaka* (Smp iv 789).

Divergence of views among the *bhāṇakā* is noticeable. This feature of the present Pāli commentaries raises a question as to why the homogeneity of opinions among *bhikkhus* could not be achieved. K.R. Norman comments: “... they [*bhāṇakās*] did not consult with each other to the extent of making their recitations of individual *suttas* or groups of verses identical.”<sup>91</sup> This is seen in many instances. Some *bhāṇakā* could not see eye to eye with other *bhāṇakā*. Such complex nature of the *bhāṇaka* tradition may have contributed to the rise of factionalism among the reciters in the textual tradition. The Pāli commentaries representing the literary tradition of Theravāda Buddhism clearly indicate that the *Majjhimabhāṇakā*, the custodians of the *Majjhimanikāya* and its commentary the *Majjhima-aṭṭhakathā*, are favored over the other reciters and commentaries by the *Samantapāsādikā*. To cite a few, it is now well known that the *Khuddakanikāya* of the Theravāda tradition with fifteen works (cf. DA I 17) belongs to the *Suttantapīṭaka*, as it stands now, and is based upon the view of the *Majjhimabhāṇakā*. This discussion is found at DA I 15 where the *Dīghabhāṇakā* insist that it (i.e. the *Khuddakagantha* as is mentioned

<sup>89</sup> See Mori, Sodo 1984: 275-276.

<sup>90</sup> See Adikaram, E.W. 1994: 24-32.

<sup>91</sup> Norman, K.R. 1997: 45.

there) belongs to the *Abhidhammapiṭaka*. Secondly, even the order of listing of functional requirements and which texts to remember by different *bhāṇakā*, as shown before (Smp iv 789), begins with the *Majjhimbhāṇakā*. Such instances are many.<sup>92</sup>

An interesting feature is found among *bhāṇakā*. They are mentioned within the same *bhāṇakā*. Generally speaking, when the word *bhāṇakā* is found, for instance, in the *Sumaṅgalavilāsini*, it can be assumed that the word refers to the *Dīghabhāṇakā* who were responsible for the preservation and transmission of the *Dīghanikāya* and its old commentary *Sīhaḷa-Dīgha-aṭṭhakathā*; similarly, *Majjhimbhāṇakā* were responsible for the *Majjhimanikāya* and its old commentary *Sīhaḷa-Majjhima-aṭṭhakathā*; etc. There are three such instances: the *Dīghabhāṇakā* in the *Sumaṅgalavilāsini* (DA I 15) and the *Majjhimbhāṇakā* in the *Papañcasūdanī* (MA ii 51; iv 135). There appeared therefore to have had divisions within the same *bhāṇakā*.

## 5. Contents: Doctrinal and Others

The Pāli commentaries are a vast store of knowledge in every aspect of the Buddhist studies. The nature and function of a commentary is to provide detailed elucidations including etymologies of difficult words or phrases in the canonical texts. This function amply testifies that interpretations and explanations in the commentaries are themselves the teachings of the Theravāda (Mahāvihāra) school at given points of time in history. Individual studies have been undertaken by different scholars to clarify conspicuous and marked developments or disparities in a comparative spirit between the canonical and the commentarial Buddhism. In some instances, scholars see degenerate form of Buddhism in the commentaries, placing more importance on what they believe the original and pristine form of the Buddha's teachings and his intentions in the Canon. The commentaries must however be examined more in an impartial and historical perspective than giving value judgment based upon whether or not they serve one's research interests.

Many instances of new interpretations and concepts unheard of before are found in the commentaries. Hence new insights can be gained from them. To cite a few, the Buddha is depicted in the Pāli commentaries as having the power of limitless supreme knowledge (*ñāṇa-bala*) and physical strength (*kāya-bala*). His knowledge is the culmination of the fulfillment of 'perfections' (*pāramī* / *pāramitā*) for an innumerable length of time in his previous births. His physical strength equals the power of a thunderbolt

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<sup>92</sup> Endo, T. 2013: 47-81.

(*nārāyaṇa-bala*) (MA ii 25; SA ii 43; AA V 10; PṭsA 625). He became endowed with eighty minor physical marks (*asīti-anuvyañjana*) in addition to the canonical concept of the thirty-two bodily marks of a great man (*dvattiṃsa-mahāpurisa-lakkhaṇa*). He possesses the marks of a hundred merits (*satapuññalakkhaṇa*). The Buddha has three kinds of *parinibbāna*, i.e., *kilesa-parinibbāna* attained at the time of his enlightenment, *khandha-parinibbāna*, the extinction of his body attained at his passing away, and finally the *dhātu-parinibbāna*, the final extinction of all his relics which is yet to come.

The realization of the truth (*adhigama*) and its practice (*paṭipatti*) leading to it are two aspects of the life of a monastic praised and instructed by the Buddha from early days. Owing to the historical, social and economic changes faced by the *saṅgha* in Sri Lanka, particularly during an unprecedented famine that occurred during the time of King Vaṭṭagāmaṇī Abhaya of the first century B.C., the *bhikkhus*' perception on this completely changed from the well recommended *bhikkhu*'s life based on the realization of *nibbāna* and its practice towards achieving it, to the preservation of texts (*pariyatti*) as the prime responsibility of *bhikkhus*. Concepts such as 'the disappearance of true Dhamma' (*saddhamma-antaradhāna*) (Miln 130-134), 'the disappearance of the Buddha's dispensation' (*sāsana-antaradhāna*) (Smp i 87, V 1051; Smp i 171 = DA i 229 = SA i 139 = SnA i 156; MA i 130 = AA ii 106 = UdA 287; etc.), etc. came to be formulated.<sup>93</sup>

Influences from other schools of Buddhist thought, including Mahāyāna Buddhism, are found particularly in Dhammapāla's commentaries. The *Cariyāpiṭaka-aṭṭhakathā* (Cp-a) exhibits some passages and ideas resembling those of the *Bodhisattvabhūmi* of the Yogācāra school.<sup>94</sup> Cp-a contains divergent views showing Dhammapāla's wide knowledge of Indian Buddhism.

Summarizing the differences between the *aṭṭhakathā* and the Canon in their contents, Adikaram provides three classes as follows: 1. a commentary appearing to differ from a textual statement, 2. a commentary enlarging on a point raised in the text, and 3. a commentary adding new facts to what is given in the text.<sup>95</sup> He also gives some concrete instances where the commentarial interpretation is different from that of the Canon.<sup>96</sup>

<sup>93</sup> See Endo, T. 2013: 123-142.

<sup>94</sup> See Katsumoto, Karen. 2006: 174-192. Also Bodhi, Bhikkhu. 1996. *A Treatise on the Pāramīs*, Kandy: Buddhist Publication Society.

<sup>95</sup> Adikaram, E.W. 1994: 33.

<sup>96</sup> Adikaram, E.W. 1994: 33-42.

## 6. The Value of the Pāli Commentaries as Source-material for Buddhist Studies

The present Pāli commentaries, by their nature, contain both Indian and Sri Lankan elements. The Indian elements are those probably contained in the original commentaries (IC) brought from India and the others incorporated in them in the course of their expansion in Sri Lanka. The Sri Lankan elements are later additions to the then existing commentaries in the process of finally shaping them into what is termed collectively as the *Sīhala-aṭṭhakathā* (SC).<sup>97</sup> However, the latest research suggests that the genre of literature named the *Mahā-aṭṭhakathā* would have further incorporated the Sri Lankan elements after the commitment of the old commentaries (SC) to writing, and such later additions are eventually reflected in the present Pāli commentaries.<sup>98</sup>

Studies of the Pāli commentaries are being seriously undertaken by relatively a small number of scholars in the world today. This is partly because no translations particularly of the major four *nikāyas* are available in their entirety. Moreover, the traditional utilization of the Pāli commentaries used to be and even now is to check on how they explain difficult words or phrases of the canonical texts. Hence the Pāli commentaries are not studied as a collective source-material. In this sense Adikaram's contribution was the eye-opener. His line of inquiry was continued later by some scholars of Germany and Japan.<sup>99</sup>

Since the Pāli commentaries plus the *Visuddhimagga* are the direct commentaries on the *tipiṭaka* and a Theravāda meditation manual, they can be studied in similar ways as the Canon has been studied so far. The most commonly utilized aspects of the Pāli commentaries so far are often related to ancient political history, history of the *saṅgha*, society, geography, economic conditions, etc. Many publications deriving materials from them have been published in Sri Lanka and elsewhere.

The Pāli commentaries are not homogeneous as one might conveniently take them all collectively and label them as a literature exhibiting the Theravāda thought or tradition of the Pāli commentarial period. They are divers in contents and show close relationships with the other Buddhist sects of Indian origin. The studies in the Pāli commentaries should be steered into diverse directions and as far as the commentaries are studied only from a Theravāda perspective, we may miss the value of the commentaries

<sup>97</sup> However, we do not exactly know how many of the old Sinhalese commentaries were called '*Sīhala-aṭṭhakathā*.' The word is here and elsewhere used for convenience to mean 'the old Sinhalese commentaries' as against the Pāli *aṭṭhakathā*.

<sup>98</sup> See Endō, T. 2013: 33-46.

<sup>99</sup> E.g. Lottermoser, F. 1982: *Quoted Verse Passages in the Works of Buddhaghosa*. Göttingen: author; Mori Sodo 1984: *A Study of the Pāli Commentaries*.



as source-material for Buddhist studies. While such studies should be concurrently carried out, they offer a good set of materials for comparative studies, between the Theravāda commentarial tradition and other Buddhist sects in the context of Indian Buddhism. Mori suggests roughly the following areas of research: 1) philological studies and translation, 2) doctrinal and philosophical studies, 3) linguistic studies, 4) historical, geographical social, and cultural studies. He also shows the problems related to the Pāli commentaries. It must be borne in mind that the present Pāli commentaries are the translations of older sources known collectively as the *Sīhala-aṭṭhakathā* and therefore the determination of the dates of their compilation is crucial in the stratification of the areas of research mentioned above. Further, research on the commentators and the relationship between the Mahāvihāra and the Abhayagiri fraternities in their doctrinal differences or similarities with the help of the sub-commentaries are also important.<sup>100</sup> In short, awareness of the importance of the Pāli commentarial literature as source-material for Buddhist studies must be continuously called out.

## 7. Review of the Literature

Scholarship on the Pāli commentaries as a field of discipline is relatively a recent development, though sporadic references to the commentaries are still made even today.<sup>101</sup> The pioneering work, taking the entire Pāli commentaries as the main source of inquiry, is E.W. Adikaram in 1946. He highlighted the importance of contents and brought about new discoveries and a pictorial overview of the commentaries. In early days, the Pāli commentaries were utilized for political, socioeconomic, geographical and cultural studies. This trend continued for some time. One of the first is the second part of Adikaram's book. Hence it is titled *Early History of Buddhism in Ceylon* or *State of Buddhism in Ceylon as revealed by the Pāli Commentaries of the 5<sup>th</sup> Century A.D.* (1946). Walpola Rahula also made use of the exegetical literature to the maximum for his work *History of Buddhism in Ceylon: The Anuradhapura Period – 3<sup>rd</sup> Century – 10<sup>th</sup> century AC* in 1956. Discussing a history of Pāli literature, G.P. Malalasekera brought out the work *Pāli Literature of Ceylon* in 1928. In the fields of the ancient anthropology and kingship, Sri Lankan scholars like E. Ellawala (*Social History of Early Ceylon*, 1969) and Tilak Hettiarachey (*History of Kingship in Ceylon up to the Fourth Century A.D.*, 1972)

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<sup>100</sup> Mori, Sodo 1984: 52-68.

<sup>101</sup> The previously known common practice is to use the Pāli commentaries to supplement ideas in the Canon. In other words, the Pāli commentaries are an aid to the study and understanding of the Canon.

attached great importance to the Pāli commentaries as the primary source-material. The use of Pāli exegetical literature including later texts like *ṭīkā* (sub-commentaries) is the work called *Robe and Plough: Monasticism and Economic Interest in Early Medieval Sri Lanka* by R.A.L.H. Gunawardana who made use of a spectrum of exegetical sources to discuss political and economic conditions of the early medieval period (11<sup>th</sup>-13<sup>th</sup> centuries). He summarized doctrinal features in one of the chapters specially of the Abhayagiri school of Sri Lankan Buddhism based on the Pāli commentaries and sub-commentaries. Those dealing with the history of Sri Lanka would inevitably engage themselves in reading and collecting data from Pāli exegetical texts.

For any serious and constructive study to be undertaken, the availability of edited texts is a must. Efforts of the Pali Text Society (PTS) to edit and publish the entire Pāli commentarial literature are praiseworthy. Soon after its establishment in 1881, the Pali Text Society immediately undertook the task of editing commentarial works, along with the canonical texts, such as the *Jātaka* together with the commentary (ed. V. Fausbøll, 1877-1896), *Kathāvatthu-aṭṭhakathā* (*Pañcappakaraṇa-aṭṭhakathā*) (ed. J. Minayeff, 1889), *Therīgāthā-aṭṭhakathā* (*Paramatthadīpanī* VI) (ed. E. Müller, 1893), *Petavatthu-aṭṭhakathā* (*Paramatthadīpanī* IV) (ed. H. Hardy, 1894), *Dhammasaṅgaṇī-aṭṭhakathā* (*Atthasālinī*) (ed. E. Müller, 1897), etc. Over several decades since then Pāli commentaries were edited by different scholars and published by PTS. Meanwhile their translations also appeared. All the available Pāli texts and translations can be found in the PTS publication list in its website. There are, however, still many commentarial texts not yet translated into modern languages. This may have perhaps hampered the studies of Pāli commentarial literature to the extent as can be seen today. Hence a serious translation project particularly on the commentaries to the four major *nikāyas* is a dire necessity.

In recent years the studies in Pāli commentarial literature progressed by leaps and bounds beginning from the 1980s. F. Lottermoser authored *Quoted Verse Passages in the Works of Buddhaghosa* (Göttingen: author, 1982). This was followed by Sodō Mori's *A Study of the Pāli Commentaries – Theravādic Aspects of the Aṭṭhakathās* – (Tokyo: Sankibō, 1984). The latter written in Japanese discusses many aspects of the Pāli commentaries and could be regarded as the first ever full-fledged study of the commentaries with a scope and methodological thoroughness far beyond Adikaram's work. Mori's work left an indelible mark in the history of the Pāli commentarial studies and exercised tremendous influence over the younger generations of scholars particularly of Japanese scholars. This can be easily gathered from his report and analysis in "Recent Japanese

Studies in the Pāli Commentarial Literature: Since 1984” published in JPTS (Vol. XXIX, 2007, 175-190).

In the UK Pāli scholars utilize Pāli commentaries from time to time. Among them was L.S. Cousins who produced works like *The Case of the Abhidhamma Commentary*,<sup>102</sup> *The Teachings of the Abhayagiri School*,<sup>103</sup> etc. based upon the commentarial materials. Kate Crosby also refers to Pāli exegetical sources,<sup>104</sup> while Rupert Gethin too occasionally cites from them.<sup>105</sup> K.R. Norman has a section in his book *Pāli Literature* dealing with the *Aṭṭhakathā* and later Pāli texts.<sup>106</sup> In short, any scholars using Pāli as the main textual language would inevitably use the commentarial materials for their studies.

In the contemporary Europe and America, some Theravāda scholars too use Pāli commentaries as sources of information. At the forefront in this connection is a German scholar Petra Kieffer-Pülz who is known for Theravāda studies in Germany specially ‘*sīmā*’ (boundaries) for ecclesiastic acts. She continues to use commentaries and subcommentaries for her studies. The latest addition is the study of a specific term ‘*etthāha*’ (said in this connection, said there, etc) in the Pāli commentaries.<sup>107</sup> Perhaps the most frequently utilized as a reference book is Oskar von Hinüber’s *A Handbook of Pāli Literature* published originally in Germany in 1996. He provides insightful observations based upon previous scholarly works. In some contexts he differs from other scholars like K.R. Norman (*Pāli Literature*). It is a useful guide for scholars of Pāli studies.

Ole Holten Pind is another Pāli scholar, much interested in grammar. He dealt with Buddhaghosa, his life and works utilizing Pāli exegetical literature. Charles Hallisey,<sup>108</sup> Maria Heim,<sup>109</sup> etc., are active in this field.

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<sup>102</sup> Cousins, L.S. 2013/2014 (2015): 389-422.

<sup>103</sup> Cousins, L.S. 2012: 67-127.

<sup>104</sup> For instance, Crosby, Kate: *Theravada Buddhism: Continuity, Diversity, and Identity*, Chichester: Blackwell-Wiley, 2013.

<sup>105</sup> E.g., Gethin, Rupert 2012: 1-63.

<sup>106</sup> Norman, K.R. 1983: 145-147.

<sup>107</sup> Kieffer-Pülz, Petra. 2019: 35-58.

<sup>108</sup> Hallisey, Charles: *Therīgāthā: Poems of the First Buddhist Women*, USA: Harvard University Press, 2015.

<sup>109</sup> Heim, Maria: *The Forerunner of All Things: Buddhaghosa on Mind, Intention, and Agency*, New York: Oxford University Press, 2014.

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## 2. The *Papañcasūdanī* (*Majjhima-aṭṭhakathā*)

The *Papañcasūdanī* is a Pāli commentary on the *Majjhimanikāya* which comprises 152 discourses divided into: 1. *Mūlapaṇṇāsa* (50 discourses), 2. *Majjhimapañṇāsa* (50 discourses), and 3. *Uparipaṇṇāsa* (52 discourses).<sup>1</sup> It is said to be a translation with editorial rearrangements of the old Sinhalese sources by the commentator Buddhaghosa of the 5<sup>th</sup> century. His first work in Laṅkā was indisputably the writing of the *Visuddhimagga*,<sup>2</sup> since all the Pāli commentaries refer to the *Visuddhimagga* (over 330 times), but the reverse is not the case. The background story of it is mentioned in the *Cūḷavaṃsa* (Ch 37 vs. 215-246), the work composed by Dhammakitti of the 12<sup>th</sup>-13<sup>th</sup> century. The *Papañcasūdanī* refers to *Vism* 81 times, to the *Samantapāsādikā* 5 times, of which 2 cases are uncertain about their identification of whether it was the *Sīhaḷa-Vinaya-aṭṭhakathā* or Pāli one, and to the *Sumaṅgalavilāsinī*, 3 times. However, the *Samantapāsādikā* refers to DA (Smp I 172) and MA (Smp I 172, 173, iv 870, V 965) once and four times respectively. This shows two possibilities: one is that Smp, DA (*Sumaṅgalavilāsinī*) and MA (*Papañcasūdanī*) were translated concurrently, and the other is that there were later interpolations. Generally speaking, it can be said that these 3 works (*Vism*, Smp, and DA) were composed or translated before the *Papañcasūdanī*.

The traditional account of how the *Papañcasūdanī* was composed is found in its epilogue (*nigamanakathā*) (MA v 109). The commentary was requested by Buddhamitta who was a co-resident of Buddhaghosa at the Mayūradūtapattana (harbor city of Peacock-messenger?). Another Buddhamitta is mentioned once more in the *Visuddhimagga* as his teacher from whom he learnt the *Vinaya*: (*‘Buddhamittoti nāmena,*

<sup>1</sup> There could be a controversy over this issue. The term ‘*upari-pañṇāsa*’ (final fifty) implies that the number of *suttas* must have been 50 instead of the present 52. Scholars are of the view that some *suttas* are repetitious and of late interpolation. However the figure ‘152’ must have been already decided before Buddhaghosa’s time. This is shown at Sv I 24 [Be] which reads thus: *katamo Majjhimanikāyo? Majjhimappamāṇāni pañcadasavaggaṅgahāni Mūlapariyāyasuttādānī diyaḍḍhasatam, dve ca suttāni*. See for a detailed discussion, Norman, K.R. 1983: 48.

<sup>2</sup> Ps i 1: *Visuddhimagge mayā suparisuddham. Vuttaṃ tasmā bhīyyo, na taṃ idha vicārayissāmi*.

*vissutassa yasassino; vinayaññussa dhīrassa, sutvā therassa santike).*<sup>3</sup> We are clueless, however, whether these two Buddhamittas are one and the same or different from each other. “For the sake of the *Majjhimanikāya*, which is excellent and for defeating ‘opposing views’ (*paravāda*), Buddhagosa states: “I began to write the *Papañcasūdani* on it” (*Paradāva-vidhaṃsanassa Majjhimanikāyasetṭhassa; Yamahaṃ Papañcasūdanimatṭhakathaṃ kātumārabhiṃ*). Another tradition is that the preservation and transmission of the *Majjhimanikāya* was entrusted to the pupils of Sāriputta (DA I 13-15).

All agree that the *Papañcasūdani* is a work of Buddhaghosa of the 5<sup>th</sup> century,<sup>4</sup> the most celebrated commentator in the Theravāda tradition. Such information comes from the *Mahāvamsa* (Ch.37), the *Gandhavaṃsa* (Gv 59), etc. Moreover, the authorship of the *Papañcasūdani* to be Buddhaghosa can be indirectly suggested by the fact that the introductory verses (*ganthārambhakathā*) are almost repetitive for the commentaries on the four *nikāyas* (DA, MA, SA, and AA).<sup>5</sup>

The structure and its significance of the *Majjhimanikāya* was discussed by several Pāli scholars like Egaku Mayeda (前田惠学) in his *A Formation of the Early Buddhist Texts* (1964).<sup>6</sup> A recent addition to this area of research is Bhikkhu Anālayo’s *Structural Aspects of the Majjhimanikāya*.<sup>7</sup> The purpose of writing the *Majjhimanikāya* and entrusting designated disciples for preservation and transmission are discussed in the *Papañcasūdani*: the *Majjhimanikāya* is ‘for the refutation of other schools’ theories’ (*paravādamathanassa*) (MA I 1).<sup>8</sup> It was entrusted to the pupils of Sāriputta (DA I 13-15).

## 1. Sources of the *Papañcasūdani*

The *Papañcasūdani* was a composition based upon the various *Sīhaḷa* sources similar to other Pāli commentaries. These *Sīhaḷa* sources range from major ones to minor ones. Historically, there was a commentary composed on the *Majjhimanikāya* in India before Buddhism’s transmission to Sri Lanka. This Indian *Majjhimanikāya-aṭṭhakathā* (IMA) became the basis for a composition of the old Sinhalese *Majjhimanikāya-aṭṭhakathā*, which can be named the ‘*Sīhaḷa Majjhimanikāya-aṭṭhakathā*’

<sup>3</sup> Sp iv 263.

<sup>4</sup> Norman, K.R. 1983:121; von Hinüber, Oscar 1996: 102 §207 ff.; etc.

<sup>5</sup> All these are editions of the *Chaṭṭhasangāyana* digital version.

<sup>6</sup> Mayeda, Egaku (前田惠学) 1964.

<sup>7</sup> Bhikkhu Anālayo 2010: 34-70.

<sup>8</sup> Incidentally this ‘*paravāda*’ in the Pāli commentaries is used as a term denoting ‘schools other than the Mahāvihāra’ and is always rejected (see Mori, S. 1984: 135 f.).

(SMA) (*atthappakāsanattham Aṭṭhakathā ādīto vasisatehi; pañcahi yā saṅgītā anusaṅgītā ca pacchā pi; Sīhaḷadīpaṃ pana ābhatā'tha vasinā Mahā Mahindena. Thapitā Sīhaḷabhāsāya dīpavāsinamatthāya*) (MA I 1). When the singular form of the 'aṭṭhakathā' (often in the locative case) without any prefixed definitive word is found in the present *Papañcasūdanī*, it is this SMA. In the present *Papañcasūdanī* about 6 cases of this class are reported.<sup>9</sup> Though they were just sporadic references, it can be assumed that this class of sources must have been the structural framework and the basis of the present Pāli commentaries. Even the *Papañcasūdanī* is no exception. This however does not guarantee that the singular form of the 'aṭṭhakathā' found scattered in the *Pāli aṭṭhakathās* was the basic source material for the composition or translation of each of the present Pāli commentaries. That is, if this class of 'aṭṭhakathā' in the singular form is found, for instance, in the *Sumaṅgalavilāsini*, this means the basic source material of DA, except in the case of the *Visuddhimagga* where the singular form of 'aṭṭhakathā' is also mentioned. Since it has no basic source material as in other Pāli commentaries, this singular form of the 'aṭṭhakathā' in *Vism* is regarded as the *Mahā-aṭṭhakathā*.<sup>10</sup> This is because there is another class of source materials known collectively as the 'mahā-aṭṭhakathā.' The relationship between the 'aṭṭhakathā' in the singular number and this 'mahā-aṭṭhakathā' is still ambiguous except that the 'mahā-aṭṭhakathā' was composed later than the singular form of the 'aṭṭhakathā'<sup>11</sup> which can be generally equated with *Sīhaḷa-aṭṭhakathā* collectively.

A specific source material with the title 'majjhima-' is also seen in the Pāli commentaries. It is called the 'Majjhimaṭṭhakathā' found in the *Visuddhimagga* three times (*Vism* i 72, 184; ii 547). This class of *aṭṭhakathā* with the title of the four *nikāyas* is also the same as the 'aṭṭhakathā' in the singular number. They can be therefore the same as this 'aṭṭhakathā' in the singular number without any specific name affixed to it. The 'porāṇaṭṭhakathā' found never in Buddhaghosa's commentaries, but in Dhammapāla's *Paramatthadīpanī* (Pd) is also equated with the 'aṭṭhakathā' in the singular number.<sup>12</sup>

Mori has investigated features associated with this 'mahā-aṭṭhakathā' and found that there were individual 'mahā-aṭṭhakathās' for the four *nikāyas*.<sup>13</sup> This 'mahā-aṭṭhakathā' in fact plays a pivotal role in composing the present Pāli commentaries, at least for the *Vinayaṭṭhaka* where the

<sup>9</sup> Mori, Sodo 1984: 208. See also Adikaram, E.W. 1953:13-14; etc.

<sup>10</sup> See Mori, Sodo 1984: 208 & 216. See also Adikaram, E.W. 1953: 14.

<sup>11</sup> Endo, T. 2013: 33-45.

<sup>12</sup> See Mori, Sodo 1984: 198 ff.

<sup>13</sup> See the general introduction.

term ‘mahā-aṭṭhakathā’ occurs many times (more than 50 times)<sup>14</sup> and the four *nikāyas*. Thus the epilogue states: ‘Sā hi Mahā-aṭṭhakathāya sāraṃ ādāya niṭṭhitā’ (MA v 109). This statement is a clear proof that the present *Papañcasūdani* heavily relied upon the ‘*Majjhima-mahā-aṭṭhakathā*.’ This ‘*Majjhima-mahā-aṭṭhakathā*’ was a kind of commentary on the *Sīhaḷa-Majjhimanikāya-aṭṭhakathā* (SMA) – this is a vernacular (Sinhalese) version or translation of the commentaries brought from India (IC) supposedly by the *thera* Mahinda and the others in the 3<sup>rd</sup> century B.C. Its composition seems to have begun after the time of King Vattagāmaṇī Abhaya of the first century B.C. when the Buddhists texts were committed to writing, if the tradition was to be accepted. It continued to add local elements to it and finally came to be almost completed soon after King Vasabha’s time in the second century with some portions (most likely of the *Vinaya-aṭṭhakathā*) extending further to a period soon after King Mahāsena of the early fourth century A.D. since King Mahāsena is referred to at Smp iii 519.

In addition to these two important old Sinhalese commentaries (*sīhaḷa-aṭṭhakathā*), the *aṭṭhakathā* in the singular number and the *Mahā-aṭṭhakatha*, in the *Papañcasūdani*, the following sources are also seen.<sup>15</sup>

1. *Porāṇā* (about 18 times).
2. *Porāṇakattherā* (2 times).
3. *Bhāṇakā*: *Dīghabhāṇakā* (2 times); *Majjhimbhāṇakā* (2 times); *Jātakabhāṇakā* (1 time).
4. *Aṭṭhakathācariyā* (4 times).
5. *Keci, eke*, etc.

These are the old sources utilized by its commentator Buddhaghosa when writing the *Papañcasūdani*. Among the anonymous individuals indicated by the expression of ‘*keci*,’ ‘*eke*,’ ‘*apare*,’ ‘*ekacce*,’ etc., all of which can be roughly translated as ‘some individuals or people,’ with the help of the sub-commentary (*ṭīkā*), some can be identified as ‘those belonging to the Abhayagirivihāra,’ which in turn proves that they lived after the establishment of the Abhayagiri monastery during the period of King Vattagāmaṇī Abhaya of the 1<sup>st</sup> century B.C. This is a period of historical uncertainty with a long lasting famine that threatened the very existence of the *saṅgha*. It also strongly influenced and contributed to the commitment of Buddhist texts to writing. The notorious famine of the day, it must be stated, was greatly responsible for, and eventually led to, the writing down of the Buddhist texts. This, I personally believe, could be a turning point

<sup>14</sup> Mori, Sodo 1984: 151-152.

<sup>15</sup> For details, see Mori, Sodo 1984: 241-307.



from the closure of the ‘*aṭṭhakathā*’ in the singular number to a composition of the *Mahā-aṭṭhakathā* as the major collection.

Of the source materials for the *Papañcasūdanī*, an interesting feature is found for the use of ‘*bhāṇakā*’ as discussed in the general introduction. There are two source-materials which can be considered as the basic sources for the present commentaries. These two are not necessarily acknowledged all the time as they are by nature clearly understood; one is the singular number of ‘*aṭṭhakathā*’ and the other is ‘*bhāṇakā*.’ The *Papañcasūdanī* has two such instances of *bhāṇakā* within the *bhāṇakā* who were held responsible for the preservation and transmission of the *Majjhimanikāya* and the *Majjhima-aṭṭhakathā* (SMA) (MA ii 51; iv 135). They deal with the interpretations of word ‘*paññā*’ (MA ii 51) and ‘*sammādiṭṭhi*’ (MA iv 135). Given the context, it is therefore clear that there were some divisions among the *Majjhima-bāṇakā*.<sup>16</sup>

## 2. The *Papañcasūdanī* in the Theravāda tradition

The question of whether or not there was a kind of selective tendency among the commentaries is intriguing. Such a tendency could be detected on the basis of whether or not certain commentaries were given preference over the others in framing the Theravāda tradition as we know it today. For instance, the generally accepted Theravāda tradition of counting the number of texts in the *Khuddakanikāya* is fifteen (Burmese tradition may say ‘18’). On this two traditions recorded in the commentaries are of immediate importance; one is the view expressed by the *Dīghabhāṇakā* who were responsible for the preservation of the *Dīghanikāya* and its commentary. This is recorded in the *Sumaṅgalavilāsini* that the *Dīghabhāṇakā* maintained that the *Khuddakagantha* list belongs to the *Abhidhamma* while the *Majjhimabhāṇakā*’s belongs to the *Suttanta* with 14 texts (i.e., less the *Khuddakapāṭha*) which are very similar to the present tradition.

In the Theravāda tradition the importance of the *Vinayaṭīkā* is paramount. It is said: “*vinayo nāma Buddhasāsanassa āyu, vinaye ṭhite sāsanaṃ ṭhitaṇ hoti*” (Smp I 11; etc.). Manifestation of this thought is found in every corner of texts belonging to the Theravāda Buddhist tradition. The various anecdotes and relevant teachings seen centering on the importance of the *Vinayaṭīkā* are directed towards this end. For instance, the Pāli commentaries provide a list of texts to disappear at the time of the disappearance of the Buddhasāsana (*sāsana-antaradhāna*). All the lists begin with the *Abhidhammaṭīkā* and the *Vinayaṭīkā* is to disappear last

<sup>16</sup> See also ‘General Introduction.’

(DA iii 898; MA iv 115; AA i 91-92; VibhA 432). If examined in the light of this, one could reasonably surmise that the Theravāda tradition would have inherited the *Vinaya* as their main source of inspiration and standards. It is therefore imperative to examine the relationship between the *Vinayapīṭaka* and the other traditions as carried out by the *bhāṇakā* (reciters) whose main task was to preserve and transmit their assigned texts to the future generations.

There are indications that the *Samantapāsādikā* had preferences of, or importance attached to, the *Majjhima-aṭṭhakathā* (whether such indications were found in IC or SC which certainly includes the *Mahā-aṭṭhakathā* is a separate issue) when compared with the other commentaries. Such a textual tendency could be highlighted through an examination of the *bhāṇaka* tradition in the Pāli commentaries. Counting of the texts belonging to the *Khuddakanikāya* as shown above is one such example.

Discussing the texts to be memorized by a *bhikkhu* who counts the minimum ten years of experience after his higher ordination (*upasampadā*), the list of definitions for *bhāṇakā* begins with the *Majjhimbhāṇakā*, followed by the *Dīghabhāṇakā*, *Samyuttabhāṇakā*, *Aṅguttarabhāṇakā*, etc. (Smp iv 789). Similarly, the *Samantapāsādikā*, discussing a lay follower requesting the *saṅgha* to give gifts to eight senior monks, etc., gives a list of ‘*bhāṇakā*’ (... *Majjhimbhāṇakādayo detha...*) (Smp VI 1254). Here again the *Majjhimbhāṇakā* is treated as the representative *bhāṇakā*.<sup>17</sup> Other such cases are also seen in the Pāli commentaries.<sup>18</sup>

### 3. Contents of the *Papañcasūdani*

The *Papañcasūdani* is the commentary to the *Majjhimanikāya*.<sup>19</sup> Its contents are therefore commentarial exposition of words and phrases which are deemed to be difficult to comprehend or having different and diverse meanings. They are interspersed with narratives and anecdotes that are not found in the *Majjhimanikāya*. They also provide historical, geographical, societal, and other information related to the ancient Sri Lanka. The *Papañcasūdani* also gives views of individuals or groups of individuals belonging to both the Mahāvihāra and non-Mahāvihāra schools.

It is found only in the *Papañcasūdani* that some eminent Buddha’s disciples like Sāriputta and Moggallāna are referred to as

<sup>17</sup> For a detailed discussion, see Endo, T. 2013: 237-250.

<sup>18</sup> See Endo, T. 2013: 237-250.

<sup>19</sup> The contents of the *Majjhimanikāya* are discussed by several scholars, past and present. For instance, Horner, I.B. 2007: ix-xxxii; Ñāṇamoli & Bhikkhu Bodhi 2009: 19-60; and other publications which include works like Bhikkhu Anālayo 2011: 1-22; Law, B.C. 2000 [1933]: 133-171; etc.

‘*Parasamuddavāsī therā*.’<sup>20</sup> ‘*Jambudīpavāsī-therā*’ (MA iv 91) is also found once. These two terms appear to be synonymous. They also imply that the Sinhalese sources of the *Papañcasūdanī* including the *Majjhima-mahā-aṭṭhakathā* would have contained such words.

The *Papañcasūdanī* has several quotations from the unknown individuals or groups of individuals under the expressions of ‘*keci*,’ ‘*apare*,’ and so forth. They are often views of individuals belonging either to the Abhayagiri school or non-Mahāvihāra school of Buddhism, but elders of the Mahāvihāra school are seldom referred to by such expressions.<sup>21</sup> These anonymous individuals are sometimes identified in the Ps-ṭ. For instance, amongst several citations of ‘*keci*,’ ‘*apare*,’ and the like in the *Papañcasūdanī*, about 10 cases can be identified with the help of its sub-commentary.<sup>22</sup> Most of these cases are related to the Abhayagiri school. For instance, discussions on the terms ‘*ekatta*’ and ‘*nānatta*’ in relation to what a *bhikkhu* should concentrate (MA I 37 f.); methods of destroying ‘*āsava*’ through knowledge (*jānato*) or seeing (*passato*) (MA I 63); are some of them. Their contents show that some are supplementing the content of the commentary, while others reject their contentions.

Among different schools of Buddhist thought referred to in the *Papañcasūdanī*, an example is given here. Commenting on the word ‘*nirayapālā*’ (guardians of purgatory), the *Papañcasūdanī* states that ‘some elders’ (*ekacce therā*) do not believe in the ‘guardians of purgatory’; they say it is like a machine inflicting a punishment for the [entailing] action (*tattha ekacce therā ‘nirayapālā nāma natthi, yantarūpaṃ viya kammameva kāraṇaṃ kāreti’ ti vadanti*) (MA iv 231). This ‘*ekacce therā*’ is explicated in the *Ṭīkā* as follow: ‘*ekacce therāti andhakādike viññāṇavādino ca sandhāya vadati*’ (MAṬ(Be) ii 359 = AAṬ (Be) ii 112). This proves that the Viññāṇavādins were known to the monks of Laṅkā even before the old Sinhalese commentaries were translated into Pāli, or if this was Buddhaghosa’s addition, it can go to his time (5<sup>th</sup> century). The latter interpretation may be theoretically more likely considering that the founding and systematization of the Viññāṇavāda school of Buddhist thought is generally ascribed to the 4<sup>th</sup> century Asaṅga and Vasubandhu brothers.<sup>23</sup>

<sup>20</sup> MA iii 282, 286, 304; iv 94f.

<sup>21</sup> The *Mahāvihāravāsīn therās* are usually referred to under the expression of ‘*therā*’ (elders). See Endo, T. 2013: 85-86.

<sup>22</sup> The tradition of sub-commentaries, Pecenko states, is that there were two sets of sub-commentaries, but one set is now lost. See Pecenko, Primoz 2007: 349-378.

<sup>23</sup> On the other hand, it is also a general conception that Buddhaghosa faithfully followed the old Sinhalese commentaries (see Adikaram, E.W. 1953 [1046]: 2. Adikaram states: “Buddhaghosa’s task was not to write a series of original books on Buddhism but to put into Pāli in a coherent and intelligent form the matter that already existed in the various

## 4. Parallels with Chinese sources

A comparative catalogue between the Chinese *Āgamas* and Pāli *Nikāyas* was initiated by a Japanese scholar named Anesaki Masaharu (姉崎正治) and was published way back in 1908.<sup>24</sup> This was followed by another Japanese scholar named Akanuma Chizen (赤沼智善) who compiled a comprehensive catalogue in 1929.<sup>25</sup> His catalogue had remained most utilized for over fifty years. The latest addition to the compilation of a catalogue in this line was a work by Bhikkhu Anālayo and Roderick S. Bucknell.<sup>26</sup> Bhikkhu Anālayo continued to contribute to the compilation of a comprehensive and detailed table of correspondences of the *Majjhimanikāya* with a study and analysis.<sup>27</sup> Bhikkhu Anālayo states: “Of these *Āgamas*, the majority of full parallels to *Majjhimanikāya* discourses are found in the *Madhyama-āgama*, which has ninety-six parallels and therewith more parallels than the other main *Āgamas* together. The *Ekottarika-āgama* has thirty-six full parallels, followed by the *Samyukta-āgama* (T 99) with twenty-five full parallels, while the *Dīrgha-āgama* has only a single parallel.” The Chinese *Madhyama-āgama* is compared with the Pāli *Majjhimanikāya* first by Bhikṣu Thich Minh Chau under the title *The Chinese Madhyama-āgama and the Pāli Majjhimanikāya: A Comparative Study*.<sup>28</sup> This was followed by Bhikkhu Anālayo’s *A Comparative Study of the Majjhimanikāya*.<sup>29</sup> The *Madhyama-āgama* also became the target of serious studies in a series of research publications in Taiwan. Amongst many, the *Research on the Madhyama-āgama* edited by Bhikkhunī Dhammadinnā<sup>30</sup> was one such endeavor. This area of research is also followed by another German scholar teaching in USA. Marcus Bingenheimer is the author of *Studies in Āgama Literature: With Special Reference to the Shorter Chinese Samyuktāgama*, published by Dharma Drum Buddhist College in Taiwan in 2011.

Comparative studies between the Pāli *Nikāyas* and the Chinese *Āgamas* have captured imagination particularly among Germans, Chinese, etc. in recent years. Many facts have been discovered as a result. The *Majjhimanikāya* and its counterparts in Chinese translation seem to have been one of the first choices for a comparison in this field of research.

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Sinhalese Commentaries.” This certainly had a long lasting influence in the study of the Pāli commentaries.

<sup>24</sup> Anesaki, Masaharu 1908: 1-149.

<sup>25</sup> Akanuma, Chizen 1929.

<sup>26</sup> Anālayo & Roderick S. Bucknell 2006: 215- 243.

<sup>27</sup> Anālayo, Bhikkhu 2011.

<sup>28</sup> Thich Minh Chau, Bhikṣu 2009.

<sup>29</sup> Anālayo, Bhikkhu 2011.

<sup>30</sup> Dhammadinnā, Bhikkhunī ed. 2017.

**Part II.**

**Translation**

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### 3. The Exegesis on the *Mūlapariyāyasutta*

Homage to the Exalted One, the Worthy and the All-enlightened!

#### The Prologue

1. [1] I adore the Well-farer who has a heart cool with compassion, has destroyed the gloom of delusion with the beacon light of wisdom, the teacher to (all) the world with its mortals and immortals, the one redeemed from the (fivefold) states of faring.<sup>1</sup> 1

I adore the unsurpassed Teachings free of stains, which even the Enlightened One had recourse to after he had developed and realized the states of Enlightenment. 2

I adore with head bent (bent below) the worthy Order of monks forming the groups of even (all) the eight categories,<sup>2</sup> the bosom-born sons of the Well-farer, the vanquishers of the forces of Māra, the Evil One. 3

Whatever merit arising from the adoration of the Triad of Gems accrues to me whose mind is thus gladdened (with fervour), becoming one who has completely surmounted all obstacles by its very potency — 4

Even though, at the outset, a commentary was rehearsed by the five hundred possessed of self-mastery and was re-rehearsed afterwards<sup>3</sup> to clarify the meaning of the excellent Middle Length Sacred Texts,<sup>4</sup> embellished with discourses of medium length and extolled by the Enlightened One and by those who had gained enlightenment after him and was (designed) to crush hostile theories — 5–6

<sup>1</sup> *Gati*: the states of faring in *saṃsāra* are: *niraya*, *tiracchānayani*, *pettivisaya*, *manussaloka* and *dibbaloka*, v. M i 73 etc.

<sup>2</sup> The 8 categories consists of: *sotāpanna*, *sakadāgāmi*, *anāgāmi*, *arahanta* in the *maggaṭṭha* and *phalaṭṭha* stages.

<sup>3</sup> The reference is to the three Councils held in Jambudīpa (and perhaps to the Ālokaleṇa recital in Laṅkāḍīpa). With this he establishes the authenticity (*āgamanasuddhi*) of his commentary — *Ṭīkā* (Ṭ).

<sup>4</sup> The fifth *nikāya*, *Khuddaka*, is not designated as *Āgama* by the Commentators. Ṭ observes: “Is it not that the *suttas* themselves are the *Āgama*? Further, by those *suttas* is it embellished (lit. marked)? According to the others’ teachings, it is true that the scriptures (*āgama*) is laid down based on sacred lore (*suttāni*). Even as the designation *sutta* arises in a multiplicity of meanings and attributes even so this designation of *Āgama* arises in a multiplicity of *suttas*.

And again, having been brought to the Island of the Sīhaḷas by the Great Mahinda possessed of self-mastery and preserved in the Sīhaḷa language for the benefit of the inhabitants of the Island — 7

I will, divesting it of the Sīhaḷa language, a delightful language, and redacting it in the flawless idiom which is in conformity with the diction (lit. method)<sup>5</sup> in the textual tradition — 8

Not violating the (traditional) system of thought of the Elders, the residents of the Mahāvihāra, the beacons to the lineage of the Elders, of extremely profound judgment — 9

Expound its meaning avoiding repetitions in exegesis for the sake of the joy of the virtuous and the long endurance of the Teachings:<sup>6</sup> 10

[2] Discussions on moral precepts,<sup>7</sup> the *dhutaṅga* practices,<sup>8</sup> all topics of meditation as well,<sup>9</sup> a detailed exposition on *jhāna*-meditation<sup>10</sup> and the attainments together with (prescribed) instructions for their cultivation<sup>11</sup> — 11

And all (categories) of higher knowledge as well as discrimination resulting from the interaction of (divers aspects of) wisdom,<sup>12</sup> the aggregates, the elements, the sense-spheres and the sense-faculties as well as the four Noble Truths, the disquisition on the conditioned relations<sup>13</sup> consisting of abstruse methodology of immaculate purity and the development of analytic insight without deviating from the path of the textual tradition.<sup>14</sup> 12–13

Thus, since all this has again been very lucidly discussed by me in the *Visuddhimagga*, hence, I will not dilate on this here any further. 14

<sup>5</sup> *Tantināyānucchavikaṃ: pāḷigatiyā anulomikaṃ pāḷibhāsāyānuvidhāyiniṃ* — Ṭ. — in conformity with the style of the texts and expressed in the Pali language.

<sup>6</sup> Ṭ quotes: *Dve' me bhikkhave dhammā saddhamma-ṭhitiyā asamosāya anantaradhānāya saṃvattanti, katame dve: sunikkhittaṃ ca padavyañjanaṃ attho ca sunīto* (A i 59).

<sup>7</sup> These (commencing with *sīlakathā*) are the topics discussed in *Vism*; *sīlakthā: cārittavārittādivasena sīlassa vitthārakathā* — Ṭ.

<sup>8</sup> A set of 13 ascetic practices (voluntarily) undertaken by a monk of scrupulous nature, discussed in full in *Vism* chap. II; *kilesadhunanakadhammā* — Ṭ.

<sup>9</sup> Usually reckoned as 40, and according to the Ṭ, consisting of 38 recorded in Canonical texts and 2 in Commentaries ... *yogakkhemassa bhāvanāya pavattiṭṭhānāni* — Ṭ.

<sup>10</sup> A state of ecstatic rapture gained through meditation, discussed in *extenso* in the Pāli Canon, v. s.v. PED. The word is often mistranslated as 'trance'. Ṭ gives a twofold explanation: 1, *jhāna* = the 4 *rūpāvacara-jhāna*; *samāpatti* = the 4 *arūpāsamāpatti*; 2, *jhāna* = all the 8 stages consisting of *rūpāvacara* and *arūpāvacara jhāna*; *samāpatti* = *phalāsamāpatti* and *nirodhasamāpatti*.

<sup>11</sup> Six in number, enumerated at D iii 281; also v. s.v. PED.

<sup>12</sup> *Ekavidhādinā paññāya saṃkaletvā sampiṇḍetvā nicchayo* — Ṭ.

<sup>13</sup> *Paṭicasamuppādakathā* — Ṭ.

<sup>14</sup> As found in *Paṭisambidhā* etc. — Ṭ.



For this, *Visuddhimagga* standing even amidst the four (collections) of Sacred Texts clarifies therein the meaning as declared (by the Buddha). 15

In this manner is it compiled; hence taking it<sup>15</sup> too, together with this exegesis, you should understand the meaning of the Middle Length Recital.<sup>16</sup> 16

2. Therein, the Middle Length Rehearsal according (to the division) into Fifties consists of a triad of compilations of fifty (discusses each) named *Mūla*, ‘the Initial’, *Majjhima*, ‘the Middle’ and *Upāri*, ‘the Final’; according to chapters (*vagga*),<sup>17</sup> it is a combination<sup>18</sup> of fifteen chapters assigning five chapters each to each one of the Fifties; according to the (number of) discourses,<sup>19</sup> it contains one and a half hundred and two discourses; according to the (number of) words,<sup>20</sup> 80,000 words exceeded by 523 words. Hence, have the Ancients said:

It is said: 80,000 words and 5000 more and twenty-three again  
— so has the (number of) words been specified.

According to syllables,<sup>21</sup> 700,000 syllables and 40,000 and fifty-three syllables. According to sessions of recital,<sup>22</sup> eighty sessions and half a session exceeded by twenty-three words. According to textual sequences<sup>23</sup>

<sup>15</sup> i.e. *Visuddhimagga*.

<sup>16</sup> *Saṅgīti*, the ‘recension’ of the *Majjhimanikāya* made at the three Rehearsals (*tisso saṅgītiyo*). The terms *āgama*, *nikāya* and *saṅgīti* are used synonymously.

<sup>17</sup> A *vagga* is to be taken as a group of 10, for generally, the term is applicable to a *dasaka* — Ṭ.

<sup>18</sup> *Samāyoga*, ‘compound’ (*saṃyoga*) or a ‘collection’ (*samudāya*) — Ṭ.

<sup>19</sup> The terms *sutta* and *suttanta* are identical in meaning.

<sup>20</sup> *Pada*, ‘term’ or morphological hint, but Ṭ takes it as an 8-syllable metrical line when the text is recited or chanted in 8-syllable units as is usually done in formal recitation (e.g. *paritta* ceremony). The number of such *padas* is said to be 80,523. It further adds that since there are metrical lines ranging from 9 to 12 syllables when a *bhāṇavāra*, ‘session at recital’ consists of 2,500 of such stanzas, the number of *bhāṇavāras* and syllables is reconciled by specifying here the number of syllables. Hence the statement 80,523 *pada* = 740,053 *akkhara* in the *Majjhimanikāya*.

<sup>21</sup> *Akkhara*, characters in a writing system, letters as opposed to *sadda* (articulation), but here it evidently refers to what grammarians call *vaṇṇa*, syllables with specific metrical values of one or two syllabic instances (Sk. *mātrā*).

<sup>22</sup> That extent of the text which can be recited at one sitting, explained in Ṭ as 250 *gāthās* of 32 syllables each i.e. 8,000 syllables.

<sup>23</sup> Ṭ defines *desanānusandhito*: *ekasmiṃ eva hi sutte purimapacchimānaṃ desanābhāgānaṃ sambandho anusandhānato anusandhi*. Although they are given as 3, Ṭ makes it 4 by dividing the sequence of disposition into 2 as one’s own and another’s. The 3 are explained as: (1) *dhammaṃ suṇantānaṃ pucchāvāsena*; (2) *desentassa satthusāvākassa dhammapaṭiggāhakānañ ca ajjhāsavāsena*; (3) *desetabbassa dhammassa vāsena*. Examples are furnished for each of the 4 categories (Be p. 21f).

— in brief, there are three words. According to textual sequences — in brief, there are three sequences: that associated with a question, with an intention and as a natural sequence but in detail here are found 3,000 sequences and 900.<sup>24</sup> Hence have the Ancients said:

Three thousand sequences, likewise 900 more — these are the methods of sequence declared to belong to the Middle Length collection.

3. Therein, among the Fifties, the initial Fifty is the first; among the chapters, the *Mūlapariyāyavagga* is the first; among the discourses, the *Mūlapariyāyasutta* is the first; even of that, the introductory account (*nidāna*, beginning with: ‘Thus was it heard by me’ narrated by venerable Ānanda during the time of the First Great Recital is the beginning. And this First Great Recital has been explained at the beginning of *Sumaṅgalavilāsini*, the commentary to the *Dīghanikāya*. Therefore, it should be known as explained there.

4. [3] Whatever this introductory story beginning with *evaṃ me sutam*, ‘and so has it been heard by me’ is — therein *evaṃ*, ‘thus’ is an indeclinable, *me*, ‘by me’ and so forth are nouns. First of all, by this method should the division of words<sup>25</sup> be understood: here in *Ukkaṭṭhāyaṃ viharati*, ‘used to dwell near Ukkaṭṭhā’. *Vi* is a verbal prefix and *harati* lit. ‘carries’ is a verbal form.

5. Again, according to its meaning,<sup>26</sup> the term *evaṃ* to begin with has numerous shades of meaning, such as<sup>27</sup> in simile, illustration, (expression of) exultation, censure, acceptance of a statement, (demonstration) of manner, (issue of) instructions, emphasis and so on. Thus, it has come down in (the sense) of a simile in such instances as<sup>28</sup> ‘thus by mortal born much merit shall be done’ (Dh 53). The examples such as ‘You should go forward and go back thus’ (M i 460) in giving instructions. In instances such as ‘And so it is O Exalted One and so it is O Well-farer’ (A i 192) it is used to express exultation. In instances such as: ‘Thus in this way this low-born woman speaks in praise of that shaveling imposter-monk on

<sup>24</sup> This is the number in the whole of M — T.

<sup>25</sup> *Padavibhāga*, ‘classification of terms’, special significance of words, not their analysis; or their analysis and classification, and aspect of word-analysis (e.g. resolution of cpdd.) is denoted by the term *vibhāga* — T.

<sup>26</sup> The connotation of terms — T.

<sup>27</sup> A group of meanings (*atthānaṃ saṅgaho*) such as in the sense of *idaṃ*, in asking a question, measure (*parimāna*) etc. is implied by the word *ādi* — T.

<sup>28</sup> Quotations traced in the edition and Miss I.B. Horner’s Appendix pp. 325 ff. are repeated in this trsl. for the convenience of the student.

every occasion here and there' (S i 160) it is used in censure. In instances such as "“Even so, Sir,” replied those monks to the Exalted One' (M i 1) in the acceptance of a statement. In Instances such as: 'Thus, indeed, do I O Sir, understand the Teaching as expounded by the Exalted One' (M i 258) it is used in (the demonstration of) manner. In instances such as: 'Come hither student-brāhmaṇa, go where the monk Ānanda is, and at my request enquire of Ānanda, the monk, of his freedom from disease and ailment, his ease of life, his physical fitness and comfortable living saying, "Subha, the student-brāhmaṇa, son of Todeyya asks venerable Ānanda of his freedom from disease, etc., . . . comfortable living" and also say thus "It would be well if the venerable Ānanda were to visit the residence of the student-brāhmaṇa Subha, the son of Todeyya out of compassion"' (D i 204) it is used in the sense of (issuing) instructions.<sup>29</sup> In such instances as: 'What think you O Kālāmas, are these things skilled or unskilled? Unskilled, Sir. Are they blameworthy or not? Blameworthy, Sir. Censured or praised by the wise? Censured by the wise, Sir. (When) undertaken or taken upon are conducive to disadvantage and pain or not? How does it occur to you here? When undertaken and taken upon, Sir, they are conducive to disadvantage and pain, thus it occurs to me here' (A I 190) it is used in emphasis. Here,<sup>30</sup> it should be understood as being used in the sense of manner, illustration and emphasis.

6. Therein, in the sense of (demonstration of) manner the following meaning is illustrated by the word *evaṃ*: Who is capable of understanding in every way that word of the Exalted One, abstruse in diverse modes, arisen from numerous dispositions, possessed of meaning and purport,<sup>31</sup> having manifold marvels,<sup>32</sup> profound on account of the meaning of the Teaching, exposition and realization and reaching the hearing of all beings in accordance with each one's language? [4] Even after arousing the desire to listen with all his strength *evaṃ me sutam* means: 'by me too, it has been heard in one manner'. In the sense of illustration: Releasing himself by

<sup>29</sup> *Nidassana*, lit. pointing out; perhaps it means 'explanation' here rather than 'illustration'.

<sup>30</sup> i.e. in the context of the *Mūlapariyāyasutta*.

<sup>31</sup> It is furnished with intrinsic meaning and minor characteristics due to the absence of the necessity to infer (*upanetabbābhāvato*) and endowed with the six criteria of gauging the meaning viz. explanation (*saṅkāsaṇa*), elucidation (*pakāsaṇa*), disclosure (*vivaraṇa*), analysis (*vibhajana*), making explicit (*uttānikaraṇa*), and designation (*paññatti*), and with the six minor features viz. syllables (*akkhara*), metrical lines/words? (*pada*), attributes (*vyañjana*), modes (*ākāra*), etymology (*nirutti*) and exposition (*niddesa*) — T. Cf. the English expression: in letter and spirit.

<sup>32</sup> T explains: (1) *pāṭihāriyam eva pāṭihāriyam*; (2) one among *iddhi*, *ādesanā*, *anusāsani* (cf. A i 170 f); (3) *catutthajjhānam*, *maggo ca paṭipakkhaharaṇato*.

stating, ‘I am not self-evolved, this has been realized not by me’ he adduces as illustration the whole discourse that should be narrated now. In the sense of emphasis: arouses a desire in beings to listen by showing his power of retaining (in memory) in conformity with the praise conferred on him by the Exalted One with the words: ‘Monks, foremost among monks, my disciples who are much learned, have a retentive memory,<sup>33</sup> are possessed of good conduct,<sup>34</sup> are courageous<sup>35</sup> and are personal, is Ānanda’ (A i 24) and (praised) by the general of the Teaching<sup>36</sup> as ‘the venerable Ānanda is skilled in meaning, skilled in the Teaching, skilled in the syllables, skilled in the etymology and skilled in what precedes and follows<sup>37</sup>, (A iii 201) (the phrase) *evaṃ me sutam* is (precise) neither less nor more both in meaning and by letter. It is precisely so and should be known that it is so and not otherwise.<sup>38</sup>

7. The word *me* is seen in three senses<sup>39</sup>; for example, in passages such as ‘What is (received) by reciting stanzas is not fit to be eaten by me’ (Sn 81) its meaning is ‘by me’ (instrumental case); in passages such as ‘It is well, Sir, if the Exalted One were to preach the Teaching to me in brief’ (S iv 63) the meaning is ‘to me’ (dative case); in passages such as ‘become the heirs of my Teaching’ (M i 12) the meaning is ‘mine’ (genitive case); but here the couple of meanings ‘heard by me’ (instrumental) and ‘mine heard’<sup>40</sup> (genitive) is appropriate.

8. And this word *sutam*, ‘heard’ with or without a prefix<sup>41</sup> has numerous shades of meaning, namely: going, renown, contamination, accumulation, application, auditory cognition, consciousness gained through the sense-

<sup>33</sup> *Buddhavacanam gahetvā dhāraṇasati* — AA ad A i 24.

<sup>34</sup> This too, refers to the aspect of this character as *dharmabhaṇḍāgārika: ekapade thatvā saṭṭhipadasahassāni gaṇhanto sathārā kathitaniyāmeneva sabbapadāni jānāti* — ib.

<sup>35</sup> *Buddhavacanam uggaṇhanaviriyaṃ ajjhayanaviriyañ ca dhāraṇaviriyañ ca* — ib.

<sup>36</sup> Sāriputta.

<sup>37</sup> AA ad A i 201 equates: *atthakusala* to one skilled in exegesis, *dhammakusala* to one conversant with the texts (*pāliyaṃ cheko*) and *vyañjanakusala* to one skilled in orthography. *Pubbāpara* refers to the correct sequence of *attha*, *dhamma*, *akkhara*, *vyañjana* and *anusandhi*. Also v. n. 1 (n.31 in the present word file) (above).

<sup>38</sup> Not differently from the manner he had personally heard from the Buddha though it is inconceivable that it is precisely how the Buddha spoke — T.

<sup>39</sup> This statement refers to the three distinctive syntactical uses of the instrumental, dative and genitive (possessive) — T. But *me* here is genitive of the agent as taken by the Commentators as his second option.

<sup>40</sup> This could equally mean: “my hearing” or listening i.e. what has been heard that belongs to me!

<sup>41</sup> *Upasagga*, ‘preposition’. T observes: Even though a preposition modifies a verb, because it enhances the meaning when it is present, there is no contradiction if the meaning is portrayed for the term both with and without the preposition.

door of the ear. For instance, in the passages such as ‘proceeding with the army’<sup>42</sup> its meaning is going; likewise in instances such as ‘of him who sees the renowned Teaching’ (Vin i 3) its meaning is the most famed Teaching; in instances, such as ‘to one oozing and not oozing (with lust)’ (Vin iv 213) it means to one who is contaminated and not contaminated. In passages such as: ‘Immense merit has been accumulated by you’ (Pv 5) it means ‘accumulated’. In passages such as ‘those wise sages who are devoted to (the practice of) *jhāna* (Dh 181) it means ‘those who are engaged in (the practice of) *jhāna*’. In passages such as ‘seen, heard and (otherwise) experienced’ (M i 4) the meaning is cognition by ear. In such passages as: ‘he retains in mind what he has heard and has an accumulation of what he has heard’ (A ii 23) the meaning is retaining in mind what is cognized through the sense-door of the ear. (In this instance) here the meaning is what has been cogitated upon through the sense-door of the ear or the act of cogitating. [5] When the word *me* has the meaning of *mayā*, ‘by me’ (i.e. thus has it been heard by me), ‘cogitated upon by the sense-door of the ear’ is applicable. When the word means *mama*, ‘mine’ the meaning ‘thus, to my hearing, my cogitation through the sense-door of ear’ is applicable.

9. Thus among these three words *evaṃ*, ‘thus’ is an illustration of the function of consciousness such as auditory cognition: *me*, ‘by me’ is an illustration of the individual possessing the stated consciousness and *sutaṃ*, ‘heard’ is an illustration of the undistorted grasp, neither less nor more, by way of rejecting the idea of non-hearing.<sup>43</sup> Likewise *evaṃ*, ‘thus’ is a statement of the functioning of the divers ways of the path of consciousness with reference to a sense-object and proceeds in association with that sense-door or ear; *me*, ‘by me’ is a statement in regard to the individual self (I) and *sutaṃ*, ‘heard’ a statement referring to the Teaching, (the mental object).<sup>44</sup> Here follows its brief meaning: By means of the path of consciousness which functions in divers ways with reference to a sense-object nothing else has been done by me,<sup>45</sup> but this alone has been done, namely that this Teaching<sup>46</sup> has been listened to. *Evaṃ*, ‘thus’ is a statement of what

<sup>42</sup> Untraced.

<sup>43</sup> Lit. non-listening; Ṭ says that it either emphasises the act of listening or denies cognition through other senses or realization through his intuitive knowledge (*sayambhūñāna*) but heard only, and that too, correctly. Hence, ‘undistorted grasp of it, being neither less nor more.’

<sup>44</sup> The nature of the stream of consciousness which functions in divers ways as regards a particular sense-object — Ṭ.

<sup>45</sup> Lit. I have not done anything else through the stream of consciousness ... Ṭ explains *vīthiyā* as *karaṇatthe karaṇvacanaṃ* (ablative of instrument).

<sup>46</sup> *Dhamma* here has the meaning of ‘thing’ or ‘phenomena’ according to the comments in Ṭ in similar instances, but one is tempted to take it as the *Dhamma* which gives a perfectly intelligible meaning.

should be illustrated; *me*, ‘by me’ is a statement of the individual; *sutaṃ*, ‘heard’ is a statement of the function of the individual.<sup>47</sup> This is what has been said: Whatever discourse that I will narrate, this has it been heard by me. Likewise *evaṃ*, ‘thus’ means whatever diversified meaning and characteristic details that is grasped on account of the manifold manner of the functioning of the continuity of consciousness, this is its demonstration of divers modes. This word *evaṃ*, ‘thus’ is a (term of) designation of mode, *me*, ‘by me’ is the demonstration of the agent, *sutaṃ*, ‘heard’ the demonstration of the sphere of activity.<sup>48</sup> To this extent the determination of grasping in the sphere of activity of the agent endowed with the continuity of thought functioning in divers modes is accomplished. Or else *evaṃ*, ‘thus’ is a demonstration of the function of the individual, *sutaṃ*, ‘heard’ is the demonstration of the function of consciousness, *me*, ‘by me’ is the demonstration of the individual engaged in both functions. This here again is the brief (meaning): It was heard by me as the popular expression of the act of hearing effected by way of consciousness as gained. By an individual endowed with the consciousness of that act of hearing.

10. Therein, both *evaṃ*, ‘thus’ and *me*, ‘by me’ in a true and ultimate sense<sup>49</sup> is a non-existent<sup>50</sup> concept, for what is there present<sup>51</sup> here that would in an ultimate sense receive the designation as ‘thus’ and ‘by me’? *Sutaṃ*, ‘heard’ is a real concept, for whatever that is experienced here, it is in an ultimate sense existent. Likewise as both *evaṃ*, ‘thus’ and *me*, ‘by me’ have been spoken of in relation to each other they are dependent designations.<sup>52</sup> Since *sutaṃ*, ‘heard’ has been spoken of in relation to what is seen and so forth,<sup>53</sup> it is a dependent designation. And here, with the word *evaṃ*, ‘thus’ he illustrates non-confusion, for no one confused is indeed capable of having penetrative insight of manifold nature.<sup>54</sup> With the word *sutaṃ*, ‘heard’ he illustrates his non-forgetfulness of what is heard,<sup>55</sup> for he who has forgotten what he has heard [6] does not acknowledge, after the lapse of time, what he had heard. Thus, by

<sup>47</sup> As no act of hearing is possible in the absence of the individual.

<sup>48</sup> *Sotabbabhūto dhammo ... savaṇakiriyavasena pavattiṭṭhānaṃ katvā vattaṃ ...* — T.

<sup>49</sup> *Bhūtaṭṭha-uttamatthavasena ... yo māyāmarīci-ādayo viya abhūtaṭṭho, anussavādīhi gahetabbo anuttamattho ca na hoti* — T.

<sup>50</sup> See MRI 109 n.19, also v. MA i 30.

<sup>51</sup> This question is asked rhetorically to emphasise their non-factual nature — T.

<sup>52</sup> They are meaningful in the context of what has been heard — *sotaṭṭhaṃ āgate dhamme upādāya* — T.

<sup>53</sup> *Diṭṭhasutamutaviññāte apekkhitvā va pavatto ti āha* — T.

<sup>54</sup> This indicates the diversity of aspects and the incomprehensibility (*duppaṭivijjhatā*) of the discourse narrated — T.

<sup>55</sup> It refers to his clear perspective of the manner he has heard it — T.

his non-confusion the accomplishment of his wisdom results, by non-forgetfulness the accomplishment of mindfulness results. Therein, by mindfulness preceded by wisdom there results the ability to retain in mind the detailed (syllables and words); with wisdom preceded by mindfulness there results penetrative insight into the meaning. By combination of both these abilities is accomplished the office of Treasurer of the Teaching on account of his ability to govern the treasury of the Teaching endowed with meaning and characteristic details.

11. Another method: With the word *evam*, ‘thus’ he illustrates right reflection (by way of the origin of things) because of the absence of penetrative insight of manifold nature to him who reflects incorrectly. With the word *sutam*, ‘heard’ he illustrates non-confusion of mind.<sup>56</sup> Likewise, the individual of confused mind being addressed even with (words of) all accomplishment<sup>57</sup> says ‘I did not hear, please say it again’. Herein, by right reflection one fulfils the correct stationing of self<sup>58</sup> and the fact of having done meritorious deeds in the past.<sup>59</sup> By non-confusion of mind is fulfilled the listening to the good Teaching and association with virtuous men. Not indeed is one confused in mind able to listen to the good Teaching nor is there any listening (to the Teaching) to him who does not associate with the virtuous.

12. Another method: *Evam*, ‘thus’ means — On account of the functioning by divers methods of whatever continuity of mind there arises the grasp of divers meanings and characteristic details, it is said that this is an illustration of divers modes. And, this mode so beneficent<sup>60</sup> as it does not occur to him who has not correctly stationed himself nor to one who has not done meritorious deeds in the past. Therefore, by *evam*, ‘thus’ he illustrates his attainment of the latter dyed of cycles<sup>61</sup> by this beneficent method; by the word *sutam*, ‘heard’ the attainment of the former dyed of cycles by associating it with listening. There is, indeed, no listening unto him who lives in an unsuitable region and devoid of association with the virtuous. Thus, the fulfilment of the purity of his aim is accomplished by the

<sup>56</sup> Lit. scatter-brained.

<sup>57</sup> It refers to the ‘resources’ such as *athavyañjanadesakapayojana* etc. — T.

<sup>58</sup> T quotes A ii 32 (*Cakkavagga*) where the four items are enumerated. Cf. D ii 276. Also cf. *Mahāmaṅgalasutta* Sn 258, 260, 265.

<sup>59</sup> There are four notes 3 in this paragraph, but Prof. Jayawickrama mentions only one note 3 in the Endnote section in JBS.

<sup>60</sup> The Buddha’s words encompass the ‘resources’ mentioned at n.55 and result in the exclusive fulfilment of others’ weal — T.

<sup>61</sup> v. §11 n.58. The latter pair, anteriority and posteriority, should follow the order in which they are taught — T.

fulfilment of the latter dyad of cycles;<sup>62</sup> and by the fulfilment of the former dyad of cycles there occurs the purity of means;<sup>63</sup> and by that purity of the aim there occurs the fulfilment of clarity of the attainment of knowledge, by the purity of means the fulfilment of clarity of textual learning.<sup>64</sup> In this way, thinking that the word of him who is endowed with textual leaning and attainment, and pure as regards the aim and the means is appropriate to precede the word of the Enlightened One even as the break of dawn before sunrise and right reflection before skilful action, introducing the antecedent story in the correct place he spoke the words beginning with *evaṃ me sutam*, ‘thus has it been heard by me’.

13. Another method: With the word *evaṃ*, ‘thus’; which is indicative of understanding divers modes of comprehension, he discloses the presence of his attainment of analytic insight into his thorough comprehension of meaning.<sup>65</sup> with the word *sutam*, ‘heard’ which is indicative of the realization of the categories of things that should be listened to,<sup>66</sup> he points out that all these teachings<sup>67</sup> have been mentally reflected upon and thoroughly penetrated into by insight. [7] And by uttering the word *evaṃ*, ‘thus’ which points to mental reflection with (logical) reasoning, he indicates that these Teachings had been examined in his mind and well penetrated into by intellection.<sup>68</sup> By uttering this word *sutam*, ‘heard’ which is indicative of one’s activity in listening, he points to the fact that many teachings have been heard by him, retained in mind and verbally repeated. And even with both these words indicative of the comprehensive nature of the meaning and the characteristic details, he creates a love for hearing. For, the Teaching should be listened to carefully by arousing love towards it (keeping in mind) that one becomes deprived of immense well-being by not listening, with love for it, to the Teaching replete with meaning and characteristic details.

<sup>62</sup> He who has right establishment of self and had done good deeds in the past is the one with pure disposition because of the distance of defilements that sully it — Ṭ. Ṭ also quotes *sammāpanihitaṃ cittaṃ seyyaso naṃ tato kare*, Dh 43 and *katapuñño ’si tvaṃ Ānanda, padhānaṃ anuyuñja khippaṃ hohisi anāsavo*, D ii 144.

<sup>63</sup> Because of the clarity of the activity of listening to the Dhamma which is preceded by mental reflection with (logical) reasoning — Ṭ.

<sup>64</sup> On account of the blameless nature of the entire physical and verbal (application of) means ... he becomes an adept in the textual tradition — Ṭ.

<sup>65</sup> *Asammohāsamosadīpanato catuṇṇasambhidā-vasena atthayojanaṃ dasseti* — Ṭ.

<sup>66</sup> *Sotabbadhammavisesaṃ āmasatī ti dasseti ... sāsanasampattiyā dhammasavaṇe ussāhaṃ janeti*. — Ṭ.

<sup>67</sup> Ṭ clearly states that it refers to *pariyuttidhamma*.

<sup>68</sup> *Nijjhānakkhantihūtāya nātapariññāsankhātāya vā diṭṭhiyā*. — Ṭ.



14. Again, with this entire phrase *evaṃ me sutam*, ‘thus has it been heard by me’ the venerable Ānanda, not claiming for himself<sup>69</sup> the Teaching declared by the Thus-gone transcends the plane of the wicked, and by acknowledging his discipleship alights upon the plane of good men. Likewise, he turns his mind away from evil principles and establishes his mind in good principles.<sup>70</sup> In pointing out ‘This (Teaching) is solely what has been heard by me and it is the word of the Exalted One himself’ he disclaims<sup>71</sup> any responsibility (for it) and attributes it to the Teacher and (explicitly) acknowledges the Conqueror’s word and establishes the guidelines<sup>72</sup> of the Teaching. Furthermore, by saying *evaṃ me sutam*, ‘thus has it been heard by me’ and disclaiming that he had himself originated it and disclosing his hearing it earlier, he destroys the disbelief<sup>73</sup> of all deities and men in this Teaching and arouses in them the accomplishment of confidence (thus): ‘I have in his very presence received from that Exalted One who is proficient in the fourfold proficiencies,<sup>74</sup> the possessor of the Ten Powers,<sup>75</sup> the one who stands firmly in a position of taurine pre-eminence, the one who roars the lion’s roar, the highest of all beings, the overlord of the Teaching, the king of righteousness, the overlord of righteousness, the island (of refuge) of the Teaching, the wheel-turning monarch of the excellent Good Teaching, the perfectly Enlightened One; and no doubt or misgiving should be entertained here with regard to its intrinsic meaning, its text or (other) details.

Hence this has been stated:

The disciple of Gotama<sup>76</sup> who says thus, ‘and so has it been heard by me’ destroys the lack of confidence and promotes confidence in the Dispensation.

<sup>69</sup> a + j *dhā*. Ṭ: *aṭṭhapento*, i.e. without arrogating to himself the authorship of the *dhamma*.

<sup>70</sup> What is contrary to the Good Teaching and what is in accord with the Good Teaching respectively.

<sup>71</sup> Lit. redeems himself.

<sup>72</sup> The guidelines leading beings to befitting (progress) in this world and the world after and achieving the *summum bonum*.

<sup>73</sup> i.e. 1. that it has been taught by the Buddha; 2. that he (Ānanda) had directly received it from him; 3. that it is free from blemishes such as faltering, harsh words and confusion.

<sup>74</sup> Cf. M i 71 etc.

<sup>75</sup> Cf. M i 69 etc.

<sup>76</sup> Perhaps a specific reference to Ānanda.

15. *Ekam*, ‘one’ is a denotation of delimitation by number:<sup>77</sup> *Samaya*, ‘time’<sup>78</sup> is a denotation of what has been delimited. *Ekam samayaṃ*, ‘at one time’ is an indication of indefinite (time). The word *samaya* thereat

Is seen (to mean) a combination (of circumstances), moment, time, multitude, cause, metaphysical system, acquisition, abandoning and penetrative knowledge.

Thus in instances such as: Perhaps we shall visit even tomorrow depending on the time and combination (of circumstances), its meaning is combination (of circumstance)<sup>79</sup> (D i 205). [8] In instances such as: ‘There is, indeed, but one moment, O monks, one occasion for living the higher life’ (A iv 227) (it means) the moment.<sup>80</sup> In such instances as:<sup>81</sup> The season of heat, the occasion of burning (with heat) (it means) time. In such instances as: ‘A great concourse in the forest glade’<sup>82</sup> (D ii 254) (it means) multitude.<sup>83</sup> In such instances as: ‘Bhaddāli, you had not, indeed, understood the circumstances that “the Exalted One verily dwells at Sāvatti, and the Exalted One would know of me that the monk named Bhaddāli is one who does not fulfil the training in the Teacher’s Dispensation,” Bhaddāli this circumstance too, had not been thoroughly understood by you,’ it means cause.<sup>84</sup> In such instances as: ‘And, at that time the wandering ascetic Uggāhamāna<sup>85</sup> son of Samaṇa-maṇḍikāputta was living in Mallikā’s pleasure with a single hall for metaphysical debate situated beside the grove of *tinduka* trees,’ it means metaphysical system. In instances such as:

That welfare in this life and that welfare in after-life — in consequence of the attainment to welfare<sup>86</sup> the courageous one is called a wise man — (S i 87)

it means acquisition. In such instances as: ‘as a result of the correct overcoming of conceit, he has made an end of Ill’ (A iii 246) (it means)

<sup>77</sup> Ṭ states that *eka* is used in the sense of 1. *anna*, 2. *seṭṭha*, 3. *asahāya*, 4. *saṅkhyā* which it equates to *gaṇanapariccheda* here. Each of the 4 senses is illustrated with a quotation from the *pāvacaṇa*.

<sup>78</sup> *Samaya*, ‘occasion’; *ekam samayaṃ*, ‘on one occasion’. As far as possible MLS will be followed in translating the lemmata.

<sup>79</sup> Ṭ explains *samavāya* as *yuttakālaṇ ca paccayasamavāyaṇ ca*.

<sup>80</sup> From the time of the rise of the Tathāgata as long as there is room for *magga-brahmacariya*. — Ṭ.

<sup>81</sup> Vin iv 19.

<sup>82</sup> *Pavana* is explained as *vanasaṇḍa* in DA ad D ii 254.

<sup>83</sup> *Mahāsamayo ti mahāsamūho*. — Ṭ.

<sup>84</sup> *Sikkhāpadapūraṇassa hetu*. — Ṭ.

<sup>85</sup> His given name (*pakatināma*) was Sumana; because of his proficiency to grasp (*uggāhetuṃ*) various things he was known as *Uggāhamāna*, MA iii 265 — Ṭ.

<sup>86</sup> *Hitapaṭilābha* — Ṭ.

abandoning. In such instances as: The connotation of Ill as tormenting, constituted, causing anguish, subject to change and has to be comprehended (Ps ii 108), (it means) penetrative knowledge.<sup>87</sup> Here, however, its meaning is time reckoned in terms of years, seasons, months, fortnights, days and nights, forenoon, mid-day, evening, the first, middle and last watches of the night, moments and so on.

16. Therein, even though whatever discourse was preached in whatever year, season, month, fortnight, night-time or daytime from among these (divisions) of time such as years, all that has been well understood and thoroughly examined with his wisdom by the Elder. And again, when it is said: Thus have I heard during such and such a year, season, month, fortnight, night or daytime it is not possible to easily remember it or preach it or have it preached and a good deal has to be said; hence, with one phrase itself he put together that idea and said ‘On one occasion’.

17. He points out with the words *ekaṃ samayaṃ*, ‘on one occasion’ an occasion designated as an occasion of preaching from among the occasions consisting of various epochs (lit. divisions of time) which are greatly outstanding (events) of the Exalted One in (the eyes of) deities and men such as these: the occasion of his descent in the (mother’s) womb, his birth, his remorse (disgust for the world), his going forth, his practice of austerities, his conquest of Māra, his Enlightenment, his experiencing the bliss of this world,<sup>88</sup> his preaching, his passing away in perfect *nibbāna* and so forth. [9] Or else, he spoke the words *ekaṃ samayaṃ*, ‘at one time’ with reference to any of the (following) occasions: the occasion of the exercise of his compassion out of (the two): the occasion of the functioning of his wisdom and compassion, the occasion for (the discharge of) obligations for one’s own welfare and the welfare of others, the occasion of preaching a righteous discourse among the two occasions of how those who are assembled should act and the occasion of preaching among the two occasions of preaching and practice.

18. Why is it that the accusative case is employed here in *ekaṃ samayaṃ*, ‘at one time,’ unlike in the Abhidhamma (example), *yasmim samaye kāmāvacaraṃ*, ‘at a time when a sphere of sense-desire is’ (Dhs 9) or

<sup>87</sup> Ṭ adds further exegeses on all the above meanings and introduces several other shades of meaning.

<sup>88</sup> According to the *Ṭīkā* it is the time the Tathāgata spends daily in *jhāna* and attainment of the fruits of the path, particularly the seven weeks (he spent near the Bodhi tree) but more probably it appears to refer to the incident described at Vin i 5 which led to the *Brahmāyācanā* (as also suggested by later gloss in Ṭ: *ariyatunhībhāvasamayo*).

in other Sutta statements (such as), *yasmiṃ samaye bhikkhave bhikkhu vivicc' eva kāmehi*, 'at a time when O monks, a monk being completely detached from sense-pleasure' (A ii 214) where the prediction is made with the locative case and in the Vinaya by the instrumental case as in *tena samayena Buddha bhagavā*, 'and at that time the Buddha, the Exalted One' (Vin i 1)? It is because by way of connotation it is in that way there,<sup>89</sup> but here it is (conveyed) in a different way. For, there in the Abhidhamma and in the Sutta statements apart from this the meaning conveyed is that of support (receptacle)<sup>90</sup> and the qualifying of one substantive by another (substantive). The support (locative) is the occasion signifying time and a collective sense. Since the abstract nature of those (phenomena such as sensory contact) as characterized by the abstract nature of the aforementioned phenomena such as sensory contact and of the occasion which consists of the moment (combination of) circumstances and cause, hence in order to bring out that meaning the locative case is employed there. But in the Vinaya (usage) it is the sense of cause and the sense of the instrument that is found. And whatsoever time during which moral precepts were promulgated that was difficult for even Sāriputta and others to come to know, at that time which served as the cause and the instrument, the Exalted One lived in various places laying down the moral precepts and reflecting on the cause for the promulgation of moral precepts. Therefore, in order to illustrate that meaning the instrumental case is used there. But, here as well as in similar such instances, the accusative in the sense of duration of time is found. At whatsoever point of time the Exalted One preached this or any other *Suttanta* (discourse), during that time, he lived in an (uninterrupted) abiding of compassion of the highest order. Therefore, in order to bring out that meaning, the predication is made with the accusative case employed here. Hence, this is stated:

Taking each meaning into account elsewhere (in the Abhidhamma and Vinaya respectively) *samaya*, 'occasion' is expressed with the locative and the instrumental, but here in the accusative.

19. [10] On the other hand the Ancients<sup>91</sup> explain: Whether it is *tasmiṃ samaye*, 'during that time' (locative) or *tena samayena*, 'by that time' (instrumental) or *ekam samayaṃ*, 'at one time' (accusative), it is a mere variation of expression; in all the places, the meaning is locative. Therefore,

<sup>89</sup> In the locative and in the instrumental — T.

<sup>90</sup> *Ādhārattho*, 'sense of receptacle' — T.

<sup>91</sup> *Porāṇā ti aṭṭhakathācariyā* — T.

even when it is said *ekaṃ samayaṃ*, ‘at one time’ its meaning should be understood as *ekasmiṃ samaye*, ‘during a particular time.’

20. The word *bhagavā*, ‘Exalted One’ means one esteemed, for one who is esteemed they call *bhagavā* in this world; and since this one, on account of the distinction of all his virtues, is worthy of esteem to all beings, he should hence be known as *bhagavā*, ‘Exalted One.’ It has also been told by the Ancients:

*Bhagavā* is a word (meaning) the highest and the noblest: he is esteemed and fit to be esteemed — therefore, is he called the Exalted One.

Further,

He is endowed with good fortune (*bhāgyavā*)<sup>92</sup>, he is the one who has broken asunder (*bhaggavā*), possessed of blessing (*bhagehi yutto*), the one who has analyzed (*vibhattavā*), associated himself (with attainments) (*bhattavā*)<sup>93</sup> and shunned journeying in the states of becoming (*bhavesu vantagamano*) — hence, he is the Exalted One.

The meaning of this word should be known in detail in accordance with this verse. This has exactly been stated in the *Buddhānussati-niddesa* in *Visuddhimagga*.<sup>94</sup>

21. And to this extent by preaching the Teaching as he had heard prefixed with the statement *evaṃ me sutam*, ‘thus was it heard by me’ here he makes manifest the body of the Teaching of the Exalted One. With it he consoles the people who are dejected by not seeing the Teacher (suggesting): ‘This Sacred Word is such that its Teacher has not gone into oblivion, this is your Teacher.’ With the statement ‘On one occasion the Exalted One’ he reminds them with the passing in perfect *nibbāna* of his corporeal form by pointing out the non-existence of the Exalted One at that time. With it he infuses fervour in the people who are infatuated with the infatuation for life (thus): ‘Even that Exalted One, the expounder of a noble Teaching of such nature, the possessor of Ten Powers whose physical body resembles a pile of diamonds, he too, has passed away in perfect *nibbāna*; what other man shall arouse attachment to life and inspire their effort in the Good Teaching?’

<sup>92</sup> *Garubhāvayutto garuṇayogato garukaruṇa-arahatāya vā* — Ṭ.

<sup>93</sup> Can it mean ‘one who has adherents’ as the Ṭ glosses on *bhattavā* (occurring in a different stanza quoted): *bhattā dalhabhattikā assa bahū atthī ti?*

<sup>94</sup> Cf. *Vism* i 210.

And by uttering the word *evaṃ*, ‘thus’ he points out the excellence of the Teaching, with *me sutam*, ‘by me heard’ the excellence of the listener,<sup>95</sup> with *ekam samayaṃ*, ‘on one occasion’ the excellence of the time<sup>96</sup> and with (the word) *bhagavā*, ‘the Exalted One’ the excellence of the preacher.

22. Here, in (the phrase) *Ukkaṭṭhāyaṃ viharati*, ‘was staying near *Ukkaṭṭhā*’ *ukkā* means a torch. Since that city was built on an auspicious day while torches remained burning even at night so that the (astrologically) propitious time shall not pass beyond the favourable combination of planets, it is called *Ukkaṭṭhā*. It is said that it was so named due to its being built whilst torches on staves were set alight and held aloft. In that (city of) *Ukkaṭṭhā* — and this is a locative expressing vicinity.

23. *Viharati*, ‘was staying’ — This (is a verb which) signifies [11] that he was generally engaged in one of the modes of abiding among the abiding pertaining to the postures, the divine-abiding,<sup>97</sup> the *brahma*-abiding<sup>98</sup> and the noble abiding.<sup>99</sup> Here precisely is the indication of his engagement in one of the postures among the various postures of standing, walking, sitting down and lying down. By it, it should be understood that the Exalted One was abiding even whilst standing, walking, being seated as well as lying down. For he cut off the discomfort caused by one posture with another posture and maintained and continued with his physical being not subjecting it to any conflict;<sup>100</sup> hence, it is said ‘he abides.’

24. Here *Subhagavane*, ‘in the Subhaga Grove’ (means that) it is glorious on account of its being delightful, it is (so) said on account of its pleasing beauty<sup>101</sup> and pleasing diversions. Because of the excellence of beauty<sup>102</sup> of that grove, people taking with them food and drink and so forth, day and night, participate in enjoyments indulging in festivities,<sup>103</sup> social gatherings<sup>104</sup> and merry making.<sup>105</sup> And here, they aspire to more and

<sup>95</sup> i.e. himself.

<sup>96</sup> *Buddhuppādaparamā hi kālasampadā* — T.

<sup>97</sup> In the bliss of *jhāna* both *rūpāvacara* and *arūpāvacara*.

<sup>98</sup> In the 4 *brahmavihāra* consisting of *mettā*, etc. called the 4 *appamañña*, ‘immeasurable.’

<sup>99</sup> In perfect inward control of the mind, pacified and one-pointed, in the attainment of concentration — the fruits of recluseship.

<sup>100</sup> Lit. not allowing it to fall apart or disintegrate.

<sup>101</sup> As with Ce, Be *sundarasirīkattā*, Ee — *sarīra* — improbable.

<sup>102</sup> *Sirisampattiyā*, as with Ce, Be.

<sup>103</sup> It is a deliberate pun here; because it is ‘winsome’ — denom. of *vana2* (PED) and perhaps connected with *vanati* and *vanoti* — it is both a grove and a desirable place of scenic beauty. v. PED ib.

<sup>104</sup> Dance recitals and so forth.

<sup>105</sup> On specifically declared holidays — *nakkhattakīḷanaṃ kīḷanti*.

more delightful sensual enjoyments (saying): Let us have a son, let us have a daughter — and in the self-same way it comes to pass. Thus, it is delightful on account of its pleasing beauty and pleasing diversions.<sup>106</sup> Further, because it appeals to many people it is also delightful (*subhaga*); because it attracts (*vanayati*) it is called a grove (*vana*).<sup>107</sup> On account of its physical embellishments, it makes the people resort to it and it means that a yearning is created; or because it is desired (*vanute*) is it called a grove (*vana*).<sup>108</sup> The meaning is that it appears as if to implore upon all creatures with its songs of (many) birds such as koels intoxicated with and rejoicing in the fragrance of various kinds of flowers and (beckoning) with the branches, twigs, tender leaves and foliage of trees wafted by the extremely gentle breeze (saying as it were): ‘Come to me, do partake of my pleasure.’ It is both delightful (*subhaga*) and is a grove (*vana*), hence it is the Subhagavana; (it is in) this Subhagavana. A grove is twofold, it may be planted or self-grown. Among these, Veḷuvana, Jetavana and so forth were planted; Andhavana Mahāvana, Añjanavana and so forth are self-grown. It should be known that this too was self-grown.

25. Here in (the phrase) *sālarājamūle*, ‘at the foot of the lordly Sal tree,’ a sal tree is called a *sāla*. For it has been said: “Just as O monks, in the vicinity of a village or township there is a large *sāla* grove, and it would be over grown with *elaṇḍa*<sup>109</sup> creepers” (M i 124), “Between the twin *sāla* trees” (D ii 137). It is a mighty tree, a lord of the forest. For it has been said:

“Your majesty, in your own domain, in the grounds of your park there are delightful lordly giant trees with upright trunks<sup>110</sup> and of dazzling green hue;” (Ja v 251)

— and it refers to any kind of tree. For it has been said: “Thereupon O monks, that *māluvā* seed would fall at the foot of giant tree” (M i 306) [12] — and here (in this context),<sup>111</sup> a mighty tree, a lord of the forest is intended. And the word *rāja* signifies its great magnitude, as elsewhere, too: ‘O Brāhmaṇa Dhammika, of a mighty *nigrodha* (banyan) tree that is

<sup>106</sup> Ṭ adds further explanations: 1) *kamanīyaṭṭhena suṭṭhu bhajīyati ti subhagam*; 2) *subhā agā, rukkhā ethā ti vā subhagam*; 3) *sundarakittiyogato vā subhagam*; 4) some say that it is Subhagavana implying: *sundarabhūmibhāge vane*; and 5) it is the grove of a *yakkha* name Subhaga.

<sup>107</sup> On special occasions like the Uttaraphagguna day when people together with their attendants engage in festivities.

<sup>108</sup> *Yācanatthēna vanute iti vanan ti, upacārakappanāvasena vanasaddo veditabbo.*

<sup>109</sup> A wild creeper that ruins *sāla* woods — MA ad M i 124.

<sup>110</sup> *Ujubhūtaviṭapā* — Ṭ.

<sup>111</sup> In the text (M i 1).

established’ (A iii 369).<sup>112</sup> There is a *samāsa* (-compound) of two kinds here: 1. it is *sālarāja* as it is the king of *sal* trees and 2. it is *sālarāja* because it is a *sāla* and also king in the sense of being lordly. *Mūlaṃ*, ‘at the foot of’ means vicinity. For this word *mūla* is seen to mean an actual root<sup>113</sup> in instances such as: “One should dig out the roots even to the least extent of the size of *usīra*<sup>114</sup>-fibre’ (A ii 199); the primary<sup>115</sup> cause in instances such as: ‘Covetousness, the root-cause of unskilled action’ (A i 201) and in the sense of vicinity in instances such as: ‘As far as the shadow stands at the hour of mid-day and leaves fall when there is no wind, to this extent is the “vicinity” of a tree’ (cf. Vin iii 202). Here precisely is intended the vicinity. Hence, the meaning should thus be known as: in the vicinity of the lordly *sāla* tree.

26. If one were to imagine: ‘Firstly, if the Exalted One were living in Ukkaṭṭhā one should not say “at the foot of the lordly *sāla* tree in the Subhaga grove.”<sup>116</sup> If he were living there one should not say “in Ukkaṭṭhā”; for it is not possible to live in both places at one (and the same) time’ — but one should certainly not look at it that way. Have we not said that it is a locative signifying vicinity” likewise, just as when herds of cattle roam in the vicinity of the rivers Gaṅgā and Yamunā, they would be described as: ‘they roam by the Gaṅgā, they roam by the Yamunā,’ in the same way, here too, whatever Subhaga grove or vicinity of the lordly *sāla* tree near Ukkaṭṭhā there is, the one who is living there is said to be ‘living near Ukkaṭṭhā, in the Subhaga grove in the vicinity of a lordly *sāla* tree.’ The word Ukkaṭṭhā would have been used to point to his alms-village and the rest of the expression to point out a place of residence suitable for one who has gone forth (from the world).

27. By mentioning Ukkaṭṭhā there, the venerable Ānanda shows the service rendered by the Exalted One to the householders,<sup>117</sup> by mentioning the Subhaga grove, the services he had rendered to those who had gone forth

<sup>112</sup> The reading at A iii 369 as given in fn. 1 at MA i 12.

<sup>113</sup> Taken both literally and figuratively — T.

<sup>114</sup> v. s.v. PED for botanical name. This aromatic root (called *sāvanna/sāvāndara* in Sinhalese) has medicinal properties and is also used as an insect repellent.

<sup>115</sup> Lit. unique.

<sup>116</sup> The translation given in MLS and copies here (after the Commentator’s interpretation is not followed here in order to bring out the argument put forward.

<sup>117</sup> He favours them by accepting gifts of requisites offered by them by giving them an opportunity to visit him and wait on him, by preaching the Dhamma, establishing them in the refuges and moral precepts and bringing to them higher spiritual attainments in accordance with their sufficing conditions for such gain.



(from the world).<sup>118</sup> Likewise, with the former (word), on account of the acceptance of requisites the avoidance of the practice of self-mortification, with the latter (word) on account of the abandoning of sensual enjoyments the demonstration of the means of the avoidance of the indulgence in sensual enjoyments; with the former his engagement in the expounding of the Teaching, with the latter disposition for solitude, with the former his advance with compassion, with the latter his departure with wisdom;<sup>119</sup> with the former his disposition to bring about his departure with wisdom; with the former his disposition to bring about the well-being and happiness of beings, with the latter the fact of his unsullied nature<sup>120</sup> in working for the well-being and happiness of others; with the former his abiding in ease indicated by his not giving up the righteous happiness;<sup>121</sup> with the latter [13] the indication of his engagement in transcendental phenomena; with the former his multiplicity of service rendered to human beings, with the latter that rendered to the deities;<sup>122</sup> with the former the fact of his being nurtured in the world, being born in the world, with the latter the fact of his not being sullied by the world; with the former for the substantiation<sup>123</sup> of that purpose to achieve which the Exalted One is born as (conveyed) by the statement: “O monks, a unique individual coming into existence in this world is born for the well-being of the many folks, for the happiness of the many folks, out of compassion for the world, for the welfare, well-being and happiness of deities and men. Who is this unique individual? It is the Tathāgata the worthy one, the perfectly Enlightened” (A ii 22). Wherever he is born, his abiding is in conformity with that place. For the Exalted One who was born first in the Lumbini grove and secondly at the foot of the bodhi tree in his mundane and supra-mundane births respectively was (thus) born in a grove itself. With it,<sup>124</sup> he points out his life in the forest itself — in a manner such as this, should be understood the (exegetical) interpretation of meaning.

<sup>118</sup> Helping them to select suitable lodgings there for their learning and questioning (about the Dhamma) and for their application to topics of meditation.

<sup>119</sup> He points to the absence of defiling tendencies in the Buddha and not being influenced by prejudice.

<sup>120</sup> Unsullied by *taṇhā*.

<sup>121</sup> *Anavajjasukhaṃ* — T.

<sup>122</sup> T does not make it clear as to whether it is ‘help to’ or ‘help of’ when it says: on account of its seclusion from people as the deities think of visiting a place that is generally deserted by people.

<sup>123</sup> i.e. the fulfilment of the weal of the world and the accomplishment of the duty of an Enlightened One — T.

<sup>124</sup> With the phrase *Ukkaṭṭhāyaṃ Subhagavane*.

28. *Tatra*, ‘there’ is an elucidation of space and time.<sup>125</sup> For it indicates that time during which he was staying (there) and that place near the great sal-tree in the vicinity of which sal-tree he was staying; or it indicates the space and time whereat he must necessarily speak,<sup>126</sup> for the Exalted One does not, indeed, expound the Dhamma at the improper place or time. Instance such as, ‘It is not the time yet, Bāhiya’ (Ud 7) can be (adduced as) testimony here.

*Kho*, ‘indeed’ (untranslated) is an indeclinable (for merely completing an expression)<sup>127</sup> for emphasis or used in the sense of an exordium.<sup>128</sup> *Bhagavā*, ‘the Lord’ denotes him who is esteemed by the world;<sup>129</sup> *bhikkhū*, ‘monks’ is a word referring to the individuals who are fit to listen to the discourses.<sup>130</sup> Furthermore, herein, the meaning of the word should be understood in such manner as: “One is a monk as he is an almsman, one who has recourse to the practice of begging alms” (Vin iii 24).

*Āmantesi*, ‘addressed’ means: he spoke (to them), conversed (with them), he enlightened (them). This is the meaning here, but elsewhere it too occurs in the sense of announcing. For it has been said: “I announce to you, I make it known to you, O monks” (cf. M i 271).<sup>131</sup> It is also (found) in the sense of summoning. For it has been said: “Come hither, monk, summon Sāriputta at my behest” (S ii 51).

29. *Bhikkhavo*, ‘monks!’ is an indication of the manner of addressing; and that too was said on account of the fulfilment of the coalescence of attributes such as their tendency to beg alms. Grammarians opine that one endowed with the attribute of the tendency to beg alms, one endowed with the attribute of the vow of begging alms<sup>132</sup> and one endowed with the attribute of diligently discharging one’s obligation in begging alms. And with that statement of the fulfilment of the coalescence of attributes such as their tendency to beg alms, he declares the mode of life resorted to by the humble and the mighty (alike) [14] and condemns both arrogance and a sense of lowliness. By (using) this word *bhikkhavo*, ‘monks!’ which

<sup>125</sup> *Tatra* is in adverbial function to *viharati* and stands for (*paṇiniddesa*) *desa* and *kāla* — Ṭ.

<sup>126</sup> ... *īdisesu ṭhānesu tatra-saddo dhammadesanāvīsīṭṭhaṃ desaṃ kālaṃ ca vibhāveti* — Ṭ.

<sup>127</sup> ‘merely as an enclitic’.

<sup>128</sup> Ṭ equates *ādikāla* to the commencing words of a sentence, *upaññāsa* (Sk. *Upaṇyāsa*) ‘exordium’, *padapūraṇa* ‘adds embellishment’ and *avadhāraṇa* indicates ‘precision’.

<sup>129</sup> As with MLS.

<sup>130</sup> They are the most suitable persons among the 4 assemblies to listen to the *Mūlapariyāya* discourse and their very special trait as recipients of the Dispensation is shown — Ṭ.

<sup>131</sup> This probably is misquoted from M i 271, etc.

<sup>132</sup> *Sīlaṃ nāma pakatisabhāvo ... dhammo ti vataṃ; apare pana sīlaṃ nāma vatasamādānaṃ, dhammo nāma paveṇi-āgataṃ cārittaṃ* — Ṭ.

has as a precedent (circumstance) his directing of gentle heart and eyes pervaded with compassion, he brings them face to face with himself, and with the selfsame word indicative of his wish to speak, brings about their eagerness to listen. And with the same (word) which serves the purpose of awakening them, he incites them to diligently listen and retain it in mind. The fulfilment<sup>133</sup> of the Dispensation is dependent on diligent listening and retention in mind.

30. If (one were to ask) even when there are others, deities and men present, ‘for what reason did he address the monks themselves,’ it is because of their priority, superiority, nearness and their being always ready at hand, for the exposition of the doctrine of the Exalted One is shared in common by all the four assemblies, and among the assemblies the senior-most are the monks as they had their origin first;<sup>134</sup> they are the most superior because their actions are in conformity<sup>135</sup> with the practices of the Teacher beginning with his life of homelessness and because they are the recipients of the whole of the Dispensation. They are the nearest to him because among those who are seated they are nearest to the Teacher and they are always ready at hand because they move about in close proximity to the Teacher. Further, because of the presence of the principles of conduct in accordance with instructions imparted, they are the receptacles of the exposition of the doctrine. And in particular, since this exposition was for the benefit of some of the monks only, he addressed them alone.<sup>136</sup>

31. Therein, should there be (a question): Now for what purpose did the Exalted One first address the monks when he expounded the doctrine but did not (straightway) preach the doctrine itself? (The answer is): it is in order to arouse their mental alertness. For there are monks seated there, some thinking of something else,<sup>137</sup> some with distracted mind,<sup>138</sup> some pondering over the doctrine<sup>139</sup> and some (others) reflecting on a topic of meditation in mind. When the doctrine is expounded without (first) addressing them they would either grasp it wrong or not grasp it at all not being able to consider, “of what antecedent is this discourse, or what causal basis and preached under what circumstance?” Hence, in order to arouse

<sup>133</sup> = *sīlādinipphatti*, ‘fulfilment of morality, etc.’

<sup>134</sup> By way of spiritual attainments.

<sup>135</sup> Because they emulate the Teacher’s virtues such as morality.

<sup>136</sup> The 500 brahmins who were ordained as *bhikkhus*.

<sup>137</sup> With attention elsewhere — T.

<sup>138</sup> Not concentrated in mind — T.

<sup>139</sup> Thinking of teachings heard before — T.

their mental alertness, the Exalted One first addresses the monks and later expounds the doctrine.

32. *Bhadante*, ‘Revered One!’ — this is a word of respect (used in) giving a reply to the Teacher. Further, in saying *bhadante*, ‘Revered One!’ they address the Exalted One in return. In that manner, the Exalted One directs his speech (saying), ‘monks!’ and they reply him saying ‘Revered One!’ He elicits a reply saying, ‘monks!’ and they respond saying, ‘Revered One!’ *Te bhikkhū*, ‘these monks’ means those whom the Exalted One addressed. *Bhagavato paccassosum*, ‘answered the Lord in assent’ means they made the Exalted One to listen to the reply to his address. The meaning is, they remained in front of him and listened, they acquiesced (in his words) [15] and they accepted. *Bhagavā etad avoca*, ‘the Lord spoke thus’ means the Exalted One uttered the whole discourse that should now be narrated.

33. And with this extent, whatever antecedent (story) which was like unto a ford situated in a region, pale white and strewn with sand resembling strings of pearl scattered all over and containing a flight of steps tastefully fashioned out of flawless slabs of rock for the purpose of descending with ease into a lotus lake bright with red and blue lotuses and containing pure and refreshingly sweet cool water or like unto a stairway dazzling with brilliance arising from the radiance of the cluster of rays from numerous jewels strung together on golden creepers and embedded in soft glazed ivory railings (set up) for the purpose of ascending with ease into a stately mansion shining in all its glory and rising (skyward) as though intent on touching the pathways of the planets and containing well-apportioned walls and enriched with decorative platforms or like unto a huge doorway containing a large door, firmly fixed, shining with the radiance of gold, silver, jewels, pearls, coral and so forth which provides easy access to a large house which is embellished with luxuries (indicative) of great opulence and prosperity and frequented by inmates speaking and conversing in delightful tones intermingled with the sounds of golden bracelets, anklets and other such (ornaments) striking (against each other) — that (antecedent) has been narrated by the venerable Ānanda for the purpose of gaining easy access to this discourse, replete with intrinsic meaning and characteristic details and embellished with factors of time, space, the speaker and assembly and clearly indicative of the profundity of wisdom of the Enlightened Ones in their preaching, the exegesis of which is (now) concluded).<sup>140</sup>

<sup>140</sup> With this ends the exegesis of the *abbhantaranidāna* — †.

## 1. *Suttanikkhepavaṇṇanā* Exegesis on the Laying-down of the Discourse

34. Now has come the opportunity to comment on the discourse which has been laid down<sup>141</sup> by the Exalted One beginning with the mode (of expression) *sabbadhammamūlapariyāya*, ‘the Synopsis of the Fundamentals of all Things.’<sup>142</sup> And, since this exegesis of the discourse becomes clear is stated after examining the (reason for the) laying down of the discourse we shall therefore firstly examine the (reason for the) laying down of the discourse. For, there are four (reason for the) laying down of discourses: (Buddha’s) own disposition, the disposition of others, in consequence of a question and originating in a circumstance. Therein, whatever discourses the Exalted One preached purely of his own disposition, not being requested by others, to wit: *Ākaṅkheyyasutta*, *Vatthasutta*, *Mahāsatipaṭṭhānasutta*, *Mahāsaḷāyatanavibhaṅgasutta*, *Ariyavaṃsasutta*, the series<sup>143</sup> containing *Sammappadhānasuttanta*, the series containing *Iddhipāda*, *Indriya*, *Bala*, *Bojjhaṅga* and *Maggaṅgasuttantas* and so on. The (reason for) laying them down is his own disposition. Whatever discourses were preached in accordance with the disposition of others by paying due consideration to their disposition, inclination, mind, aspirations and comprehension thus (for example): ‘Ripe, indeed, are Rāhula’s tendencies that mature in emancipation,<sup>144</sup> it would be well if I were to further discipline him in the destruction of the banes’ (M iii 277), [16] to wit: *Cūlarāhulovādasutta*, *Mahārāhulovādasutta*, *Dhammacakkappavatta (sutta)*, *Dhātuvibhaṅgasutta* and so on. The (reason for) laying them down is the disposition of others. Besides, the four assemblies, the four social grades, the *nāga*, *supaṇṇa*, *gandhabba*, *asura*, *yakkha*, the four Great Kings, deities such as those of Tāvatiṃsa, the Great Brahma and so on ask questions in such manner as: ‘Lord, they are said to be factors of Enlightenment and factors of Enlightenment’ (i.e. repeatedly) (S v 72), ‘Lord, hindrances are said to be hindrances’ (cf. D i 246), ‘Lord, are these, indeed, five aggregates of grasping?’ (S iii 100), and ‘What verily is the highest wealth to a man here?’ (Sn 181). Whatever discourses, such as the *Bojjhaṅgasutta* or any others such

<sup>141</sup> A discourse is deposited in the mind of those who are amenable to discipline (— Ṭ) and this depositing (*nikkhepa*) is fourfold: *atajjhāsaya*, *parajjhāsaya*, *pucchāvasika* and *aṭṭhuppattika* as given below.

<sup>142</sup> Lit. the unique cause or fundamental factor of all phenomena.

<sup>143</sup> ‘Range’, PED; Ṭ glosses with *āvalī*: *anupubbena nikkhittānaṃ ... sammappadhāna-saṃyuttānaṃ suttānaṃ āvalī*.

<sup>144</sup> Read *vimuttipariṇāmaniyā* as one cpd.

as (those in) *Devatāsaṃyutta*, *Brahmasaṃyutta*, and *Mārasaṃyutta* or discourses such as *Sakkapañha*, *Cūḷa* and *Mahāveddalla*, *Sāmaññaphala*, *Ālavaka*, *Sūciloma* and so on, that had been preached by the Exalted One being thus questioned, the (reason for) laying them down is in consequence of a question. All those that have been preached based on some matter that had arisen, to wit: *Dhammadāyāda*, *Cūlasīhanāda*, *Candūpama*, *Puttamamsūpama*, *Dārukhandhūpama*, *Aggikkhandhūpama*, *Phenapiṇḍūpama*, *Pāricchattūpama* and similar ones<sup>145</sup> – the (reason for) laying them down is (their) origination in a circumstance.

35. Thus among these four (reasons for) laying down, the (reason for) laying down this discourse is its origination in a circumstance. (Based) on what origination in a circumstance? In the conceit arising from textual learning. It is said that 500 brahmans who had reached perfection in the three Vedas, on listening to an exposition of the Doctrine by the Exalted One at a later date, realizing the evil consequences of sensual enjoyments and the advantages of renunciation, went forth into homelessness under the Exalted One, and ere long, learned the entire word of the Buddha and gave rise to great conceit on account of textual learning (saying): “Whatever the Exalted One has declared, all that we quickly understand. Furthermore, the Exalted One does not speak anything apart from the three genders, four substantives and the seven cases. [17] When spoken thus, we have no obscure words at all.” As a result, they became disrespectful towards the Exalted One and from then on were frequently both in the habit of not going to attend on the Exalted One and not listening to the doctrine. The Exalted One came to know of their mental attitude (and knowing) that they would be incapable of realizing the path or the fruit without destroying<sup>146</sup> the bard of conceit and making the circumstance of origination, the conceit that had arisen in them as a result of the textual, learning they had (acquired) by listening to the Exalted One who was adept in exposition, commenced this discourse entitled ‘The Synopsis of the Fundamentals of all Things.’

## 2. *Sabbadhammālapariyāya*

### The Synopsis of the Fundamentals of All Things

36. Therein, *sabbadhammālapariyāya*, ‘the synopsis of the fundamentals of all things’ means the fundamental factor of all phenomena. ‘Of all’<sup>147</sup> means: of everything, excluding none, for this word ‘all’ denotes

<sup>145</sup> All the *suttas* mentioned in this section are traced in MA Ee. Also v. DPPN.

<sup>146</sup> ‘uprooting’ — Ṭ.

<sup>147</sup> See Bodhi 38 for Ṭ’s comments on ‘of all’.

all-inclusion.<sup>148</sup> With whatever term it is (grammatically) connected, it points to its all-inclusiveness as in: All (material) form is intransient, all sensations intransient’ (cf. M i 228) and “in all phenomena entirely overwhelmed by an ego-entity.”<sup>149</sup>

37. Further, this word *dhamma* is seen in such meanings as: textual learning, the (noble) Truths, concentration, wisdom, natural state, condition, voidness, merit, transgression and what should be known. In such instances as: ‘Here a monk masters the *dhamma* comprising the discourses, the recitations ...’ (A III 86) the word *dhamma* occurs in the sense of textual learning; in instances such as: “who had visioned the *dhamma* and realized the *dhamma*’<sup>150</sup> (Vin i 12) in the sense of the Truths; in such instances as: ‘Those Exalted Ones are of such *dhamma*’ (D ii 54) in the sense of concentration; in such instances as: ‘O Lord of monkeys, he unto whom these four *dhamma*: truth, *dhamma*,<sup>151</sup> courage<sup>152</sup> and generosity are present as unto you, he does overcome his enemy’<sup>153</sup> (Ja i 280) in the sense of wisdom; in such instances as: ‘subject to birth ... subject to decay’ (M ii 162) in the sense of natural state; ‘skilled in *dhamma*’ (Dhs 1) in the sense of condition; in such instances as: ‘And verily, on that occasion there are *dhamma*’ (Dhs 25) in the sense of voidness; in such instances as: ‘*dhamma* well practised brings happiness’ (Sn 182) in the sense of merit; in such instances as: ‘two undetermined<sup>154</sup> *dhamma*’ (Vin iii 187) in the sense of transgression and in such instances as: ‘all *dhamma* in every way come within the ken of the forefront of the wisdom of the Buddha, the Exalted One’ (Ps ii 194) in the sense of what should be known. Here, however, it occurs in the sense of condition. And here is the (literal) meaning of the word: They are *dhamma* because they bear their own characteristic.<sup>155</sup> The word *mūla* has (already: § 25)<sup>156</sup> been explained. Here, it should be known as being used in the sense of primary<sup>157</sup> cause.

38. [18] The word *pariyāya*, in such instances as: ‘Remember it as the *Madhupiṇḍika*-discourse’ (M i 114) occurs in the sense of discourse; in such instances as: ‘O brahman, there is, indeed, this factor, correctly

<sup>148</sup> i.e. means ‘exclusively’.

<sup>149</sup> Ṭ quotes: *sakkāyapariyāpannā pana tebhūmakadhammā va anavasesato vedītabbā*.

<sup>150</sup> = *cattāro guṇā* JA i 280 (attributes).

<sup>151</sup> = *vicāraṇapaññā*, ib.

<sup>152</sup> Ṭ accepts rdg. *ṭhīti* and comments on it as *viriyam* and gives *dhīti* as a variant rd.

<sup>153</sup> *Diṭṭhan ti (j dviṣ) paccāmittaṃ* JA i 280.

<sup>154</sup> Vin iii 188.

<sup>155</sup> See Bodhi 39 fn. For comments in Ṭ.

<sup>156</sup> *Mūlakāraṇaṃ* — Ṭ.

<sup>157</sup> Lit. unique.

speaking about me on account of which factor one would say, “The ascetic Gotama is a propounder of non-action” (A iv 174) in the sense of factor and in such instances as: ‘Whose turn is it today, O Ānanda, to admonish the nuns?’ (M iii 270) in the sense of turn. Here it occurs<sup>158</sup> in the sense of both factor and discourse. Hence *sabbadhammālapariyāya*<sup>159</sup> should be looked upon to mean thus: either the factor that is designated as the primary cause of all phenomena or an exposition of the synopsis of all fundamentals. And, as this discourse is one whose meaning is of an inferential nature,<sup>160</sup> not even the natural phenomena of the fourfold planes should be understood as ‘all phenomena,’ but the phenomena of the threefold planes<sup>161</sup> themselves subject to an ego, on account of their all-inclusive nature, should be understood (so). This is the intention here.<sup>162</sup>

39. Regarding *vo*, ‘you’ (lit. to you) — this word *vo* is seen in the nominative, accusative, instrumental, dative and genitive cases and as an enclitic. In is seen in the nominative case in such instances as: ‘How now you (*vo*) Anuruddha and others, united, in harmony and rejoicing ...?’ (M i 206); in the accusative, in such instances as: ‘Go monks, I turn you (*vo*) away’ (M i 457)’ in the instrumental, in such instances as: ‘It is not fit that you (lit. by you) live near me’ (M i 457); in the dative, in such instances as: ‘I will preach unto you (*vo*), monks, the Discourse on the Forest Tract’ (M i 104); in the genitive, in such instances as: ‘What has been (uttered) by all of you (*vo*) has been well spoken, Sāriputta’ (M i 219); and as a mere enclitic in such instances as: ‘Whosoever (*ye hi vo*) worthy ones there are of pure bodily action’ (M i 17). And here it should be taken in the dative.

*Bhikkhave*, ‘monks!’ is in re-addressing those who had obediently gathered before him. *Desessāmi*, ‘I will teach’ is his announcement of preaching. This is what is said: ‘O monks, I will preach unto you the fundamental factor of all phenomena.’ According to the second method of interpretation: ‘I will declare unto you the synopsis (lit. exposition of the factor).’<sup>163</sup>

<sup>158</sup> Read *vattati*, Be, Ce *vice vaṭṭati*.

<sup>159</sup> Ṭ glosses: *pariyāye ti desetabbamattaṃ avagameti bodhayatī ti pariyāyo = desanā; pariyāyo ti attano phalaṃ pariggahevā vattati, tassa vā kāraṇabhāvaṃ gacchatī ti pariyāyo = kāraṇaṃ; pariyāyati aparāparaṃ parivattatī ti pariyāyo = vāro.*

<sup>160</sup> *Yathārutavasena aggahetvā niddhāretvā gahetabbatthaṃ*, ‘not to be taken literally (as merely enunciated) but a specific meaning should be followed’ — Ṭ.

<sup>161</sup> *Maññanāvattubhūtānaṃ sabbesaṃ paṭhavi-ādidhammānaṃ adhippetatā* — Ṭ. Also v. Bodhi, 40.

<sup>162</sup> i.e. the intended meaning.

<sup>163</sup> To be equated to *sabbesaṃ dhammānaṃ kāraṇadesanaṃ* at §28: ‘the synopsis of all fundamentals’: *kāraṇadesanaṃ ti kāraṇañāpanaṃ, desanaṃ* — Ṭ.



40. *Taṃ suṇātha*, ‘listen to it’ means — listen to that matter,<sup>164</sup> that reason and that discourse being preached by me. *Sādhukaṃ manasikarotha*, ‘attend carefully’ — here both *sādhu* and *sādhukaṃ* have but this one meaning. And this word *sādhu* is used in such instances as: soliciting, acquiescence, exultation, excellence, steadfast action, and so forth. In such instances as: ‘It would be well, Lord, if the Exalted One were to preach to me the doctrine in brief’ (S iii 35) it is seen in the sense of soliciting; in such instances as: ‘And those monks saying “so be it, Lord” [19] took delight and rejoiced in what was spoken by the Exalted One’ in the sense of acquiescence; in such instances as: “It is excellent, it is excellent, Sāriputta” (S v 221) in the sense of exultation; in such instances as:

Splendid is the king who delights in righteousness, splendid  
the man with wisdom’s gift, splendid is he who betrays not his  
friends and a bliss it is to eschew evil (Ja v 222)

in the sense of excellence. In such instances as: ‘If it be so, brahman, listen to it carefully’ (D i 124) the word *sādhuka* itself is used in the sense of steadfast action’; and it is said to be used as well to express a command. Even here<sup>165</sup> in this instance itself, the meaning should be known as (expressing) steadfast action<sup>166</sup> and command. It is also correct to take it in the sense of excellence. This has also been illustrated: in the sense of securing steadfast(-ness in action: ‘steadfastly listen to this doctrine grasping it firmly’; in the sense of command: ‘Listen to me at my command’; in the sense of excellence: ‘Listen to this doctrine which is delightful and charming’.

*Manasikarotha*, ‘attend’ means to cogitate upon it,<sup>167</sup> store well in mind — the implied meaning being ‘listen to me with undistracted mind, retain it in mind.’

41. Now *taṃ suṇātha*, ‘listen to it’ here is the warding off of the distraction of the sense-faculty of ear; *sādhukaṃ manasikarotha*, ‘attend carefully’ is the warding off of the distraction of the sense-faculty of mind by enjoying the strengthening of reflection in mind. Here, the former (i.e. *taṃ suṇātha*) is the warding off of the distorted grasp of the characteristic details,<sup>168</sup> the latter the warding off of distorted grasp of the intrinsic

<sup>164</sup> *Taṃ sabbadhammānaṃ mūlakāraṇasaṅkhātāṃ, kāraṇadesanāsaṅkhātāṃ vā atthaṃ* — Ṭ.

<sup>165</sup> In the *Mūlapariyāyasutta*.

<sup>166</sup> *Sakkaccakiriyā* — Ṭ.

<sup>167</sup> Delete stop after *āvajjatha* in Ee.

<sup>168</sup> In order to avoid distortion by way of the sense-door of the earth for the reason who listens correctly to the Dhamma has no distorted grasp by way of hearing. Cf. Ṭ.

meaning.<sup>169</sup> And with the former, he enjoins one to listen to the doctrine, and with the latter, to retain it in mind, ponder over and so forth, the doctrine that had been listened to. And with the former, he indicates that this doctrine consists of characteristic details, hence it should be listened to; with the latter, that it consists of intrinsic meaning, hence it should be reflected in mind. Or, by joining the word *sādhuka*, ‘carefully’ with both phrases, one should understand the exegetical application thus: Since this teaching is profound as regards intrinsic meaning<sup>170</sup> as regards penetration,<sup>171</sup> for that reason, reflect it well in mind.

42. *Bhāsissāmi*, ‘I will speak’ means: I will preach. By *taṃ suṇātha*, ‘listen to it’ is stated: I will not only declare in brief the discourse I had agreed to preach, but will declare it even in detail. These two (phrases) are expressions both in brief and in detail (respectively). For it has been said (by the Elder Vaṅḡisa):

[20] He preaches even in brief and preaches even at length;  
like the resonant cry of the grackle he gives expression to his  
readiness of speech (S ii 140).<sup>172</sup>

43. When it was said thus, being encourage: ‘Yes, Lord, these monks answered the Lord in assent.’ It is said that they accepted and acquiesced in (the words of) the Teacher. Then the Exalted One said this to them; he spoke the whole discourse which should not be narrated beginning with: *This is a case, monks*.<sup>173</sup>

44. Therein *idha*, ‘here’ is an indeclinable denoting place. And this, in certain places, is uttered with reference to the world, for it has been said: ‘The Tathāgata is born here, in this world’ (M i 179); in other places (referring to) the Dispensation, for it has been said: ‘Here itself, O monks, a monk, here a second monk’ (A i 238); in certain other places (referring to) space, for it has been said:

‘Remaining here itself, being a divinity as I am, I have gained  
a new lease of life, know it so O Lord’ (D ii 285).

And elsewhere (it is said) as a mere enclitic, for it has been said: ‘Now (here) O monks, I would have eaten, made to refuse any further food’

<sup>169</sup> In order to avoid confusion in the faculty of mind for the person who correctly investigates into the Dhamma with no distorted grasp by way of hearing — Ṭ.

<sup>170</sup> = *tantiyā attho* — Ṭ.

<sup>171</sup> = *tantiyā tanti-atthassa ca yathābhūtāvabodho* — Ṭ.

<sup>172</sup> *Paṭibhānan ti saddo* — speech! — Ṭ.

<sup>173</sup> *Idha* should have been translated with the usual ‘here’ to give the intended meaning; see §44.

(M i 12). But in this instance, it should be known that it has been said with reference to the world. (Saying) *bhikkhave*, ‘monks!’ he addresses the monks again in order to preach the discourse he had agreed to preach. Together with both (words) it is said, ‘monks, in this world.’

45. Here now *assutavā*<sup>174</sup> *puthujjano*, ‘the uninstructed average person’ means: one untutored, on who has to be instructed (lit. led) on account of his lack of knowledge of the Sacred Texts and of realization.<sup>175</sup> He unto whom, on account of his lack of grasp,<sup>176</sup> repeated questioning<sup>177</sup> and investigation<sup>178</sup> of the aggregates, elements, sense-spheres,<sup>179</sup> causal relations, bases of mindfulness and so on, there is present neither learning in the Sacred Texts which prevents (concerted) thinking, nor realization on account of his not having attained what he should have attained through religious practice, he, on account of his lack of realization and knowledge of the Sacred Texts, has to be instructed is one untutored. And —

He is a worldling (*puthujjana*) by such reasons as his begetting (*janana*) of many vulgar (*puthu*) things;<sup>180</sup> or because he is included among the common men, this individual is one apart (from the worthy — *ariya*).

For this individual is also a worldling for reasons such as his giving rise to various types of defilements. For it has been said: ‘They are worldlings because they give rise to manifold defilements. They are worldlings because they are the manifold folk who have not overcome the heresy of individuality. They are worldlings because they are the manifold folk who look up (with expectation) at the faces of (outside) teachers. They are worldlings because they are the manifold folk who have not risen from all (forms) of journeying. They are worldlings because in manifold ways they store up various karmic activity. They are worldlings because they are carried adrift in manifold ways by various Floods.<sup>181</sup> They are worldlings because they are anguished with various forms of torment.<sup>182</sup> They are worldlings because they are consumed<sup>183</sup> in manifold ways by

<sup>174</sup> Ṭ gives 14 usages of sfx *-vā* and 10 usages of pfx *a-*; here *vā* denotes *atisaya*, ‘abundance’ i.e. heard in abundance: *atisayena suttaṃ = sutavā*.

<sup>175</sup> *Maggaphalanibbānāni adhigamo* i.e. ‘attainments’ — Ṭ.

<sup>176</sup> Lit. ‘up-take’; Ṭ equates to verbal recital, i.e. facility to recite.

<sup>177</sup> = regarding the meaning — Ṭ.

<sup>178</sup> Arrives at a decision together with experts in order to avoid reproof — Ṭ.

<sup>179</sup> Be adds *sacca* here which Ṭ (Be) accepts.

<sup>180</sup> As a result of his not having overcome many and divers things, such as defilements, the heresy of self, etc. arise to them — Ṭ.

<sup>181</sup> The four *ogha*: *kāma*, *bhava*, *diṭṭhi*, *avijjā*, also known as the fluxes, ‘*āsava*’.

<sup>182</sup> *Rāgaggi* etc. — Ṭ.

<sup>183</sup> Either the *santāpa* or all defilements — Ṭ.

various conflagrations. They are worldlings because in manifold ways they are attached to, greedy of, enslaved by, infatuated with, overwhelmed by,<sup>184</sup> adhering to, clinging to and obstructed by the five bonds of sensual enjoyments. They are worldlings because in manifold ways they are hindered by, [21] enveloped with, obstructed by,<sup>185</sup> covered by, concealed by and turned upside down by the five hindrances. They are worldlings because they are included among the manifold folk who have gone beyond the range of all reckoning in having turned their faces away from worthy teachings and act in accordance with those pursuing base teachings. He is a worldling because he is an individual apart and is reckoned as separate and is detached from the worthy ones who are endowed with virtues such as morality and learning.

46. Thus those (designated as) ‘untutored worldling’ who with these two terms:

One the blind worldling,<sup>186</sup> the other the noble worldling —  
are the two worldlings declared by the Enlightened One, the  
kinsman of the sun —

and so are the two worldlings declared. It should be known that among them the blind worldling is meant there.

47. In statements such as *ariyānaṃ adassāvī*, ‘taking no count of the worthy ones’ — the Enlightened Ones, the Paccekabuddhas and the disciples of Enlightened Ones are called *ariyā*, ‘worthy’ because they are far removed<sup>187</sup> from defilements, because they do not move among (what constitutes) loss,<sup>188</sup> because they move among (what constitutes) gain and because they should be made the resort<sup>189</sup> of the world together with its deities. Or here, the Enlightened Ones alone are the worthy. For it has been said: ‘Monks, in the world together with its deities, the Tathāgata is called the worthy’ (S v 435). Here again, *sappurisā*, ‘the true men’: the Paccekabuddhas<sup>190</sup> and the disciples of the Tathāgata should be known as the good men. They, indeed, are the good men because they are the

<sup>184</sup> Se *ajjhāpanā*, Be *ajjhosannā*: *anaññasādhāraṇe viya katvā gilitvā pariniṭṭhapetvā ṭhitā* — Ṭ.

<sup>185</sup> Nd *ophuṭa*, ‘embraced by’. Ṭ comments on *ovutā*: *paliguṇṭhitā pariyoṇaddhā vā*, ‘entangled with or enveloped by’.

<sup>186</sup> Because of being blinded by *avijja*.

<sup>187</sup> Because their defilements have been destroyed by the Path.

<sup>188</sup> Lack of gain (=loss) or wrong means (j ṛ?).

<sup>189</sup> Because they should be associated with, *payirupāsitaḅbato*.

<sup>190</sup> Those whose enlightenment is for themselves alone. They do not guide the world unlike the Tathāgatas.

resplendent men on account of their association with transcendental virtues. Or, all of them are said to be twofold,<sup>191</sup> for the Enlightened Ones are both the worthy and the good. Paccekabuddhas as well as the disciples of the Enlightened Ones are both the worthy ones and good men, for it has been said:

He who indeed is grateful, has a sense of gratitude, prudent and is a noble companion,<sup>192</sup> who is of firm faith, such an one who diligently does service to the afflicted,<sup>193</sup> they call a good man. (Ja v 146).

Even with this expression: ‘a noble companion who is of firm faith’ is meant a disciple of the Enlightened One; with such (attributes) as ‘gratitude’ are meant the Paccekabuddhas and the Enlightened Ones.

48. Now, he who customarily does not (favourably) look upon the worthy ones and is one who does not perform well the act of looking upon them should be known as one ‘taking no count of the worthy ones.’ He is of two categories, the one who does not look upon with his eye<sup>194</sup> and the one who does not look upon with his wisdom. Among them, it is the one who does not look upon with his wisdom that is intended here. Even when the worthy ones are seen with the physical eye or the divine eye, they can as well not be seen on account of the mere grasp of the physical image with those eyes or on account of their worthy nature being outside their field (of vision). Even dogs, jackals and such-like creatures see the worthy ones with their eyes yet they are not those who look upon worthy ones.

49. [22] Regarding this is the following story: It is said that a monk who had gone forth in his old age, personal attendant of an Elder resident in Cittalabbata who had destroyed the cankers, one day, went on his begging round for alms and whilst returning carrying the bowl and robe behind the Elder, asked him, ‘Of what nature, Sir, are the worthy ones?’ the Elder replied, ‘Here a certain elderly person even whilst going to and from discharging his obligations towards the worthy ones carrying their bowl and robe, he does not even know who the worthy ones are. It is thus difficult to know, O friend, the worthy ones. Even when he was told thus not even so did he come to know it.

50. Therefore, seeing with the eye is not seeing, but seeing with wisdom is seeing. For it has been said: ‘Of what use to you O Vakkali in seeing

<sup>191</sup> Twofold categories mentioned above.

<sup>192</sup> *Visesato ca’ ssa bhagavā va kalyāṇamitto* — Ṭ.

<sup>193</sup> H.T. Francis (trsl. of *Jātaka*) ed. E.B. Cowell: Who grateful is for kindness once received  
And sorrow’s need has carefully relived Has proved himself a good and steadfast friend  
— Him all men as a pious soul commend. (*Jātaka Stories*, vol. V, p. 77)

<sup>194</sup> Not only the physical eye but the divine eye as well — Ṭ.

this putrid body? He who Vakkali sees the Dhamma<sup>195</sup> sees me’ (S iii 120). Hence, even though he sees with the eye, whilst not seeing with his wisdom the characteristics such as intransience which the worthy ones had seen, and not attaining the Dhamma which the worthy ones had attained and not having seen the phenomena that go to make a worthy one<sup>196</sup> and the nature of a worthy one, he should be known as one who does not look upon the worthy ones.’

51. *Ariyadhammassa akovido*, ‘unskilled in the *dhamma* of the pure ones’ means: unskilled in the worthy principles consisting of such divisions as the bases of mindfulness. Here again (in) *ariyadhamme avinīto*, ‘untrained<sup>197</sup> in the *dhamma* of the pure ones’ —

The discipline is said to be twofold: and each one of them herein is fivefold — and he, due to its absence, is called the undisciplined.’

For this discipline is twofold: discipline of restraint and discipline of abandoning. And here, even in the twofold discipline, each one of the disciplines is divided into fivefold. For, indeed, the discipline of restraint is fivefold as: restraint through moral virtue,<sup>198</sup> restraint through mindfulness,<sup>199</sup> restraint through knowledge,<sup>200</sup> restraint through forbearance,<sup>201</sup> and restraint through effort.<sup>202</sup> The discipline of abandoning, too, is fivefold: abandoning by way of factors,<sup>203</sup> abandoning by way of withdrawal of support,<sup>204</sup> abandoning by way of extirpation, abandoning by way of subsidence and abandoning by way of total departure.

52. Therein, this (statement): ‘He is endowed with, is fully endowed with this restraint of *pātimokkha*’ (Vbh 246) (refers to) the restraint through moral virtue (*sīlasaṃvara*): ‘He guards the faculty of eye, he attains to the restraint

<sup>195</sup> Transcendental truths or the doctrine of the four Noble Truths — Ṭ.

<sup>196</sup> *Aniccānupassanādayo vipassiyamānā aniccādayo, cattāri vā ariyasaccāni* — Ṭ.

<sup>197</sup> Not trained in the training of *adhisīla*, *adhicitta* and *adhīpaññā* — Ṭ.

<sup>198</sup> Refers to the restraint of the *pātimokkha*, v. §52.

<sup>199</sup> The guarding over of the faculties, §52.

<sup>200</sup> The restraining of the streams of defilements of *taṇhā*, *diṭṭhi*, *duccarita*, *avijjā* and the rest; their closure and the knowledge of their extirpation.

<sup>201</sup> Aggregates functioning with forbearance or absence of *dosa*.

<sup>202</sup> Effort which functions as a result of *kāmavitakka*, ‘sensual reflections’ etc. being shunned.

<sup>203</sup> *Tena tena guṇaṅgena tassa tassa aguṇaṅgassa pahānaṃ*, abandoning by way of substitution of each evil trait with opposite virtue, see §53.

<sup>204</sup> *Vikkhambhanaṃ pahānaṃ* ... by way of dislodging (its support).

as regards the faculty of eye' (Vbh 248) — this statement (refers to) the restraint through mindfulness (*satisaṃvara*).

Whatever streams there are (O Ajita, said the Exalted One), mental alertness is (the means of) their prevention; I speak to you of the restraint of the streams — through wisdom they become closed (Sn 1035) –

[23] this (refers to) the restraint through knowledge (*ñāṇasaṃvara*). 'He is capable of enduring the cold and the heat' — this (refers to) the restraint through forbearance (*khantisāṃvara*). 'He does not acquiesce in the lustful reflection that has arisen, he abandons it' (M i 10) — this (refers to) the restraint through effort (*viriyasaṃvara*). 'He does not acquiesce in the lustful reflection that has arisen, he abandons it (M i 11) — this (refers to) the restraint through effort (*viriyasaṃvara*). And all this restraint itself, on account of its shutting out<sup>205</sup> of misdeeds of body and so on, each one his own, which should be disciplines is a restraint; and because it leads one away<sup>206</sup> it is called discipline. In this manner should it be known that the discipline of restraint is divided in fivefold way.

53. Likewise, whatever abandoning of each one of the factors results from each of the forms of analytic insight from among the forms of analytic insight such as the delimitation of name and form<sup>207</sup> because they are diametrically opposed to each other even as the light of a lamp is to darkness, to wit: (the abandoning) of the dogmatic belief in self through the determination of name and form, that of the theory of non-causality<sup>208</sup> and irregular causality<sup>209</sup> through the grasp of causal factors,<sup>210</sup> that of constant questioning with doubt through the knowledge of crossing over doubt which constitutes its<sup>211</sup> very appendage, that of the rigid adherence

<sup>205</sup> *Samvaraṇato ti pidahanato thakanato* — Ṭ.

<sup>206</sup> *Vinayanato ti* (1) *kāyavācācittānaṃ virūpappavattiyā vinayanato apanayanato* (2) *kāyaduccarītādīnaṃ vinayanato* (3) *kāyavācādīnaṃ vā jimhappavattiṃ vicchinditvā ujukaṃ nayanato ti. Paccayasamavāye uppajjanārahānaṃ kāyaduccarītādīnaṃ tathā tathā anuppadānaṃ eva saṃvaranaṃ vinayanañ ca veditabbaṃ* — Ṭ.

<sup>207</sup> *Nāmarūpamattaṃ idam natthi ettha attā vā attaniyaṃ vā ti evaṃ pavattañānaṃ, nāmarūpavavattāpānaṃ* — Ṭ. This consists of name and form only and that there is neither a self nor what pertains to a self; the knowledge that recognizes this is *nāmarūpavavattāpāna*: *vavattāpāna* (from *vi* + *ava* + *j sthā*), is analysis, setting out etc. which is further explained by Ṭ as *maggāmaggañāṇa-visuddhiyā*.

<sup>208</sup> Denial of causality.

<sup>209</sup> *Issara-purisa-pajāpati-pakati-anukālādīhi loko pavattati nivattati cā ti pavattā visamahetu-dīṭṭhi* — Ṭ.

<sup>210</sup> *Tassa' eva rūpārūpassa kammāvijjādi-paccayapariggaṇhanañānaṃ paccayapariggaho* — Ṭ.

<sup>211</sup> i.e. *paccayapariggahass' eva*.

to ‘I and mine’ with the correct evaluation of groups of attributes,<sup>212</sup> that of the (mis)apprehension of the wrong path as the path<sup>213</sup> by the (correct) determination of the right and wrong paths, that of nihilistic belief with an insight into the arising of things,<sup>214</sup> that of the theory of eternalism with an insight into the cessation of things,<sup>215</sup> that of the (mis)apprehension of lack of danger in what is fraught with danger<sup>216</sup> with an insight into danger, that of the (mis)apprehension of sensual enjoyment<sup>217</sup> with an insight into its evil consequences, that of the (mis)apprehension of sense delights<sup>218</sup> with an insight into its loathsomeness, that of the disinclination to liberation with the knowledge of the inclination to liberation, that of the absence of equanimity with the knowledge of equanimity, that of the aversion to *nibbāna*<sup>219</sup> and the condition of the phenomena<sup>220</sup> from an awareness of the progressive order, that of the regressive nature of stability in the *dhamma* and in *nibbāna* with the knowledge of the progressive (order) and the abandoning of the grasp of the sign of karmic formations<sup>221</sup> with the knowledge of the grasp of the sign of karmic formations from the knowledge pertaining to a lineage-born<sup>222</sup> — this is said to be the abandoning by factors.

54. Whatever abandoning of those various phenomena, such as hindrances, by obstructing their functioning through concentration with its divisions of applied and sustained thought, like removing moss on the surface of the water with impact of a water-pot on it — this is called the abandoning by way of withdrawal of support.

Whatever abandoning due to the total stoppage of the functioning of the multitude of defilements which are associated with the arising, described in such manner as: ‘for the purpose of abandoning dogmatic beliefs’ (Dhs 60) and exist in one’s mind which has been attuned to the several paths as a result of developing the four noble paths — this is called the abandoning by eradication.

<sup>212</sup> *Khandhapañcakaṃ ekādasasu okāsesu pakkhipitvā sammasanavasena pavattena naya-vipassanā-nāṇena* — T.

<sup>213</sup> *Obhāsādike magge maggo ti uppannasaññāya* — T.

<sup>214</sup> The rise and fall respectively of the aggregates.

<sup>215</sup> There are two notes 8 in the original translation. The 1<sup>st</sup> note 8 has to be deleted.

<sup>216</sup> The five aggregates.

<sup>217</sup> *Pañcupādānakkhandhesu assādasasena pavattasaññā, yā ālayābhiniveso ti pi vuccati* — T.

<sup>218</sup> *Tattheva abhirativasena pavattasaññā, yā nandī ti pi vuccati* — T.

<sup>219</sup> *Saṅkhāresu rati, nibbānapaṭicchādakamoho va* — T.

<sup>220</sup> = *paṭīccasamuppāda*.

<sup>221</sup> That defilement which prevents analytic insight from releasing the sign of the *saṅkhāra* also called *saṃyogābhinivesa*.

<sup>222</sup> *Gotrabhū*.



Whatever calming down of the defilements there is at the moment of gaining the fruit (of the Path) — this is called abandoning by calming down.

Whatever abandoning in consequence of jettisoning all that is conditioned and there arises *nibbāna* which is rid of all things composite — this is called the abandoning by total departure.

And since all this abandoning is abandoning in the sense of giving up and discipline in the sense of disciplining, therefore it is said to be the discipline of abandoning. Further, this is called the discipline of abandoning because of the abandoning of each one of them or because in it are present each of the several categories of disciplining. [24] Thus it should be known that the disciplining of abandoning is divided into five categories.

55. Since unto this instructed worldling there does not exist this discipline which in brief is thus twofold and tenfold in its divisions, on account of his having violated the restraints and not abandoned what should have been abandoned, hence as a result of its absence, he is called *avinīto*, ‘untrained’. Here too, the same method is applicable in *sappurisānaṃ adassāvī sappurisdhammassa akovido sappurisdhamme avinīto*, ‘one who does not look up (with reverence) to the good men, one not skilled in the nature of the good men and one untrained in the nature of the good men.’ This has no differentiation as regards meaning, for it has been said: “Whosoever are the worthy ones they verily are the good men, whosoever are the good men they verily are the worthy ones. Whatever is the nature of worthy ones that verily is the nature of the good men, whatever is the nature of the good men that verily is the nature of worthy ones. Whatever are the modes of discipline<sup>223</sup> of the worthy ones they themselves are the modes of discipline of the good men, they themselves are the modes of discipline of the worthy ones. Whether one uses the term ‘worthy,’<sup>224</sup> ‘the good man,’ ‘the nature of the worthy,’ ‘the nature of the good,’ ‘the discipline of the worthy’ or ‘the discipline of the good’ it is one, has the same meaning, is equal, has the same properties and the same origin.”<sup>225</sup>

56. Again, why did the Exalted One after having said, “I will teach you O monks, the synopsis of the fundamental phenomena of all things,” without preaching it point out the worldling thus: “Herein O monks, an uninstructed worldling, taking no count of the worthy ones?” In order to disclose that

<sup>223</sup> The two words *dhamma* and *vinaya* are used in a broad sense and *vinaya* is not restricted to Discipline covered by the *vinaya* laid down by the Buddha.

<sup>224</sup> All these nouns end with Māgadhī nom. Sg. Termination — *e. Ṭ* says *ariye ti ariyo; paccattavacanaṃ (nom.) h’ etaṃ*.

<sup>225</sup> Kv Se i 156; having the same attributes — Ṭ.

meaning<sup>226</sup> with a discourse centred round an individual. For there are primarily four types of discourses of the Exalted One: those determined in terms of phenomena or the individual, the discourses centred round the principles of the Teaching, discourse to an individual centred round the principles of the Teaching,<sup>227</sup> discourse to an individual centred round an individual and the discourse centred round an individual to an individual — accordingly, as it is stated in terms of the Teaching or centre round the individual.

Therein: “These three, O monks, are the sensations. Which three? Pleasurable sensations, painful sensations and sensations that are neither pleasurable nor painful. These, O monks, are the sensations” (S iv 204) — such a discourse should be known as one centred on the Teaching. “O monks, this man consists of six elements,<sup>228</sup> possesses the six sphere of sensory contact, eighteen modes of mental exploitation<sup>229</sup> and four determinations.”<sup>230</sup> M iii 239) — such a discourse is on an individual centred round the Teaching.

“These three, O monks, are three individuals that are seen to exist in this world. What three? The (totally) blind, the one-eyed and the one with both eyes.”<sup>231</sup> (A i 128). Teachings such as, “Who, O monks, is the individual who is blind?” etc. — such is a discourse on an individual centred around and individual.

“What, O monks, is the danger of an evil bourn? Here O monks, a certain person reflects thus: ‘Bodily misconduct, indeed, has evil consequences, in after life, . . .’ he conducts himself in purity. This, O monks, is the danger of an evil bourn.” (A iii 123). [25] — such is a discourse centred around an individual. And since this worldling here is of unknown basis<sup>232</sup> and since the mode of thinking which has become the root of all phenomena intended here are also of unknown roots, hence in order to disclose that meaning with an exposition in terms of an individual centred round and individual, it should be known that he<sup>233</sup> thus illustrated (it with) a worldling saying:

<sup>226</sup> What was referred to by the phrase *sabbadhammālapariyāya* — †.

<sup>227</sup> *Dhammādhīṭhāna: sabhāvadhamme nissāya pavattitadesanā*. † adds that these 4 types are adopted to suit the temperaments of those to be disciplines and the beauty of exposition.

<sup>228</sup> The six are: *āpo, tejo, vāyo, pathavī, ākāsa* and *viññāna*.

<sup>229</sup> Six each of *somanassa, domanassa* and *upekkhā-upavicāra*, v. M iii 239f.

<sup>230</sup> Enumerated as: *paññā, sacca, cāga, upasamādhīṭhāna*. ib.

<sup>231</sup> (1) he who does not see with the eye of wisdom what is beneficial here and hereafter, (2) he who sees what is beneficial here, (3) he who sees what is beneficial here and hereafter respectively.

<sup>232</sup> *Tīhi pariññāhi aparīññātakkhando; khandhā hi pariññātavatthu*.

<sup>233</sup> The Buddha.

“Here, O monks, is an uninstructed worldling who does not look upon the worthy ones (with reverence).”

### 3. *Paṭhavivāraṇṇanā*

#### The Exegesis on the Section on *Paṭhavī*, ‘Earth’

57. Having thus pointed out the worldling, he made the statement “extension as extension” showing now his mode of thinking which has arisen<sup>234</sup> from an all-inclusive<sup>235</sup> concept of an ego-entity in all objects such as earth. Therein, earth is of four types: the characteristic earth, the constituted earth, earth as sense-object and earth by convenient. Among them, statements such as: “What, O friend is the internal element of earth? That which is internal and pertaining to an individual and have the nature of hardness and roughness” (M i 185) is the characteristic earth mentioned. In statements such as: “He would dig the earth or get another to dig it” (Vin iv 33) it is the earth constituted with ingredients. And those twenty parts (of the body) beginning with hair,<sup>236</sup> and iron, copper and so forth that are external, together with ingredients<sup>237</sup> such as colour, that earth, indeed is the earth constituted with ingredients. In statements such as: “One recognizes the earth-artifice as the sense-object” (M ii 14) it has come down in the sense of sense-object;<sup>238</sup> it is also called the earth as sign. The one who has gained the jhānic-rapture from the earth-artifice when born in the world of deities receives the name “earth-deity” referring to the manner in which he had reached it.<sup>239</sup> This should be known as the earth by convention. All that is found here. Whatever among them this worldling recognizes as the earth, is the earth, that it is the earth, as pertaining to the earth; he accepts the conventional usage and recognizes so through a perversion of his perception. He recognizes in such ways as: “That which is known as earth (persists) without verily abandoning its earthy nature; this is a being or belongs to a being.” It is not possible to say why he recognizes thus, for, the worldling is like one out of his mind. Whatever he grasps (misconceiving) in whichever way (he fancies)<sup>240</sup> the reason here is either the very fact of his not looking upon the worthy ones (with reverence) and so forth or what

<sup>234</sup> Be *janitam*: Ṭ explains as *maññanāhetukatten ’eva tesam nibbattito ti vuttam sabbasakkāyadhammajanitam maññanan ti*.

<sup>235</sup> = *sabba*.

<sup>236</sup> v. Kh No. 3.

<sup>237</sup> = *parivārā*; v. Bodhi, 47, n.2.

<sup>238</sup> Sense object in limited sense as topic of meditation. *Jhānassa ārammaṇabhūtaṃ paṭhavisāṅkhātaṃ paṭibhāganimittaṃ, tenāha: nimittapaṭhavī ti pi vuccati* — Ṭ.

<sup>239</sup> *Paṭhavikasīṇabhāvanāgamavasena* — Ṭ.

<sup>240</sup> Delete stop after *gaṇhāti* in Ee.

has been said later by the Exalted One himself when he says: *apariññātaṃ tassa*, ‘it has not been thoroughly understood by him.’<sup>241</sup>

58. *Paṭhaviṃ paṭhavito saññatvā*, ‘having recognized earth as earth’ means: he having thus recognized this earth through his perverse perception. In accordance with the statement: “What is reckoned as obsession has perception as its origin”<sup>242</sup> (Sn 874) he thinks, prepares, fabricates and wrongly grasps in divers ways (motivated) by obsessions of craving, conceit and dogmatic view referred to here by the name ‘thinking’ which have subsequently become stabilized. Hence it has been said: “He thinks (in terms) of earth.”

59. [26] In order to point out in a gross manner those modes of ‘thinking’ of him who thinks in this manner, taking into account this internal (element of) earth of twenty divisions referred to in such manner as: hair, down and so forth (M i 185) and this external (element of) earth mentioned in the *Vibhaṅga* thus: “Therein what is the external element of earth? Whatever is external that has the property of hardness and roughness, has the nature and condition of hardness, not dependent externally,<sup>243</sup> to wit: iron,<sup>244</sup> copper,<sup>245</sup> tin,<sup>246</sup> lead,<sup>247</sup> silver, pearls,<sup>248</sup> crystal,<sup>249</sup> beryl,<sup>250</sup> chank, quartz,<sup>251</sup> coral, (minted) silver, gold, ruby, cats eye,<sup>252</sup> grasses,<sup>253</sup> firewood,<sup>254</sup> pebbles, sherds, ground,<sup>255</sup> rock<sup>256</sup> and mountain; (Vbh 82) and earth that serves as sign<sup>257</sup> (in *kaṣiṇa*-meditation) and the triad of internal topics of meditation. Taking this into account this exegesis is

<sup>241</sup> See Bodhi, 48f for discussion in T.

<sup>242</sup> *Taṇhādīṭṭhipapañca*, SnA, ad Sn, 874; ‘concepts due to proliferation’, Bodhi, 50. See Buddhist Dictionary, Nyanatiloka.

<sup>243</sup> That exists in a free state.

<sup>244</sup> The black metal.

<sup>245</sup> T gives a long explanation on metals in their free state, wrought and as alloys as well as ore but does not specify what this *loha* is. Frequently copper is spoken of as *loha* in Pāli, v.s.v. PED. Besides, it is the metal focused for making several alloys (*kittimaloha*) such as *kaṃsa* (Sn\_Cu), *vaṭṭa* (Pb\_Cu) and *arakūṭa* (Hg+Cu).

<sup>246</sup> Called white *tipu* — T.

<sup>247</sup> Called black *tipu* — T.

<sup>248</sup> *Paṭhavikaṣiṇabhāvanāgamaṇavasena*.

<sup>249</sup> *gaṇhāti*

<sup>250</sup> See Bodhi 48f. for discussion in T.

<sup>251</sup> Eight kinds such as black, pale, white, *silā*, etc.

<sup>252</sup> Called speckled gem — *kaḃaramaṇi*.

<sup>253</sup> Like *talipot* palms, coconut palms that have hardwood on the surface of the trunk.

<sup>254</sup> From hard core-wood like acacia right down to fuel wood.

<sup>255</sup> *Sa-sambhārapaṭhavi*, ‘constituted earth’; see §57.

<sup>256</sup> *Pāsāṇa*: stone from the size that cannot be covered with the fist to the size of an elephant; *pabbata*: anything bigger than that.

<sup>257</sup> i.e., in *kaṣiṇa*-meditation; counterpart-sign of the ‘earth-artifice’; *paṭibhāganimitta-bhūtaṃ paṭhavikaṣiṇaṃ*.

presented here. *Paṭhaviṃ maññati*, ‘he thinks of extension’ means that through the three modes of thinking he thinks: “I am earth,<sup>258</sup> mine is earth,<sup>259</sup> another is earth, another’s is earth.”

60. Or else, he thinks of internal earth through the mode of thinking (prompted by) craving. Through that (prompted by) conceit and through that (prompted by) dogmatic views. How? He, indeed, arouses desire and attachment<sup>260</sup> to his hair and so forth, and he delights in,<sup>261</sup> rejoices in, extols<sup>262</sup> and remains grasping firmly<sup>263</sup> to (his) hair; likewise to his down, nails, teeth, skin on any other bodily object that elicits attachment. He thinks of the internal earth (element) in the mode of thinking (prompted by) craving thus: “Let my hair be such in the future (period of) time, let my down and so forth be in such and such manner” and he brings to bear upon it sensual delight. He makes a resolution of mind in such wise in order to gain what he had not gained thus: “As a result of this ascetic practice and so on or by living the life of celibacy let me become one with such deep blue hair, soft, smooth and fine.” In this manner, too, does he think of the internal earth (element) through the mode of thinking (prompted by) craving. Likewise, on account of the fulfilment or failure of his hair and so forth, he gives rise to conceit<sup>264</sup> (thinking): “I am superior, I am equal or I am inferior.” In this manner, he thinks of the internal earth (element) through the mode of thinking (prompted by) conceit. Again, in pursuance of what has come down as “that which is the soul is the body” (M i 426) he firmly adheres to (the view) that hair is (part and parcel) of the soul. The same method applies to down and so forth. In this manner, he thinks of the internal (element of) earth through the mode of thinking (prompted by) dogmatic view. Or else, in a mode (of thinking) quite contrary to this proposition: “Whatsoever earth-element there is, this verily is the earth-element, it certainly is not mine” (M i 185) [27] he firmly adheres (to the view): “This earth having such constituent parts as hair is mine, that I am, and it is my soul.” In this manner too, he thinks of the internal (element of)

<sup>258</sup> With this phrase the modes of thinking prompted by dogmatic belief and conceit internally as regards oneself are indicated by pointing out the firm adherence to the view of a Self and concept of an ego-entity. One who has attained *jhāna* through *paṭhavikasīṇa* adheres firmly to the object of his *jhāna* gained through his *jhāna*-eye.

<sup>259</sup> Modes of thinking prompted by craving and conceit and notions of equality or inequality in terms of the earth-element which had been firmly grasped are indicated. In grasping his object of *jhāna* as his Self he considers the earth as his. See also Bodhi, 51.

<sup>260</sup> Ṭ explains *chandarāga* as excessive sensual attachment.

<sup>261</sup> Ṭ ‘hankers after’ — *nikāmati*.

<sup>262</sup> Ṭ — gives verbal expression to his joy which he cannot contain.

<sup>263</sup> Ṭ — prompted by inordinate craving.

<sup>264</sup> *Māna* resulting from making comparisons (root *mā*, *mināti*, ‘to measure’); it is of three kinds, *seyya*, *sadisa* and *hīna*.

earth through the mode of thinking (prompted by) dogmatic belief. Thus, firstly he thinks of the internal (element of) earth by way of the three modes of thinking.

61. As in the case of the internal even so is the external too. For he creates a desire and attachment for iron, copper and the like, he delights and rejoices in iron, copper and the like and remains grasping firmly to them. He considers as his own the things such as iron saying in such wise, “Mine is iron, mine is copper” and he protects and guards them. In this manner, he thinks of the external (element of) earth through the mode of thinking (prompted by) craving. Here again, he brings to bear upon it sensual delight for it thinking in such wise, “Let my iron, copper and so forth be such in the future (period of) time.” He makes a resolution of mind to gain what he had not gained: “As a result of this ascetic practice, holy vow, austerity or life of celibacy let me become one so endowed with utensils made of iron, copper and so forth.” In this manner, too, he thinks of the external element of earth through the mode of thinking (prompted by) craving. Likewise, on account of the fulfilment or failure of iron, copper and so forth, he gives rise to conceit (thinking): “On account of this I am superior or I am equal or I am inferior.” In this manner, he thinks of the external (element) of earth through the mode of thinking (prompted by) conceit. Again, being aware of a soul in iron he grasps firmly that it is a soul. The same method (applies) to copper and so forth. Thus he thinks of the external (element of) earth through the mode of thinking (prompted by) dogmatic belief. Or else, he grasps firmly: “The earth as sign<sup>265</sup> is soul” precisely in the manner as stated in the *Paṭisambhidhā(magga)* as: “Here a certain individual looks upon the earth-artifice as soul thus: “Whatever is the earth-artifice, that I am, whatever am I that is the earth-artifice” (Ps i 143) and looks upon the earth-artifice without duality. In this manner too, he thinks of the external (element of) earth through the mode of thinking (prompted by) dogmatic belief. Thus, he thinks of the external (element of) earth through the mode of thinking (prompted by) dogmatic belief. Thus, he thinks of the external (element of) earth through the three modes of thinking. Thus, firstly *paṭhaviṃ maññati*, ‘he thinks of extension’ here should be understood as all the three modes of thinking. From now on we shall explain in brief.

62. Here in *paṭhaviyā maññati*, ‘he thinks (of self) in regard to extension’ *paṭhaviyā*, ‘in regard to earth’ is a locative case. Therefore he thinks, “I am upon earth”<sup>266</sup> (meaning): “something that belongs to me, the impediment

<sup>265</sup> Also called *paṭibhāganimitta*, v. §57, n.5.

<sup>266</sup> The dependence of the self, the basis of the mode of thinking prompted by dogmatic belief and conceit, on earth; see Bodhi, 53.

is upon earth.”<sup>267</sup> He thinks, “Another is upon earth.” He thinks that something that belongs to another, the impediment is upon earth. Or else, whatever method of exegesis has been adduced for this (statement): “How does one look upon a self in material form? Here a certain individual looks upon sensations, perceptions, the composite elements and consciousness as self (saying): ‘This, indeed, is my self, and verily this self of mine is in this material form,’ he looks upon a self thus in material form,” (Ps i 145) [28] taking the phenomena of sensations and other (aggregates) as self, according to the selfsame method,<sup>268</sup> and next, having surmised any earth (-element) whatsoever among the internal and external earth (-element) as being its domain, he thinks with regard to earth considering: “That which is my self is upon this earth.” This is his mode of thinking (prompted by) dogmatic belief. The mode of thinking (prompted by) craving and conceit of him who gives rise to affection towards that self again pertaining to it<sup>269</sup> and to conceit which has it<sup>270</sup> as its basis, should also be known. When he, by the selfsame method thinks that that self is (found) upon earth, then alone does the mode of thinking (prompted by) dogmatic belief function. The other (modes of thinking) are to be desired.

63. Here now in *paṭhavito maññati*, ‘he thinks (of self) as extension’ *paṭhavito*, ‘as extension’ is (a distinct form) of the ablative case.<sup>271</sup> Hence it should be known that when one thinks of the arising or departure<sup>272</sup> of one’s own or another’s earth (element) together with its accoutrements<sup>273</sup> whose divisions have (already) been so described,<sup>274</sup> as the self that is different<sup>275</sup> from earth, then one thinks in terms of being as distinct from earth. This is his mode of thinking (prompted by) craving and dogmatic belief and should again be known to be present in one who gives rise to affection and conceit for the object thought or through the mode of thinking (prompted

<sup>267</sup> *Tañhāmaññanāya vatthubhūtaṣṣa upakaraṇassa paṭhaviṃ sannissayaṃ katvā mayhaṃ ... maññati* — Ṭ.

<sup>268</sup> What is predicated of the whole is applicable to each constituent part — *samudāye vuttavidhi avayave pi labbhatī ti adhippāyo* — Ṭ. See Bodhi, 54.

<sup>269</sup> The self pertaining to earth.

<sup>270</sup> i.e., affection towards a Self pertaining to earth.

<sup>271</sup> Unlike in the use of the sfx *to* in *paṭhavito sañjānāti* and *ādito* — Ṭ, i.e., implying that he thinks of self *paṭhavito* ‘away from earth’; *-to* syntactically used as a *kāraka* or as an *upapada* (sfx).

<sup>272</sup> Such as theories of creation (of the cosmic egg), atomic theory, theory of emanation from a creator or departure from the earth due to the agency of a creator — Ṭ. See Bodhi, 55.

<sup>273</sup> Lit. articles of use; Ṭ mentions wealth and equipment such as *hiraññasuvaṇṇa*, *dāsaporisa*.

<sup>274</sup> Characteristic etc., or whether internal or external.

<sup>275</sup> *Āpa* etc. as the self — Ṭ.

by) dogmatic belief. Others<sup>276</sup> say: The individual who has developed the earth-artifice to a limited extent and taken into account the unlimited self<sup>277</sup> quite distinct from it and considers “My self is quite external to earth” is said to think in terms as being distinct from earth.

64. Here now in *paṭhaviṃ me maññati ti*, ‘he thinks extension is mine’ one should know that the mode of thinking alone (that is prompted by) craving which functions in this manner: “Through his craving he considers as his own this entire great earth” is to be met with here. And this<sup>278</sup> (thus described) as: “Mine is hair, down, iron, copper and so on” should be construed as the entire internal and external earth whose divisions have been already mentioned.

65. *Paṭhaviṃ abhinandati*, ‘he rejoices in extension’ means: he rejoices through craving and dogmatic belief in earth as has already been mentioned; and it is said that he acquiesces in it and takes firm hold of it.<sup>279</sup> When this same meaning is established by this (phrase) itself: *paṭhaviṃ maññati*, ‘he thinks of extension,’ why is it that it is so stated<sup>280</sup> (here)? This has not been investigated into by the Ancients. But here follows my personal view: (It has been so sated) either as a flourish in discoursing or in order to point out the consequence: By virtue of his perfect penetration into whatever element of the Teaching<sup>281</sup> he would be endowed with flourishes in discoursing adorned with divers methods, that has been perfectly penetrated into by the Exalted One; hence having pointed out earlier the arising of defilements by way of the modes of thinking, now when he describes it as a way of rejoicing he spoke this as a flourish in discoursing. [29] Or else, he who thinks of earth, thinks in regard to earth (as self), thinks (of self) in terms of (being distinct from) earth<sup>282</sup> and thinks, “mine is earth”; since he is not able to give up craving or dogmatic belief associated with earth, he, therefore, verily rejoices in earth. He who rejoices in earth rejoices in ill; and as ill is an evil consequence, he said this even by way of pointing out evil consequences. For it has been said by the Exalted One: “he who,

<sup>276</sup> *Sārasamāsācariyā* — Ṭ.

<sup>277</sup> Either by way of *kaṣiṇa* based on unlimited *āpa* (water) etc., or through such systems originating from *Kapila* (*Sāṅkhya*) and *Kaṇāda* he conceives an unlimited all-pervading *ātman* — Ṭ.

<sup>278</sup> Refers to *taṇhāmaññanā*, see Bodhi, 55.

<sup>279</sup> Because he is seized by his propensity towards craving and dogmatic belief — Ṭ.

<sup>280</sup> i.e., ‘he rejoices in earth’.

<sup>281</sup> Ṭ explains it as *sammāsambodhi* which enables him to retain and investigate the entire corpus of knowledge in its true perspective. He upholds (*dhāreti*) the entire physical congeries of amenable folk from falling into the ills of *apāya* or *saṃsāra*, Bodhi, 56, differs.

<sup>282</sup> See §63, n.1.



monks, rejoices in the earth element rejoices in ill. He who rejoices in ill, I say, is not released from ill.” (S ii 174)

66. Having thus mentioned the mode of thinking having earth as the basis and rejoicing in it now, and disclosing the reason whereby he thinks and rejoices (so), he said: *taṃ kissa hetu? Apariññātaṃ tassā ti vadāmi*, ‘What is the reason for this? I say that it is not thoroughly understood by him.’<sup>283</sup> Its meaning: What is the cause for that worldling to think of earth, and for what reason does he think and rejoice? I say that it is not thoroughly understood by him. Since that basis has not been thoroughly understood by him, therefore has it been so stated. For he who understands<sup>284</sup> earth thoroughly does so through three forms of comprehension: through that of insight,<sup>285</sup> through that of judgment<sup>286</sup> and through that of abandoning.<sup>287</sup> What therein is the comprehension through insight? He understands thoroughly the earth-element (to wit): this earth-element is internal, this is external, this is its characteristic, these are its essential property, recurring phenomenon and proximate cause — this is the comprehension through insight. What is the comprehension through judgement? Having thus comprehended the earth-element he judges it in the forty ways such as its being subject to impermanence ill and disease (cf. Ps ii 238) — this is the comprehension through judgment. What is the comprehension through the abandoning? Having thus judged it, by following the highest path<sup>288</sup> he gives up his desire and attachment to the earth-element — this is the comprehension through abandoning. Or else, the classification of name and form<sup>289</sup> is the comprehension through insight.<sup>290</sup> The comprehension through judgment is that commencing with a thorough grasp (of the characteristics) in groups and ending with (insight of) adaptation. The insight into the noble path is the comprehension through abandoning. He who knows comprehensively knows through these three forms of comprehension. These forms of comprehension are not present in

<sup>283</sup> Ṭ here says *tassa* is genitive of the agent — *kattari sāmivacaṇaṃ*.

<sup>284</sup> That comprehension which has been negated (in the previous sentence) has been mentioned elaborating on the nature and function of the threefold categories in connotes — Ṭ.

<sup>285</sup> That wisdom which enables one to comprehend and delimit the plane of analytic insight, *vipassanābhūmi* — Ṭ. See Bodhi, 58.

<sup>286</sup> Comprehends by delimiting the fivefold aggregates of grasping that are impermanent through discrimination and thorough grasp — Ṭ.

<sup>287</sup> Completely abandons *chandaraḅga*. It is categorically the wisdom that brings about abandoning by extirpation.

<sup>288</sup> The path of arahatship or the transcendental path — Ṭ.

<sup>289</sup> By reason of dwelling on the causal and causal antecedents of name and form the evolution through causal antecedents is to be known — *hetupaccayavasena nāmarūpassa vavathānaṃ eva* — Ṭ; see Bodhi, 58.

<sup>290</sup> MLS.

the worldling, hence on account of his not having comprehended it thinks it terms of earth and rejoices in it. Therefore, has the Exalted One said, “This is a case, monks, where an uninstructed average person — etc., thinks of extension, he thinks ‘extension is mine,’ he rejoices in extension. What is the reason for this? I say that it is not thoroughly understood by him.”

The Section on Earth is concluded.

#### 4. *Āpovārādivaṇṇanā* The Exegesis on Section on *Āpa*, ‘water’ and others

67. [30] Here in *āpaṃ āpato*, ‘liquid as liquid’ too, water is fourfold, accordingly as it is characteristic water, water as constituted, as topic of meditation and by convention. Among them, characteristic water is mentioned in such statements as: “What therein is the internal water element? Whatever internal water that pertains to one individually<sup>291</sup> has (by nature) gone the way of water,<sup>292</sup> is a liquid, has the property of viscosity, is the binding medium and is inwardly cohesive.” (Vbh 83) Water as constituted, in such statements as: “By taking the water-artifice upon himself<sup>293</sup> he makes water his sign.”<sup>294</sup> (cf. Vism 170) All the rest is exactly as mentioned regarding the earth. Again, entirely in its logical application should be understood the twelvefold internal water-element mentioned in such manner as:<sup>295</sup> “bile, phlegm” (Vbh 83) and so forth, and the external water-element mentioned thus also: “What therein is the external water element? Whatever is external, water or what has (by nature) gone the way of water, is a liquid, had the property of viscosity, is a binding medium for matter and not externally cohesive, to wit: the juice (extracted) from roots, from the trunk, from the bark, from leaves, from flowers and from fruits, milk, curds, clarified butter, oil, honey, treacle and waters of the earth<sup>296</sup> or of the sky”<sup>297</sup> (Vbh 83) as well as the water-sign in the triad of internal topics (in meditation) should be understood.

<sup>291</sup> Both words refer to fluids inside living beings.

<sup>292</sup> *Āposabhāvaṃ gatattā āpogataṃ, sabhāveneva āpabhāvaṃ pattaṃ* — T.

<sup>293</sup> i.e., inseparable.

<sup>294</sup> *Yathāparicchinne āpamaṇḍale yathā uggahanimittam upalabbhati* — T.

<sup>295</sup> Kh, No. 3.

<sup>296</sup> Such as found in water-holes.

<sup>297</sup> Once rain water falls to the ground in becomes *bhumma* — T. It also adds that the conjunctive *ca* includes snowfalls, water at the destruction of the world, sub-terrestrial water that supports the earth etc.

68. In this section on heat (beginning with) *tejaṃ tejato*, ‘heat as heat’, too, the explanation as exactly given before should be understood. But in the logical application here it should be known that the fourfold internal heat-element is stated thus: “That by which the body is heated,<sup>298</sup> is decayed, is combusted and that by which what is eaten, drunk, bitten (and eaten) and savoured becomes as well digested,” and the external heat-element mentioned as: “What’ therein, is the external heat-element? Whatever is external, the heat, or what has the property of heat, warmth or has the property of warmth and not externally cohesive, to wit: fire from firewood, from splinters, from grass, from (dried) cow-dung, from chaff, from rubbish, lightning,<sup>299</sup> the warmth of a fire, of the sun, of a heap of firewood, of a heap of grass, of a heap of grain and of a heap of (other) materials.”

69. And again, in the logical application of this section on wind (beginning with) *vāyaṃ vāyato*, ‘motion as motion,’ too, the internal wind-element should be known as stated thus: “The upward moving winds,<sup>300</sup> the downward moving winds,<sup>301</sup> winds resting in the abdomen,<sup>302</sup> the winds resting in the abdomen cavity,<sup>303</sup> the winds spreading to each of the limbs,<sup>304</sup> winds (sharp) as a knife,<sup>305</sup> winds (sharp) as a razor,<sup>306</sup> lotus-like,<sup>307</sup> winds, inhalations and exhalations” (Vbh 84) and the external wind-element as: “What, therein, is the external wind-element? Whatever is external, wind, or what has the property of wind, the inflation of matter<sup>308</sup> and not externally cohesive, to wit: winds from the east, west, north and south, dustladen winds, dust-free winds, cool winds and warm, limited and excessive winds, dark winds,<sup>309</sup> violent winds of high altitudes [31] (Vbh 84) winds caused by the winds of bird, by *supaṇṇas*,<sup>310</sup> by palm-leaf fans and by fanning.” The rest is as stated earlier.<sup>311</sup>

<sup>298</sup> † takes it as the heat of the body that is referred to by the verbs *santappati*, *jirīyati* and *pariḍayhati*.

<sup>299</sup> Lit. Inda’s fire explained as *asani-aggi*.

<sup>300</sup> Belching, hiccup, etc.

<sup>301</sup> Wind that helps the discharge of excrements.

<sup>302</sup> Add *kucchisaya*, omitted in Ee., ‘wind outside the intestines’.

<sup>303</sup> Wind inside the intestines.

<sup>304</sup> Through the arteries.

<sup>305</sup> Resulting in acute pain in the joints.

<sup>306</sup> Heart pains.

<sup>307</sup> Winds that appear to tear the heart muscles; *uppalaka*, from *ud* + root *plu*?

<sup>308</sup> The inflation of the inseparable material elements.

<sup>309</sup> Winds rising from dark clouds.

<sup>310</sup> † — *garuḷa*.

<sup>311</sup> As in the case of *āpa* the winds that support water, winds at the destruction of the universe etc., are to be understood by the conjunctive *ca* — †.

70. And to this extent —

When one phenomenon<sup>312</sup> is mentioned those phenomena possessing like characteristics<sup>313</sup> are by it (also) mentioned; thus spoken as the mode of conveying (*hāra*) of characteristics<sup>314</sup> — (Nett 3)

What is thus mentioned in *Netti(ppakarāṇa)* as ‘the mode of conveying of characteristics’, in accordance with it, for that reason, when the four gross elements are taken up derivative matter itself is necessarily taken up as it has not gone beyond its material characteristic.<sup>315</sup> That secondary matter which pertains to the gross elements is the aggregate of form. Hence when he says that the untutored worldling thinks of earth, water, heat and wind, in true meaning, it is equally said that he looks upon matter as self. When he says that he thinks (of self) in regard to earth, water, heat and wind it is equally said that he looks upon self (*attā*) in matter. When he says that he thinks (of self) as earth, water, heat and wind, since it has been established that self is quite apart from matter, it is equally said that he looks upon self possessing matter or matter in self. In this manner are these four modes of thinking pertaining to a dogmatic belief in self based on matter. Herein, this distinction, too, should be known that there are two (types of) dogmatic beliefs themselves there, one a nihilistic dogmatic belief and the other, the three eternalistic dogmatic beliefs.

## 5. *Bhūtavārādivaṇṇanā*

### Exegesis on Sections on *bhūta*, ‘being’ and others

71. Having thus, by introducing matter, spoken of the mode of thinking based on things composite, now, whatever beings are designated with (particular) reference to things composite and since even among these beings, the worldling pursues (this) mode of thinking, he, therefore, made the statement commencing with, “he recognizes beings as being” pointing out those beings. Here, the term *bhūta* ‘being’ is seen (used) in such senses as: the fivefold aggregates, non-humans, the gross elements, what exists, the

<sup>312</sup> When one topic among skilled actions etc., (*kusalādisu*) or among aggregates (*khandha*) is taken up and discoursed upon in appropriate manner in the *suttas* — Ṭ.

<sup>313</sup> Possessing similar characteristics as the phenomenon mentioned on account of *kusalādibhāva* or *rūpakkhandhādibhāva*, similarity in function, cause, result, subject etc.

<sup>314</sup> Ṭ (like Ee) notes that Nett, 3, is misquoted.

<sup>315</sup> Because of its physical similarity.

canker-waned, creatures and (vegetation such as) trees. It is seen to refer to the five aggregates in such instances as, “Do you, monks, look upon this as a thing that has come into being?” (M i 260) “Whatever beings that are assembled here,” (Sn 222) here it is (in the sense of) non-humans. “The four gross elements, monks, (constitute) the efficient cause” (S iii 101) — here in (the sense of) the four gross elements. In statements such as: “If it is (founded on) a fact then it is an offence involving expiation? (Vin iv 25) in the sense of what exists. “And what being which has devoured time” (Ja ii 260) — here in the sense of the canker-waned. “Beings in this world, all of them, will lay down their mortal frame” (D ii 157) — here in (the sense of) creatures. [32] “And in regard to the destruction of vegetable life” (Vin iv 34) — here in (the sense of) trees and so forth.<sup>316</sup> Here, in this instance, it occurs in the sense of creatures but not without distinction.<sup>317</sup> Here creatures below those of the realms of the Four Great Kings are intended by the term ‘beings’. Therein, the expression commencing with *bhūte bhūtato sañjānāti*, ‘he recognizes beings as beings’ is to be understood exactly in the manner (already) stated.

72. Again, in the statements such as *bhūte maññanti*, ‘he thinks of beings’ one should know of all three modes of thinking. How? For, this one having (incorrectly) apprehended beings as fortunate and happy become attached<sup>318</sup> to them by having seen, heard, smelled, tasted, touched and known<sup>319</sup> accordingly as it is stated in: “He sees a householder or householder’s son endowed with the fivefold bonds of sensual enjoyments and become part and parcel thereof” (M i 461) and thinks in the mode of thinking (prompted) by craving for beings.<sup>320</sup> Or again, as stated in such expressions as, “Ah! How good would it be if I were to be born into the companionship of ... *khattiyas* of great opulence” (A iv 239) he directs his mind for gaining what he had not gained (earlier);<sup>321</sup> in this manner, too, he thinks in the mode of thinking (prompted) by craving for beings. In consequence of the prosperity of misfortune<sup>322</sup> of oneself as well as that of (other) beings he places himself as superior, or among beings, (he places

<sup>316</sup> Ṭ gives seven more meanings of *bhūta* with *upasagga*, ‘prefixes’ *pa*, *pari*, *saṃ*, *abhi*, *parā*, *anu* and *vi*.

<sup>317</sup> In examples such as *kālo ghasati bhūtāni* (JA ii 260), *bhūtā loke santussayaṃ* (D ii 157) *bhūta* is of general application to beings but here it includes deities of *Cātummahārājika* downwards, hence ‘not without distinction’ — Ṭ.

<sup>318</sup> *Subhā sukhitā ti vipallāsaggāhena tattha rāgaṃ janeti* — Ṭ.

<sup>319</sup> These functions give rise to attachment resulting from their enjoyment of various pleasures of the senses and the recollection of such enjoyment — Ṭ.

<sup>320</sup> He brings delight upon himself yearning for such pleasure for himself — Ṭ.

<sup>321</sup> The opulence pertaining to such *khattiyas* and others — Ṭ.

<sup>322</sup> Exaltation and lowliness — Ṭ. Earlier, §60, translated as a ‘success or failure’.

some being or another) as inferior, or (places) himself as inferior, or (places) some beings (or another) as superior or places himself as equal to a being or places a being as equal to himself. For it has been said: “A certain individual here, either on account of his birth . . . or for reasons of any other grounds, places himself, on an earlier occasion, as equal to others, and on subsequent occasion places himself as superior and places the others as inferior. That conceit of such nature as this . . . this is said to be conceit beyond conceit.” (Vbh 355) In this manner one thinks in the mode of thinking (prompted) by conceit towards beings. When one considers again that beings are stable, eternal and not subject to change or “All creatures, all breathing things, all beings, all living organisms have no control (over themselves), no power, no strength and have matured into a state among the six primary species, being conditioned by fate<sup>323</sup> and experience pleasure and pain” (D i 53) one thinks in the mode of thinking (prompted) by dogmatic belief. In this manner, he thinks of beings in the three modes of thinking.

73. How does one think (of self) in regard to beings? He yearns for his birth or enjoyment of happiness among various (classes of) being. Thus firstly does he think in regard to beings in the mode of thinking (prompted) by craving. Or else, yearning for birth among beings, he gives alms, takes moral precepts upon himself and observes the fast-day vows. In this manner, too, he thinks in regard to beings by the mode of thinking (prompted) by craving. Again, taking the beings collectively he places some beings thereof as superior, some (others) as equal or as inferior. In this manner, [33] does he think in regard to beings by the mode of thinking (prompted) by craving. Likewise, he considers some beings as permanent and stable,<sup>324</sup> some (others) as impermanent and not stable; or thinks, ‘I, too, am<sup>325</sup> one among the beings.’<sup>326</sup> In this manner, he thinks in regard to beings by the mode of thinking (prompted) by dogmatic beliefs.

74. Here again, *bhūtaṭo maññati*, ‘he think (of self) in terms of beings’ means when one thinks of one’s or another’s birth together with (all) accoutrements on account of some being or another,<sup>327</sup> it should be known that he thinks in terms of a being. This is his mode of thinking (prompted) by dogmatic belief. The modes of thinking (prompted) by craving and conceit should also be known (to be present) again in him who gives rise to fondness and conceit towards that very object which he had thought of by

<sup>323</sup> *Niyatī ti niyatatā . . . avijahitapakatitā* — T. Cf. Gosāla.

<sup>324</sup> T says that it alludes to *ekaccasassatikadiṭṭhi*.

<sup>325</sup> Rdg. *Aññatarasmīti* as with Be, Se.

<sup>326</sup> Allusion is to *ekaccasassatikavāda* — T.

<sup>327</sup> The reference is to a creator.

the mode of thinking (prompted) by dogmatic belief. Here again in *bhūte me ti maññati*, ‘he thinks “the being is mine”’,<sup>328</sup> that one mode of thinking (prompted) by craving alone is to be met with.<sup>329</sup> And this should be known to exist in him who thinks (of things) as his own in such manner as: “my sons, my daughters, my goats and sheep, cocks and swine, elephants, cattle, horses and mares.”

This (phrase), *bhūte abhinandati*, ‘he rejoices in a being’ is in accordance with the method (already) discussed.<sup>330</sup> Again, (by) *apariññātaṃ tassa*, ‘it is not thoroughly understood by him’ here, it should be understood that by not having thoroughly understood those constituted elements on account of which the designation of beings (arises), beings are not thoroughly understood. The application (of meaning)<sup>331</sup> itself should be understood in accordance with the method (already) discussed.

75. Having thus shown in brief the object of the modes of thinking in accordance with things constituted and creatures, now, pointing out in detail according to the divisions such as the distinctions of regions,<sup>332</sup> he spoke the words beginning with *deve devato*, ‘the deities as deities’. Therein they are said to be deities (*devā*) because they disport themselves with fivefold bonds of sensual enjoyment or with their supernatural power — the meaning is: they play or illuminate. They are of three categories: deities by convention, by birth and by purity. Deities by convention are kings, queens and princes. Deities by birth are deities commencing with those in the realms of the Four Great Kings and upwards. Deities by purity are the worthy ones, the canker-waned. Here it should be known that it refers to deities by birth and that too, not without distinction. Excluding the followers of Māra in the heavenly world of *Paranimmitavasavatti* the deities of the other<sup>333</sup> six realms of the sensuous plane are intended here by the term *devā*, ‘deities’. The entire exegesis therein should be understood even in the manner it has been discussed in the section on *bhūta*, ‘beings’.<sup>334</sup>

<sup>328</sup> Neither MA nor T gives an explanation of the case-form in *bhūte*, prob. Nom. Sg. with Māgadhi -e.

<sup>329</sup> To the exclusion of the other two *maññanā*.

<sup>330</sup> See §65.

<sup>331</sup> Here it is the logical application (*yojanānaya*) confused with the exegetical interpretation of meaning (*atthayojanā*). T refers to the three *pariñña* (§66) but disagrees with attempts to interpret *bhūta* as *bhūtagāma* or *mahābhūta* in this context.

<sup>332</sup> i.e., states of being or planes of existence.

<sup>333</sup> Read *Māraṃ sapaṇisaṃ* as with Be, Se.

76. Here, again, (by) Pajāpati, Māra should be known as Pajāpati. But some say that it is a synonym for the chieftains, great kings and so forth of various (classes of) deities. But this has been rejected in the *Mahā-aṭṭhakathā*<sup>335</sup> as incorrect as they are taken under the category of deities itself. Since Māra himself holds the overlordship of the progeny designated as creatures, he is intended here by (the term) Pajāpati. As to where he lives (it is) in the heavenly world of *Paranimmitavasavatti*, [34] for there, the king of the deities Vasavatti reigns. They say Māra lives in a certain region exercising his authority over his followers, like a tyrannical royal prince in the frontier of a kingdom. And here, by employing the term Māra itself the inclusion of the followers of Māra, too, should be understood. And according to the logical application here, one thinks in the mode of thinking (prompted) by craving, becoming attached to Pajāpati seeing him or hearing (of) him as being possessed of physical splendour and longevity and being abundantly happy. Or, he thinks of Pajāpati in the mode of thinking (prompted) by craving even by making a resolution of mind for the purpose of gaining what has not been gained in such terms as, “Alas! Indeed, how good would it be if I were to be born into the companionship of Pajāpati!” Having once reached the state of Pajāpati, he thinks in the mode of thinking (prompted) by conceit (thus) giving rise to conceit (within himself): “I am the overlord of creatures, the chief.” It should be known that he thinks of Pajāpati in the mode of thinking (prompted) by dogmatic belief when again, he thinks that Pajāpati is permanent and stable or he will disintegrate and perish, or he has no mastery (over himself), nor power, no strength or he has matured into a state conditioned by fate among the six primary species<sup>336</sup> and experiences pleasure and pain.

77. Here, again, (in) *pajāpatismiṃ*, ‘in Pajāpati’ solely the mode of thinking (prompted) by dogmatic belief by itself is applicable. Its functioning should be understood thus. An individual here (in this world) thinks that whatever attributes are manifest in Pajāpati, all of them are permanent, stable, eternal and in the nature of not being subject to change. Or else, he considers that there exists no evil in Pajāpati and no evil deeds smear him.

78. Here in *pajāpatito*, ‘through Pajāpati’ all three modes of thinking are to be found here. How? Here an individual conceives of his or another’s arising in or departure from (this world) together with (accompanying) accoutrements through Pajāpati. This is his mode of thinking (prompted) by

<sup>335</sup> Or *Mūlaṭṭhakathā* of the *Sīhalaṭṭhakathā*.

<sup>336</sup> Cf. A iii 383, for *abhijāti*. Makkhali Gosāla maintained *sabbe sattā ... niyati-saṅgati-pariṇatā ... chassevābhijātisu sukhadukkhāṃ paṭisaṃvedenti*, D i 54.



dogmatic belief; the modes of thinking (prompted) by craving and conceit should also be understood of him.

Here again, in *pajāpatiṃ me*, ‘mine is Pajāpati’ solely the mode of thinking (prompted) by craving is to be found. And, it should be known that it functions when he honours him as his own in such terms as: ‘Pajāpati is my teacher, he is my lord’. The rest is exactly in the manner already stated.

79. Here in *brahmaṃ brahmato*, ‘Brahma as Brahma’ he is Brahma because he has grown great with many and varied special attributes.<sup>337</sup> Moreover, even the Great Brahma, the Tathāgata, a Brahman, the parents or anything pre-eminent is called Brahma. In such instances as: “Brahma of a Thousand,<sup>338</sup> Brahma of Two thousand.” (M iii 101) The Great Brahma is called Brahma. “This word Brahma, [35] monks, is a synonym for Tathāgata” — here it is (used for) the Tathāgata.

“The Enlightened One, the dispeller of darkness, of all-seeing eye, who has reached the end of the world and has transcended all becoming, devoid of cankers, who has rid himself of all ill, true to his designation has been served by me, O Brahma (*brāhmaṇa*).” (Sn i 133)

— Here it is (in reference to) a brahman. “The parents are called Brahma and first teachers” (A ii 32) — here it is parents. “He sets rolling the Brahma-wheel” (A ii 9) — here it is a thing pre-eminent. Here, on the other hand, it is the Brahma with the life-span of an aeon, the first born<sup>339</sup> (in the universe) that is intended. Along with that inclusion it should be understood that the counsellors of Brahma and the entourage of Brahma are also taken. The exegesis here should be understood in the manner stated in the section on Pajāpati.<sup>340</sup>

80. In the section on *Ābhassara*, they are known as *ābhassara*, ‘the radiant’ because radiance cascades from their bodies like flames continually breaking away and falling from a lighted torch with handle. By their inclusion the entire range of the second *jhāna* is taken. It should be known that even all of them those of Limited Radiance (*parittābhā*), those of Unlimited radiance (*appamāṇābhā*) and the Radiant (*ābhassarā*) live in the same plane of existence.

<sup>337</sup> Special endowments such as *jhāna* as they pertain to transcendental virtues.

<sup>338</sup> The supreme overlord of a 1000 or 2000 world systems.

<sup>339</sup> T takes it as (1) born of the exalted first *jhāna* (2) born first into the sphere of the first *jhāna*.

<sup>340</sup> §§76ff.

81. In the section on *Subhakiṇha*,<sup>341</sup> they are known as *subhakiṇha*, ‘the Lustrous’ because they are scattered and strewn all over with something effulgent,<sup>342</sup> they are one mass with a glorious bodily radiance as resplendent as a dazzling nugget of gold placed inside a golden casket. By their inclusion the entire range of the third *jhāna* is taken. It should be known that even all of them, those of Limited Lustre (*parittasubha*) those of Unlimited Lustre (*appamāṇasubha*) and the Lustrous (*subhakiṇha*) live in the same plane of existence.

82. In the section on *Vehapphala*, they are known as *vehepphala*, ‘Ample fruit’ (?) meaning ‘of extensive fruits’<sup>343</sup> and are said to be Brahmas who have gained the range of the fourth *jhāna*. The application of the exegetical interpretation and (logical) method in all these three sections should be understood exactly in the manner (already) stated in the section on *bhūta*, ‘beings’.<sup>344</sup>

83. In the section on *Abhibhū*, it is *abhibhū*, ‘overlord’ in the sense of ‘having overcome’. What did he overcome? The four aggregates other than matter. This is a synonym for a non-conscious state of existence. Those deities who are non-conscious beings belong to the same plane as the *Vehapphala*; in whatever posture they are born in some region, in the selfsame posture do they remain, like sculpted figures, till the end of their life-span. Even all of them are included here by the term *Abhibhū*. Some extol the Brahma, the overlord of the various regions, making such statements as: “*Abhibhū*, indeed, is the Brahma of a Thousand”<sup>345</sup> and so forth. Since he is included in the category of Brahma [36] it should be known that this is incorrect. And the logical application here: Hearing that the overlord is effulgent and long-lived, creating desire and attachment therein, thinks of the Overlord through the mode of thinking (prompted) by craving, making a resolution of mind to gain what has not been gained thinking in such manner as: “Alas! How good, indeed, would it be if I were to be born into the companionship of the Overlord.” Again by placing himself as inferior and the Overlord as superior he thinks of the Overlord through the mode of thinking (prompted) by conceit. By taking firm grasp of the Overlord in such manner as: “permanent and stable,” it should be known, that he thinks of the Overlord through the mode of

<sup>341</sup> As with Be, Se. Ṭ says that *h* has been substituted for *ṇ*.

<sup>342</sup> *Subhā ti sobhanapabhā* — Ṭ.

<sup>343</sup> *Vipula-santa-sukhāyuvanṇādiphala* — Ṭ.

<sup>344</sup> §71.

<sup>345</sup> See §79, n.2.

thinking (prompted) by dogmatic belief. The rest should be understood even in the manner as has been stated (already) in the section on Pajāpati.<sup>346</sup>

## 6. *Ākāśānañcāyatanavārādivaṇṇanā* Exegesis on the Sections on the Sphere of Infinity of Space and Others

84. Thus, the Exalted One, whilst pointing out the deva-worlds in due sequence, having indicated the state of non-conscious existence with the word *abhibhū*, ‘overlord’, now, since this constitutes talk on involution, and the Pure Abodes remain in the side of devolution, for, those deities are themselves the non-returners and the canker-waned, or since those deities who have a life-span of a few thousand aeons<sup>347</sup> exist even in the time of the arising of an Enlightened One; and again, as Enlightened Ones do not (sometimes) appear even during incalculable aeons, then (during such a period) that state (of Pure Abodes) remains void. To the Enlightened Ones, the State of Pure Abodes is like a king’s site of encampment. On account of this precise reason, it has not been taken in terms of continuity of consciousness nor as abodes of beings. Further, these modes of thinking are (valid) for all time. Hence, in pointing out the sphere of their permanent existence, passing beyond the Pure Abodes, he spoke of the sphere of the infinity of space (*ākāśānañcāyatana*) and so forth. Therein, *ākāśānañcāyatana*, ‘the sphere of infinity of space’ refers to the four aggregates of action resulting in wholesome consequences based upon that sphere. Considering that this statement pertains to the delimitation of the states of existence, these should be known (to apply) to only one born there. The same method is to be followed with regard to the sphere of the infinity of consciousness and so forth. Again, the (logical) application of meaning in these four sections should be understood precisely as stated in the section on *abhibhū*, ‘Overlord’.<sup>348</sup> And here, the mode of thinking (prompted) by conceit is applicable as stated in the section of Pajāpati.<sup>349</sup>

<sup>346</sup> §§76ff.

<sup>347</sup> Though there are *Suddhāvāsa* deities with a life-span of many 1000 aeons, by way of limiting their excellence they have a life-span with an optimum limit of 16000 aeons — T.

<sup>348</sup> §83, as far as it is applicable, as effulgence etc., are not relevant here — T.

<sup>349</sup> §76. See also Bodhi, 67, fn.1.

## 7. *Diṭṭhasutavārādivaṇṇanā* Exegesis on the Sections on the ‘Seen’ and ‘Heard’ and others

85. Having thus pointed out, even in detail and under the division into specific spheres and so forth, the subject of the modes of thinking, and now, showing the division of the phenomena pertaining to the three spheres that are overwhelmed by the ego and subject to all the modes of thinking, synthesizing them with the four commencing with the seen, he spoke the words beginning with *diṭṭham diṭṭhato*, ‘the seen as the seen’. There, *diṭṭham*, ‘seen’ means seen with the physical eye as well as seen with the divine eye. This is a synonym for the (sensory) sphere of material form. There, *diṭṭham maññati*, ‘he thinks of what is seen’ means that he thinks with the three modes of thinking of what is seen. How? Looking upon the sphere of material form as attractive and pleasant he arouses desire and attachment therein, he acquiescences in it and rejoices in it. For, this too has been said [37] by the Exalted One: “Beings,<sup>350</sup> O monks, are attached to,<sup>351</sup> covetous of,<sup>352</sup> enslaved by,<sup>353</sup> infatuated with,<sup>354</sup> and overwhelmed by<sup>355</sup> the female form. Pursuing the enticement of the female form they grieve for long.” (A iii 68) In this manner one thinks of what is seen in the mode of thinking (prompted) by craving. The explanation is: There again, he brings sensual delight to bear upon it thinking, “Let my form be such in future,” or desiring excellence of form he gives alms. In this manner, too, he thinks of what is seen in the mode of thinking (prompted) by craving. Again, he arouses conceit on account of the fulfilment or failure of his own or another’s form (saying): “I am superior on this account<sup>356</sup> or I am inferior.” In this manner, one thinks of what is seen in the mode of thinking (prompted) by conceit. He thinks that the sphere of form is permanent, stable and eternal, it is the self and pertains to the self, it is lucky and unlucky.<sup>357</sup> In this way he thinks of what is seen in the mode of

<sup>350</sup> Those attached to the aggregates (*sajjanti*) and those detached from them (*visajjanti*) — It (*satta*) is a term having the sense of procreation — T.

<sup>351</sup> Attached and deeply attached through desire and lustful attachment which transform the mind like dyeing a garment with a fast dye — T.

<sup>352</sup> Greedy with longing and craving — T.

<sup>353</sup> As though tied firmly to the sense-objection with covetousness in a manner difficult to release.

<sup>354</sup> Deluded as though rendered unconscious.

<sup>355</sup> Se *ajjhāpanā*, Be *ajjhosannā*; T *visaye aññasādhāraṇe viya katvā gilitvā pariniṭṭhapetvā viya ṭhitā*.

<sup>356</sup> As regards beauty of complexion and so forth — T.

<sup>357</sup> Seeing such an one is auspicious or inauspicious — T.

thinking (prompted) by dogmatic belief. Thus, he thinks of what is seen in the three modes of thinking.

86. How does one think with regard to what is seen? Thinking by way of looking upon a self (present) in form, one thinks with regard to what is seen. Even as there being milk in the breast, even so, thinking of (the presence of) attachment and so forth in form one thinks with regard to what is seen. This is his mode of thinking (prompted) by dogmatic belief. The modes of craving (prompted) by craving and conceit should also be known of him who arouses affection and conceit for the very subject conceived through the mode of thinking (prompted) by dogmatic belief. In this manner does one think with regard to what is seen. The rest should be understood even in the manner it has been (already) stated in the section *paṭhavī*, ‘earth’.<sup>358</sup>

87. *Sutam*, ‘heard’ (means): heard with the physical ear as well as heard with the divine ear. This is a synonym for the (sensory) sphere or sound. *Mutam*, ‘experience’ having known and thought. The meaning is: having come upon it gaining close contact.<sup>359</sup> It is said that it is the cognizance consequent on the mutual coalescing of the sense faculties and the sense object.<sup>360</sup> This is a synonym for the sense-spheres of smell, taste and physical contact. *Viññāta*, ‘perceived’ means cognized by mind. This is a synonym for the rest of the seven spheres or for the object of thought. Here it is found to be even overwhelmed by the ego. Here again, the explanation should be understood even in the manner it has been (already) stated in the section on *ditṭha*, ‘the seen’.<sup>361</sup>

## 8. *Ekattavārādivaṇṇanā* Exegesis on the Section on *ekatta*, ‘Unity’ and others

88. Having thus shown the entire division of the ego by means of the four (functions) of the seen and so forth, pointing out now, this itself as twofold according to (its functioning by way of) having gained<sup>362</sup> and

<sup>358</sup> §§57ff.

<sup>359</sup> Lit. striking against (*ā* + root *han*); *visayam anvāya* — T.

<sup>360</sup> Without being far apart like *cakkhu* — *rūpa* and *sota* — *sadda*, they mutually adhere to each other.

<sup>361</sup> §85.

<sup>362</sup> Reference is to the functioning of *jhāna* pertaining to the material sphere (*rūpāvacara*) and non-material sphere (*arūpāvacara*).

not having gained<sup>363</sup> the attainments he mentioned *ekattaṃ nānattaṃ*, ‘unity’<sup>364</sup> and ‘diversity’. For, with (this term) *ekattaṃ*, ‘unity’ he points out (the functioning by way of) having gained the attainments, and with this term *nānattaṃ*, ‘diversity’ as not having gained the attainments. Their literal meaning: one-ness is unity, variety is diversity. The (logical) application<sup>365</sup> here again [38] should be understood by investigation in appropriate manner having analysed (the functioning by way of) him who has gained the attainments according to the four aggregates and that of him who has gained the attainments according to the five aggregates following the method (of exposition) in the Dispensation expressed in such terms as: “He looks upon (material) form as self” (S iii 44) and the method (of exposition) in the Commentaries mentioned with reference to the sections on *paṭhavi*, ‘earth’ and so forth. But some<sup>366</sup> say unity means a unitary method and diversity a multiple method. Others<sup>367</sup> say that it is the firm adherence to dogmatic beliefs like: “The self being of unitary consciousness is healthy after death ... the self being of multiple consciousness ...” (D i 31) As all that is not intended here it certainly is irrelevant.

89. Having thus shown the entire ego (-concept) as being twofold and now showing the very same thing synthesized as a single unit he spoke the words beginning with *sabbaṃ sabbato*, ‘universality as universality’. The logical application here again: acquiescing<sup>368</sup> in all he thinks of all in the mode of thinking (prompted) by craving. Thinking of what he has created in such terms as: “By me alone have these beings been created”<sup>369</sup> he thinks of all through the mode of thinking (prompted) by conceit. It should be known that he thinks of all by the mode of thinking (prompted) by dogmatic belief when he thinks in such terms as: “Everything is conditioned by actions done in the past ... everything is in consequence of the creation of a creator god ... everything is of fortuitous origin without cause or antecedent (A i 173) ... everything is ... and everything is not.”<sup>370</sup> (cf. S ii 17)

How does one think (of the self) in (regard to) all? Here, a certain person has a belief: “Great is my self.”<sup>371</sup> He surmises all the inhabited world as being the space for it and thinks: “This self of mine is in everything.”

<sup>363</sup> Through the functioning of phenomena pertaining to the sensual plane. It is said that the mind is not one-pointed even through *upacārajjhāna*.

<sup>364</sup> When *jhāna* functions in a single mode on a single subject it is called ‘singly’.

<sup>365</sup> Application with reference to the modes of thinking — Ṭ.

<sup>366</sup> The Abhayagiri Fraternity — Ṭ.

<sup>367</sup> *Sārasamāsācariya* — Ṭ.

<sup>368</sup> See Bodhi, 70.

<sup>369</sup> Ib. 71.

<sup>370</sup> All theories of *ahetuvāda*, *akiriyaivāda*, *ucchedavāda*, *niyativāda* are covered.

<sup>371</sup> *Attano vibhūtipavattivāda*, ‘all as the manifestation of the self’ is reflected here.

This is his mode of thinking (prompted) by dogmatic belief. It should be known that when he gives rise to affection and conceit based on it towards that selfsame self of his, there also are (present) the modes of thinking (prompted) by craving and conceit. The rest should be understood even in the manner it has been (already) stated in the section on *paṭhavī*, ‘earth’.<sup>372</sup>

90. Having thus shown the entire ego-entity as a single whole and showing it again by a different method as a single who he spoke the words beginning with *nibbānaṃ nibbānato*, ‘*nibbāna* as *nibbāna*’. Here by the term *nibbāna* should be understood the highest (enjoyment of) happiness in this life which has come down in five<sup>373</sup> ways such as: “Since indeed, friends, this self being endowed with and forming part and parcel<sup>374</sup> of the bonds of fivefold sensual enjoyments gratifies itself,<sup>375</sup> to that extent indeed, friend, has this self reached the highest (enjoyment of) happiness in this life.”<sup>376</sup> (D i 36) Acquiescing in *nibbāna* therein he thinks in the mode of thinking (prompted) by craving. Then giving rise to conceit that with that *nibbāna* he had reached the highest (enjoyment of) happiness he thinks in the mode of thinking (prompted) by conceit. Taking what is precisely not *nibbāna* as *nibbāna* and (considering it) as permanent and so forth, it should be known that he thinks in the mode of thinking (prompted) by dogmatic belief. Again, grasping a self which is apart from *nibbāna* and holding: “This is *nibbāna*, this is the self, and that self of mine is in this *nibbāna*” he thinks (of self) in (regard to) *nibbāna*. This is his mode of thinking (prompted) by dogmatic belief. [39] Again, it should also be known that to him who gives rise to affection for that selfsame self of his and to conceit based upon it there are (present) the modes of thinking (prompted) by craving and conceit (respectively).

91. This (same) method is (found) even in the mode of thinking (of self) apart from *nibbāna*. For, here too, taking a self that is distinct from *nibbāna* he thinks in the mode of thinking (of a self) apart from *nibbāna* when he holds: “This is *nibbāna*, this is the self, and this self is mine is something quite apart from *nibbāna*.” This is the mode of thinking (prompted) by dogmatic belief. Again, it should also be known that to him who gives rise to affection for the selfsame self of his and to conceit based upon it

<sup>372</sup> §§57ff.

<sup>373</sup> The enjoyment of the sense pleasures and the *sukha*, ‘ease’ of the four *rūpāvacarajhāna*; see Bodhi, 72.

<sup>374</sup> T explains *samaṅgībhūta* as *samannāgata*.

<sup>375</sup> Makes one’s sense faculties ramble among the pleasures that gives sensual excitement — T.

<sup>376</sup> Lit. the visible phenomenal existence.

there are (present) the modes of thinking (prompted) by craving and conceit (respectively). But when he thinks: “What bliss this *nibbāna* is of mine!” it should be known that he thinks that *nibbāna* is his *nibbānaṃ me ti maññati*). The rest is precisely in the manner (already) stated.

92. This again is the appended recitation here:

This ego-entity, whatever its nature, to that worldling who knows it is not as such, there arise all the modes of thinking as regards the ego entity.<sup>377</sup>

And this is despicable, subject to disruption, painful and without direction:<sup>378</sup> the fool who grasps it in contrary manner<sup>379</sup> increases his modes of thinking.

To him who looks upon the ego-entity as agreeable and pleasant there results the mode of thinking (prompted) by craving even like unto the moth (fallen) in the fire.

To him who resolves on the notion of permanence and sees its excellence there results the mode of thinking (prompted) by conceit even as a faeces-eating dog<sup>380</sup> (reveals) in the faeces.

To the witless man who sees it as self or as pertaining to a self there results the mode of thinking (prompted) by dogmatic belief like (the reflection) in a mirror to one mentally retarded.<sup>381</sup>

This which is named as mode of thinking is a subtle bond of Māra which is loose but difficult to set aside, with which the worldling is fettered.

However much he struggles he will not overcome his (idea of an) ego-entity like a dog strapped with a leather thong (not freeing itself) from a firmly fixed strong post.

And this blundering fool who clings to the ego-entity is ever oppressed by birth and decay and miseries such as sickness.

<sup>377</sup> He does not realize the foul nature etc., of the five aggregates of grasping.

<sup>378</sup> Devoid of self and lacking in essence.

<sup>379</sup> Looking upon it in a manner contrary to its nature considering it as permanent, pleasant and having a self etc.

<sup>380</sup> Though the rdg., in Ee, is adopted in the translation *gūthādisseva* in T̄ is commented as: *gūthādi kiṭṭako* (worm) *gūtharāsmiṃ laddhā . . . attānaṃ ukkaṃseti* (also note in Ee, p. 39, n.2) should also be considered.

<sup>381</sup> He imagines that he has seen the owner of the mirror. Cf. S iii 151f.



I say this unto you, may all be well with you, look upon the ego-entity as unpleasant, disagreeable, disruptive and bereft of self.

This, indeed, is its nature; the prudent man who looks upon this thus giving up all modes of thinking is released from all pain.

[40] Concluded is the discussion on the first method which has  
twenty-four links  
with reference to the worldling.

## 9. The Second Method with reference to the Section on the Learner

93. The Exalted One having thus shown the progress of the worldling which has become the basic factor of all phenomena connected with the ego-entity in relation to objects such as earth, now pointing out the learner's<sup>382</sup> progress with regard to those very objects he spoke the word commencing with: *yo pi so bhikkhave bhikkhu sekho*, 'Monks, whatever monk is a learner.' There *yo*, 'whatever'<sup>383</sup> is an indicative pronoun (lit. word), *so*, 'he' is a demonstrative<sup>384</sup> and the particle *pi* is used in the sense of a conjunctive as in such instances as: "This offence also (*pi*) is undetermined"<sup>385</sup> (Vin iii 192) And he generalized the individual according to the sameness of the aim<sup>386</sup> and not according to similarities as individuals. For, earlier (in the discussion) the individuals had fallen into remissness of dogmatic belief, here they are endowed with vision.<sup>387</sup> There is no similarity between them, but the aim itself is just the same for the individuals (mentioned) earlier as well as for these. Hence, it has been said: "He classifies together the individual according to the sameness of the aim and not according to similarities as individuals." It should be known that by this entire phrase *yo pi so*, 'whatsoever he (be)' he points out the learner who should be described now. This *bhikkhave*, *bhikkhu*, 'monks, a monk' is precisely in the manner (already) stated.

94. (The word) *sekho*, 'learner': in what sense is one a learner? He is a learner on account of this acquisition of the accomplishments of a

<sup>382</sup> 'Cognitive process', Bodhi.

<sup>383</sup> Lit. who, whoever.

<sup>384</sup> *So 'ti niddesavacanam*, omitted in Ee.

<sup>385</sup> The two *aniyata* immediately following the 13 *saṅghādisesa*, Vin iii 187ff.

<sup>386</sup> *Ārammaṇa* here is used in the context of *appattamānasa* and not as sense-object.

<sup>387</sup> Ṭ is silent; *diṭṭhi* has to be understood as *sammādiṭṭhi* here.

learner.<sup>388</sup> For it has been said: “To what extent, indeed Lord, does one become a learner?” “Here monks, a monk is endowed with right views pertaining to a learner etc . . . and he is endowed with right concentration pertaining to a learner. To this extent does a monk, . . . indeed, become a learner.” ( S v 14) Further, one is a learner because he also trains (himself).<sup>389</sup> For it has been said: “Because a monk trains himself<sup>390</sup> he, therefore, is called a learner. And (in) what does he train himself? He trains (himself in) higher morality, higher thought and higher wisdom. Monk, because he trains (himself) he, therefore, is called a learner.” (A i 231) Further, whosoever noble worldling who fulfils the path of training in due sequence, is endowed with virtue, with the door of his faculties guarded, abstemious in the use of food, engaged in wakeful striving<sup>391</sup> and lives engaged in the practice of the development of the factors of enlightenment (both) in the fore part and the latter part of the night,<sup>392</sup> he will attain to one or another of the fruits of recluship today or tomorrow, and he, too, is said to be a learner as he trains himself. But, in this context is intended the learner who has reached penetrative knowledge<sup>393</sup> and not the worldling.

95. He by whom his intention in mind has not been reached is *appattamānasa*, ‘not attained to perfection’. *Mānasa*, ‘intention’ (consists of) attachment, mind and arahatship.<sup>394</sup> For here, in: “The snare that moves in the sky [41], this same mind-made one that moves” (Vin i 21) *mānasa* is lust. In *citta*, ‘the organ of the thought’, *mano* ‘the mind’ and *mānasa*, ‘what arises in the mind’ (Dhs 10) it is the mind. Here in, “The learner who has not reached his intention, the renowned among the men might pass away” (S i 121) it is arahatship. Here too, arahatship itself is intended. With it is mentioned one who has not reached arahatship. *Anuttaraṃ*, ‘incomparable’ means the highest; its meaning is ‘unique’. *Yogakkhema*, ‘security from bondage’ means, safety from the four yokes — unhindered;

<sup>388</sup> The accomplishment in the four paths and the first three fruits.

<sup>389</sup> He is endowed with the threefold training but has not accomplished it fully.

<sup>390</sup> Se repeats *sikkhati* (not attested in Ce, Ee) but is supported by Ṭ (Be): *sikkhati sikkhati ti āmeṇḍitavacanena* (to show his continual training in contrast to a *sekha* who has accomplished his training or to a common man who is uncovered).

<sup>391</sup> Correct punctuation in Ee; *pubbarattāparattaṃ* is an adverb to *viharati* in the next phrase. Also see Ṭ. *Jāgariya* here refers to reflexion on the topics of meditation, being free from sloth and torpor.

<sup>392</sup> PED interpretation ‘night after night’ is not applicable here. According to Ṭ the expression seems to mean ‘all day’.

<sup>393</sup> Here is meant the *magga-paṭipanna* (the lowest being a *sotapatti-maggaṭṭha*) who is not yet an arahant (*asekha*).

<sup>394</sup> Ṭ gives the gloss: (1) attachment is *mānasa* because it is present in the mind by being associated with (2) mind itself is *mānasa*, hence it is *citta* (the highest is *mānasa* because it shatters (root *sī*) pride (*māna*).

arahatship alone is intended. By *patthayamāno*, ‘he who (lives) striving’ the two aspirations: aspiration through craving and the aspiration through impulse (are meant). Here (in the statement)

“To him (who lives) striving, indeed, are hankerings<sup>395</sup> or even trembling<sup>396</sup> in things formulated”<sup>397</sup> (Sn 902) it is the aspiration through craving. “Cut off is the stream of the Evil One, destroyed, rendered like a reed uprooted;<sup>398</sup> monks, be of abundant rapture and aspire to safety — (M i 227) here it is the aspiration of skilful impulse prompted by desire to accomplish. This alone is intended here. Hence, it should be known that *patthayamāno*, ‘he who (lives) striving’ (refers to) one who wishes to reach that security from bondage, wishes to attain it, is bent on it, is inclined towards it and heavily weighted towards it. *Viharati*, ‘he lives’ (means) that he maintains his body without allowing it to crumble, cutting off with one bodily posture the discomfort caused by another posture. Or else, the meaning here should be known as in ‘All things constituted are impermanent’ (A i 286) or as in the *Niddesa* method (given in the aphorism) beginning with ‘he lives putting his trust<sup>399</sup> in faith.’” (Nd ii 141)

96. *Paṭhaviṃ paṭhavito abhijānāti*, ‘he intuitively knows extension as extension’ (means): he recognizes earth as being of the nature of earth, he does not recognize it like a worldlyling with a perception distorted<sup>400</sup> in all its aspects. But on the contrary, he comes to know with superlative knowledge<sup>401</sup>. By *paṭhaviṃ*, ‘extension’ is meant: Without even giving up its earthy nature he recognizes that it is impermanent, ill and devoid of a self. Even having recognized<sup>402</sup> it thus ‘let him not think of extension’ (*paṭhaviṃ mā maññi*). What is stated (here)? He thought (*maññi*) is: ‘he thinks’. It should not be stated that he both thought and did not think. For, in the context here, it should be known that a (prohibitive) particle

<sup>395</sup> According to the interpretation in Ṭ which differs from SnA 559 (ad Sn 902) it should be rendered as prattling or babbling (from root *jalp*) on account of the threefold *māna*: *seyyo* ‘ham asmi etc. The word should be connected with *carvayati* in Skr. (as in PED) meaning ‘to hanker after’.

<sup>396</sup> Ṭ = *parivāsita*.

<sup>397</sup> Formulation through *tanhā* and *diṭṭhi* as in SnA 559.

<sup>398</sup> Ṭ = utterly routed.

<sup>399</sup> Ṭ = *okappento*.

<sup>400</sup> Perception with perverse grasp of the nature of things.

<sup>401</sup> Comprehensive knowledge through judgment based on thorough insight partially accompanied by the comprehensive knowledge of abandoning. See Bodhi, 75.

<sup>402</sup> Having known through the threefold comprehensive knowledge and the knowledge of the lowest path.

has been appended<sup>403</sup> to the word. What is the intention here? It is said: [42] Firstly, the worldling is said to be thinking as he has not overcome all the modes of thinking. As the canker-waned has overcome them he does not think (so). Again, the mode of thinking (prompted) by dogmatic belief has been overcome by a learner and the other (modes)<sup>404</sup> have been attenuated. Hence, it should not be said that he thinks so like a worldling nor should it be said that like a canker-waned he ceases to think so.

97. *Pariññeyyaṃ tassa*, ‘it may be thoroughly understood by him’ (means): that a learner on account of his having descended into the (correct) natural order and has enlightenment as his goal, may comprehend that subject of thinking through the three modes of comprehensive knowledge, and unlike a worldling, what should not have been comprehended has not been comprehended, nor has it been comprehended like a canker-waned. The rest is even in the manner stated in all places.

The discussion on the second method pertaining to the learner is concluded.

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<sup>403</sup> *Nipātetī* is taken as a denom., verb from *nipāta*, ‘particle’ (gr) following Ṭ. The *padavibhāga* given in Ṭ: *mā ca so amaññi ca mā maññī ti*. The long (and diffused) comment in Ṭ is reproduced by Bodhi, 76.

<sup>404</sup> The other two modes of thinking.

## 10. The Exegesis of the Third and other Methods pertaining to the Canker-waned

98. Having thus shown the progress (cognitive process) of the learner with regard to objects such as earth, he now spoke the words beginning with *yo pi so bhikkhave bhikkhu araham*, ‘Monks, whatever monk is one perfected’ in pointing out the progress of the canker-waned. There, *yo pi*, ‘whatever’ is in the sense of a conjunctive. Here are found similarities common to both, for a learner, as he is a noble individual bears similarity to a canker-waned. Hence is seen the similarity of individuals. The similarity of objective again, is precisely in the manner stated.

99. *Araham* ‘one perfected’ is the one far removed from defilements — the meaning is: he is far away from defilements and is one who has eliminated the defilements. For it has been said by the Exalted One: “And how, monks, does a monk become worthy? Far removed from him are evil and unskilled tendencies which bring about defilement and lead to rebirth, are full of anguish, maturing in ill and conducive to birth, decay and death in the future. In this manner, indeed, does a monk become a worthy one.” (M i 280)

100. *Khīṇāsava*, ‘canker-waned’ — There are four cankers: the canker of lust and so on ... and the canker of ignorance — These four cankers have been destroyed, eliminated, eradicated, subsided, rendered incapable of arising and burnt with the fire of knowledge by a worthy one.<sup>405</sup> Hence he is called a canker-waned.

101. *Vusitavā*, ‘who has lived the life’: he has lived together under a teacher and lived in the noble abidings<sup>406</sup> and lived with perfection; he is the one who has lived and lived with perfection. He who has lived the life and fulfilled the practice is one who has lived the (higher) life.<sup>407</sup> (*Katakaraṇīyo*, ‘(he who has) done what was to be done’: the seven learner starting with the noble worldling are said to do, by means of the four paths, what was to be done.<sup>408</sup> It is the canker-waned by whom are done and accomplished to their end everything that should be done. He is the one who has done what was to have been done as he has nothing further to be done for the attainment of the destruction of ill. For it has been said:

<sup>405</sup> See *Sabbāsavasutta*, M No. 2.

<sup>406</sup> See MLS i 6, n.5. Ṭ quotes A v 29.

<sup>407</sup> This is a hyperbolism to show that he has attained the ariyan path and fruits — Ṭ.

<sup>408</sup> Since he has to accomplish *pariññā*, *pahāṇa*, *bhāvanā* and *sacchikiriyā* by means of the four paths in relation to the four Truths it is sixteen-fold.

[43] “To that monk of a tranquilised mind who is perfectly released, there is no further accumulation<sup>409</sup> of what has been done, there is nothing (in evidence) to be done.” (A iii 378)

102. *Ohitabhāro*, ‘(he who has) laid aside the burden’ — the three burdens are: the burden of the aggregates, that of defilements and that of karmic formations — he has laid aside these burdens, put them down, thrown them away and dropped;<sup>410</sup> hence, he is said to be one who has laid aside the burden.<sup>411</sup>

*Anuppattasadattho*, ‘attained his own goal’: he has reached his goal;<sup>412</sup> it is said to be his own (*saka*) goal. The syllable *da* has been used for the syllable *ka*. And by *sadattho*, ‘own goal’ one should know that it is arahatship, for it is said to be one’s own good in the sense of closely tying it with oneself,<sup>413</sup> is not deserting one,<sup>414</sup> and in being one’s highest goal and because it serves as one’s goal.

103. *Parikkhīṇabhavasamyojano*, ‘(he) whose fetters of becoming are utterly worn away’: the fetters of becoming are the ten fetters<sup>415</sup>: the fetter of sensual attachment, that of repugnance, conceit, dogmatic belief, doubt, the firm adherence to ascetic practices and holy vows, attachment to becoming, jealousy, the fetter of avarice and the fetter of ignorance. They harness beings together in becoming, they tie them closely, or harness one state of becoming together with another, hence they are called the fetters of becoming. These fetters of becoming have been utterly worn away by the *arahant*, abandoned and burnt with the fire of knowledge, hence he is called one whose fetters of becoming are utterly worn away.

104. Here in *sammadaññā vimutto*, ‘(one) freed by perfect profound knowledge’ *sammadaññā* means ‘having comprehended well’. What is stated (by it)? Having comprehended well in its true nature, having known, judged, weighed, made clear and elaborated on such distinction as the

<sup>409</sup> Ṭ, *puna karanam*.

<sup>410</sup> Read *pātitā* for *pāpitā*, Ee.

<sup>411</sup> See MLS i 6, n.6.

<sup>412</sup> The exegetical meaning which MLS too has followed is probably based on the assumption of *sa(sva) + attha* (with augmentation of hiatus filler *d*) > *sadattha* when *d* is said to be a substitution for *k*. The meaning, however, is strained if *sad-attha* is to be equated to *sakattha*.

<sup>413</sup> *Attano yonisomanasikārāyattan ti attūpanibandaṃ* — Ṭ.

<sup>414</sup> *Sasantānapariyāpannattā attānaṃ avijahanam* — Ṭ.

<sup>415</sup> *Bhavasamyojana* (also enumerated Nd 2 No. 657, etc., v. PED s.v. *samyojana*) given here according to *nippiyāyanaya* as against *pariyāyanaya* found in the *suttantas* when they are enumerated under *orambhāgiya* and *uddhambhāgiya samyojana* commencing with *sakkāyadīṭṭhi vicikicchā* etc. v. Ṭ for further discussion.

significance of the aggregates as constituted elements, that of the faculties as spheres, that of the elements as natural conditions, that of ill as torments, that of the arising as production, that of cessation as peace, that of the path as exposition and that all things constituted are impermanent.

*Vimutto*, ‘freed’ — there are two kinds of emancipation: the emancipation of mind and *nibbāna*. Since the *arahant* has a mind emancipated from all defilements<sup>416</sup> he is emancipated through the emancipation of mind as well. Because of his disposition towards *nibbāna*<sup>417</sup> he is emancipated in *nibbāna* too. Hence, it is said that he is released through perfect profound knowledge.

105. *Pariññātaṃ tassa*, ‘thoroughly understood by him’ (means) that the subject of thinking has been thoroughly comprehended by the *arahant* through the three forms of comprehensive knowledge, hence he does not think about that subject. It is said that he does not think (through) that mode of thinking. The rest is even in the manner already stated. (cf. § 66)

106. [44] And again, in the section on *nibbāna* there are three (sub-) sections beginning with *khayā rāgassa*, ‘on the waning of attachment’ discussed. And this section on *pariññāta*, ‘thoroughly understood’ has to be explained in the section on *nibbāna* itself. Whilst explaining one should (first) take *pariññātaṃ tassa*, ‘thoroughly understood by him’ with all the terms and again construe it with *khayā rāgassa vītarāgattā*, ‘it is because he is without attachment owing to the waning of attachment’. This is the method in the others, (too). The discussion itself has been condensed as what is said one place is just (as well) said in all places. Here too, in *khayā rāgassa vītarāgattā*, ‘it is because he is without attachment owing to the waning of attachment’, since an outsider<sup>418</sup> who has overcome attachment to sense pleasures has not overcome attachment on the waning of attachment,<sup>419</sup> but the *arahant* (has done so) on its waning itself; hence it has been said: *khayā rāgassa vītarāgattā*, ‘it is because he is without attachment owing to the waning of attachment’. It is the same method with regard to *dosa*, ‘aversion’ and *moha*, ‘delusion’. And since even when it is said, ‘I say that it has been thoroughly understood by him,’ on account of the fact that he had comprehended it, the meaning is that he does not think of that subject or of that mode of thinking. Thus, here too, on account of his

<sup>416</sup> — as all mental defilements have been removed — Ṭ.

<sup>417</sup> *Tattha ninnapoṇapabbhārātā* — Ṭ.

<sup>418</sup> One not in the *Sāsana* — Ṭ.

<sup>419</sup> He has only suppressed his attachment and not abandoned it altogether.  
See Bodhi, 79, n.1.

being without attachment, it should be known that he does not think either of that subject or of that mode of thinking.

And here, this section (beginning with), ‘thoroughly understood by him’ has been preached in order to show the fulfilment of the development of the path, and it should be known that the other (sections) have been preached in order to show the fulfilment of the realization of the fruits. For two precise reasons the *arahant* does not think: as he has comprehended the subject and as he has eradicated the roots of evil. Therefore, with the section on ‘thoroughly understood’, he indicates his comprehension of the subject and with the others the eradication of the roots of evil. Therein, in the last three sections, this distinction should be understood.<sup>420</sup>

107. He who lives contemplating on ill having seen the evil consequences of attachment among the three evils and being emancipated with emancipation devoid of desire<sup>421</sup> becomes free from attachment on the waning of attachment. He who lives contemplating on impermanence having seen the evil consequences of aversion and being emancipated with the emancipation devoid of sign<sup>422</sup> becomes free from aversion on the waning of aversion. He who lives contemplating on self-lessness having seen the evil consequences of delusion and being emancipated with the emancipation devoid of *kamma*<sup>423</sup> becomes free from delusion on the waning of delusion. This being so, should two occasions be not spoken of when one is not emancipated with all the three emancipations? No. Why? Because it has not been specifically stated so. For it has been stated in an indefinite way as: *yo pi so bhikkhave bhikkhu araham*, ‘monks, whatever monk is one perfected’. It is not states as: ‘he emancipated with the emancipation free from desire or with any other (emancipation)’. Therefore, whatever is applicable to an *arahant*, all that must necessarily be stated. Or, without distinction, whosoever even being an *arahant* because he has comprehended the ill pursuant on change on the waning of all attachment and so forth is called ‘one who has overcome attachment’, because he has comprehended the ill that is bound up with ill, on the waning of aversion is called ‘one who has overcome aversion, and because he has comprehended the ill of things constituted, on the waning of delusion is called ‘one who has overcome delusion’. Or, because he has comprehended a desirable

<sup>420</sup> This sentence has been incorrectly taken to §107 in Ee.

<sup>421</sup> *Dukkhanupassanā ca pañidhiyā paṭipakkhabhāvato appaṇhitavimokkhaṃ paripūretī ti* — Ṭ. Also vide Vism 658.

<sup>422</sup> *Aniccānupassanā ca niccanimittādīnaṃ paṭipakkhabhāvato animittanimittaṃ paripūretī ti* — Ṭ.

<sup>423</sup> *Anattānupassanāya ca attābhinivesassa paṭipakkhabhāvato suññataṃ vimokkhaṃ paripūretī ti* — Ṭ.



sense-object, on the waning of attachment is called ‘one who has overcome attachment’. Because he has comprehended an unpleasant sense-object, on the waning of aversion is called ‘one who has overcome aversion’. Because he has comprehended a neutral sense-object [45] on the waning of delusion is called ‘one who has overcome delusion’. Because he has eradicated the latent tendency towards attachment arising from a pleasant sensation, on the waning of attachment is called ‘one who has overcome attachment’. Because he has eradicated the latent tendencies of repugnance and delusion with regard to the other (sensations), is called ‘one who has overcome aversion and delusion’. Therefore, pointing out this distinction, he said: *khayā rāgassa vītarāgattā, vītadosattā, vītamohattā*, ‘it is because he is without attachment ... without aversion ... without delusion owing to the waning of attachment ...’

The exposition of the third, fourth, fifth and sixth methods pertaining to the canker-waned is concluded.

## 11. The Exegesis of the Seventh Method pertaining to the Section on the Tathāgata

108. Having thus pointed out the progress of the canker-waned with regard to subjects such as earth, pointing out now his (own) progress he spoke (the words) beginning with *tathāgato pi bhikkhave*, ‘monks, the Tathāgata also’. There (the word) Tathāgata: For eight reasons the Exalted One is the Tathāgata.<sup>424</sup> He is Tathāgata (1) because he has thus come (*tathā āgato*), (2) because he has thus gone (*tathā gato*), (3) because he has come to the true characteristic (*tathalakkhaṇam āgato*), (4) because he has, in true perspective (*yathāvato*), awakened unto (*abhisambuddho*) the true (*tatha*) teachings, (5) because he is the one who visions reality (*tatha*), (6) because he speaks in accordance with reality (*tathāvāditā*), (7) because his actions are in accord (with his words) and (8) in the sense of surpassing (others).

109. How does the Exalted One become Tathāgata because he has thus come (*tathā āgato*)? He has come even as the former perfectly Enlightened Ones<sup>425</sup> who has reached eagerness for the well-being of the whole world — as have come the Exalted Ones Vipassī, Sikhī, Vessabhū, Kakusandha, Koṇāgamana and Kassapa. What is meant by it? With whatever great

<sup>424</sup> Cf. KhA, 195f. See MRI 217.

<sup>425</sup> † draws attention to *Mahāpadānasutta* here.

resolve<sup>426</sup> the Exalted Ones came, with that itself our Enlightened One too did come. Or else, just as the Exalted One Vipassī and (so on up to) the Exalted One Kassapa had fulfilled the perfections<sup>427</sup> of generosity, virtue, renunciation, wisdom, effort, forbearance, truth, resolute will, amity and equanimity, had fulfilled the full thirty perfections consisting of these (aforementioned) ten perfections, the ten ancillary perfections and the ten supreme perfections, had made these five sacrifices: that of limbs, of eyes, wealth, kingdom and wife and child, had fulfilled the precedent endeavour,<sup>428</sup> precedent practices,<sup>429</sup> the preaching of the dhamma, the course of conduct in the welfare of kinsmen and so forth and came (along) having reached the highest point in pursuit of wisdom,<sup>430</sup> in like manner has our Enlightened One, too, come. And even as Vipassī and (so forth up to) the Exalted One Kassapa came having developed and fostered the growth of four (each of) the bases of mindfulness, correct striving and constituents of psychic power, the five faculties, the five powers, the seven factors of enlightenment and the noble eightfold path, even so [46] has our Enlightened One come. Thus, he is Tathāgata as he had *thus come*.

Even as did the sages Vipassī and others in this world come hither to the state of omniscience, even so did this Sakyan sage too, come; hence the one of discerning vision is called Tathāgata.

Thus, he is Tathāgata as he had *thus come*.

110. How is he the Tathāgata because he has thus gone (*tathā gato*)? As the Exalted One Vipassī, immediately born, went<sup>431</sup> and (others up to) the Exalted One Kassapa went. And how did he go? For he, immediately born as he was, with evenly placed feet stood firmly upon the ground and facing the North went forward taking seven strides. For it has been said, “The Aspirant Buddha, Ānanda, immediately-born, with evenly placed feet stands firmly and facing the North goes forward taking seven strides whilst a white parasol is carried aloft behind him; he surveys all the directions and pronounces the fearless<sup>432</sup> words: “I am the highest in the world, the pre-eminent and the most superior, this is the last existence, there is no more

<sup>426</sup> The aspiration taking the physical factors as: *manussatta-liṅgasampatti-hetu-sathāradassana-pabbajjā-abhiññādiguṇasampatti-adhikārachatṭhānaṃ vasena aṭṭhaṅga-samannāgatena kāyapañidhānamahāpañidhānena* — Ṭ.

<sup>427</sup> Ṭ draws attention to CpA.

<sup>428</sup> Commencing with the practice of the *gatapaccāgatikavatta* which forms the precedent practices up to the gaining of the attainment of *abhiññā* — Ṭ.

<sup>429</sup> Gaining of distinguished practices in generosity and so forth — Ṭ.

<sup>430</sup> It refers to *paññāpāramī* — Ṭ.

<sup>431</sup> Referring to the *sattapadavīthāra* as described below.

<sup>432</sup> Lit. taurine.

rebirth.” (M iii 123) And that going of his was true and not otherwise as it constituted the prognostication of numerous special attainments. Since he, even immediately as he was born, stood firmly with evenly placed feet, this is the prognostication of this acquisition of the four constituents of psychic power. Again, the fact of his having faced the North is a prognostication of his being most pre-eminent in the whole world; his taking seven strides forward that of his acquisition of the seven treasures of the factors of Enlightenment; the bearing of the yak-tailed fans again, spoken here as: “yak-tailed fans with golden shafts flash forth” (Sn 688) that of his overpowering of all heretical teachers; the holding aloft of the white parasol that of his acquisition of the noble and unsullied white parasol of the emancipation of arahatship; his surveying of all directions that of his acquisition of the knowledge of omniscience and all-pervading knowledge, the pronouncement of the fearless words the prognostication of the setting in motion of the noble wheel of the dhamma which cannot be rolled backwards. In this manner did this Exalted One, too, go. And that going of his was true, not otherwise, because it constituted the signs of prognostication of those very special attainments. Hence have the Ancients said:

He, born but a moment prior (to then), like the leader of a herd of cattle with evenly placed feet touched the (treasure-laden) earth; and that Gotama paced seven strides forward; and the deities held aloft after him a white parasol.

[47] And that Gotama having gone seven paces forward surveyed the directions all round evenly; like a lion standing on the crest of a peak he gave expression to words of eight attributes.<sup>433</sup>

He thus is the Tathāgata as he had thus gone.

111. Or else, like the Exalted One Vipassī and so on, and like the Exalted One Kassapa, this Exalted One, too, went like manner abandoning through renunciation<sup>434</sup> the desire for sense pleasures, abandoning malevolence by the absence of malice,<sup>435</sup> sloth and torpor by the perception of light,<sup>436</sup> worry and flurry by the absence of distraction,<sup>437</sup> and went by abandoning doubt by the elaboration on the true nature of phenomena.<sup>438</sup> He went

<sup>433</sup> Untraced quotations are probably from Pali verses in the now extinct *Sīhaḷaṭṭhakathā*.

<sup>434</sup> The arousing of *kusalacitta* dominated by *alobha* — Ṭ.

<sup>435</sup> This is equated to *mettā* by Ṭ.

<sup>436</sup> The recognition of the light that dawns consequent on recollection of having fully developed his thoughts.

<sup>437</sup> = concentration — Ṭ.

<sup>438</sup> The correction evaluation of skilful tendencies and so forth — Ṭ.

tearing asunder ignorance with knowledge,<sup>439</sup> dispelling discontent with rapture, unfastening the casement of the hindrances<sup>440</sup> with the first *jhāna*-ecstasy,<sup>441</sup> making the smoke of applied and sustained thought settle with the second *jhāna*-ecstasy, shunning joy with the third *jhāna*-ecstasy, abandoning ease and ill with the fourth *jhāna*-ecstasy, transcending the perception of form and of repugnance and diversity of perception with the attainment of the sphere of infinity of space, (abandoning) the sphere of perception of the infinity of space with the attainment of the infinity of consciousness, the perception of the sphere of the infinity of consciousness with the attainment of the sphere of nothingness, and he went transcending the sphere of nothingness with the attainment of the sphere of neither perception nor non-perception. He went abandoning the perception of permanence<sup>442</sup> with the realization of impermanence, abandoning the perception of ease with the realization of ill, the perception of self with the realization of not-self, sensual-delight<sup>443</sup> with the realization of revulsion, attachment with the realization of detachment, arising with the realization of cessation,<sup>444</sup> the seizing upon (as permanent etc.)<sup>445</sup> with the realization of forsaking, the perception of solidity<sup>446</sup> with the realization of waning, struggling<sup>447</sup> with the realization of decline, the perception of stability with the realization of change, the perception of the sign (of sense-data)<sup>448</sup> with the realization of signlessness, the resolve (for lust etc.)<sup>449</sup> with the realization of the absence of longing, the adherence (to the perverse view of self) with the realization of voidness, the adherence to (the perverse) grasp (of the worthless)<sup>450</sup> as the essence with analytic insight into phenomena, the adherence to bewilderment<sup>451</sup> with knowledge and insight in their true perspective, the adherence to (sensual) attachment<sup>452</sup> with the realization of evil consequences, the lack of judgement with the realization of proper

<sup>439</sup> In order to indicate the Tathāgata-nature of Buddha, knowledge which is a prelude to the eight *samāpatti* and the sixteen *mahāvipassanā* is mentioned together with the means (*upāya*).

<sup>440</sup> Because the hindrances are like a barrier for entry into the *samāpatti*.

<sup>441</sup> Cf. the stereotyped description of the *rūpa* and *arūpa jhānas* in the *Nikāyas*.

<sup>442</sup> Perception here and in the instances that follow includes dogmatic views as well.

<sup>443</sup> *Nandī* is explained as *sappītikataṇhā*.

<sup>444</sup> Cessation of things composite — Ṭ.

<sup>445</sup> *Niccādivasena gahaṇaṃ* — Ṭ.

<sup>446</sup> Categorical grasp by way of continuity, concerted action and goal.

<sup>447</sup> Towards the accumulation of karmic force.

<sup>448</sup> *Samūhādighanavasena sakiccaparicchadatāya saṅkhārānaṃ saviggahaggahaṇaṃ* — Ṭ.

<sup>449</sup> Because of its proclivity towards things composite motivated by craving — Ṭ.

<sup>450</sup> The preservation of considering an essence in the worthless — Ṭ.

<sup>451</sup> Confounded with such misbelief as a divine creation; alternatively (Abhayagirivāsins?) speculations as to one's past and future existence — Ṭ.

<sup>452</sup> Considering the things composite as a refuge, sanctuary or resort (*ālaya-taṇhā*) — Ṭ.

judgment,<sup>453</sup> the adherence to (saṃsāric) fetters with the realization of what is opposed to the (saṃsāric) cycle,<sup>454</sup> having broken down the defilements concomitant with dogmatic belief<sup>455</sup> with the path of Stream-entry, with the gross defilements abandoned<sup>456</sup> through the path of Once-return, having rooted out the accompanying subtle<sup>457</sup> defilements with the path of Non-return and eradicated all<sup>458</sup> defilements with the path of arahatship. Even in this way he is Tathāgata as he had *thus gone*.

112. How is the Tathāgata in that he has come (*āgato*) to the true characteristic (*tathalakkhaṇaṃ*)? True and not otherwise is the characteristic hardness in the earth-element, the characteristic of fluidity<sup>459</sup> in the water-element, the characteristic of heat in the fire-element, the characteristic of inflation<sup>460</sup> in the air-element, the characteristic of intangibility<sup>461</sup> in the space-element, [48] the characteristic of discrimination in the element of consciousness; the characteristic of disruption<sup>462</sup> in matter, the characteristic of experiencing in sensation, the characteristic distinguishing in perception, the characteristic of storing (karmic effects)<sup>463</sup> in things constituted, the characteristic of discrimination in consciousness; the characteristic of fixing the mind (on a sense object) in applied thought, the characteristic of repeated pondering over in sustained thought, the characteristic of pervasiveness in joy, the characteristic of pleasantness in ease, the characteristic of non-distraction in one-pointedness of mind, the characteristic of tactility in (sensory-) contact; the characteristic of resolve in the faculty of confidence, the characteristic of exertion in the faculty of effort, the characteristic of establishment (of mind) in mindfulness, the characteristic of non-distraction in the faculty of concentration, the characteristic of comprehension in the faculty of wisdom; the characteristic of resoluteness as regards<sup>464</sup> the incredible in the power of confidence, the characteristic of resoluteness as regards

<sup>453</sup> The knowledge of the forsaking of things composite — Ṭ.

<sup>454</sup> *Vivaṭṭa* = *nibbāna*; *vivaṭṭānupassanā* = *gotrabhū* — Ṭ.

<sup>455</sup> *Dīṭṭhiyā sahaṃjātekaṭṭhe pahānekaṭṭhe ca* — Ṭ.

<sup>456</sup> Defilements that should be destroyed with further progress in the path, or those that should be destroyed through insight at the second stage of the path.

<sup>457</sup> To read *aṇu-* as with Be and Ṭ: *aṇūbhute*, ‘become minute’, *anusahagata* as *anubhūta*, as ‘experienced’ looks equally plausible. This according to Ṭ refers to the *kilesas* that should be destroyed by the lowest stage of the path.

<sup>458</sup> All the remaining defilements.

<sup>459</sup> Liquid-nature, ‘*dravabhāva*’ — Ṭ.

<sup>460</sup> *Uddhumāyanaṃ thaddha-(v.l.thambha-)bhāvo vā* — Ṭ.

<sup>461</sup> Ṭ quotes: *asamphuṭṭhaṃ catuhi mahābhūtehi*.

<sup>462</sup> *Virodhipaccayasannipāte visadisuppati* — Ṭ.

<sup>463</sup> Said to be with ref. to *cetanā* — Ṭ.

<sup>464</sup> Ṭ explains the loc. as *nimittahe*.

idleness in the power of effort, that as regards forgetfulness in the power of mindfulness, that as regards flurry in the power of concentration and the characteristic of resoluteness as regards ignorance in the power of wisdom; the characteristic of establishment (of mind in mindfulness) in the factor of enlightenment, mindfulness, the characteristic of investigation in the factor of enlightenment, investigation into the dhamma, the characteristic of exertion in the factor of enlightenment, effort, the characteristic of pervasiveness in the factor of enlightenment, joy, the characteristic of serenity<sup>465</sup> in the factor of enlightenment, tranquillity, the characteristic of non-distraction in the factor of enlightenment, concentration, the characteristic of (balanced) consideration<sup>466</sup> in the factor of enlightenment, equanimity, characteristic of insight into right view, the characteristic of fixing the mind (on a sense-object) in right aspiration, the characteristic of credibility in right speech, the characteristic of resurgent energy in right action, the characteristic of purity (of livelihood) in right livelihood, the characteristic of exertion<sup>467</sup> in right effort, the characteristic of establishment (of mind) in right mindfulness, the characteristic of non-distraction in right concentration; the characteristic of folly in ignorance, the characteristic of volition in mental formations,<sup>468</sup> the characteristic of discrimination in consciousness, the characteristic of bending (towards sense-object)<sup>469</sup> in name, the characteristic of disruption in matter, the characteristic of extension<sup>470</sup> in the six sensory spheres, the characteristic of tactility in (sensory-) contact, the characteristic of experiencing in sensation, the characteristic of being the efficient cause<sup>471</sup> in craving, the characteristic of seizing in sensory grasping, the characteristic of struggling in becoming, the characteristic of coming into being in birth, the characteristic of deterioration in decay, the characteristic of decease in death, the characteristic of voidity in the elements, the characteristic of extension in sensory spheres, the characteristic of establishment (of mind) in the bases of mindfulness, the characteristic of striving in right exertion, the characteristic of fulfilment in the bases of psychic power, the characteristic of dominance in the faculties, the characteristic of resoluteness in the powers, the characteristic of (leading to) deliverance in the factors of enlightenment, the characteristic of cause (for reaching

<sup>465</sup> The tranquilization of physical and mental anguish.

<sup>466</sup> Because of the elimination of bias, as he is not influenced by struggling, censure, elation etc. his impartial attitude arises.

<sup>467</sup> † explains it as holding back preventing the mind from falling into defiling tendencies.

<sup>468</sup> Trsl. Follows †.

<sup>469</sup> As with †.

<sup>470</sup> *Āyasaṅkhātānaṃ cittacetasiṅkānaṃ pavatti* — †.

<sup>471</sup> *Vatṭassa janakahetubhāvo* — †.

*nibbāna*)<sup>472</sup> in the path, the characteristic of factuality in the truths, the characteristic of non-distraction in quietude (of concentration of mind), the characteristic of contemplation in (analytic) insight, the characteristic of unique essential property<sup>473</sup> in quietude (of concentration of mind) and (analytic) insight, [49] the characteristic of non-transcendence in the pair<sup>474</sup> yoked together, the characteristic of restraint in the purity of morality, the characteristic of non-distraction in purity of mind, the characteristic of insight in the purity of view, the characteristic of annihilation in the knowledge of the destruction (of defilements),<sup>475</sup> the characteristic of tranquillity<sup>476</sup> in the knowledge of non-arising, the characteristic of root<sup>477</sup> in desire,<sup>478</sup> the characteristic of arising<sup>479</sup> in mental reflection, the characteristic of collocation<sup>480</sup> in (sensory) contact, the characteristic of falling-in together in sensation, the characteristic of pre-eminence in concentration, the characteristic of dominance in mindfulness, the characteristic superior to it in wisdom, the characteristic of essence<sup>481</sup> in emancipation and the characteristic of final (goal) in *nibbāna* which immerses in immortality, is true and not otherwise. He is called Tathāgata because he has come upon the true characteristic in this manner whilst coursing through wisdom; he reached it without being unsuccessful and he arrived at it. Thus, he is *Tathāgata because he has come upon the true characteristic*.

113. How is he Tathāgata because he has, in true perspective (*yāthāvato*) awakened unto (*abhisambuddho*) the true teachings (*tathadhamme*)? The true teachings are the four noble truths. For it has been said: “These four, monks, are true, not untrue and not otherwise. What four: This is ill, monks, it is true, not untrue and not otherwise” (S v 430) — and so is the explanation. And the Exalted One has awakened himself unto them, hence as a result of his having awakened unto the true (teachings) he is called the *tathāgata*. The word *gata*, ‘gone’ here has the meaning of awakenment. Furthermore, the significance<sup>482</sup> of decay and death arising

<sup>472</sup> Trsl. As with T. PED seems to favour ‘suitability for gaining arahatship’, q.v.

<sup>473</sup> Mutually coeval and equal in every way, being neither less nor more — T.

<sup>474</sup> *Samatha* and *vipassanā*.

<sup>475</sup> = T.

<sup>476</sup> *Kilesavūpasamo* — T.

<sup>477</sup> Basis of support — T.

<sup>478</sup> Eagerness for activity —.

<sup>479</sup> *Ārammaṇapaṭipādakatāya sampayuttadhammānaṃ uppattihetutā* — T.

<sup>480</sup> *Visayādisannipātena gahetabbākāro — yā saṅgatiṃ ti vuccati* — T.

<sup>481</sup> *Sīlādiguṇabhāvassa paramukkaṃsabhāvena* — T.

<sup>482</sup> *Samudāgatatto* is glossed as *uddhaṃ āgatabhāvo, anupavattanatto to attho*. The literal trsl: significance may be changed to ‘the fact’.

and originating through the causal antecedent of birth<sup>483</sup> is true, not untrue and not otherwise (and so on as far as) the significance of things constituted having arisen and originated through the causal antecedent of ignorance is true, not untrue and not otherwise. Likewise, the significance of ignorance as the causal antecedent of things constituted . . . the significance of things constituted as the causal antecedent of consciousness . . . (and so on as far as) the significance of birth as the causal antecedent of decay and death is true, not untrue and not otherwise. Unto all that has the Exalted One awakened himself; for this reason, too, he is call the Tathāgata as he had awakened himself unto the true (teachings). Thus he is the *Tathāgata because he has, in true perspective, awakened unto the true teachings.*

114. How is he Tathāgata because he is the one who visions reality (*tathadassitāya*)? Whatever material sense-object there is in the world together with its deities (and so on . . .) and rulers and men which comes within ken of the (sense-) door of the eyes of innumerable beings in numberless world systems, the Exalted One knows it and sees it in every aspect. This (material sense-object) which is being analysed by him who thus knows and sees it in such ways as its desirability or non-desirability and so forth<sup>484</sup> or in terms of such categories to be met with among the seen, heard, sensed or cognized<sup>485</sup> or under divers names in the thirteen sections and fifty-two methods<sup>486</sup> in such terms as: “What is that material form, that sphere of material form [50] being dependent on the four gross elements having (its own) external appearance, demonstrable, reacting (to external stimuli), blue, yellow, etc.” (Dhs 139) is true and not untrue. The same method applies to sound and other (sense-objects) which come within the ken of the (sense-) door of ear and so forth. And it has been said so by the Exalted One, “Whatever, monks, is seen, heard, sensed, cognized, reached, sought and mentally pursued in this world together with its deities, that I know, that have I understood; it has been realized by the Tathāgata and the Tathāgata has not relied upon it.”<sup>487</sup> (A ii 25) Thus, he is Tathāgata because he is the one who visions reality. The semantics<sup>488</sup> of the term Tathāgata here should be known to be in the sense of ‘one who sees reality’.

<sup>483</sup> The significance of *sambhūtasamudāgata* is that there is no decay and death in the absence of birth nor does it arise from any source other than birth. The same applies to *avijjā* (next).

<sup>484</sup> The word *ādi* includes neutral and other categories past, present etc.

<sup>485</sup> *Rūpāyatana* is seen, *sadda-* heard, *gandha-* rasa- *phoṭṭhabba-* are sensed and cognized with the mind. Hence both *diṭṭha* and *viññāta* apply to *rūpārammaṇa* and so on.

<sup>486</sup> The reference is to the discussion in Dhs. Each of the 13 sections in the *rūpakhandha* is examined in 4 ways making up a total of 52 *naya*.

<sup>487</sup> Did not look upon it as self or pertaining to a self — Ṭ.

<sup>488</sup> Some explain it on the basis of its etymology placing it in the *pisodara* class of compounds with the elision of *dassi* and the cpd. joined with *tathā-āgata* — Ṭ.



115. How is he Tathāgata because he speaks in accordance with reality (*tathāvādītāya*)? Whatever discourses, prose and verse mixed utterances, (as far as) subtle analyses that have been spoke by the Exalted One during a period extending over forty-five years (from the time) of the initial, middle and final periods after enlightenment from (that time in) whichever night the Exalted One, seated in his unvanquished cross-legged posture at the foot<sup>489</sup> of the Bodhi tree crushed the crest of the Three Evil Ones<sup>490</sup> and awakened unto perfect enlightenment to (that time in) whichever night he passed away in the element of perfect *nibbāna* with no material substrata remaining (lying) between the twin Sāla trees, all that, both as regards intrinsic meaning and characteristic details, is beyond reproach, is neither deficient nor excess, complete in every way and resulting in the crushing of the infatuation of greed, aversion and delusion: in it there is nothing that is blundered even to the limit of a horse's hair (of the tail) — all of it, as though sealed with the same signet ring, measured with the same *nāḷi*-measure and weighed with the same balance is verily true and not otherwise. Hence it has been said: “Cunda, during this interval from whichever night the Tathāgata awakens unto the unique perfect enlightenment to whichever night he passes away in the element of perfect *nibbāna* with no material substrata remaining, whatever he utters, speaks and points out, all that is verily true, not otherwise,<sup>491</sup> hence he is call the Tathāgata.” (D iii 135) Here, the word *gata* has the meaning of *gada*, ‘speaking’. Thus, he is Tathāgata because he speaks in accordance with reality (*tathāvādītāya*). Furthermore, uttering speech (*āgadana*) is speaking (*āgada*), the meaning is ‘the word’. In the sense of his true, unequivocal word, substituting<sup>492</sup> the syllable *da* with *ta* he is call Tathāgata. Thus should be shown the derivation of the word in this meaning.

116. [52] How is he Tathāgata because his actions are in accord (with his words)? The body of the Tathāgata, indeed, is in regular conformity with his word and his word, too, with his body.<sup>493</sup> Therefore, he is one who acts as he speaks and one who speaks as he acts. Even in the way that word of his who has become ‘thus-gone’ even so has his body (gone). Hence it has been said: ‘The Tathāgata, monks, is one who acts in accordance with his words and speaks in accordance with his acts; in this way he is one who

<sup>489</sup> *Bodhi-maṇḍa*, the ground at the foot of the Bo tree is often translated as ‘seat of Enlightenment’.

<sup>490</sup> *Kīlesamāra, maccu-, abhisankhāra-* v. DPPN.

<sup>491</sup> Negative expression (*vyatireka*) used for emphasis — Ṭ.

<sup>492</sup> -d -> -t- is an explanation according to the ‘etymological method’ — Ṭ.

<sup>493</sup> By using the intrinsic connection between the (correlative) stems *yad* and *tad* he brings about the meaning here.

acts as he speaks and speaks as he acts. Hence he is called Tathāgata'. Thus is he Tathāgata because *his actions are in accord* (with his words).

117. How is he Tathāgata in the sense of surpassing (others)? He surpasses all beings in the countless world systems across delimited by zenith of the universe above and Avīci below, as regards moral virtues, concentration, wisdom and emancipation. There is no balance or measure for him,<sup>494</sup> he is the incomparable, immeasurable, unsurpassed king of kings, divinity among the divinities, a Sakka par excellence among the Sakkas, a Brahma par excellence among the Brahmas. Hence it is said: "In this world, monks, together with its deities (and so on) and rulers and men, the Tathāgata is the vanquisher vanquished, the supreme lord, the one who holds sway; hence he is called the Tathāgata." (A ii 24)

The derivation of the word there should be known thus: His speaking (*āgada*) is like an antidote (*agada*). And what, indeed, is this? His manner of course and surfeit of merit. Therefore, he, like a surgeon with great (supernatural) power subduing serpents with a heavenly antidote, he surpasses all hostile disputants and the world together with its deities. Thus, because he has an antidote which is true and not otherwise and consisting of an unequivocal method of discourse and with a surfeit of merit, by substituting the syllable *ta* for the syllable *da*, he should be known as Tathāgata. Thus he is *Tathāgata in the sense of surpassing (others)*.

118. Further, he is Tathāgata as he had even gone and reached in true state (*tathāya*). He is Tathāgata as he had also gone to the true state (*tatham*); — the meaning is: gone down into, gone beyond, reached, attained.<sup>495</sup> Here he is Tathāgata as he had gone (*gata*) and gone down into the whole world in true state (*tathāya*) with his comprehensive knowledge of judgement. He is Tathāgata as he had gone and gone beyond the arising of the world in true state (*tathāya*) with his comprehensive knowledge of abandoning. He is Tathāgata as he has gone (*gata*) and reached the cessation of the world in true state (*tathāya*) by realization. He is Tathāgata as he had gone (*gata*) and attained to the true state (*tatham*) the path leading to the cessation of the world.<sup>496</sup> Hence whatever has been declared by the Exalted One as: 'The world, monks, has been thoroughly awakened unto by the Tathāgata and the Tathāgata is detached from the world. The arising of the world, monks, has been thoroughly awakened unto by the Tathāgata and the arising of the

<sup>494</sup> i.e., there is no standard by which to judge him — T.

<sup>495</sup> *Avagata*, 'understood', *atīta*, 'past': but here these four words are employed to elucidate the meaning of *gata*, 'gone'.

<sup>496</sup> By the word 'world' is meant the first Noble Truth of *dukkha*, 'world' throughout this passage refers to *dukkha*.

world [52] is abandoned as far as the Tathāgata is concerned. The cessation of the world, monks has been thoroughly awakened unto by the Tathāgata and the cessation of the world has been realized as far as the Tathāgata is concerned. The path leading to the cessation of the world, monks, has been thoroughly awakened unto by the Tathāgata and the path leading to the cessation of the world has been developed as far as the Tathāgata is concerned. Whatever, monks, has been (seen, heard, sensed and so on) of the world together with its deities (and so on), all that has been thoroughly awakened unto by the Tathāgata, hence he is called the Tathāgata” (A ii 23) — its meaning should be understood in this way, too. And this is but a mere introduction in explaining the Tathāgata nature of the Tathāgata. It is the Tathāgata alone who might extol in every aspect the Tathāgata nature of the Tathāgata.

Concluded is the exegesis of the section on Tathāgata which constitutes the seventh method.

119. Again, in the pair of words *arahaṃ*, ‘the perfected one’ and *sammāsabuddha*, ‘fully Self-awakened one’ it should be known that he is worthy (*arahaṃ*) firstly for three reasons: that he is far removed from the enemies (the defilements), that he has destroyed the spokes (of the wheel of *saṃsāra*), that he is worthy of requisites and so forth and that from him is absent the secrecy in the commission of misdeeds.<sup>497</sup> As he had awakened unto all phenomena perfectly and by himself he is the fully self-awakened one (*sammāsambuddha*). This is the summary here but this pair of words has been elaborated on at length in the discussion of the *Buddhānussati*, ‘Recollection of the Buddha in the *Visuddhimagga*.<sup>498</sup>

120. Here again in *pariññāta ’ntaṃ tathāgatassa*, ‘because it is thoroughly understood to the end by the *Tathāgata*<sup>499</sup> the meaning should be understood both as: this subject (of the modes) of thinking has been comprehended to its end and comprehended by the *Tathāgata*. Comprehended to its end (*pariññāta ’ntaṃ*)<sup>500</sup> means: with its furthest limit comprehended with its ultimate end comprehended; and what is stated is that it has been comprehended leaving out nothing. Although there is no distinction between Enlightened Ones and disciples in the abandoning of defilements through divers paths, there is, however, (one) as regards

<sup>497</sup> *Ārakattā hatattā ca kilesārīna so muni Hatasaṃsāracakkāro paccayādīna cāraho Na raho karoti pāpāni arahaṃ tena vuccati* — Vism VII.

<sup>498</sup> Ibid. pp. 206–212.

<sup>499</sup> MLS i 7, n.3.

<sup>500</sup> *Pariññāta+antaṃ*, a *samāsa* with *sandhi* involving the elision of the initial vowel.

comprehension. For the disciples having but reflected on one aspect of the four elements reach *nibbāna* but as for the Enlightened Ones there is not the minutest quantity of what pertains to things constituted which has not been seen weighed, judged or realized.

The exegesis of the eight method pertaining to the section on *Tathāgata*.

121. Among the expressions such as *nandī dukkhassa mūlaṃ*, ‘delight, the root of anguish’; (sensual-) delight (*nandī*) means the precedent craving,<sup>501</sup> anguish (*dukkha*) means the five aggregates.<sup>502</sup> *Mūlan ti iti veditvā*, ‘having thus known that it is the root’ means having known thus: that delight<sup>503</sup> for past existence is the root of this ill. *Bhavā*, ‘from becoming’ means: from karmic existence. *Jāti*, ‘birth’ means: aggregates that mature into fruition. For since they<sup>504</sup> come into existence, hence they are called *jāti*, ‘existence’. Or, this discourse is under the caption *jāti*, ‘birth’. This too should be construed with *iti veditvā*, ‘having thus known’. This is the precise meaning here:<sup>505</sup> from karmic existence results the physical coming into being — and having known also thus. *Bhūtaṣṣa*, ‘for the being’<sup>506</sup> means for the creature. *Jarāmaraṇaṃ*, ‘old age and dying’ means decay [53] and death. This is what is stated: as a result of physically coming into being there ensues decay-and-death of the aggregates of the creature that has come into being, and having known also thus. To this extent, whatever he reflected upon seated in his invincible seat in cross-legged posture at the foot of the Bodhi tree and attained omniscience, and pointing out the non-functioning of the modes of thinking as a result of the penetration into the inter-dependent arising he shows the selfsame (law of) interdependent origin summed up as four sections,<sup>507</sup> with three junctions,<sup>508</sup> pertaining to the three periods and consisting of twenty modes.<sup>509</sup>

<sup>501</sup> The craving that had arisen in previous existences which has become the cause of the present existence. By mentioning this *avijjā*, *saṅkhāra* together with *upādāna* of the past are indicated.

<sup>502</sup> MLS i 7, n.4.

<sup>503</sup> i.e., craving.

<sup>504</sup> All editions read *te hi*; Ṭ is silent.

<sup>505</sup> i.e., the meaning of bhava *jāti*.

<sup>506</sup> Lit. ‘for one who is born’.

<sup>507</sup> The *saṅkhepa* here consists of contracting into one, *hetu*, *phala*, ‘the causes and results’ etc. of the past i.e., *avijjā* etc., *viññāna* etc.; *saṅkhepa* here has the meaning of *bhāga* or *koṭṭhāsa*. The four summaries are: *atīte hetusaṅkhepo etarahi phalasaṅkhepo etarahi hetusaṅkhepo āyatim phalasaṅkhepo*. Also v. §§122f.

<sup>508</sup> *Hetuphalasandhi*, *phalahetusandhi* and again *hetuphalasandhi*.

<sup>509</sup> Five modes in each of the four *saṅkhepa*, discussed in §123; cf. Vism 287ff, 669ff.

122. Again, (in answer to): how far has all this<sup>510</sup> been pointed out with this extent? (One would say): For here (the word), *nandī*, ‘delight’ is one summing up, because of the use of the word *dukkhassa*, ‘of anguish’, the second (summing up) is ‘ill’, because of the use of the words *bhavā jāti*, ‘from becoming, birth’, the third is becoming and the fourth is birth, decay and death. Thus firstly should the four summings up be understood.<sup>511</sup> The meaning is that they are sections. Again the interval between craving and ill is one junction, that between ill and becoming is the second and that between becoming and birth is the third. Thus like the gaps between the four fingers, the three junctions between the four summings up should be understood.

123. Therein, (sensual-) delight (*nandī*) constitutes the past period; birth, decay and death the future and ill and becoming the present. The three periods should thus be understood. Again, among the five modes pertaining to the past, craving alone has come (to mean it) by the term *nandī*, ‘delight’. With that (craving) even future ignorance, karmic formations, grasping and becoming have certainly been included on account of its characteristics as a causal antecedent.<sup>512</sup> Further, with the expression: ‘birth, decay and death,’ whatever birth, decay and death that are predicated of whatsoever aggregates (there be), they themselves are the ones that acquire consciousness, name and form, the six sense-spheres, sensory contact and sensations in the future. Thus among them, these five phenomena of the previous karmic existence are the causal antecedents for conception here (as stated thus): Thus among them, “in the previous karmic existence, delusion<sup>513</sup> is ignorance, struggling<sup>514</sup> the karmic formation, longing<sup>515</sup> craving, recourse<sup>516</sup> grasping, and volition<sup>517</sup> becoming. Consciousness here (in this state of becoming) is (the establishment of) consciousness, the descent (into the mother’s womb) is name and form,<sup>518</sup> appeasement<sup>519</sup> the sense-spheres, contact (with

<sup>510</sup> All the causal antecedents that are included in such categories as the four *saṅkhepa* etc.

<sup>511</sup> See §121 fn.7 and Bodhi 82 fn. 2.

<sup>512</sup> It has inseparable characteristics; *avijjā* etc., do not function as *paccaya* for *viññāṇa* in the absence of *taṇhā* and vice versa.

<sup>513</sup> Delusion as regard dukkha etc. being deluded by which one accumulates *kamma*, i.e., that *avijjā*.

<sup>514</sup> The precedent volition in the performance of an action — Ṭ.

<sup>515</sup> Yearning for results of an action in *kammabhava*.

<sup>516</sup> Having recourse to it with intent to enjoy sense pleasures etc., the grasp and firm adherence is called recourse — Ṭ.

<sup>517</sup> *Cetanā* that follows *āyūhana* or thought that accompanies *āyūha* — Ṭ.

<sup>518</sup> *Nāmarūpa* establishes itself as though physical and psychical phenomena seem to enter the womb.

<sup>519</sup> Refers to that of the five sense organs.

a sense-object) contact and what is experienced (as a consequence)<sup>520</sup> sensation — thus these five phenomena are the causal antecedents of actions done in the past in relation to physically coming into being in this existence.<sup>521</sup> Because of the maturity of the sense-spheres here (in this existence) delusion is ignorance, struggling the karmic formation, longing craving, recourse grasping, and volition becoming. Consciousness here (in this state of becoming) is (the establishment of) consciousness, the decent (into the mother’s womb) is name and form, appeasement the sense spheres, contact (with a sense-object) contact and what is experience (as a consequence) sensation — thus these five phenomena are the causal antecedents of actions done in the past in relation to physically coming into being in this existence. Because of the maturity of the sense-spheres here (in this existence) delusion is ignorance, struggling the karmic formations, longing craving, recourse grasping and volition becoming - Thus these five phenomena are the causal antecedents of future conception in relation to karmic becoming in this existence. Conception in future (becoming) is the consciousness, the descent (into the mother’s womb) is name and form, appeasement the sense spheres, the (sense-object come into) contact contact, (what is experience as a consequence) sensation — thus these five phenomena are the causal antecedents of physically coming into being of the future [54] in consequence of action does here in this existence.” (Ps i 52) The twenty modes with their characteristics thus indicated should be known.

Thus it should be known that to this extent this entire interdependent arising with its four summing-up, the three junctions, the three periods and the twenty modes has been shown with (the exegesis of the statement): *nandi dukkhassa mūlan ti iti viditvā, bhava jāti, bhūtassa jarāmaraṇaṃ*, ‘having known that delight is the root of anguish, knows that from becoming there is birth and that there is old age and dying for the being.’<sup>522</sup>

124. Now having given the exegesis of the words not occurring before this (in the statement): *tasmāt iha bhikkhave –pe– abhidambuddho ti vadāmi*, ‘consequently I say, monks, ... is wholly self-awakened’ I will deduce the meaning according to the syntactical usage of the words. By *tasmāt iha*, ‘consequently’ is meant: therefore, verily this. The words

<sup>520</sup> And arisen with contact as a causal antecedent of the six sense spheres or through *paṭisandhiviññāṇa*.

<sup>521</sup> The five commencing with *viññāṇa* are the *paccaya* of actions done in the previous existence. Because they constitute *paccaya*, in the present existence, they result in physical coming into being.

<sup>522</sup> Trsl. as in MLS.

*ti* and *ha* are indeclinable particles; *sabbaso*, ‘completely’ — this is a term denoting all-inclusiveness. *Tañhānaṃ*, ‘of cravings’ means: of all (forms of) craving thus declared as sensual delight. *Khayā*, ‘by the waning’ means: through the utter destruction by the transcendental path. *Virāga*, ‘dispassion’ and the rest are merely synonyms of *khaya*, ‘waning’. Whatever cravings have been destroyed they become precisely the ones that one is detached from, ceased, abandoned and forsaken. Or else, *khayā*, ‘by the waning’ — this is a thing in common with the function of the four paths. Hence it should be construed as: by detachment through the first path, by cessation through the second, by abandoning through the third and by forsaking through the fourth. Or else, by the destruction of those cravings on account of which one would recognize earth as earth, by the detachment from those on account of which one would think (of self) in regard to earth, by the abandoning of those on account of which he thinks (of self) as earth and by the forsaking of those on account of which he thinks ‘earth is mine’. Or else the construction here should thus be understood as: by the destruction of those on account of which he would think of earth . . . and by the forsaking of those on account of which he would rejoice in earth. There is nothing that contradicts.<sup>523</sup>

125. *Anuttaraṃ*, ‘incomparable’ means devoid of anything superior to it, the highest among all. *Sammāsambodhi*, ‘full self-awakening’ means: the awakening, fully and by himself; or else it is the *bodhi* that is (both) extolled and beautiful. *Bodhi* means a tree, path, knowledge of omniscience and *nibbāna*. In such instances as: ‘At the foot of the *bodhi*-tree immediately after he had attained enlightenment’ (Vin i 1) and ‘between the *bodhi* and *Gayā* (Vin i 8) a *tree* is called *bodhi*. In the reference: ‘*bodhi* is called the knowledge of the four paths’ (Nd i 456) it means the *path*. In the reference: ‘he who is of paramount and supreme wisdom reaches the *bodhi*’ (D iii 159) it means *knowledge of omniscience*. In the reference: ‘having reached the *bodhi* that is immortal and free from things constituted’ it means *nibbāna*. But what is intended here is the Exalted One’s knowledge of the path to arahatship. Others<sup>524</sup> also say that it equally means his knowledge of omniscience.

126. [55] Does the path to arahatship constitute the supreme *bodhi*, ‘awakening’ to the disciples of not? No, it does not. Why? Because it does not confer all the accomplishments. For, on someone among them the path of arahatship confers fruit of arahatship itself, on another the three(fold)

<sup>523</sup> There is no contradiction in the employment of terms such as *khayā* in dealing with the elimination of *tañhā*.

<sup>524</sup> *Sārasamāsācariyā* — Ṭ.

lore, on another the six(fold) higher knowledge, on another the four(fold) analytic insight and on another the knowledge of perfection pertaining to a disciple. On Paccekabuddhas<sup>525</sup> it confers the knowledge of ‘individual enlightenment’ itself, but on buddhas it confers the excellence of all the accomplishments, even as consecration confers upon a king the supremacy in all the world. Hence the supreme awakening does not arise to anyone else.

127. *Abhisambuddho*, ‘is wholly self-awakened’ means: knew thoroughly; it is said that he had penetrated into, reached and attained. *Iti vadāmi*, ‘I say that’ means: in this way I say, I announce, I lay down, I preach<sup>526</sup>, I establish, I disclose, I analyse and I make explicit. This is the construction therein: The *Tathāgata*, too, monks . . . does not think of earth . . . does not rejoice in earth. What is the reason for this? It is because of his having known that (sensual) delight is the root of ill, that from becoming results birth and that there is decay and death to him who has done into being. The word<sup>527</sup> *iti* there signifies cause.<sup>528</sup> Hence it is stated that it is due to comprehension and penetration into this interdependent arising. And what more (is there to be said)? And since whatever craving described as (sensual) delight has been abandoned by the *Tathāgata* in all its aspects having realized this interdependent arising; and since as a result of the destruction of those cravings completely he had awakened himself into the supreme self-awakening, hence he does not think of earth . . . and he does not rejoice in the earth. By *vadāmi*, ‘I say’ is stated: I say that as a result of his having awakened himself thus he does not think of earth . . . he does not rejoice in it.

128. Or else, since he has reached the destruction of craving altogether having realized the interdependent arising by such means as: (sensual) delight is the root of ill, therefore monks, I say that the *Tathāgata*, as a result of the destruction of cravings altogether . . . has awakened himself. As a result of his having awakened himself he does not think of earth . . . and does not rejoice in it. Wherever the word *tasmā*, ‘therefore’ is used without using (the correlative) *yasmā*, ‘since’ in all such place *yasmā* should be supplied and construed. This is the (logical) application in the teaching. This is the method (applicable) everywhere.

<sup>525</sup> They have realized the truths, each one to himself — they are not guided by others and realize the truths without others’ guidance — Ṭ.

<sup>526</sup> Ee omits *ācikkhāmi, desemi*.

<sup>527</sup> Ṭ explains *iti-kāra* as: *itī ti karīyati uccarīyati ti iti-kārao* = what is articulated as *iti*.

<sup>528</sup> In an indefinite sense cause conveyed by the use of the term *viditvā* — it implies ‘because he had realized the *paṭiccasamuppāda*’ — also signifying cause.



129. *Idam avoca bhagavā*, ‘thus spoke the Lord’ means that the Exalted One uttered this entire discourse commencing with the conclusion of the antecedent story up to ‘I say that he has awakened himself’ displaying his omniscience of highest depth in which is not found any basis support for others by means of their wisdom, adorning it with the section on worlding, [56] one section on the learner, four sections on the canker-waned and two sections on the *Tathāgata*, thus (constituting in all) eight major sections with twenty-four sub-sections such as that on earth and consisting of about two recital-sessions of the sacred word.

130. (The meaning of) *na te bhikkhū bhagavato bhāsitam abhinandum*, ‘not were those monks delighted in what the Lord had said’ is that in spite of his having uttered in his sweet brahma-like voice as though anointing the hearts of the wise with nectar, and pleasing to the ear as the delightful warbling notes of the cuckoo, this discourse containing the most colourful methods and a graceful manner of instructing, those five hundred monks did not rejoice in this word of the Exalted One. Why? Due to their ignorance. It is said that they did not understand the meaning of this discourse; therefore they did not rejoice in it. For, to them at that time, this discourse, even though it contained such colourful methods of discourse and a graceful manner of instructing, was like a delicious meal placed before them (in a container with its opening) tied with a covering made of a thick and ample strip of cloth.

131. And is it not that the Exalted One had attained omniscience fulfilling the perfections during four incalculable periods exceeded by 100,000 aeons in order to make others understand the teaching declared by him? Why is it that he taught this discourse in such a manner that they did not understand? In the discussion on the laying down of this discourse itself this was said: He began the discourse called ‘The Synopsis of the Fundamentals of all Things’ in order to break their pride. Therefore there is nothing further to be said here.

132. And those monks having now listened to this discourse which had been thus preached to break their pride, and reflecting, ‘It is said that one prone to dogmatic belief recognizes that very earth; so (does) the learner and the *arahant*, and the *Tathāgata* too, perceive it, what, indeed, it this; how, indeed, is this?’ and thinking, ‘In the past whatever the Exalted One spoke, we understood it quickly, but now, neither do we know nor see the beginning or the end of the synopsis of the fundamentals (of all things), so indeed, Enlightened Ones are immeasurable and incomparable’

became rid of their conceit like serpents with their fangs extracted and went respectfully to attend on the Buddha and listen to the doctrine.

133. Then at that time the monks who were seated together in the assembly hall of the dhamma started this conversation: ‘Such, indeed, is the magnificence of the Enlightened Ones! And those *brāhmaṇas* who had entered the Order being intoxicated with the infatuation of conceit were humbled with the discourse on the synopsis of the fundamentals (of all things).’ And at this juncture the casual conversation<sup>529</sup> of those monks was interrupted. [57] Thereupon the Exalted One, leaving his Fragrant Chamber and seating himself in the splendid Buddha-seat laid out for him in the assembly hall of the dhamma to the accompaniment of a miracle suited to the occasion addressed those monks: ‘Monks, engaged in what casual conversation are you seated here now?’ That very matter did they convey to the Exalted One. The Exalted One said thus: ‘Not only now monks, in the past too, have I humbled them when they were going about with heads thus held high with conceit’. Next, arising out of this context he brought for this past (story):

134. It so happened in the past, monks, that a certain Brahman, the pre-eminent (teacher) of the districts who had mastered the three Vedas (and so forth) and was proficient was living at Bārāṇasi. He instructed 500 Brahman students in the (Vedic) incantations. The intelligent Brahman students grasped much and fast and retained it well in mind. What they learnt was not lost.<sup>530</sup> That Brahman, too, with-holding nothing as the teacher’s secret knowledge, like pouring water into a water-jar, he taught all the arts and said thus to those Brahman students: ‘This much is all the learning that will be for your welfare in this world and in after life’. And those Brahman students giving rise to conceit (within themselves) thinking ‘We too know whatever our teacher knows, we too, ourselves, are teachers now’ thenceforth became disrespectful towards the teacher and live abandoning their obligations towards him. The teacher who came to know of it thought of checking their pride. One day he told the Brahman students who greeted him and were seated when they had come to wait on him: ‘My dears, I wish to ask you a question, will you perhaps be able to answer?’ They with all haste said: Ask, O teacher, ask, O teachers! as they were intoxicated with the infatuation of their learning.

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<sup>529</sup> Conversation of a discursive nature on topics other than that on the reflection on topics of meditation, instruction and repeated questioning on the dhamma.

<sup>530</sup> Not forgotten.

135. The teacher said: “Time devours beings, all of them, together with itself. That being who has devoured time has tormented what which torments beings. (Ja ii 260)” “Solve, my dears, this question.”

They pondered over it but not being able to understand, remained silent. The teacher said, “Enough, my dears, you go to-day, answer me tomorrow” and dismissed them. Gathering together in groups of ten or even twenty they were not able to see the beginning nor the end of that question; and they went and told the teacher. “We do not understand the meaning of the question.” The teacher uttered this stanza in rebuking them: [58] “There are many human heads, hairy and large, and stuck fast to their necks; there is but one here with (open) ears.” (Ja ii 261)

The meaning of the stanza: Many heads of human beings are seen, and all of them appear to be hairy, and they all are large and fixed to the neck itself and not taken in the hand like a palm-fruit. There is nothing in them to distinguish them from these things. For here, it is with reference to himself that he said, “but one here with (open) ears.” One with ears means one with wisdom, for it is not that everyone has not orifice of the ear. On hearing this those Brahman students became dejected, crest-fallen and downcast and remained in silence drawing lines on the ground with their fingers.

136. Then observing their modest demeanour the teacher unravelled the question saying: ‘Learn the question, my dears. “Time” means the forenoon (before the mid-day meal), the afternoon (after the mid-day meal) and so on. “Beings” — this is a synonym for creatures. Time does not eat the skin, flesh and so on of beings, but wearing away their life, appearance and vitality, crushing their youthfulness and destroying their health, it is said, it devours them and eats them up. “All of them, together with itself” means: whilst devouring thus it does not spare anyone; not only (does it devour) beings but also itself does it devour along with itself. The forenoon does not come upon the afternoon. It is the same method with regard to the afternoon and so on. “That being who has devoured time” — this is a synonym for the canker-waned. For he, as he remains firm after he has exhausted and consumed the time for future conception, is called the devourer of time. “He has tormented that which torments beings” means: With the fire of his knowledge he has completely burnt and reduced to ashes that craving which torments beings in woeful states — hence it is said: he has tormented that which torments beings. There is also a reading *pajaniṃ* (for *pacaniṃ*) meaning: the mother, she who gives birth and brings forth (to this world)’.

137. Thereupon those Brahman students, seeing clearly the meaning of the question with the teacher’s explanation, as though seeing at night, with the light of a thousand lamps what is (both) even and rugged, thinking with

humility, “From now on till the end of our lives we will live with (respect towards) the teacher; great, indeed, are these teachers, for, we who had aroused conceit for much learning do not know the meaning of a four-lined stanza even;” discharged their obligations towards their teacher as before and become destined for heaven.

138. At that time, monks, I was the teacher and these monks were the Brahman students. In this manner, in the past, too, I [59] have made them humble when they were going about with their heads thus held high with conceit.

On listening to this birth story those monks, thinking, “Even in the past we were struck down by conceit itself” and becoming even more humble at heart became intent on the topics of meditation as their goal which was of benefit to them.

139. Subsequently, the Exalted One, whilst on his sojourns in the districts, once reached Vesāli, and living at the *Gotamaka* shrine and observing the maturity of wisdom of these 500 monks preached the *Gotamakasutta*<sup>531</sup> thus: “Having gained higher knowledge, monks, do I preach the dhamma and not without gaining higher knowledge. On firm foundation,<sup>532</sup> monks, do I preach the dhamma and not without foundation. In a well-substantiated manner,<sup>533</sup> monks, do I preach the dhamma and not unsubstantiated. Monks, as I preach the dhamma having gained higher knowledge (and so on as far as) ... not unsubstantiated, my admonition should be carried out and my instruction should be followed. Besides, it is adequate for you, monks, for your contentment, satisfaction and delight, for the Exalted One, indeed, is fully self-awakened, the dhamma well propounded and the Saṅgha well established in the path. Thus said the Exalted One ... and when this exposition was being declared the thousandfold world-system trembled.

And having listened to that discourse those 500 monks in that very seat attained to arahatship together with (the fourfold) analytic insight. Thus this discourse became concluded at this place.

Concluded is the exegesis of the *Mūlapariyāyasutta* in the *Papañcasūdani*,  
The Commentary to the *Majjhimanikāya*.

<sup>531</sup> A i 276.

<sup>532</sup> *Sakāraṇaṃ, veneyyānaṃ ajjhāsayavasena vā pucchāya vā aṭṭhuppattiyā vā sanimittaṃ hetu-udāharaṇasahitaṃ cāti attho* — Ṭ.

<sup>533</sup> *Sanissaraṇaṃ sappaṭiharaṇaṃ, paccaṇṇikapaṭiharaṇena sappāṭihāriyam eva katvā desemī ti attho. Apare pana yathārahaṃ iddhi-ādesanānusāsani pāṭihāriyarahitā pana desanā natthī ti* — Ṭ. PED ‘accompanied by wonders’ but Comy. Takes it from root *hr*.

## 4. The Exegesis on the *Sabbāsavasutta*

### 1. Introduction to the *Sabbāsavasutta*

The aim of this article is to convey faithfully Buddhaghosa's masterly exposition of the āsava, 'influxes', in his exegesis of the *Sabbāsavasutta*. Although the exposition is on a discourse which falls into the category of *pariyāyadesanā*, the popular or conventional method adopted by the Buddha, the exegesis definitely falls into the *nippariyāya*, the abstract method which characterizes the *Abhidhamma* so that the emphasis is more on the phenomena rather than on popular teachings. He has followed the same method adopted by himself in his *Visuddhimagga* in the analysis of the influxes. As Buddhaghosa's interpretation presents a consistent whole with no contradiction in terms, no attempt is made here to interpret according to our understanding of the *sutta* what the celebrated commentator had to say on the subject. Hence accuracy of translation has been kept in mind right through in order that no distortion of his point of view would arise and also to help the reader to gain an insight into the method of exposition and clarity of thought underlying it. Any lapse on my part to convey with precision his ideas should be attributed to my failure to place the exact emphasis rather than to a deliberate attempt to reinterpret the author, an exercise in which most translators indulge. The abstruse nature of the subject-matter which deals with a key concept in the Buddhist scheme of salvation demands a high degree of comprehension of the topic dealt with. As such, the translation may yet need revision in many places in the light of a more thorough study of the contents in so far as they come up for discussion in Buddhaghosa's other works.

This translation is mainly intended to provide an opportunity to those students of the Dhamma who have neither the time nor the inclination to consult Buddhaghosa in the original, to gain an insight into his exegesis in order to help them to understand the question of the influxes discussed in the *sutta*. Interpretation of the *sutta* and the discussion of the contents can come as an independent study for which there is ample scope on account of the importance of the subject of āsava whose elimination constitutes the most significant aspect of the Buddhist scheme of salvation.

As far as I am aware, the commentary to the Sabbāsavasutta has not been translated into English before and the main purpose in publishing this is to invite criticism and suggestions from readers to guide the Translator in the more important task of translating the Papañcasūdanī as a whole. Since the greater part of the commentary to the first sutta of the Maijhimānikāya, the Mūlapariyāyasutta, has been freely rendered into English together with extracts from the Ṭīkā by the venerable Bhikkhu Bodhi in the Buddhist Publication Society (BPS) series and in this Journal in its entirety it is most appropriate that the translation of the second sutta should follow.

The translation of the lemmata follows that in the *Middle Length Sayings* (MLS) by the late Miss I.B. Horner; and alternative translations are suggested in a few instances only when the emphasis in the commentary so requires it. A very literal version, faithfully following the syntax of the sentences in the Pāli sutta is often helpful when it comes to a question of conveying the ideas of the commentary. Sometimes alternative words have been used to convey basic Buddhist terms like dukkha in order to make the sense clearer to the reader. Notes drawn from the Ṭīkā are supplied in the notes and all references to quotations are reproduced from the PTS edition of Papañcasūdanī in which they are traced. Though the PTS edition has been used for purposes of this translation, some of the readings in the Sinhalese and Burmese editions have been given preference and attention drawn to it in the notes. Figures within square brackets in the translation refer to the page numbers in Pps.Ee. Errors in printing and other minor lapses have not been taken notice of in the note.

My thanks are due to Professor K.R. Norman, the former President of the Pali Text Society for permitting me, on behalf of the PTS, to reprint the translation of the sutta from the Middle Length Sayings. But I have reproduced here only extracts from MLS.

## 2. The Exegesis on the *Sabbāsavasutta*

1. ‘*Thus have I heard ... near Sāvatti*’ etc. (*emaṃ me sutam ... Sāvattiyam*) is the Discourse on All Cankers. This herein, is the exegesis of the words not met with before:<sup>1</sup> Sāvatti is the city which had been the place of residence<sup>2</sup> of the sage Savattha, like Kākandī and Mākandī.<sup>3</sup> Thus to this extent the etymologists, but the masters of exegesis say, ‘Whatever

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<sup>1</sup> Read *apubbapada* as with Be, Se. T quotes: *hitvā punappunāgataṃ atthaṃ* (MA 1, 1, v 10).

<sup>2</sup> ‘founded by’ — Ṭ.

<sup>3</sup> The cities named after the sages Kākada and Mākanda are hardly known in Pāli literature whereas the well-known Kosambi, according to T (after SnA 300, etc.), was named after Kusamba, equally unknown.

things of use to human beings (there are), both animate and inanimate<sup>4</sup> all that is found here (*sabbaṃ ettha atthi*) and hence Sāvatti. And at the coming together of caravans, when asked, ‘What goods have you?’ then on account of the reply, ‘There is everything’ (*sabbaṃ atthi*) it is Sāvatti.

At all times, all requisites for use were gathered together at Sāvatti; hence on account of everything it is called Sāvatti.

[60] The fair city of the Kosalans, pleasant to behold and delightful to the mind, never devoid of the ten sounds,<sup>5</sup> ever replete with food and drink. To progress and prosperity reached, wealthy, opulent and delightful, like Āḷakamandā of the deities<sup>6</sup> was the noblest city of Sāvatti.

(It was) in that Sāvatti.

2. Here *in the Jeta Grove* (Jetavana): because he vanquishes (*jināti*) his host of adversaries he is Jeta.<sup>7</sup> Or he is Jeta because he was born (at the time) when the King<sup>8</sup> had vanquished his host of adversaries. Or else, being desirous of auspiciousness<sup>9</sup> he was even named so and is Jeta. Jeta’s wood is Jeta Grove. For it was planted by the royal prince Jeta, grown and tended, and he was its owner; hence it is called the Jeta Grove — In that Jeta Grove.

3. *In Anāthapiṇḍika’s monastery* (*Anāthapiṇḍikassa ārāme*): here he is the householder Sudatta by name, named so by his parents. Again, because all his worldly pleasures were fulfilled, because he was free from stinginess<sup>10</sup> and because he was endowed with virtues such as compassion he gave alms-food (*piṇḍa*) to the destitute (*anātha*) at all times. Hence, he came to be designated as Anāthapiṇḍika. Beings take delight (*āramanti*) here, or in particular recluses (do so), thus it is a pleasure (*ārāma*). The meaning is that on account of the beauty of its flowers, fruits and so forth and on account of its fivefold excellence as lodgings (for monks)<sup>11</sup> such as its situation not too far nor too near and so on, they having come from

<sup>4</sup> Trsl. after T, but generally *upabhoga* means ‘articles for use’ (to be enjoyed) and *paribhoga*, ‘articles of food’.

<sup>5</sup> i.e., *hatthisadda*, *assa*, *ratha*, *bheri*, *saṅkha*, *mutiṅga*, *vinā*, *gīta*, *sammataḷa*, *asnātha*, *pivatha*, *khādathā ti saddo*.

<sup>6</sup> The deities of the Cātummahārājika of the realm of Vessavaṇa.

<sup>7</sup> Jeta, Pasenadi’s son through the *khattiya* princess Vārṣikā, who was later slain by his half-brother Viḍūḍabha for not joining in his campaign against the *Sakyas* that decimated them. The Npr Jeta is used as an agent noun here.

<sup>8</sup> Pasenadi Kosala — T.

<sup>9</sup> To be called Victor is auspicious — T.

<sup>10</sup> Because he was rid of the stains of lust, malice, etc. and rid of avarice.

<sup>11</sup> See Vin i 39. Cf. T (Be) 141.

here and there take delight and take pleasure in it and live there without being distressed. Or else, with its excellence already mentioned, it brings within its confines even those who had strayed here and there and delights (*rameti*) them, thus it is a pleasance (*ārāma*). And this was bought by the householder Anāthapiṇḍika from the hands of the royal prince Jeta by spreading eighteen crores of gold (pieces) over it, and handed over to the *Saṅgha* with the Buddha at its head, having had lodgings built with eighteen crores of gold (pieces) and the ceremony of dedication of the monastery completed by (spending another) eighteen crores of gold (pieces); thus with a donation of fifty — four crores of gold (pieces in all). Hence it is called Anāthapiṇḍika's Pleasance — in that pleasance of Anāthapiṇḍika.

4. And here, the term *Jetavane*, 'in Jeta Grove' is (used) in proclaiming the former owner and *Anāthapiṇḍikassa ārāme*, 'in Anāthapiṇḍika's monastery' (MLS) in proclaiming the latter owner. What is the purpose in proclaiming them? For those in quest of merit, to reach the (stage of) following an example set (of what they had witnessed). For Jeta's donation therein consisted of eighteen crores of gold (pieces) he had received by selling the land for erecting the edifice of the entrance pavilion and (timber) trees worth many crores [6] and Anāthapiṇḍika's consisted of fifty — four crores. The venerable Ānanda while pointing out by thus proclaiming them, how those in quest of merit perform acts of merit, directs others, too, in quest of merit to reach (the stage of) following the example set by them.

5. Why did he preach this discourse commencing with, 'To you, monks, on the means of controlling all the cankers' (MLS), (*sabbāsavaṣaṃvarapariyāyaṃ vo bhikkhave*)?<sup>12</sup> In order to point out to those monks the means of achieving the destruction of the influxes commencing with the cleansing of impurities.<sup>13</sup> *Sabbāsavaṣaṃvarapariyāya*, 'the means of controlling all the cankers' there means the reason for the controlling of all influxes, the reason that serves as control.<sup>14</sup> The meaning is: by whatever reason they have been controlled and become closed and have gone to (that) destruction designated as cessation without arising, are abandoned and do not continue to function by that reason.

<sup>12</sup> Ṭ gives the motive for preaching this *sutta* as the Buddha's own disposition to do so (*attajjhāsaya*) while it gives an alternative view that it may have been that of the *bhikkhus*, the listeners, i.e., *parajjhāsaya*.

<sup>13</sup> The impurities are removed to prepare the ground for *samatha*, 'tranquility' and *vipassanā*, 'insight' — meditation in the minds of the monks — Ṭ.

<sup>14</sup> Bringing about a state of restraint comprising the restraint brought about by the restraint of morality — Ṭ.



6. Therein they are ‘cankers’ (*āsava*) because they flow in (*ā-savanti*). They flow from the eye ... and even from the mind, and it is said that they proceed (from them).<sup>15</sup> They are *āsavā*, ‘influxes’ because they flow, they flow as far as the (thought-moment of the Ariyan) lineage by way of mentation,<sup>16</sup> and as far as the zenith of the universe by way of space. The meaning is that they proceed encompassing these mentations and this space, for this letter (prefix) *ā* is used in the sense of encompassing.<sup>17</sup> They are influxes (*āsavā*) in the sense of having matured long (fermenting)<sup>18</sup> like intoxicants such as wine, for in the (outside) world wine and other such maturing things (in fermentation) are called *āsavā*, ‘intoxicants’. If they are intoxicants in the sense of long maturing (to ferment), these themselves deserve to be (designated) so. For it has been said: ‘The earliest beginning, monks, of ignorance is not evident to say: “Prior to this there was no ignorance” (A v 113). Or they are also *āsavā*, ‘the begotten’ because they beget and give birth to protracted suffering in saṃsāra. The former (three) definitions here are applicable where defilements are referred to as influxes, the latter<sup>19</sup> (is applicable) even with reference to action. Not only are defilements of action but also various kinds of obstacles are influxes.<sup>20</sup> In the discourses, (in the example given) here: ‘Cunda, I preach the doctrine not merely for the controlling of the influxes pertaining to this world’ (D iii 129), defilements which have become the bases of disputes<sup>21</sup> here have come to mean *āsavā*, ‘influxes’. In

‘Whatsoever influxes whereby there will be birth to me as a deity or (I will become) a sky-roaming gandhabba or whereby I will seek birth as a yakkha or revert to human state, they have been destroyed, shattered and routed like a reed cut down’  
(A ii 39)

<sup>15</sup> Like impurities oozing out of a festering wound the influxes (*ā-sava*) such as that of *kāma*, ‘sensuality’ flow out — T.

<sup>16</sup> They function as sense objects within the thought processes and not beyond, they do not function within the paths and fruits. The limit up to which *āsava* can flow is the *gotrabhū* stage.

<sup>17</sup> The prefix *ā* expresses the ablative (*avadhi*) including the limit up to which (*mariyādā*) and pervading ‘within which’ (*abhidhi* = (*antokaraṇa*, qq. v., CPD), e.g. *ābhavaggā bhagavato yaso pavattati*, ‘The fame of the Exalted One proceeds as far as the zenith of the universe’ — T.

<sup>18</sup> *Ciraparivutthattā purāṇabhāvo* — T, i.e., it has matured in the vat for a long time to become a vintage wine.

<sup>19</sup> i.e., in the sentence immediately preceding.

<sup>20</sup> Because *kilesa* and *kamma* are common bases for begetting ill.

<sup>21</sup> T enumerates: *kodh’ ūpanāha-makkha-palāsa-issariya-macchariya-māyā-sāṭṭheyya-thambhasārambha manātimānā*.

-here it refers to action in the three planes and the remaining<sup>22</sup> unskilled tendencies. Here in, ‘For the controlling of influxes of this world and for the repulsion of the influxes for the life after’ (Vin.iii,21) (it implies) the censure of others, [62] remorse, torture, incarceration in prison as well as various kinds of obstacles which constitute suffering in a woeful state.

7. And these influxes, wherever they come down in whatever fashion, they should be understood there in that fashion. For they have come down firstly in the Vinaya as being twofold in, ‘For the controlling of influxes for this world and for the repulsion of influxes for the life after’ (Vin iii 21). In the *Salāyatana* (*vagga*, S iv) it has come down as being threefold: ‘These three, friend, are the influxes, that of sense-pleasures, of becoming and of ignorance’ (S iv 256). And in other *Suttanta*-(discourses) as well as in the *Abhidhamma* these (three) themselves together with the influx of dogmatic views have come down as being fourfold. In the *Nibbedhikapariyāya*, ‘Disquisition on Penetrative Insight’ (A iii 410 ff.) it has come down as being fivefold: ‘There are, monks, influxes which lead to woeful states, to birth as creatures that go prone, to the arising in the domain of the manes, to birth in the world of men and to the arising in the world of the deities’ (A iii 44). In the *Chakkanipāta* (of the *Āṅguttara*)<sup>23</sup> it has come down as being sixfold in such statements as: ‘There are, monks, influxes which have to be abandoned through restraint’ (cf. A iii 387). But in this discourse these (six) themselves together with those that should be abandoned with insight have come down as being sevenfold. This firstly is the literal meaning as well as the classification of the term *āsavā*, ‘influxes’.

8. As for the term *saṃvara*, ‘control’, it is called restraint (*saṃvara*) because one fully obstructs (*saṃ* +  $\sqrt{\text{var}}$ ); the meaning is: one closes, prevents and does not allow to proceed. Thus, indeed, restraint is spoken of in the sense of *closing* in such instances as: ‘I allow, monks, for one who withdraws himself by day in meditation to close the door and withdraw himself in meditation’ (Vin iii 39) and ‘I speak of the restraint of the streams, by wisdom are they closed’ (Sn 1035). And this restraint is fivefold: the restraint of morality, of mindfulness, of knowledge, of forbearance and of effort. Therein, this statement, ‘He is endowed with this restraint of the *pātimokkha*’ (Vibh 248) (refers to) the restraint of *morality*, for the moral (training) of the *pātimokkha* is called restraint here. ‘He attains to the restraint of the faculty of eye’ (Vibh. 48) — in such statements it refers to the restraint of *mindfulness*, for mindfulness is called restraint here.

<sup>22</sup> Unskilled tendencies apart from unskilled action — T.

<sup>23</sup> One of the many *Āhuneyyasuttas* of the *Āṅguttara*, A iii 387.

‘I speak of the restraint of the streams, by wisdom are they closed’ (Sn 1035) — here it is the restraint of *knowledge*, for here, by (the verb) ‘are closed’ which is used in the sense of closing, knowledge is called restraint. In such instances as, ‘capable of enduring the cold’ (M i 10), ‘he does not acquiesce in the lustful reflection that has arisen’ (M i 11) — here itself, the restraints of *forbearance* and of *effort* have come down. Because they have been grouped together under this topic ‘the means of controlling all cankers’ the fact of their being restraints should be understood. Furthermore, this fivefold [63] restraint has come down here itself. The (two) restraints of forbearance and effort have already been mentioned. ‘*And he ... that it is an improper seat, an improper resort*’ (so ... *tañ ca anāsaṇaṃ, tañ ca agocaraṃ*) — here this again is the restraint of morality. ‘*By mental reflection (with logical reasoning) he is restrained in the restraint of the faculty of eye*’ (*paṭisaṅkhā yoniso cakkhundriyaṃvaraṃvaraṃvuto*) — this is the restraint of mindfulness. In all places by reflection results the restraint of knowledge. Again, by the grasp of phenomena not already grasped<sup>24</sup> (the ensuing) insight, association and development<sup>25</sup> (constitute) the restraint of knowledge. It is *pariyāya*, ‘means’ because phenomena<sup>26</sup> progress around on account of it and it is said that they reach arising or cessation.<sup>27</sup> To this extent what should be stated as ‘*the means of controlling all cankers*’ (MLS, *sabbāsavaṣaṃvaraṃvaparīyāya*) here, has been stated.

9. Now regarding (the phrase) *jānato ahaṃ*, ‘in one who knows, I’<sup>28</sup> and so forth, *jānato*, ‘in one who knows’ means: of the one who knows, and *passato*, ‘in one who sees’: of the person who sees. Both words have the same meaning but different in distinctive shade. Even when this is *so jānato*, ‘of him who knows’ (lit.) points to the individual taking into account the characteristic of knowledge, for knowledge is characterised by knowing. *Passato*, ‘of him who sees’ (lit.) (points to the individual) taking into account the power of knowledge, for knowledge has the power of seeing. The individual possessed of knowledge, like one with eyesight seeing objects with his eyes, sees phenomena disclosed by his knowledge.

<sup>24</sup> By taking into account these things that have not been already taken into account: *parivajjanav-isesasaṃvarādhivāsanavinodanānaṃ sīlasaṃvarādibhāvena gahitattā tathā aggahitānaṃ gahitattaṃ* — Ṭ.

<sup>25</sup> These three words are used in order to indicate the non-material nature of the phenomena not taken into account — Ṭ.

<sup>26</sup> i.e., *kusalākusaladhammā* — Ṭ.

<sup>27</sup> The skillful tendencies that have not arisen arise and the unskillful tendencies that have not ceased go to their cessation — Ṭ.

<sup>28</sup> Free rendering in MLS. In order to bring out the emphasis in *Papañcasūdanī* (MA) a rendering slightly different from MLS is sometimes given and invariably attention is drawn to it in the trsl of MA.

Just as mental reflection with no (logical) reasoning does not arise to him who knows how to bring about mental reflection with (logical) reasoning, even so (is it) of him who sees. This is the essence here, but some masters<sup>29</sup> make many diffused statements and they do not fit in with the meaning.

10. ‘*The destruction of the cankers*’ (*āsavānaṃ khayam*) means the abandoning of the influxes, the bringing about<sup>30</sup> of the complete destruction of the influxes, their destroyed condition and their non-prevalence. And in this discourse and in statements such as: ‘The emancipation of mind free from the influxes (gained) on the destruction of the influxes’ (M i 284), it has this meaning itself, i.e. the destruction of the influxes. But elsewhere, the path, the fruits and nibbāna are spoken of as the destruction of the influxes. For likewise the *path* is referred to as the destruction of the influxes in statements such as:

To the learner who trains himself and pursues the straight path, firstly there arises the knowledge of the destruction (of the influxes) and immediately afterwards, gnosis’ (It. 53).

In statements such as: ‘On the destruction of the influxes he becomes a (true) monk’ (M i 284) it refers to the *fruit*. *Nibbāna* is referred to as the destruction of the influxes in statements such as:

‘The influxes of him who is on the look-out for others’ faults and is of constantly irritable temperament keep on increasing — he is far from the destruction of the influxes’ (Dh 253).

11. ‘*Not in one who does not know, does not see*’ (*no jānato, no apassato*) means: whosoever does not know and does not see, I do not say it<sup>31</sup> of him. With this (statement) [64] are repudiated those who speak of purity arising from restraint and so forth<sup>32</sup> (even) to him who does not know and does not see. Or, with the former two words is expressed the means and with this is the rejection of the wrong means. And in brief, knowledge (*ñāṇa*) here has been pointed out as the means of restraining the influxes.

12. Now, wishing to point out that knowing which there results the destruction of the influxes, he began the question, ‘*And what, monks, ... in one who knows*’ (*kiñ ca bhikkhave jānato*). Therein knowing is of

<sup>29</sup> *Ahhayagirivāsīsārasamāsācariyā* — T.

<sup>30</sup> Be — *khayaṃ asamuppāddam*, ‘complete destruction and non-arising’, not supported by Se.

<sup>31</sup> i.e., the destruction of the influxes for which reflection with (logical) reasoning is a pre-requisite.

<sup>32</sup> v.l. *saṃsārādīhi*. The materialist schools are repudiated here.

multifarious types. Some skillful monk<sup>33</sup> himself who knows how to make an umbrella and some other (monk) any other article among robes and so forth. That knowledge of one who does this kind of work standing within the highest point of his obligations<sup>34</sup> should not be referred to as not being the proximate cause<sup>35</sup> of the paths and the fruits. But on the other hand, influxes of him who knows thus to practise medicine and so forth after having entered the Order continue to grow. Therefore, showing that alone, knowing and seeing which there results the destruction of the influxes, he said: ‘*mental reflection with (logical) reasoning and that without (logical) reasoning*’ (*yoniso ca manasikāraṃ ayoniso ca manasikāraṃ*).

13. *Yoniso manasikāraṃ*, ‘wise attention’ (MLS) therein, is the reflection according to the means,<sup>36</sup> the reflection according to the path. That advertence of the mind,<sup>37</sup> its focusing, bending, bringing into activity and reflection either by way of impermanence and so forth of what is impermanent and the like<sup>38</sup> or perfect agreement with truth,<sup>39</sup> this is called mental reflection with (logical) reasoning. *Ayoniso manasikāra*, ‘unwise attention’ (MLS) is the reflection devoid of the means, reflection by the downward path. (Thinking of) permanence in the impermanent, ease in dis-ease, self in non-self, pleasant in the unpleasant — this is mental reflection without (logical) reasoning, the reflection by the downward path, the advertence of the mind, its focusing, bending, bringing into activity and reflection in contravention of the truth, this is called mental reflection without (logical) reasoning. Thus destruction of the influxes occurs to him who knows to bring about mental reflection with (logical) reasoning and sees it that mental reflection without (logical) reasoning does not arise.

14. Now in pointing out the justification for this same meaning he said: *ayoniso bhikkhave — pe — pahīyanti*, ‘Monks, from unwise attention ... decline’ (MLS). What is stated by it? Since influxes arise to him who reflects without (logical) reasoning and they decline to him who reflects with (logical) reasoning, hence it should be known that to him who knows

<sup>33</sup> Skillful by nature, naturally gifted with skill in handicraft. Ṭ gives an alternative meaning: *sārasabhāvo = sārappasīlācāro*.

<sup>34</sup> Treating his *vatta*, ‘obligations’ as his head (*sīsa*) or as his responsibility (*dhura*), i.e., he considers it his duty to help fellow monks in this respect.

<sup>35</sup> Ṭ: *nāthakaraṇadhammabhāvena upanissayabhāvato* and (mis)quotes: *yāni tāni sabrahmacārīnaṃ uccāvacaṇi kiccakaraṇīyāni, tattha dakkho hoti*, of D ii 267.

<sup>36</sup> The means for the promotion of skillful tendencies which serves as its way and has the characteristics of the means for the way, *upāyapathamānasikāralakkaṇa* — Ṭ.

<sup>37</sup> i.e., of *bhavaṅgacitta*, ‘subconsciousness’.

<sup>38</sup> *Anicca-dukkha-asubha-anatta*.

<sup>39</sup> The realization (*abhisamaya*) of truth.

to bring about mental reflection with (logical) reasoning and sees in such wise that mental reflection without (logical) reasoning does not arise, there results the destruction of the influxes. This firstly is a brief exegesis here tied.

15. This again is the explanation: The entire discourse to follow is firstly up with these two terms *yoniso*, ‘wise’ (MLS, lit. ‘by way of genesis’) and *ayoniso*, ‘unwise’ (MLS, lit. ‘contrary to the way of genesis’) occurring there, [65] for the entire discourse has been spoken in terms of involution and devolution. Involution has mental reflection without (logical) reasoning. How? As mental reflection without (logical) reasoning develops it fulfils two tendencies: ignorance and craving for becoming. When ignorance is present, with things constituted arising from ignorance as cause ... there is the arising of the aggregate of ill. When craving is present with grasping arising from craving as cause ... there is the arising (of ill). Thus this individual who is preponderantly given to mental reflection without (logical) reasoning, like a ship utterly destroyed by being battered with the fury of a gale or like a herd of cattle fallen into a whirlpool in the Ganges or like an ox harnessed to a wheel-machine,<sup>40</sup> over and over again, he evolves and devolves in. becoming, (places of) birth, existences, phases of consciousness and abodes of beings. Thus firstly is the involution which has mental reflection without (logical) reasoning as its basis. On the other hand, as material reflection with (logical) reasoning develops, in accordance with the statement: ‘This, monks, is expected of the monk who is endowed with mental reflection with (logical) reasoning that he will develop and make much of the Noble Eightfold Path’ (S.v,31), he fulfils the Eightfold Path commencing with right views. (Considering) that whatever is the right view that is wisdom, and along with his arising of wisdom, there results the cessation of things constituted on account of the cessation of ignorance ... thus there results the cessation of this entire aggregate of ill. In this manner should devolution which has mental reflection with (logical) reasoning as its basis he understood.

16. In this manner the entire discourse to follow is tied up with these two terms. Even when they are tied up here, since their arising is mentioned later, it is incongruous after the abandoning of the defilements had been shown at the outset, for those that are abandoned do not arise again, and, on the other hand, it is the abandoning of those that have arisen that is (logically) applicable, hence as an inverse proposition, too, he said (the

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<sup>40</sup> An ox tethered to a shaft is driven round and round to work this mill used for expressing oil.

words) beginning with: *ayaniso bhikkhave manasikaroto*, ‘monks, front unwise attention’ (MLS, lit. ‘monks, to him who reflects without (logical) reasoning’). There ‘from unwise attention’ (MLS), (*ayoniso manasikaroto*) means: of him who gives rise to mental reflection without (logical) reasoning as mentioned. Here *anuppannā c’eva āsavā uppajjanti*, ‘cankers arise that had not arisen’ means: whatever influxes arise to him who reflects without (logical) reasoning, thinking that all that is pleasant, having received some article of use such as robes which he had not received before in the past, or considers as pleasant and agreeable after having received some other delightful object belonging to his attendants, resident-pupils and co-residents, and they arise to him who reflects without (logical) reasoning somehow or another on any sense-object which had not been experienced before; it should be known that those (influxes) that had not (already) arisen arise. For, otherwise in this *samsāra* of inconceivable beginnings (lit. ends) there are no influxes that (can be said not to) have not arisen before, whatever (influxes) not having arisen before to one either through his natural purity,<sup>41</sup> in respect of an object previously experienced<sup>42</sup> or a sense-object, or through the agency of any one among (the following): instruction,<sup>43</sup> repeated questioning,<sup>44</sup> textual learning,<sup>45</sup> new undertakings<sup>46</sup> [66] and reflection with (logical) reasoning,<sup>47</sup> suddenly arise through a similar cause later; these, too, should be known as arising not having arisen before. As they continue to arise over and over again with reference to those selfsame objects and sense-objects they are called *uppannā pavaddhanti*, ‘that have arisen increase’. Apart from this there is no other growth of those (influxes) that had first arisen.

17. Here again (with regard to) *yoniso ca kho bhikkhave*, ‘but, monks, by wise attention’ (MLS): either through whose natural purity as in the case of venerable Mahākassapa or Bhaddā Kapilānī or by such reasons as instruction, repeated questioning and so forth influxes do not arise, he knows well.<sup>48</sup> ‘Not, indeed, have my influxes reached extirpation through the Path, let me pursue the path for their extirpation. ‘Next he extirpates them by the development of the Path. And these influxes of him are called (ones) ‘that had not arisen do not arise’ (*anuppannā na uppajjanti*).

<sup>41</sup> Defilements have been banished through previous practice.

<sup>42</sup> A cause for the arising of influxes whether animate or inanimate.

<sup>43</sup> Instruction in the texts.

<sup>44</sup> Discussion of meaning.

<sup>45</sup> Learning by heart.

<sup>46</sup> Such as the sewing of robes.

<sup>47</sup> Development of ‘tranquility’ (*samatha*) and ‘(intuitive) insight (*vipassanā*) in meditation.

<sup>48</sup> † accepts rdg. *so ca jānāti*.

And again, those influxes of him who whilst being engaged (in their extirpation)<sup>49</sup> were to arise suddenly due to lack of mindfulness, and consequently gaining religious fervour and striving correctly he eradicates those influxes, those of him are said to be ‘that have arisen decline’ (*upppannā pahīyanti*).

18. This is as (in the instance) of the Elder Tissabhūti, the resident of Maṇḍalārāma monastery. It is said that he was receiving instruction in that very monastery. Then as he was going on his alms round in the village a defilement arose in him with regard to an incongruous sense-object. He suppressed it with (intuitive) insight and returned to the monastery. Even in his dream-state that sense-object presented itself. Arousing religious fervour within himself, thinking, ‘This defilement as it develops will be conducive to (birth in) a woeful state,’ set out from the monastery taking leave of his teacher and receiving from the Elder Mahāsaṅgharakkhita a topic of meditation on loathsomeness which is diametrically opposed to lust, he entered within a thicket and seating himself down spreading out the robe made of rags gathered from the dust heap and having cut off the attachment to the fivefold bonds of the pleasures of the senses with the path of Non—return and rising from there he saluted his teacher, and on the following day followed the course of instruction.<sup>50</sup> And whatever (influxes) that have not arisen<sup>51</sup> in the present time, there is certainly no (necessity for the) elimination of them by pursuit of the path.<sup>52</sup>

19. Now taking this same statement *uppannā ca āsavā pahīyanti*, ‘and the cankers that have arisen decline’ (MLS), whatever influxes are eliminated, in order to disclose in divers ways a further reason for eliminating them, he, in explaining the discourse uttered the words beginning with *atthi bhikkave āsavā dassanā pahātabbā* ‘there are, monks, cankers that should be got rid of by vision,’ as he was the king of the dhamma adept in various divisions of discourse. There *dassanā pahātabbā*, ‘that should be got rid of by insight’ means: they should be eliminated through insight.<sup>53</sup> This is the method throughout.<sup>54</sup>

<sup>49</sup> Of him who is engaged in meditation (*yuttayogassa*).

<sup>50</sup> The course of instruction already begun, (*yathāraddhaṃ uddesapabanbhaṃ*). He did not cut short his study even though he had become an anāgāmi but continued to visit his teacher for instruction.

<sup>51</sup> Be reads *vattamān* ‘*uppannā*’ (followed by Ṭ (Be) with the comment *khaṇattaya-samaṅgino*, the comment supporting the rdg. *vattamānānuppannā*, (Ee = Se).

<sup>52</sup> Because the causal antecedents for their arising have been destroyed already.



20. [67] Now wishing to explain those words in their due sequence, he framed the question, *katame ca bhikkhave āsavā dassanā pahātabbā*, ‘and what, monks, are the cankers that should be got rid of by vision?’ and as mentioned in the exegesis of the Synopsis of the Fundamentals (1.56) he began a discourse determined in terms of an individual thus: *idha bhikkhave assutavā puthujjano*, ‘here, monks, an uninstructed ordinary person’. There *manasikaraṇīye dhamme nappajānāti*, ‘does not comprehend the things that should be wisely attended to’ (MLS) means: he does not know thoroughly the things on which he should direct his mind, and he brings his thoughts to bear on ‘*what should not be wisely attended to*’ (MLS) (*amanasikaraṇīye*)<sup>55</sup> is the exact opposite. It is the same method as regards the remaining words.

21. Since there is no definiteness in terms of phenomena<sup>56</sup> that these things should be reflected on and these things should not be reflected on but there is (some agreement) only as regards their outward form, one should not reflect in such manner whereby the things mentally reflected on become the proximate cause for the arising of unskilled action but should reflect in that manner whereby it becomes the proximate cause for the arising of skilled action. Therefore he made the statement beginning with *y’ assa bhikkhave dhamme manasikaroto anuppanno vā kāmāsavo*, ‘from his not wisely attending to these things, monks, the canker of sense-pleasures<sup>57</sup> ... which had not arisen before’ (MLS). There *y’ assa* is *ye + assa*, ‘those... to him’ (lit.) — to the uninstructed worldling. ‘*To him who reflects*’ (*manasikaroto*) means: to him who directs his mind, to him who brings his mind to bear on it. Here in *anuppanno vā kāmāsavo* ‘the canker of sense-pleasure ... which had not arisen’ the indeclinable *vā* has a copulative sense and not a disjunctive. Therefore, like when it is stated: ‘As

<sup>54</sup> According to Ṭ *dassana* is the path of Stream-entry. It explains the instrumental case as *hetunhi karaṇavacanam* and the ablative in *dassanā* also as *hetunhi nissakkavacanam*, instr. and abl. of cause respectively. Also see MLS i 8 fn. 3.

<sup>54</sup> i.e., in other phrases as *saṃvarā pahātabbā* etc.; *saṃvara* = *satisaṃvara* — Ṭ. Ṭ further comments on *paṭisevanam*, *adhivāsanā*, *parivajjanam* and *vinodanam* words not taken up in MA.

<sup>55</sup> MA clearly states the meaning as: ‘should be reflected on’ and gives the gloss *āvajjitabbe* ‘should direct the mind on’ which Ṭ explains as: should be reflected on as they deserve to be kept in mind on account of their conferring welfare and happiness. Its opposite is *amanasikaraṇīya*. The two phrases should mean: what should be reflected on and what should not be reflected on respectively. MLS rendering is retained in trsl.

<sup>56</sup> There is no definiteness as reflection by way of being pleasant, permanent and so forth of *kusaladhamma*; it is blameworthy because it leads to acquiescence and brings about harm and pain while reflection by way of being important and so forth of *akusaladhamma* is blameless as it leads to revulsion and confers welfare and happiness — Ṭ.

<sup>57</sup> It would be justified to say that the empirical world consists of the influx of sense-pleasures with the exception of the influx of becoming — Ṭ.

many there be creatures, monks, whether with no feet or (*vā*) with two feet and (so on), the Tathāgata is said to be the highest among them’ (A ii 34), the meaning is footless ones and (*ca*) bipeds. And like when it is stated: ‘For the maintenance of creatures come into being *or* (*vā*) for the benefit of those seeking birth (M i 261) the meaning is: of beings *and* (*vā*) of those seeking birth. And like when it is stated: ‘Through fire *or* (*vā*) water *or* (*vā*) through mutual dissention’ (D ii 88) the meaning is through fire *and* (*ca*) through water *and* (*ca*) through mutual dissention. Thus, here too, the meaning should be understood as: the influx of lust that had not arisen will arise and the influx of lust that has arisen will grow. In this way is the rest (of them).

22. And here *kāmāsava*, ‘the canker of sense-pleasures’ means: lustful attachment to the fivefold bonds of sense-pleasures; *bhavāsava*, ‘the canker of becoming’ means: yearning and attachment<sup>58</sup> to material and formless existence and the longing for *jhāna*<sup>59</sup> that is bound up with dogmatic views of eternality and nihilism so that the influx of dogmatic views coalesces even with the influx of becoming. *Avijjāsava*, ‘the canker of ignorance’ is the lack of knowledge of the Four Truths. Therein, as he reflects on the bonds of the pleasures of the senses as enjoyments<sup>60</sup> the influx of sense-pleasures that had not arisen will arise and what had arisen will grow; as he reflects on things that had waxed great as enjoyments, the influx of becoming that had not arisen will arise and what had arisen will grow. And it should be known that as he reflects on the things of the three planes<sup>61</sup> as the proximate cause of the four perversions, the influx of ignorance that had not arisen will arise and what had arisen will grow. The bright side should be explained in a manner exactly opposite to the method discussed.

23. [68] And now, why is it that three only of the influxes are spoken of here? As they are (the ones) opposed to emancipation free from desire,<sup>62</sup> the others are opposed to that which is signless<sup>63</sup> and that which is devoid of lusts.<sup>64</sup> Hence those who give rise to these three influxes are non-participants in the three emancipations, those who do not give rise to them are participants; thus it should be known that three alone were mentioned

<sup>58</sup> The desire and attachment for material and non-material existence by way of distinctions of *kamma*, ‘action’ and *uppatti*, ‘arising’ — T.

<sup>59</sup> The enjoyment of *jhāna*. considering it to be pleasant, permanent and stable leads to a development of attachment to it associated with eternalistic and nihilistic views — T.

<sup>60</sup> Acquiescence by way of their being happy and pleasant.

<sup>61</sup> i.e., *kāmabhava*, *rūpabhava* and *arūpabhava*.

<sup>62</sup> As *taṇhā* constitutes its determinant — T.

<sup>63</sup> Because of attachment to becoming conceiving it to be eternal — T.

<sup>64</sup> Because the accomplishment of knowledge is gained through the perception of not-self.

by him when he pointed out this fact. Or else, it has been explained that the influx of dogmatic views, too, as having been equally mentioned here.

24. *Tassā amanasikaranīyānaṃ dhammānaṃ mahasikārā*, ‘if he wisely attends to things which should not be wisely attended to’<sup>65</sup> means: on account of his reflecting upon them. Since he reflects on those things, hence it has been so stated. It is the same method even as regards the second statement.<sup>66</sup> ‘*Cankers arise which had not arisen before and also the cankers arisen increase*’ (*anuppannā c’ eve āsavā uppajjanti, uppannā ca āsavā pavaddhanti*) — this is an inference pertaining to the influxes mentioned earlier without differentiating them.

25. To this extent that uninstructed worldling has been mentioned in order to point out with a discourse determined in terms of an individual, the influxes that should be abandoned by insight, and he since the influxes of sense-pleasures and so forth are resolved upon in consequence of mental reflection without (logical) reasoning mentioned thus in general terms as: ‘if he does not wisely attend to these things, monks, cankers arise which had not arisen’ (MLS, *ayoniso bhikkhave manasikaroto anuppannā c’ eve āsavā uppajjanti*), therefore having pointed out these same influxes along with that individual himself, and now indicating the influxes that should be abandoned by insight he spoke the words: *so evaṃ ayoniso manasikaroti: ahoṣiṃ nu kho ahaṃ* these ways he is not wisely attending (if he thinks), ‘Now was I in a past period?’ And he commenced the discourse in order to indicate the influx of dogmatic views as well, here under the topic of doubt. Its meaning: He unto whom these influxes arise in this manner stated, he is a worldling, and he who has been described as the uninstructed and so on, that worldling mentally reflects without (logical) reasoning, without proper means and by the wrong path. How? *Now was I in a past period? And so on and — Now where-going will it come to be?* (*ahoṣiṃ nu kho — pe — kuhiṃgāmi bhavissati*) What has been stated (by this)? He thus reflects without (logical) reasoning so that there would arise in him the sixteenfold doubts<sup>67</sup> mentioned in such manner as: ‘Was I in a past period?’

26. On account of his proclivity towards eternalism and that towards fortuitous origin (conveyed) there by: *ahoṣiṃ nu kho nanu kho* ‘Was I (in the past period) or was it not (I was)?’ he begins to doubt his having existed in the past. It cannot be said for what reason (he does so). Like a man out of his senses the foolish worldling careers along in some way or another.

<sup>65</sup> Free rendering in MLS.

<sup>66</sup> Lit. word.

<sup>67</sup> Cf. VvA 317.

Furthermore, the reason here is reflection without (logical) reasoning itself. And again, what is the reason for this manner of reflection without (logical) reasoning? It is that very nature of a worldling; or it may be his not seeing the worthy ones<sup>68</sup> and other (such reasons). It is not that the worldling reflects with (logical) reasoning too? But who said that he does not reflect so? Therein, it is not his being a worldling [69] that is the reason. The (real) reasons there are the listening to the good teaching, the acquisition of noble companions and so forth. Not, indeed, are fish, flesh and the like fragrant by their own nature but as a result of making (culinary) preparations (of them) they even become fragrant.

27. (With the question): *kiṃ nu kho ahoṣiṃ*, ‘What was I (in the past)?’ basing himself on birth, sex, condition of rebirth he doubts, ‘Was I a *khattiya* or any one among brahman, *vessa*, *sudda*, householder, recluse, deity or man?’ (With the question) *kathan nu kho*, ‘Now indeed?’ basing himself on outward appearance and nature he doubts, ‘Was I tall or any one among the short, fair, dark, well-proportioned<sup>69</sup> or ill-proportioned?<sup>70</sup> But some<sup>71</sup> say that he doubts as regards the cause<sup>72</sup> basing himself on such (concepts) as an (omnipotent) divine creation (thinking), ‘Due to what reason was I in the past?’ (With the question): *kiṃ hutvā kiṃ ahoṣiṃ* ‘Having been what, what was I (in the past)?’ basing himself on such (matters) as birth, he doubts his succession (of births), ‘Having been a *khattiya* was I (reborn as) a brahman etc., having been a deity was I (reborn as) a human being? Again, in all (these) instances themselves this word *addhānaṃ*<sup>73</sup> ‘period’ is a synonym for time. (With the question): *bhavissāmi nu kho nanu kho*, ‘Will I become (in the future) or will I not?’ basing himself on the mode of eternalism or of nihilism, he doubts his existence or non-existence<sup>74</sup> in the future. The rest of exactly as in the manner (already) stated.

28. *Etarahi vā paccuppannaṃ addhānaṃ* ‘Or if he is now (subjectively doubtful) about the present period’ means: either now or having taken into account the entire present period of time commencing with conception and ending with decease. *Ajjhattaṃ kathaṃkathī hoti*, ‘is subjectively doubtful’ means: he entertains doubts with regard to his aggregates. *Ahaṃ*

<sup>68</sup> MLS, taking no count of the pure ones.

<sup>69</sup> Conforming to the average size of the period — Ṭ.

<sup>70</sup> Failure to reach the average size or exceeding that size of the period — Ṭ.

<sup>71</sup> *Sārasamāsācariyā* — Ṭ

<sup>72</sup> Even speculations regarding fortuitous origin come within *hetuto kaṅkhati* — Ṭ.

<sup>73</sup> Acc. of the duration of time — *bhummatthe upayogavacannaṃ* — Ṭ.

<sup>74</sup> Because of his anxiety for eternalism he doubts his future and because of his anxiety for nihilism he doubts his existence beyond the present one — Ṭ.

*nu kho asmi*, ‘now am I?’ means that he doubts his own existence. Is this, indeed, proper?<sup>75</sup> Whether it is proper or improper what thought (should be directed) herein? Furthermore, here they adduce this story as an illustration. It is said that the son of the younger mother was shaven-headed and the son of the older mother<sup>76</sup> was not. They made that son (i.e. of the latter), too, shaven-headed. He got up<sup>77</sup> and thought, ‘Am I now the son of the younger mother?’ in this manner there arises doubt as, ‘Now am I?’

29. *No nu kho ahaṃ asmi*, ‘now am I not?’ means that he doubts his non-existence. There, too, is this story: it is said that someone who was catching fish, thinking it to be a fish struck his own thigh which had become (stiff with) cold<sup>78</sup> by staying too long in the water. Another person who was guarding a field beside a cemetery slept curled up being frightened. He woke up and struck his own knees thinking them to be two demons. In this manner he doubts: ‘Now, am I not?’

30. *Kin nu kho*, ‘Now, what (am I)?’ means that he being a khattiya doubts his being a khattiya. In the same method with regard to the others, too. But being a deity there is no such thing as his not knowing (the fact of) his being a deity. But he, too, doubts in such manner as: ‘Am I, indeed, possessed of (material) form or am I divested of form?’ Why is it that khattiyas and others do not know about it? Because their birth in various families is not personally witnessed by them. [70] And even householders such as Potalika have a notion of their being recluses, and recluses, too, have a notion of their being householders thinking in such wise as: ‘My action, indeed, is irritable;’ and even men, like kings, come to have an awareness of divinity in themselves.

31. *Kathaṃ nu kho ’smi*, ‘Now, how am I’ is precisely according to the manner (already) stated.<sup>79</sup> Grasping firmly herein<sup>80</sup> (the idea that there lies within his body) a soul<sup>81</sup> and basing himself upon its appearance and nature, it should be known that he, whilst entertaining doubts in any of the modes such as: ‘Am I, indeed, tall or of any other nature such as short or four-faceted,<sup>82</sup> six faceted eight-faceted or sixteen-faceted?’ that he doubts,

<sup>75</sup> Stands to reason or is logical.

<sup>76</sup> These refer to children of two sisters and not necessarily of co-wives. Even nowadays similar, designations are used.

<sup>77</sup> i.e., from his sleep as he was shaven whilst he was asleep — Ṭ.

<sup>78</sup> Ṭ gives an alternative rdg. *setibhūtaṃ* with gloss *setabhāvaṃ pattaṃ*.

<sup>79</sup> i.e., basing himself on outward appearance and nature as in 27.

<sup>80</sup> As regards: ‘Now, how am I?’

<sup>81</sup> As internal soul created by an outside agency — Ṭ.

<sup>82</sup> Rdg. *caturamsa* as with Se, Be is preferable; Ṭ is silent.

‘Now, how am I?’ On the other hand, there is no one who does not know his own external appearance of the present. Thinking, *kuto āgato, so kuhim-gāmi bhavissati*, ‘Whence has this (being) come, where-going will it come to be?’ he doubts the place of the coming and the going of his individual self.

32. Having thus shown the sixfold doubt and now, since this discourse was begun to point out the influx of dogmatic views under the topic of doubt, in pointing it out he made the statement beginning with *tassa evaṃ ayoniso manasikaroto channam diṭṭhīnaṃ* ‘to the one who does not pay wise attention in these ways (one of) six wrong views’ (MLS). Even this doubt arises<sup>83</sup> to the individual even as he reflects without (logical) reasoning of him who has this doubt has become rigid, it is said that one among the six dogmatic views will arise.

33. Therein the particle *vā* ‘or’ has a disjunctive sense.<sup>84</sup> It is stated that a dogmatic view arises in this way or in that way.<sup>85</sup> And here in *atthi me attā*. ‘There is for me a self’ the dogmatic view of eternity postulates the existence of a self at all times. *Saccato thetato*, ‘as though it were true, as though it were real’ means: well and truly in a rigid way.<sup>86</sup> It is said that ‘it is true’ means that it is harmonious in a conclusive way. When it is said *natthi me attā*, ‘There is not for me a self,’ on account of the postulation of the annihilation of the sentient being here and there,<sup>87</sup> this now is the nihilistic view. That which postulates the present only as ‘it is’<sup>88</sup> is the nihilistic view. Even the latter postulating that ‘it is not’ with regard to the past and the future, like the dogmatists who hold that ‘oblations have ashes as their end’ is the nihilistic view. That which postulates that ‘it is not’ as regards the past only, is the eternalistic view even as it is to him who holds the theory of fortuitous origin.

34. *Attanā va attānaṃ sañjānāmi*, ‘simply by self am I aware of self’<sup>89</sup> is to him who takes the (five) aggregates as self under the topic of the aggregate of perception<sup>90</sup> and recognizes the remaining aggregates other

<sup>83</sup> Due to his *abhinivesa*, ‘inclination’ towards a self — Ṭ.

<sup>84</sup> Ṭ calls it *aniyamatta*, ‘indefinite sense’ but adds that it refers to any one of the dogmas.

<sup>85</sup> Read *evaṃ vā evaṃ vā* as with Se, Be.

<sup>86</sup> Ṭ: *abhinivesassa ativiya thāmaggaabhāvena*, ‘on account of the extreme rigidity of the inclination (towards a self)’.

<sup>87</sup> In various existences.

<sup>88</sup> Emphatically denying the future — Ṭ.

<sup>89</sup> This phrase like the other phrases commented in this paragraph has a somewhat different emphasis than given in MLS. It should read: ‘by myself alone do I recognize the self’.

<sup>90</sup> Considering it to be the most significant aggregate — Ṭ.

than perception, there is (the view): ‘With this self do I recognize this self’.<sup>91</sup> *Attanā va anattānaṃ*, ‘simply by self ... not self’ means: to him who takes the aggregate of perception alone as self and the other four, too, as not-self and recognizes them through perception there occurs thus. [71] *Anattanā va attānaṃ*, ‘simply by not-self ... the self’ means: to him who takes the aggregate of perception as not-self and the other four as self and recognizes them through perception there occurs thus. And all of them are verily eternalistic and nihilistic views.<sup>92</sup>

35. *Vado vedeyyo*, ‘(The self) that speaks, that experiences’ and so on again are modes of firm adherence<sup>93</sup> to the eternalist view itself. There it is the *speaker* (*vado*) because it speaks.<sup>94</sup> It is said that it is the doer of verbal action. It is the *experiencer* (*vedeyyo*)<sup>95</sup> because it experiences: it is said that it becomes aware of and experiences (through the senses). And what does it experience? It experiences the fruition of good and evil action here and there. *Tatra tatra*, ‘now here, now there’ means: in various classes of births, destinies, stations and abodes or it means: in sense-objects. ‘Permanent’ (*nicca*) means devoid of arising and passing, ‘stable’ (*dhuvo*) means firm, become invaluable;<sup>96</sup> ‘eternal’ (*sassata*) means enduring for all time; ‘not subject to change’ (*avipariṇāmadhamma*) means not in the nature of abandoning its natural condition,<sup>97</sup> it does not assume various guises like a chameleon. ‘Like unto the eternal’ (*sassatisamaṃ*) — the moon, the sun, the oceans, the great earth and the mountains are said in common parlance to be eternal objects. ‘Like unto the eternal’ (*sassatisamaṃ*) is because it is equal to eternal objects. To him who postulates: ‘It will endure as long as the eternal objects endure’ arises a dogmatic view of this nature.

36. In statements beginning with *idaṃ vuccati bhikkhave diṭṭhigataṃ*, ‘This, monks, is called going to wrong views’<sup>98</sup> (MLS) the word *idaṃ*, ‘this’ is a subjective demonstration of what should be described. This has been said with reference to recourse to dogmatic views and not with

<sup>91</sup> Because the self has the nature of recognizing even like a lamp that illuminates itself — Ṭ.

<sup>92</sup> That the self is independent of the aggregates constitutes *sassatadiṭṭhi* and that the self is identical with the aggregates *ucchedadiṭṭhi* — Ṭ.

<sup>93</sup> Ṭ calls it a reversal or a perversion — *vipariyesa*.

<sup>94</sup> Because of the ability of the self to bring about the welfare and happiness of the doer and the experiencer — Ṭ.

<sup>95</sup> Future passive participles such as these according to Ṭ are for the most part considered as active by grammarians.

<sup>96</sup> Due to its permanence — *niccatā*.

<sup>97</sup> The condition considered as being natural to it is expressed in such terms as *wade*, ‘speaker’ — Ṭ.

<sup>98</sup> The phrase may be rendered as: This, monks is said to be the recourse to dogmatic views.

reference to dogmatic view<sup>99</sup> as in (the case of) *gūthagata*, ‘faeces’. Or because this philosophy which has gone among the dogmatic views is included in the sixty-two dogmatic views, too, it is a *diṭṭhagata* ‘going to wrong views’; or because it has gone with a dogmatic view it is a *diṭṭhagata* ‘going to wrong views’. This is a mere journeying with<sup>100</sup> a dogmatic view such as: ‘There is a self to me’. It is said that there is neither a self nor anything that is permanent here. And this dogmatic view, in the sense of an escape from it being difficult is called ‘a seizure’ (*gahana*);<sup>101</sup> it is a *wilderness (kantāra)* in the sense that it is difficult to traverse and is fraught with danger like a wilderness where food is scarce or is a wilderness of wild beasts; because it pierces through right view and is contradictory to it, it is a distortion (*visūka*); on account of the grasp of eternalism at one time and of nihilism at another, the misformed throbbing is called ‘agitation’ (*vipphandita*); it is a *fetter (saṃyojana)* in the sense of binding. Hence, he said: ‘Going to wrong views ... the fetter of wrong views.’

37. Now pointing out its selfsame meaning of binding he uttered the words beginning with *diṭṭhisamyojanasamyyutto*, ‘fettered with the fetter of wrong view’. And this is its brief meaning: The worldling who is fettered with the fetter of dogmatic views is not released from these (things) such as birth. Of what avail is much (talk)? It is said that he is not released even from the entire ills of the cycle of becoming.

38. [72] Having thus pointed out the influx of dogmatic views which is of six types, and since the firm adherence to holy works and ascetic practices is indicated by the phrase ‘the influx of sense pleasures and so on’ itself, for the pleasures of becoming are for the purpose of sensual enjoyment, and since for the purpose of purity in becoming, ascetics and brahmans outside this (Dispensation) being overcome by ignorance firmly adhere to holy works and ascetic practices, hence without pointing it out, and even because it has been firmly grasped by the grasp of dogmatic view, without even pointing it out, (but) having now pointed out that individual who abandons the influxes that should be abandoned by insight, and in order to point out the abandoning of these influxes, or having at first shown their arising to a worldling who reflects without (logical) reasoning and now in order to point out that abandoning by one who is diametrically opposed

<sup>99</sup> *Gaṭa* merely enhances (the meaning of) the term — Ṭ.

<sup>100</sup> The acceptance of — Ṭ.

<sup>101</sup> *Gahana* also has the meaning of thicket but Ṭ equates it to *gāha*. The trsl. in MLS of this term and those that follow is: holding wrong views, the wilds of wrong views, the wriggling of wrong views, the scuffling of wrong views, the fetter of wrong views.



to him,<sup>102</sup> he uttered the words beginning with *sutavā ca kho bhikkhave*, ‘but the instructed (disciple), monks’. Its meaning: As soon as he comes to realize ‘this is ill’<sup>103</sup> till then should it be understood in the method as stated earlier,<sup>104</sup> and also according to the method contrary to it mentioned. And according to the contrary method, being diametrically opposed to him who is unskilled in the teaching of the Noble One and untrained, it should be known that this noble disciple is instructed, skilled in the teaching of the Noble One and well trained in the teaching of the Noble One. Furthermore, from the time of his teaching the crest of his analytic insight<sup>105</sup> right up to his gaining of the lineage, this noble disciple should be known in a sense compatible with it.<sup>106</sup>

39. And this is the elucidation of the meaning of so *idaṃ dukkhan ti yoniso manasikaroti*, ‘He, thinking, “This is ill (anguish, MLS)” wisely attends . . . ’ and so forth: This noble disciple who develops his topic of meditation taking the Four (Noble) Truths (as the dominant factor) and has even at the outset mastered the Four (Noble) Truths as his topic of meditation under a teacher (realizing) that the aggregates pertaining to the three planes that should be shunned as craving are ill, craving is the arising of ill, the non-functioning of both is cessation, the path takes one to cessation; and at a subsequent time being established in the path of analytic insight he reflects with (logical) reasoning on the aggregates pertaining to the three planes as ‘this is ill’, and also brings his thoughts to bear on it<sup>107</sup> by (skillful) means and through the (right) path and gains insight.<sup>108</sup> For here,<sup>109</sup> analytic insight is spoken of under the topic of reflection even as far as the path of Stream-entry. And this craving which brings about and creates this same ill, he reflects on it with (logical) reasoning as ‘this is the arising’. Since again, this ill and this arising having reached this place cease to exist and do not function, hence he reflects with (logical) reasoning, ‘Whatever is *nibbāna*, this is the cessation of ill.’ He reflects with (logical) reasoning, ‘The Eightfold Path takes one to cessation, this is the path leading to the cessation of ill,’ and also brings his thoughts to bear on it by (skillful) means and through the (right) path and gains insight.

<sup>102</sup> The opposite of the worldling who indulges in reflection without (logical) reasoning i.e. the *kalyāṇaputhujana* who reflects with (logical) reasoning — T.

<sup>103</sup> MLS: this is anguish.

<sup>104</sup> In the *Mūlapariyāyasutta* 1.47 ff.

<sup>105</sup> T equates it to *sankhārupekkhāṇāna*.

<sup>106</sup> In the sense that he is *ariya*, ‘noble’ or is a disciple of the Noble One.

<sup>107</sup> It refers to the advertence of mind through *vipassanā*.

<sup>108</sup> Perceives through the eye of knowledge — T.

<sup>109</sup> In this *sutta*.

40. [73] And this is the means pertaining to it: Inclination<sup>110</sup> is present in involution alone and it is not in devolution. Hence having comprehensively seized upon the four gross elements in his own continuity of being in such methods as: ‘There are in this body the element of earth, the element of water’ and pursuant on it the derivative matter, he postulates. ‘This is the aggregate of form’. And unto him who postulates it, it is determined as regards the mental states that had arisen (both emotional and intellectual) which are its basis<sup>111</sup> thinking that these are the four formless aggregates. Next, he considers these five aggregates as ‘ill’. And they, in brief, are the two divisions only, as name and form. And this name-and-form arises from a cause and from causal conditions and he postulates its cause and causal antecedents as ignorance, craving for becoming, actions, nutriment and so on (saying): ‘This is the cause and this is the causal antecedent’. Having next postulated the unequivocal characteristic essential property<sup>112</sup> of the causal antecedents and the phenomena arising from those causal antecedents, he attributes the characteristic of impermanence that ‘these phenomena not having come into being (now) come into being.’ He attributes the characteristic of ill as: ‘On account of their being Oppressed by arising and passing, it is ill.’ He attributes the characteristic of non-self as: ‘On account of not remaining under one’s control it is not-self’. Having thus attributed the three characteristics and developing analytic insight in due sequence he reaches the path of Stream-entry. At that instant he gains penetrative insight into the Four Truths with one penetration<sup>113</sup> itself and realizes it with one realization.<sup>114</sup> He gains penetrative insight into ill with the penetration of comprehension, into arising with the penetration of abandoning, into cessation with the penetration of realization and into the path with the penetration of the development of thought. And he realizes ill with the realization of comprehension and so on and realizes the path with the realization of the development of thought but not, indeed, with this or the other knowledge (haphazardly). For with one (form of) knowledge itself he penetrates as well as realizes cessation as his objective and the others as function. And never does it occur to him thus at that time: ‘I comprehend ill and so on ... or develop the path.’ But on the other hand, even as he realizes cessation by way of penetration making it his objective

<sup>110</sup> There is no pejorative sense in the use of the word here. Ṭ glosses: *vipassanābhiniveso vipassanāpaṭipatti*.

<sup>111</sup> Mental states that have the aggregate of form as their sense-object.

<sup>112</sup> Considering his undistorted sense-object in terms of its discrete function such as natural disintegration and characteristic of want of knowledge — Ṭ.

<sup>113</sup> *Paṭivedha* is defined in Ṭ as: *paṭighātābhāvena visaye nissaṅgacārasaṅkhātāṃ nibbijjhaṇaṃ*.

<sup>114</sup> *Abhisamaya* is defined in Ṭ as: *aviraṅghitvā visayassa avigama-saṅkhāto avabodho*.

that knowledge verily discharges the functions of the comprehension of ill abandoning and arising and the development of the path.

41. *To him who thus (tass' evaṃ, MLS: if he is one who . . .) with (skill in) means reflects with (logical) reasoning, three fetters become abandoned (yoniso manasikarato tīṇi samyojanāni pahīyanti, MLS: because he wisely attends thus, the three fetters decline) namely: the dogmatic view of an ego-entity (sakkāyadiṭṭhi) consisting of twenty categories,<sup>115</sup> doubt (vicikicchā) of eight categories<sup>116</sup> and (wrong) adherence to holy works and ascetic practices (sīlabbataparamāsa) which consists of firmly grasping holy works and ascetic practices thinking that there is purity in holy works and purity in ascetic practices.<sup>117</sup> Therein as the dogmatic view of an ego-entity and the adherence to holy works and ascetic practices are classified under the influx of dogmatic views among the four influxes,<sup>118</sup> they are both influxes and fetters. Doubt is a fetter only and not [74] an influx. And because they are included here as influxes that should be abandoned with insight they again are (considered as) influxes.*

42. In pointing out that these (things) such as the dogmatic view of an ego-entity and as forth are the influxes that must necessarily be abandoned with insight he said, *'These are called (the cankers) to be got rid of by vision' (ime vuccanti dassanā pahātabbā)*. Or else, whatever dogmatic view of an ego-entity that has been distinguished<sup>119</sup> according to its own nature as: *'There arises one of the six dogmatic views' — regarding it he said: 'These, monks, are called . . .' (ime vuccanti bhikkhave)*. Since it is abandoned along with the simultaneously arisen unique aims of abandoning, when the influx of dogmatic view is being abandoned the influx of sense-pleasures which has simultaneously arisen with it or is present in the four thought processes associated with the dogmatic views as well as the influx of ignorance are abandoned; and since the remaining three<sup>120</sup> influxes themselves are abandoned in every way viz. the influx of becoming which arises in the four thought processes devoid of dogmatic views and associated with the unique aims of abandoning and (arising) by way of aspiring to the prosperity of *nāgas, supaññas* and so forth, the

<sup>115</sup> Discussed fully at Paṭ I 143 sub *attānudiṭṭhiyā katamehi vīsatiyā ākārehi abhiniveso hoti*. MLS trsl. of lemmata here: Because he wisely attends thus, the three fetters decline: wrong view as to one's own body, doubt, adherence to (wrongful) rites and ceremonies.

<sup>116</sup> Elsewhere 16, VvA 317.

<sup>117</sup> MLS — adherence to wrongful rites and ceremonies.

<sup>118</sup> Though MA refers to the three *āsava* according to the *Suttantanaya* it falls back, on the four *āsava* of the *Abhidhammanaya* occasionally.

<sup>119</sup> Identified (not analyzed).

<sup>120</sup> i.e., excluding *diṭṭhāsava*.

influx of ignorance which intrinsically is associated with it, the influx of ignorance which gives rise to (misdeeds) such as the destruction of life present in the two thought processes involving dejection and likewise the influx of ignorance associated with thoughts involving doubt. Therefore, the meaning here, too, should be understood as it has been predicated in the plural number. This is the inference of the Ancients.<sup>121</sup>

43. In *dassanā pahātabbā* ‘to be got rid of by vision’, *dassanaṃ* ‘insight’ means the path of Stream-entry, the meaning is that they should be abandoned through it. Wherefore is the path of Stream-entry insight? Because it provides the first glimpse of nibbāna. Is it not that one who has gained the lineage sees it earlier? It is not that he does not see, but having seen it he does not attend to what should be done as he has not abandoned the fetters. Therefore, it should not be said that he sees. An illustration here is a village-dwelling man who even having seen the king somewhere or elsewhere and given a present but on account of his not having seen the fulfilment of his purpose saying, ‘Even today I have not seen the king’.

44. Having thus shown the influxes that should be abandoned with insight, now in order to point out what should be abandoned with restraint declared immediately afterwards he said, *katame ca bhikkhave āsavā saṃvarā pahātabbā*, ‘And what, monks, are the cankers to be got rid of by control?’ Thus should be understood the (syntactical) connection everywhere, from now on we will comment on the meaning only.

45. Is it not that there are no influxes that cannot be abandoned by means of these two, insight and mental development and wherefore does he point out separately what should be abandoned by restraint and so forth?<sup>122</sup> The influxes that have been dislodged at the outset with restraint<sup>123</sup> and so forth go to complete eradication with the four paths. Therefore, showing in these five ways the abandoning by way of withdrawal of support in the preparatory stage of those paths [75] he said this. Therefore, this (stage) itself which has been mentioned is verily the first path of insight; now the three paths will be referred to by the name mental development. It should be known that this is the precedent path of them all.

46. There *idha*, ‘here’ (MLS, in this teaching) means: in this dispensation; *paṭisaṅkhā*, ‘wisely reflective’ means having considered

<sup>121</sup> Old commentators, or the *Majjhimabhāṅgā* — Ṭ.

<sup>122</sup> Others besides *saṃvara* are *paṭisevana*, *adhivāsana*, *parivajjana*, *vinodana* — Ṭ.

<sup>123</sup> During a monk’s initial period of training.

carefully.<sup>124</sup> The word *paṭisaṅkhā* there is seen in such meanings as: knowledge, division, designation, number and so on. In such instances as: ‘Having considered he resorts to one’ (A iv 354) it occurs in the sense of knowledge; in such instances as: ‘Perceptions associated with obsessions assail (him)’ (M i 109) in the sense of a *division*; in such instances as: ‘The distinctive name and designation’ of those various (groups of) phenomena’ (Dhs 226) in the sense of *designation* and in such instances as: ‘It is not easy to reckon’ (cf. S ii 181) in the sense of *number*; but here it should be understood in the sense of knowledge. *Paṭisaṅkhā yoniso* ‘wisely reflective’ means having considered carefully by (skillful) means and by the (right) path; the meaning is: having known and reflected. And here the consideration of the evil consequences of the lack of restraint should be known as consideration with (logical) reasoning. It should be understood according to the *Ādittapariyāya*, ‘The Illustrated Discourse on the Ablaze’<sup>125</sup> beginning with: ‘Better it is, monks, to have stroked right round with a heated iron probe, flaming, blazing forth and red-hot with fire, the faculty of eye rather than taken cognizance, in minute detail, of the objects that could be apperceived by the eye’ (S iv 168).

47. Here in *cakkhundriyaṣaṃvara saṃvuto viharati*, ‘lives controlled with the control over the sense-organ of the eye’ the eye itself is the faculty (hence it is) the faculty of the eye (*cakkhundriya*). Because it brings about restraint it is called restraint (*saṃvara*) — it is said so because it covers and closes. This is a synonym for mindfulness. The restraint as regards the faculty of eye is the restraint of the faculty of eye (*cakkhundriyaṣaṃvara*) as in such examples as *tittakāka*, ‘crow at the ford,’ *āvāṭakacchapa*, ‘the turtle in the pit’ and *vanamahisa*, ‘the buffalo of the forest’.<sup>126</sup>

48. Therein, even though there be neither restraint nor non-restraint in the faculty of eye, there certainly does not arise mindfulness or forgetfulness on account of the composure of the eye. Furthermore, when a material object comes within the focus of the eye, then when the life-continuum arises twice<sup>127</sup> and ceases to function then the ideational faculty of action whilst accomplishing the functional action of adverting the mind arises and ceases to function. Next the eye consciousness accomplishing the function of seeing, the ideational function of fruition (accomplishing) the function of acceptance, the cognitional element of mind resulting in fruition

<sup>124</sup> By reflecting on the evil consequences — Ṭ.

<sup>125</sup> S iv 168 ff.

<sup>126</sup> These are splendid examples of *tappurisa-samāsa* of the locative case.

<sup>127</sup> The interval between *pasāda*, *ghaṭṭana*, *āvajjana*, *uppāda*, etc. is two *bhavaṅgacitta* — Ṭ.

(accomplishing) the function of judging and the cognitional element of mind resulting in action (accomplishing). Subsequently full apperception progresses. Even there, neither during the time of the life-continuum nor during the time of any one among the adverting of the mind and so forth is there restraint or non-restraint. But at the moment of full apperception if [76] misconduct, forgetfulness, ignorance or laziness were to arise, there is no restraint, when it occurs even so it is called non-restraint of the faculty of eye. Why? Because when it so occurs, the door is unguarded and so are life-continuum as well as ways of cognition commencing with the adverting of the mind. Like what? Just as when the four gates of a city are not closed, even though the entrances to houses, gateways to enclosures, rooms and so forth are properly secured inside, even so all the property within the city is certainly unprotected and unguarded. For robbers would enter through the city gate and do whatever they wish. Even in the same way, when misconduct and so forth arise at full apperception in the presence of that non-restraint, the door is unguarded and so are life-continuum as well as the ways of cognition commencing with the adverting of the mind.

49. But when moral conduct and so forth arise in it (in full apperception) the door is guarded and so are life-continuum as well as the ways of cognition commencing with the adverting of the mind. Like what? Just as when the city gates are properly secured, even though houses and so forth inside are not secured, even so all the property within the city is certainly well protected and well guarded. When the city gates are closed there is no access to robbers. Even in the same way, when moral conduct and so forth arise at full apperception the door is guarded and so are life-continuum as well as the ways of cognition commencing with the adverting of the mind. Hence what arises at the moment of full apperception is called the restraint of the faculty of eye. It should be known that here, too, this restraint of mindfulness is intended.

50. He who is restrained with the restraint of the faculty of eye is called *cakkhundriyaṣaṃvarasaṃvuto*, ‘controlled with the control over the sense-organ of the eye’; it is said: he is endowed with it. For it is so, this is referred to in the Vibhaṅga as ‘restrained in the restraint of the *pāṭimokkha*’ (Vibh 244) and “he is endowed . . . with and possessed of the restraint of the *pāṭimokkha*’ (Vibh 246) Putting it together (as a compound) *cakkhundriyaṣaṃvarasaṃvuto*, the meaning should thus be known as: restrained with the restraint of the faculty of eye. Or else, he who is restrained (PPP) means: he who has restrained (aor); it is said that he has closed and covered. As he is restrained with the restraint of the faculty of eye he is *cakkhundriyaṣaṃvarasaṃvuto*. It is said that he has restrained, closed and

covered the opening of mindfulness, like the opening of a door of a house, of the eye-door designated as the faculty of eye. And this meaning itself here is more appropriate. For it is so, this precise meaning is to be seen in these two phrases: to him who lives unrestrained in the restraint of the faculty of eye, and, to him who lives restrained in it. *Viharati*, ‘he lives’ means: being thus restrained in the restraint of the faculty of eye he lives abiding in some posture or another.

51. [77] In (the sentence) beginning with *yaṃ hi ‘ssa* ‘whereas to him’ (MLS, whereas) the meaning should thus be understood: to whatever monk who lives unrestrained as regards the restraint of the faculty of eye, without having closed and covered. Or else, (the word) *yaṃ* is a substitute for *ye* ‘those’<sup>128</sup> The (particle) *hi* is an enclitic. The meaning is: those to him. *Uppajjeyyūṃ*, ‘might arise’ means: might come into existence. *Āsavā vighātapariḷāhā*, ‘cankers destructive and consuming’ means the four influxes and the other fevers of defilement bringing about vexation<sup>129</sup> or the fever of evil consequences.<sup>130</sup> For there arises the influx of sense-pleasures to him who by way of sensual enjoyment acquiesces in and rejoices in a pleasant object that has come into focus of the door of the eye. There arises the influx of becoming to him who acquiesces in it with yearning for becoming (thinking): ‘Let me receive (a pleasant object) such as this even in another happy state of becoming. The influx of dogmatic views arises to him who takes up (the idea), ‘a being’ or ‘of a being’. The lack of knowledge that has simultaneously arisen even with all of them is the influx of ignorance and thus the four influxes arise. Other defilements associated with them are destructive fevers of passion, or their evil consequences are in the future and they, indeed, are said to arise even to him who lives unrestrained. *Evaṃ ‘sa te* is *evaṃ-assa te*, ‘thus to him, they’. It is said that they cease by this means nor (exist) by any other. It is the same method as regards *paṭisaṅkhā yoniso sotindriyasamvara-saṃvuto*, ‘wisely reflective (lives) controlled with control over the sense-organ of the ear’ (MLS).

52. *Ime vuccanti āsavā saṃvarā pahātabbā*, ‘these are called the cankers to be got rid of by control’ means: these twenty-four influxes made up of

<sup>128</sup> Ṭ calls it a *liṅgavipallāsa* nt. for m.

<sup>129</sup> *Cittavighātakaraṇā citta dukkhanibbattakā ca* — Ṭ.

<sup>130</sup> Ṭ calls it consequences accompanied by burning (anguish) and adds a note: *paṭisaṅkhā yoniso* refers to the means of controlling (*saṃvaraṇūpāya*), *cakkhundriya* is what should be controlled, *sati* is the control, when one is not controlled in the occasion of control (*saṃvaravisaya*) the sphere of control (*saṃvaravisaya*) consists of what should be controlled, the absence of *pariḷāha*, ‘anguish’ is the fruit (*phala*) of control.

tour each in the six doors (of the senses) are said to be those that should be abandoned through restraint. And here, even in every instance the restraint of mindfulness itself should be known as restraint.

53. What has to be said with regard to *paṭisaṅkhāyoniso cīvaram*, ‘wisely reflecting (uses) a robe’ (MLS), all that has been said in the Chapter on Morality (*sīlakathā*) itself in the Visuddhimagga.<sup>131</sup> *Yaṃ hi ‘ssa*, ‘whereas to him’ means: to him (who uses) whatever robe or any other (requisite) among aims-food and so forth. *Apāṭisevato* ‘if he does not use’ (MLS) means: to him who does not use them with (logical) reasoning. The rest is as has been already stated. But precisely here should be understood the arising of the influx of sense-pleasures to him who yearns for robes and the like that he had not received or acquiesces in what he had already received. The arising of the influx of becoming to him who acquiesces in it yearning (thus) for becoming,<sup>132</sup> ‘Let me receive such (a pleasant object) even in another happy and blissful state of becoming’ and that of the influx of dogmatic view to him who does not give up the notion of self (thinking), ‘I receive, I do not receive, or this is mine’ should be understood. And again, as the influx of ignorance is of simultaneous origin even with all of them, thus should be understood the arising of the four influxes, their consequences and fever (of defilement) on account of their bringing about new sensations. By *ime vuccanti bhikkhave āsavā paṭisevanā*, ‘These, monks, are called the cankers to be got rid of by use’ is meant [78] the sixteen influxes making up four each with regard to each one of the requisites<sup>133</sup> that should be abandoned by using them with introspection which is designated as restraint of knowledge.

54. *Paṭisaṅkhā yoniso khamo hoti sītassa*, ‘wisely reflecting, is one who bears cold’ means: having reflected by (skillful) means and (right) path he becomes an endurer of cold, he patiently bears up cold, he suffers it, he does not tremble<sup>134</sup> at the slightest cold like one devoid of manliness nor becomes agitated nor gives up his topic of meditation. But on the other hand, like the Elder Lomasanāga, being afflicted even with intense cold he does not tremble nor become agitated but reflects on the topic of meditation itself. It is said that the Elder whilst living in the meditation chamber of the Piyaṅgu cave in Cetiyaṅgabbata and reflecting on (the cold of) the Lokantarika hell during the time of snowfall between the quarter

<sup>131</sup> Vism 30 ff.

<sup>132</sup> To him who acquiesces in a sense-object developed by way of yearning for becoming — Ṭ.

<sup>133</sup> M i 10<sup>6-20</sup> is commented in detail in Ṭ whereas MA leaves it out.

<sup>134</sup> His trembling (*calana*) tantamounts to the giving up of the topic of meditation.



moons (of midwinter) spent the time in the open air even without giving up his topic of meditation. The application of meaning even with regard to heat and so on should thus be understood. For whatever monk who solely bears up even intense heat,<sup>135</sup> he himself, like the Elder, should be known as *khamo uṇhassa*, ‘one who hears heat’. It is said that the Elder, during the summer season, after his (noon-day) meal sat on the *caṅkama*-walk outside (his dwelling) bringing to mind this topic of meditation. Even beads of perspiration were released from his arm-pits. Then his co-resident pupil told him, ‘Sit here Sir, the open air is cool.’ The Elder replying, ‘Friend, it is through fear of heat alone that I am seated here,’ continued to sit reflecting on the Great Avīci Hell. And here *uṇha*, ‘heat’ should be known as the burning heat of fire itself. But the story should be known as referring to the burning heat of the sun.

55. And he who, even not receiving on two or three occasions food or drink verily does not give up his topic of meditation, (but remains) without trembling, having reflected on his birth in the realm of the manes in the *saṃsāra* of inconceivable ends. Or even being afflicted with the contact of stinging insects, mosquitoes and (exposure to) wind and heat verily does not give up his topic of meditation, (but remains) without trembling, having reflected on his birth as creatures that go prone. Or even being afflicted with the contact of creatures that crawl, he verily does not give up his topic of meditation (but remains) without trembling, having reflected on his having been on numerous occasions twisted around in the mouths of lions, tigers and such like (animals) in the *saṃsāra* of inconceivable ends. And like the Elder Padhāniya he should be known as, *khamo jighacchāya — pe — sirimsapasampassānam*, ‘one who bears hunger and so on and the touch of creeping things? It is said that a serpent of dreadful venom bit the Elder as he was listening to the *Ariyavaṃsa* recital in the Kaṇikāra meditation chamber of the Khaṇḍasela Monastery. Even though the Elder knew it he continued to sit with fervent heart listening to the *dhmma*. The force of the venom became acute. The Elder having reflected on his virtue commencing with (the time of) the assembly of his higher ordination aroused joy within himself thinking, ‘I am of pure virtue’. Simultaneously with the arousing of joy<sup>136</sup> the venom subsided<sup>137</sup> and entered the earth. [79] Then and there<sup>138</sup> the Elder gained one-pointedness of mind, developed analytic insight and reached arahatship.

<sup>135</sup> Quite unlike the *naggasamaṇā* and others — Ṭ.

<sup>136</sup> *Pharaṇā pīti* — Ṭ.

<sup>137</sup> Turned back through the wound caused by the bite.

<sup>138</sup> At the place where he was bitten.

56. Again, he who like the Elder Abhaya the *Dīghabhāṇaka* (reciter of long discourses) on listening to ways of speech consisting of even accusations (levelled against himself) with the most grievous offence, cruelly uttered by way of abuse and unwelcome even on account of being cruelly uttered, does not tremble reflecting on the virtue of forbearance alone, it should be known that he is *khamo duruttānaṃ durāgatānaṃ vacanapathānaṃ*, ‘one who bear ways of speech that are irksome, unwelcome’. It is said that the Elder, on account of his devotion to meditation and his contentment regarding requisites<sup>139</sup> preached the path of the great *Ariyavaṃsa*. The whole of Mahāgāma gathered. There accrued great gain to the Elder. A certain great Elder who was unable to bear this up abused him saying such things as, ‘The *Dīghabhāṇaka* creates a disturbance all night saying that he is preaching the *Ariyavaṃsa*’. And both of them whilst on their way to each one’s monastery went along the same path for the distance of about a *gāvuta*. For that entire (distance of one) *gāvuta* he continued to abuse him. Then where the road branched off to the two monasteries, remaining there the Elder *Dīghabhāṇaka* saluted him and said, ‘This, Sir, is your way’. He went away as though he did not hear him. The elder, too, went to the monastery, washed his feet and sat down. His co-resident pupil then asked him, ‘Why, Sir, did you not say anything to him as he abused you for the whole *gāvuta*?’ The Elder replied, ‘Forbearance, friend, is my burden, not impatience. I do not see myself divorced from my topic of meditation even at a single footstep’. And here the word itself should be known as ‘way of speech’ (*vacanapatha*).

57. And again, he who verily bears up physical sensations that have arisen which are painful in the sense that they are difficult to endure, acute in the sense that they are dense, rough in the sense that they are harsh, severe in the sense that they are sharp, disagreeable as they are devoid of enjoyment, unpleasant as they do not increase (a liking in) the mind and life-destructive on account of their being capable of taking one’s life and does not tremble and is of this nature like the Elder Padhāniya of Cittalapabbata — and he should be known as *uppannānaṃ — pe — adhivāsakajātiko*, ‘one who has the character to bear . . . that had arisen’. It is said that a belly-wind arose in the Elder when he stood (resting) after he had spent the night in striving. Not being able to bear it up he was rolling about this way and that. An Elder (who had taken upon himself the *dhutaṅga* vow of) subsisting on alms-food (alone) who was beside the *caṅkama*-walk said to him, ‘Friend, a recluse is customarily one who endures (pain)’. Saying, ‘Very well, Sir’ he bore it up and slept motionless. The wind starting from his navel ruptured as far

<sup>139</sup> As with Ṭ.

as the heart. The Elder suppressed the painful sensations [80] and gaining analytic insight in a moment<sup>140</sup> became a Non-returner and passed away in perfect *nibbāna*.

58. *Yaṃ hi 'ssa*, 'whereas to him' means: even any one among the conditions such as cold (arises) to him. *Anadhivāsayato*, whereas if he lacked endurance (MLS) means: to him who does not endure, to him who does not tolerate. The rest is as already stated. Here again, the arising of influxes should thus be known: The influx of sense-pleasures arises to the one afflicted with cold as he yearns for warmth. It is (to be taken) so in all places.<sup>141</sup> To him who yearns for a state of becoming (thinking), 'There is neither cold nor warmth to us in a pleasant state of becoming or in a happy birth' there arises the influx of becoming. The obsession, 'There is cold and warmth to me' (arouses) the influx of dogmatic views and the influx of ignorance which comprises of all of them. The meaning of *ime vuccanti* — *pe* — *adhivāsanā pahātabbā*, 'these are called . . . those to be got rid of by endurance' is, these numerous influxes comprising four each in each one (of the conditions) as cold and so forth are said to be fit for abandoning through his endurance which is designated as the restraint of forbearance. And here, since this forbearance endures the conditions such as cold, makes it rest upon itself<sup>142</sup> having taken it over upon itself and does not reject it being intolerant, therefore it should be known that it is called forbearance.

59. *Paṭisankhā yoniso caṇḍaṃ hatthiṃ parivajjeti*, 'wisely reflective, he avoids a fierce elephant' means that he should not stand near a fierce elephant thinking, 'I am a monk.' Contemplating by (skillful) means and (right) path, 'In consequence of that there would even be death or pain almost amounting to death' he avoids the fierce elephant and withdraws from it. This is the method everywhere. *Caṇḍa*, 'fierce' means: vicious; it is said to be beastly. *Khāṇu*, 'a stump of a tree' means stumps such as those of acacia trees. *Kaṇṭakādhāna*, 'a thorny brake' means a heap of thorns; it is said to be that region where thorns are found.<sup>143</sup> *Sobbha*, 'a deep hole' is one with a steep declivity right round.<sup>144</sup> *Papāta*, 'a precipice' (MLS, a mountain slope) is one with a steep declivity on one side. *Candanikā*,

<sup>140</sup> The moment the wind began to rupture his heart — Ṭ.

<sup>141</sup> Vice versa and so forth.

<sup>142</sup> *Attano upari vāsentī viya hoti* — Ṭ.

<sup>143</sup> Read *Vijjanti* as with Se, Be.

<sup>144</sup> *Chinna* has the extended meaning of 'without, devoid of' etc. e.g. *chinnabhatta*. Then the trsl. should read: with no banks right round and with no bank on one side. This is also mentioned as note 144.

‘a refuse pit’<sup>145</sup> (MLS), is a place where waste water (from the kitchen), impurities at childbirth and so forth are thrown. *Oligalla*, ‘cesspit’ is a place into which flow mud and the like from those very things. It is full of impurities even to the depth of the knees. And both these places are contaminated by non-humans. Hence, they should be avoided.

60. In *anāsana*, ‘not (an allowable) seat’, here again an unsuitable seat is a non- As regards its meaning, it should be known as a seat secretly concealed which is the basis for an *aniyata*, ‘undetermined’ offence.<sup>146</sup> *Agocare*, ‘in that which is not a (lawful) resort (for alms) — here too, an unsuitable resort is a non-resort; it is fivefold being of such categories as that of prostitutes and so on. *Pāpake mitte*, ‘deprived friends’ means vulgar, misconducted enemies masquerading as friends. *Bhajantaṃ*, ‘associating with’ means keeping company of. *Vīññū sabrahmacārī*, ‘prudent companions in celibacy’ (MLS, intelligent fellow Brahma-farers) means wise, intelligent companions in celibacy. This is a synonym for monks. For they conduct themselves in this highest (brahma) steady<sup>147</sup> mode [81] (described as) ‘one act, one instruction, equal traineeship’ (Vin iii 28) — hence they are called companions in celibacy. *Pāpakesu thānesu*, ‘with regard to (MLS, of) depraved qualities’ means with regard to vulgar matters. *Okappeyyuṃ*, ‘would suspect’ means: would feel confident and come to believe: ‘Certainly this venerable one has done so or will do so’.

61. *Yaṃ hi ‘ssa*, ‘whereas to him’ means: even any one among the elephant and so forth, to him. The rest is already stated. Here again, the arising of influxes should be understood: To him who yearns for pleasure as a result of being afflicted with pain by such means as elephants and so forth the influx of sense-pleasures arises. To him who yearns for becoming thinking, ‘There is no pain such as this to us in a pleasant state of becoming, in a happy state’ there arises the influx of becoming. The obsession, ‘The elephant crushes me, the horse ...’ is the influx of dogmatic views. The influx of ignorance comprises of all of them.

62. *Ime vuccanti — pe — parivajjanā pahātabbā*, ‘these are called ... to be got rid of by avoidance’ means those numerous influxes which are taken in groups of four each under each one (of them) such as elephants and so forth should be known as being called those that should be abandoned by this avoidance designated as the restraint of virtue.

<sup>145</sup> *Candanikā* is usually a cesspool and *oligalla* a trap-pit or a gully for filthy matter. This is also mentioned as note 145.

<sup>146</sup> The two *aniyata* offences, Vin iii 187 ff. See MLS i 14 fn. 3.

<sup>147</sup> *Samānan ti samaṃ, avisaman ti attho — Ṭ.*

63. *Paṭisaṅkhā yoniso uppannaṃ kāmavitakkaṃ nādhivāseti*, ‘Wisely reflective he does not give in to the thought about sense-pleasures that has arisen’ (MLS) means: he having contemplated with (logical) reasoning on the evil consequences of lustful reflections is such ways as: ‘In this way, too, this mental reflection is unskilled,<sup>148</sup> is blameworthy and productive of evil’<sup>149</sup> and ‘it certainly will be to one’s own oppression’, (M. I,115) does not acquiesce<sup>150</sup> in any lustful reflection which has arisen, come about and come into being with regard to this and that sense-object and he does not take it in mind and harbour it. The meaning is that he does not harbour it within himself. Without acquiescing in it what does he do? He abandons it (*pajahati*, gets rid of it, MLS),<sup>151</sup> he throws it away. How, like rubbish in a basket? Not so. But on the contrary, he expels them (*vinodeti*, eliminates, MLS), prods, pierces and removes. How, like an ox with a goad? Not so. And further, he makes an end of it (*vyantiṅkaroti*), makes it go to its end; he renders it such that not even its vestiges remain even to the extent of the life-continuum. And how does he render it so? *He makes it go to its cessation (anabhāvam gamati*, sends it to his ceasing, MLS), over and over again, he makes it go to its extinction. It is said that he does so whereby it is completely dislodged through abandoning by withdrawal of support.<sup>152</sup> It is the same method with regard to malicious and cruel reflections. *And lustful reflection (kāmavatacca*, thought about sense pleasures, MLS)<sup>153</sup> herein, have been spoken of in the *Vibhaṅga* as ‘that thinking and reasoning involved with sensuality<sup>154</sup> ... wrong aspiration’ (Vibh. 362) it is the same method in the rest of them.

64. *Whenever arisen (uppannuppanne*, that have constantly arisen, MLS)<sup>155</sup> means: when arisen and when arisen. It is said that it is at the very moment they are arisen. It is not that he expels them for the first time when arisen [82] and remains indifferent on the second occasion but he persists in expelling them even if they arise a hundred times. *Pāpake akusale*, ‘evil, unskilled’ — even in the sense of being vulgar and unskilled due to the lack of proficiency. Thoughts (*dhamma*) means:

<sup>148</sup> It is *akusala* for several reasons, such as 1) it consists of reflection without (logical) reasoning, 2) it consists of greed (*lobha*) etc, 3) it is opposed to *kusala* and hence is blameworthy. It refers to the evil consequences of lustful reflections experienced in this life — Ṭ.

<sup>149</sup> It refers to evil consequences in after-life — Ṭ.

<sup>150</sup> Non-acquiescence is its *an-uppādana*, ‘not giving rise to it’ — Ṭ.

<sup>151</sup> *Pahāna* consists of *vikkhambhaṇa* alone and not *samuccheda*, hence *vinodeti* next — Ṭ.

<sup>152</sup> See fn. 151 above.

<sup>153</sup> *Sampayogato ārammaṇato ca kāmasahagato vitakko* — Ṭ.

<sup>154</sup> *Kāmarāgasanikhātena sampayutto vatthukāmasanikhātena paṭibaddho* — Ṭ.

<sup>155</sup> It refers either to the occasion on which evil thoughts arise or to their totality — Ṭ.

those very lustful reflections and so on or it may be all the nine great reflections.<sup>156</sup> Three thereof have already been mentioned;<sup>157</sup> the rest are these six: reflections regarding kinsmen, regarding the country, regarding immortality, that involved with sympathy for others, that involving gain, honour and fame and that involving absolvment from despise. *Whatever, indeed, to him (yaṃ hi 'ssa, whereas to him, MLS)*<sup>158</sup> means; whatever among these reflections (would arise) to him. The rest is as already stated. Here again, lustful reflection is the influx of sense-pleasures itself. What is differentiated from it is the influx of becoming, what is involved with it is the influx of dogmatic views; ignorance in all these reflections is the influx of ignorance — thus in this manner should the arising of the influxes be known.

65. *Ime vaccanti — pe — vinodanā pahātabbā*, 'these are called to be got rid of by elimination' means that they should be known as been called those influxes spoken of as lustful reflections and so forth which should be abandoned by their expulsion designated as the restraint of effort accompanied by the consideration of the evil consequences of each one of these reflections.

66. *Paṭisaṅkhā yoniso satisambojjhangaṃ bhāveti*, 'wisely reflective develops mindfulness as a link in awakening' (MLS) means: he develops mindfulness, the factor of perfect enlightenment, having pondered over by (skillful) means and (right) path the evil consequences of its non-development<sup>159</sup> and the advantages of developing it. It is the same method everywhere. And even though these transcendental factors of Enlightenment that have arisen at the time of the upper three paths alone are intended here, yet for the non-bewilderment of the beginners (at meditation) as regards the factors of Enlightenment I will give an exegesis of their meaning in a mixed mundane and transcendental method. But here, giving up the mundane method, the transcendental method alone should be accepted. Therein, first of all, of the seven terms from the beginning mentioned in the manner commencing with mindfulness, the factor of perfect Enlightenment,

<sup>156</sup> Nd i 501.

<sup>157</sup> *Kāma, vyāpāda, vihiṃsā*.

<sup>158</sup> Because sensual reflection has the nature of cogitating upon sensuality and has an excessive tendency towards the functioning of thoughts of sensuality.

<sup>159</sup> The non-attainment of *vijjā* and *vimutti* and the non-transcending of all the ills of *samsāra*.

The analysis should be comprehended by the discerning one in accord with their meaning,<sup>160</sup> their characteristics and so forth,<sup>161</sup> in their sequence as well as of their being neither less nor more.

67. Therein firstly, (the word) *sati*, ‘mindfulness’ (coming) in ‘*the factor of perfect Enlightenment of mindfulness*’ (*satisambojjhaṅga*, mindfulness as a link in awakening, MLS) is in the sense of recollecting. And this has the characteristic of remaining in attendance<sup>162</sup> or having the characteristic of reminding.<sup>163</sup> For it has been said: ‘Just as Great king, the king’s treasurer will have the king reminded of things in his ownership (saying), “So much unwrought gold, Great King, so much gold and so much things held in ownership,” even in the same way, indeed, [83] great King, mindfulness as it arises reminds of phenomena that are skilled and unskilled, blameworthy and blameless, lowly and exalted, dark and bright and evenly mixed. These are the four bases of mindfulness.’<sup>164</sup> This is the explanation. It has the essential property of reminding. This characteristic of it has been mentioned by the Elder by way of its function itself. Or its essential property is non-forgetfulness.<sup>165</sup> Its recurring phenomenon is the fact of its facing the sphere of sense-object.<sup>166</sup> Mindfulness itself being a factor of perfect Enlightenment is *satisambojjhaṅga*, ‘the factor of perfect Enlightenment of mindfulness’ (MLS, mindfulness as a link in awakening). Therein it is *bojjhaṅga*, ‘factor of Enlightenment’ (MLS, link in awakening) as it is a factor for (gaining) Enlightenment<sup>167</sup> or of the enlightening one.<sup>168</sup> What has been said? Taking into account that concord of phenomena which arises at the worldly and transcendental moment of the path and consists of mindfulness, investigation of the dhamma, effort, joy, repose, concentration and equanimity which stand opposed to numerous obstacles such as sluggishness and distraction, tenacity and struggling, indulgence in sensual enjoyment and self-mortification and adherence to views of nihilism and eternality with the aid of which concord of phenomena a noble disciple gains awakening and is called *bodhi* ‘enlightening one’ and what

<sup>160</sup> In their general and special applications of the literal meaning.

<sup>161</sup> The characteristic, essential property, recurring phenomenon and proximate cause.

<sup>162</sup> Remaining (steady) having gone up to a sense-object pertaining to an act performed long ago and so forth — Ṭ.

<sup>163</sup> Lit. not allowing it to float away from memory. Ṭ takes it as *a-pilāpana* from *plu*, *pilavati*, ‘to float’. The sense-object is ever present in his mind.

<sup>164</sup> Miln 37<sup>17</sup>25 is summarised here.

<sup>165</sup> Read *asammosarasā* as with Se, Be, Ṭ. Ṭ glosses: *sammosapaccanīkam kiccaṃ asammoso*.

<sup>166</sup> *Kāyādiārammaṇābhīmukhabhāvapaccupaṭṭhānā* — Ṭ.

<sup>167</sup> The abstract concept of *bodhi*. Ṭ glosses as *dhammasāmaggiyā*.

<sup>168</sup> Ṭ: *ariyasāvakassa*.

has been spoken of as ‘he awakens’ meaning, he rises from the slumber of the continuum of defilement, or as he penetrates into the Four Noble Truths or that he realizes *nibbāna* itself — for it has been said, ‘Having developed the seven factors of Enlightenment he has awakened himself to the unique perfect Enlightenment (D ii 83) — it is a factor of Enlightenment as also is a factor for that Enlightenment consisting of that concord of phenomena, like (saying) factor of *jhāna*, factor of the path and so forth. And taking into account that whoever awakens with the concord of phenomena in the manner as stated awakens; that noble disciple is called *bodhi*, ‘enlightening one’, and it further is a factor of Enlightenment as it is a constituent of that enlightening one, like the four constituents of the army or the constituents of a chariot and so forth. Hence have the Ancients said, “They are factors of Enlightenment as they are constituents of the individual who awakens.” Furthermore, the meaning of ‘factor of Enlightenment’ (*bojjhaṅga*) should be understood even according to the method of the *Paṭisambhidā* stated thus: ‘(Speaking) of factors of Enlightenment, in what sense are they factors of Enlightenment? They are factors of Enlightenment because they are conducive to Enlightenment, because they realize, perceive, gain awakening and gain Enlightenment.’ (Pat ii 115) The praiseworthy and beautiful factor of Enlightenment is the factor of perfect Enlightenment. Likewise, mindfulness itself is the factor of perfect Enlightenment of mindfulness, and the factor of perfect Enlightenment of mindfulness (*satisambojjhaṅga*). Thus firstly should be comprehended the analysis in accord with the meaning and the characteristics and so forth of this one initial term (*saṭi*).

68. Again, in the second (factor) and so forth, because he examines the teachings of the Four Noble Truths it is *dhammavicaya*, ‘investigation of the dhamma’. It has the characteristic of thorough investigation, the essential property of illumination and recurring phenomenon of non-bewilderment. Because of (the attribute of) heroism and because one has to proceed systematically it is *virīya*, ‘energy’ (MLS). It has the characteristic of exertion<sup>169</sup> the essential property of supporting<sup>170</sup> and [84] the recurring phenomenon of non-sinking. Because it gladdens<sup>171</sup> it is *pīṭi*, ‘rapture’ (MLS). it has the characteristic of pervading or (joyous) satisfaction,<sup>172</sup> the essential property of invigorating the body<sup>173</sup> and mind and the recurring phenomenon of the exultation of those (body and mind) themselves. On account of the allaying of the fatigue of body and mind it is *passaddhi*,

<sup>169</sup> Supporting without succumbing to laziness — Ṭ.

<sup>170</sup> By way of giving encouragement — Ṭ.

<sup>171</sup> Ṭ, *tappeti vaḍḍheti vā*.

<sup>172</sup> Ṭ, *tuṭṭhi nāma pīṭi*.

<sup>173</sup> Ṭ connects *kāya* with *vedanā*, *saññā* and *saṅkhāra*.



‘serenity’. It has the characteristic of appeasement, the<sup>TM</sup> essential property of crushing the fatigue of body and mind and the recurring phenomenon of tranquility of body and mind rendered imperturbable.<sup>174</sup> Because it directs the mind well it is *samādhi*, ‘concentration’. It has the characteristic of non-distortion or of non-diffusion, the essential property of synthesizing<sup>175</sup> mind and mental phenomena and the recurring phenomenon is the stabilization of mind. Because it considers impartially<sup>176</sup> it is *upekkhā*, ‘equanimity’ (MLS, even-mindedness), it has the characteristic of careful consideration of being borne<sup>177</sup> evenly, the essential property of prevention of deficiencies or excesses<sup>178</sup> or that of cutting off partisan activity and the recurring phenomenon of impartiality. The rest is even as stated (already). Thus the analysis of the rest of the terms, too, should be understood in accord with the meaning and their characteristics and so forth.

69. And here, ‘in their sequence’ means according to the statement, ‘And mindfulness, indeed, monks, I say is for all purposes’ (S v 115), because of its being helpful to all the other factors of Enlightenment, the factor of perfect Enlightenment of mindfulness has been mentioned first. After that the purpose of the rest of the factors of perfect Enlightenment in their successive order has been mentioned in the discourse itself in such terms as, ‘Living thus mindfully he investigates that *dhamma* with wisdom’ (S v 68). Thus should be understood here their analysis even in their sequence.

70. As regards ‘of their being neither less nor more’: And why precisely seven factors of Enlightenment, neither less nor more were taught by the Exalted One? As they are opposed to sluggishness<sup>179</sup> and distraction<sup>180</sup> and as they are (to be desired as) useful in all cases.<sup>181</sup> For herein are three factors of Enlightenment opposed to sluggishness. For it has been said, ‘And at whatever time, indeed monks, the mind becomes sluggish, it is then the time for the development of the factor of perfect Enlightenment of the investigation of the dhamma, the time for the development of the

<sup>174</sup> Because of the absence of irritability, *asāradhabhāvato* — T.

<sup>175</sup> Bringing about the non-scattered condition of thoughts — T.

<sup>176</sup> T attributes it to indifference, *udāsīnabhāvto*.

<sup>177</sup> In the performance of its function.

<sup>178</sup> The function free from sluggishness and distraction.

<sup>179</sup> Due to laxity in effort etc. the mind shrinks without entering the path of mental development. Under such conditions the factors of *passaddhi*, *samādhi* and *upekkhā* should not be developed but *dhammavicaya*, *virīya*. and *pīti* may be developed — T.

<sup>180</sup> Distraction arises as a result of the mind not establishing in becalming through excessive application of effort etc. *Dhammavicaya*, *virīya* and *pīti* should not be developed but *passaddhi*, *samādhi* and *upekkhā* may be developed — T.

<sup>181</sup> They are desirable under all conditions of sluggishness and distraction.

factor of perfect Enlightenment of effort (MLS, energy) and the time for the development of the factor of perfect Enlightenment of rapture’ (S v 113). These are the three (opposed) to distraction: For it has been said, “And at whatever time, indeed, monks, the mind becomes distracted, it is the time for the development of the factor of perfect Enlightenment of serenity, the time for the development of the factor of perfect Enlightenment of concentration and the time for the development of equanimity (MLS, even-mindedness)’ (S.v, 114). But here one alone becomes useful for all purposes: For it has been said. ‘And mindfulness, indeed monks, I say becomes useful for all purposes’<sup>182</sup> (S v 115). There is a variant reading *sabbattikaṃ*, ‘the entire triad’ (for *sabbatthikam*, ‘being of use for all purposes’). The meaning is that the interpretation of even both of them is desirable everywhere. Thus, on account of their being opposed to sluggishness and distraction and being of use for all purposes [85] exactly seven factors of Enlightenment are mentioned, neither less nor more. Thus should be understood here the analysis even ‘of their being neither less nor more’.

71. Having thus firstly understood the exegesis of the meaning of the seven initial terms themselves enumerated as the factor of perfect Enlightenment of mindfulness and so forth, now it should thus be understood regarding *bhāveti vivekanissitaṃ*, ‘develops (which is) dependent on aloofness’ and so forth: develop means makes it grow; he makes it arise over and over again in his continuity of consciousness as the meaning is: he gives rise to it. What is associated with seclusion is *vivekanissita*, ‘dependent on aloofness’; seclusion is the secluded condition. And this is fivefold as<sup>183</sup> categorical seclusion, seclusion of withdrawal of support, seclusion of eradication, seclusion of subsidence and the seclusion of salvation. Its diversity should be known here in the way it is mentioned as ‘not disciplined in the *dhamma* of the Noble One’.<sup>184</sup> For this (seclusion) itself is called discipline there. Thus, this meaning of ‘dependent on seclusion’ in the fivefold seclusions should be known as: that he develops the factor of perfect Enlightenment of mindfulness which is dependent on categorical seclusion, seclusion of eradication and seclusion of salvation.<sup>185</sup>

<sup>182</sup> Ṭ adds that the factor of Enlightenment of mindfulness is of great benefit for all conditions. It serves the sluggish through *passaddhi*, ‘serenity’ and guards the distracted through *dhamma-vicaya*, ‘investigation of the dhamma’.

<sup>183</sup> Cf. Vism 410.

<sup>184</sup> Cf. MA ii 51 ff.

<sup>185</sup> Ṭ observes: The factor of Enlightenment that progresses by way of seclusion is *vivekanissita* like speaking of *vivekajjhāna* which is associated with *viveka*. This association with *vipassanā* and *magga* is to be known of the paths and fruits as *viveka* is equal to *pahānavinaya*, *virāga* and *nirodha*.

72. Likewise, this one who strives engaged in the practice of meditation on the factors of Enlightenment develops at the moment of gaining analytic insight the factor of perfect Enlightenment of mindfulness as associated with categorical seclusion by way of function and as associated with the seclusion of salvation by way of intention,<sup>186</sup> and again, at the time of (gaining) the path as associated with the seclusion of eradication by way of function and as associated with the seclusion of salvation by way of sense—object. Some say, ‘associated with the fivefold seclusions, too’. For they not only take up the factors of Enlightenment at powerful moments of the paths and fruits resulting from analytic insight but also take them up in *jhāna*-meditation through the *kaṣiṇa* (-artifices) forming the basis for analytic insight and also (take them up) in the *jhāna*-meditation (through the practice) of inward and outward breathing, contemplation on the unpleasant and (the development of) the *brahma*-abiding. And they have not been repudiated by the commentators. Hence according to their view it is correct to say that at the moment of the functioning of these *jhāna* he develops by way of function itself that which is associated with the seclusion of the withdrawal of support; and even as at the moment of analytic insight it is said that by way of intention it is that which is associated with the seclusion of salvation in the same way it is also that which is associated with subsidence. It is the same method which regard to those associated with detachment and so forth, for detachment and the rest are verily for the purpose of seclusion.

73. And here *relinquishment* (*vossagga*, renunciation MLS) is twofold: relinquishment of giving up and relinquishment of springing forward.<sup>187</sup> Therein relinquishment of giving up is the abandoning of defilements categorically at the moment of analytic insight and by way of eradication at the moment of the path. The relinquishment of springing forward is the springing forward to *nibbāna* by being inclined towards it at the moment of analytic insight but making it his objective at the moment of the path. Even both of them are relevant in the mixed method of mundane and supra-mundane exegesis. Likewise the factor of perfect Enlightenment of mindfulness gives up the defilements in the manner as stated and springs forward to *nibbāna*.

74. [86] *Vossaggaparīṇāmiṃ*, ‘maturing in relinquishment’ (MLS, ending in renunciation) — by this whole phrase is stated this: What is in

<sup>186</sup> The great determination to attain *nibbāna*.

<sup>187</sup> i.e., categorically and by way of (1) eradication (2) by being inclined towards *nibbāna* and (3) by making it his objective as given above.

the process of maturing<sup>188</sup> and what has matured<sup>189</sup> for the purpose of relinquishment and what ripens in and what has ripened in (for it)? For it is said that this monk who is engaged in the development of the factors of Enlightenment develops it so that he gains maturity and in such wise whereby the factor of perfect Enlightenment of mindfulness ripens for the purpose of the relinquishment of the defilements by giving up and by the relinquishment consisting of springing forward to *nibbāna*. It is the same method with regard to the other factors of Enlightenment.

75. Here again *nibbāna* itself, as it is devoid of all things constituted is said to be seclusion, because it has the quality of detachment from all it is detachment, because of its state of cessation it is cessation. And the path<sup>190</sup> itself matures in relinquishment. Therefore, he develops the factor of perfect Enlightenment of mindfulness making seclusion his objective for its progress and is associated with seclusion and likewise associated with detachment and cessation. And the precise meaning should be known that it has matured and ripened by its state of being given up by way of the eradication of defilements for the functioning of the moment of the noble path and by its springing forward towards *nibbāna*. It is the same method with regard to the other factors of Enlightenment.

76. *Yaṃ hi 'ssa*, 'whereas to him' means: whatever among the factors of Enlightenment, that to him. The rest is already stated. And again, this method whatever influxes comprising the three: those of sense-pleasures, becoming and ignorance, would arise on account of not having developed these factors of Enlightenment, connected with the three subsequent paths, to the one who develops (the factors) thus those influxes exist no more.

77. *Ime vuccanti — pe — bhāvanā pahātabbā*, 'these are called to be got rid of by development' means: it should be known that these influxes are said to be those that should be abandoned through the development of the factors of Enlightenment connected with this trail of paths.

78. Now extolling in these seven ways the monk who has abandoned the influxes, and showing the advantages<sup>191</sup> of his abandoning the influxes and arousing with these selfsame reasons the enthusiasm of beings in abandoning the influxes, he said *yato kho bhikkhave — pe — antam*

<sup>188</sup> At the moment of analytic insight, *vipassanākkhaṇe* — Ṭ.

<sup>189</sup> At the moment of gaining the path, *maggakkhaṇe* — Ṭ.

<sup>190</sup> *Bhāvanāmagga* is referred to here.

<sup>191</sup> The advantages consisting of the destruction of craving etc. and culminating in making an end of ill.

*akāsi dukkhassa*, ‘of whatever (monk), monks, ... made an end of ill (in whichever monk, monks, ... will make an end of ill, MLS). There *yato kho* has the termination — to (signifying) the genitive case (sic). It is said to be (equal to) *yassa kho*, ‘of whom, indeed’. But the Ancients gloss on it as, ‘during whichever time’. *Ye āsavā dassanā*, ‘those influxes ... by insight, (cankers by vision, MLS) means: those influxes that should be abandoned by insight, they have been abandoned by insight itself and he has no notion of having abandoned them when they had already not been abandoned. In this way is the explanation in all places.

79. *Sabbāsavasasaṃvarasaṃvutta*, ‘controlled with control over all the cankers’ means: with all the influx-coverings closed or closed to (lit. with) the coverings of all influxes. [87] *Acchecchi taphaṃ*, ‘cut off craving’ means he has cut off even all craving, he has eradicated it. *Vāvattayi saṃyojanaṃ*, ‘he has done away with the fetter’ means he has rolled away the tenfold fetter, he uprooted it. *Sammā*, ‘fully’ means: with cause, with reason. *Mānābhisamayā*, ‘by fully mastering pride’ means: ‘by the full understanding of pride through insight,<sup>192</sup> and by abandoning. For the path to arahatship looks upon pride as obligatory (to overcome).<sup>193</sup> This is his full understanding through insight. And as soon as it is seen, instantaneously is it abandoned like the life of (those) creatures who have been poisoned with a potent poison. This is his full understanding by abandoning. *Antam akāsi dukkhassa*, ‘made an end of ill’ (will make an end of anguish, MLS) — as he has thus seen and abandoned pride through the path of arahatship, these four ends whatever they be, namely the end forming the extreme limit thus mentioned: ‘This is the (lowest) end of (modes of) livelihood<sup>194</sup> (It 80); the extreme category thus mentioned: ‘The end of belt (round the waist) perishes’ (Vin ii 136) and ‘or end of the grass’ (M i 188); the lowest extreme limit thus mentioned: ‘This alone is the end of ill as a result of the destruction of all causal conditions’ ( ) — among these (four) he made an end of even the entire ill of the saṃsāric cycle which constitutes the fourth end, he delimited and circumscribed it. It is said that he restricted ill to the narrow confines of the last corporeal form.

80. *Attamanā te bhikkhū*, ‘delighted, these monks’ means: having gained their own mind, become pleased at heart or with mind overwhelmed with joy and happiness. *Bhagavato bhāsitaṃ abhinandun*, ‘rejoiced in What the Lord said’ means: accepting with topmost assent they rejoiced in the

<sup>192</sup> By realization through comprehensive knowledge and by the fulfilment of the function of comprehensive knowledge — Ṭ

<sup>193</sup> Through unconfused penetrative knowledge — Ṭ.

<sup>194</sup> Be reads *jīvikānaṃ* as with It 89.

utterance of the Exalted One concluding with. this statement of making an end of ill which was well spoken and well declared saying, 'It is so, O Exalted One, it is so O Well-gone One'. What remains not been discussed here, since it has been discussed earlier and is easy of comprehension is not mentioned. Therefore, all that should be pondered over word by word in the manner already discussed.

Concluded is the exegesis of the *Sabbāsavasutta*.

## 5. The Exegesis on the *Dhammadāyādasutta*

1. (Commencing with) ‘*Thus have I heard*’ (*evaṃ me sutam*) in the Discourse on Heir of the Dhamma. Since again, its laying down originates in a circumstance, hence hearing verily shown it we shall give an exegesis of terms not occurring before. Further, originating from what circumstance has this been laid down? In gain and honour. It is said that there arose great gain and honour to the Exalted One who had an accumulation of the fulfilment of the perfection of generosity drawing from incalculable world-periods. [88] All the perfections which were like unto a great flood resulting from a twin (-layered) mighty rain cloud gave rise to the great flood of gain and honour as though concentrated with intent to result in fruition in one state of existence. *Khattiyas*, *brāhmaṇas* and others came from here and there bringing in hard food and drink, conveyances, raiment, garlands, perfumes, ointments and so forth and sought the Exalted One saying, ‘Where is the Enlightened One, where is the Exalted One, where is the divinity surpassing all divinities, where is the bull among humans, the lion among men?’ Even in a hundred wagons they used for bringing requisites and finding no space they remained as far as a distance of a *gāvuta* right round with the yokes of their wagons pressing against each other and they pursued him as did the *brāhmaṇas* of Andhakavinda and others. All this should be known in the manner it has been handed down in the various *suttas* of the *Khandhaka* (Vin i 220). Even as it was for the Exalted One so was it also for the Order of monks. For it has been said: ‘And at that time the Exalted One was honoured, respected, esteemed, revered and venerated and he was a recipient of requisites (such as) robes, alms-food, lodgings, articles need in sickness and medicaments’ (Ud 12). Likewise, ‘To whatever extent Cunda, there now have arisen (ascetic) Orders or groups in the world, I do not see, Cunda, any other such Order that had reached such pre-eminence as regards gain and renown as the Order of monks’ (D iii 126). That gain and honour that had arisen to the Exalted One and to the Order of monks when combined (?) became immeasurable like the water of two mighty rivers come together.

2. In course of time, the monks became keen (?) in, greedy of, and greatly attached to requisites. When oil, honey, treacle and so forth were brought even after mealtime they use to sound the gong and make a loud noise (shouting): ‘Give it to our teacher, give it to our preceptor’. And that conduct of theirs became obvious even to the Exalted One. Thereupon the Exalted One arousing righteous agitation within himself that it was unseemly thought: ‘It is not possible to lay down a moral precept that requisites are not permissible for use, for the mode of fulfilment of the monastic life of clansmen is bound up with requisites. It would be well if I were to preach to them the path of inheritance of the Dhamma which will become like the laying down of moral precept to clansmen who are intent on moral training and (will be) like a body-length mirror placed at a city-gate. Even as the members of all the four social-grades who see their reflection in the body-length mirror placed at the city-gate, become free of defect eliminating their short-comings, in the same way, clansmen who also are intent on moral training who wish to adorn their persons with the adornment of the yoke of moral training [89] will reflect upon this teaching which is comparable to a full body (-length) mirror, avoid the path of inheritance of worldly gains and, before long, make an end of birth, decay and death fulfilling the path of inheritance of the Dhamma, Arising from this circumstance did he preach this discourse.

3. Therein *dhammadāyādā me, bhikkhave, bhavatha, mā āmisadāyādā*, ‘monks, become my heirs of dhamma, not of material things’ is said (to mean): monks, become the heir of my Dhamma, not worldly gains. Whatever is my Dhamma become recipients of it, whatever worldly gain (accrues) to me, do not become recipient of that. Therein, Dhamma is twofold: the abstract Dhamma and the discursive Dhamma. Worldly gain, too, is twofold: the abstract worldly gain and the material worldly gain. How? For even the nine-fold supramundane phenomenon with such constituents as the path, the fruit and *nibbāna* is verily an abstract Dhamma, a non-evolving Dhamma, it is not a Dhamma by some (fortuitous) turn of events, cause or pretext. And again, whatever skilful deed there is that is dependent on involution, to wit: ‘Here a certain individual aspiring to involution gives in charity, takes moral precepts upon himself, observes the fast-day vows, pay homage to (sanctified) sites with perfumes, garlands and so forth, listens to the Dhamma, preaches it, evolves the attainments of *jhāna*-ecstasy; acting in this way, in due course, he gains the abstract Dhamma, the immortal *nibbāna* — this is the *discursive Dhamma*. Likewise the four requisites beginning with robes are verily an *abstract worldly gain* and not a worldly gain by some (fortuitous) turn of events or pretexts. Whatever skilful deed there is that leads to the cycle of becoming, to wit:



‘Herein, a certain individual aspiring to the cycle of becoming and wishing for a happy state of existence gives in charity and so on and evolves the attainments; acting in this way, in due course he gains divine and human excellence; this is called the *material worldly gain*.

4. Therein, even the abstract Dhamma belongs to the Exalted One himself since it was taught by the Exalted One, the monks attain the path, the fruits and *nibbāna*. For it has been said: ‘For, that Exalted One, brahman, is the producer of the path that had not arisen, the creator of the path that had not come into existence and so on; and again, the disciples now living following the path, treading it later after him’ (M iii 8) and ‘for, friends, that Exalted One knows what should be known, sees what should be seen, is become the eye, the knowledge, the dhamma, the brahma, the propounder, the expounder, the one who guides to the highest aim, the conqueror of deathlessness, the lord of the Dhamma, the Tathāgata’ (M i 111). Even the discursive Dhamma belongs to the Exalted One [90]. Since it has been declared by the Exalted One they know thus: One aspiring to involution by giving in charity and so on and evolving the attainment in due course gains the deathless state of *nibbāna*.

5. Even the abstract worldly gain belongs to the Exalted One himself. For solely by being sanctioned by the Exalted One, commencing from (the time of) the episode of Jīvaka (Vin i 280) luxurious raiment was being received by monks. For it has been said, ‘I sanction, O monks, (the acceptance of) householders’ raiment (for robes). He who so wishes let him be one who wears robes made from rags (from the dust heap), and he who so wishes let him acquiesce in householders’ raiment. However, monks, I extol contentment itself even with whatever is trifling (Vin i 280).

Formerly, the monks did not receive delicious alms-food, they merely subsisted on scraps of food gathered from house to house alms-rounds. Solely by virtue of being sanctioned thus by the Exalted One whilst he was dwelling at Rajagaha: ‘I sanction, monks, offered to the Order, meals specifically offered, meals offered by invitation, ticket meals, fortnightly meals, fast day meals and meals offered on the first day of the fortnight’ (Vin ii 175) that delicious food was received by them.

Likewise lodgings. formerly, the monks used as lodgings natural mountain caves, the food of a tree and so forth. Solely by virtue of being sanctioned by the Exalted One thus: ‘I sanction, O monks, five (kinds of) habitats’ (Vin ii 146) they received these five kinds of lodgings, namely, a (permanent) dwelling, a semi-detached house, a storeyed building, an attic and a cave. And formerly, they made medicament only of gall-nut (fermented in cattle) urine. Because they had been sanctioned by the

Exalted One himself in such manner as ‘I sanction, O monks, the five medicaments, namely: clarified butter, fresh butter, (sesame-) oil, honey and treacle’ (Vin i 200) they received various kinds of medicaments. Even the material worldly gain belongs to the Exalted One himself. On account of the fact that it had arisen as a result of it being sanctioned by the Exalted One it is so. He who aspires to a happy state of existence, by giving in charity, observing the moral precepts and so on acquires in due course material worldly gain and divine and human excellence.

6. Likewise, since that self-same abstract Dhamma as well as discursive Dhamma and the abstract worldly gain as well as the material worldly gain belongs to the Exalted One himself, hence showing his . . . . . thereof he said: ‘Monks, become my heir of *dhamma*, not heir of material things’ (*dhammadāyādā me, bhikkhave, bhavatha, mā āmisadāyādā*). And whatever *dhamma* that is even twofold which belongs to me, you become its heir. But on the other hand, this worldly gain which belongs to me alone [91] become not its heirs. Because the owners of the share of the *dhamma* itself but not of the share of worldly gain. For he who having gone forth in the dispensation of the Conqueror lives considering the requisites as the ultimate, being seen among the four (occasions of the arising of) craving and with discarded yoke in the principles in accord with the major and minor tenets of the *dhamma* is said to be an heir of material gain (*āmisadāyādo*). Do not become their like. But he who lives considering the principles of conduct as the highest, resorting to them with proper judgement, on account of his contentment and the like itself as regards the sanctioned requisites, and is seen to be in conformity with the four noble traditions, such a one is said to be an heir of the *dhamma* (*dhammadāyādo*). It is said that they should become their like.

7. Now, unto whom it so occurred with regard to it, or will occur in the future period, ‘It is that the Exalted One being in quest of loss to his disciples that he said so’ in order to point out to them that he was in quest of the most exquisite gains when he said, ‘I have (sympathy) with you . . . and so on . . . not heir of the material things’ (*atthi me tumhesu — pe — no āmisadāyādā*). This is its meaning: ‘I have sympathy towards you, compassion and benevolent intention . . . . . the effect “by what reason, by what means would my disciples become heir of the *dhamma*, the master of a share of the *dhamma* and not heirs of material gains”’. This again is its implied meaning: It is said that the Exalted One sees the fulfilment of (condition for) woeful states of many hundreds who attach importance to material gains and have stumbled in regard to material gains, firstly during the past epoch, of the monk Kapila and of (other) wicked monks,

nuns, trainee nuns and others described (by tradition) in such manner as, ‘Aflame was even the *saṅghāti*-robe’ (Vin iii 107) and of Devadatta and others who had entered the Order in his dispensation (now) and, on the other hand, the acquisition of accomplishments such as intuitive knowledge and analytic insight, of those such as Sāriputta, Moggallāna, Mahākassapa and so on who attached importance to the *dhamma*, Hence wishing for their release from a state of woe and the excellence of all accomplishments he said: ‘I have sympathy with you and think: How many disciples become heirs of the dhamma, not heir of material things?’ (MLS). He who attaches importance to material gains lacks in splendour and radiance amidst the fourfold assembly like a counterfeit *kahāpaṇa* coin or embers died down. He who attaches importance to the *dhamma* with his mind turned away from it (material gain) conducts himself triumphantly like a majestic lion. Even for that reason he said thus: ‘I have (sympathy) with you . . . etc. not heirs of material things’.

8. Thus this (statement): ‘Monks, become my heirs of dhamma, not heirs of material things’ has been made out of sympathy wishing for more exquisite gains and having established that it was not in pursuit of loss, he now, whilst pointing out the evil consequence of not carrying out this admonition says: ‘If you, O monks, etc., not heir of *dhamma*’. Therein, ‘not only may you [92] become in consequence those of whom it is said’ (MLS, *tumhe pi tena ādissā bhaveyyathā*) means: You, too, will become those who can be shown through your being heir of material gains and as being heirs of *dhamma*. It is said: You should be pointed out, singled out, clearly set out and become fit to be censured by the wise. Why? Because the Teacher’s disciples are heirs of material things, not heirs of *dhamma* (MLS).

9. *Aham pi tena ādisso bhaveyyaṃ* (but I, too, may become in consequence one of whom it is said, MLS) means: I, too, on account of that heirship of yours to material things and not that is *dhamma* will become censurable. Why? Because (you are heirs of) material things (and not) heirs (of *dhamma*). The Exalted One said this to them in order to make them extremely tender (at heart). This is the implied meaning here: ‘If, monks, you go about being covetous of material things, the wise men, thereat, would censure me: “How is it that being omniscient he is not able to make his disciples heir of *dhamma* and not heir of material things?” Even as those who see monks lacking in deportment censure their teachers and preceptors saying: “Whose resident pupils, who co-residents are they?” or, even as those who see young boys and girls of (good) families misconducting themselves and are of evil ways, censure their parents saying, “Whose sons are they, whose daughters are they” even so wise men will censure one

saying: “How is it that being omniscient he is not able to make his disciples heirs of *dhamma* and not heirs of material things?”

10. Having thus shown the evil consequences of not abiding by his admonition and showing the advantages of abiding by it he spoke the words beginning with, ‘but if you . . . (should become) my heirs’. Therein, *ahaṃ pi tena na ādisso bhaveyyaṃ*, ‘but I, too, may not in consequence become one of whom it is said’. Even so those who see young monks fulfilling their monastic obligations and are accomplished in the recital of texts and having them explained by questioning and endowed with deportment like Elders 100 years old (ask): ‘Whose resident-pupils, whose co-residents are they?’ (and receive the reply): ‘Of such a one’ and the teachers and preceptors are not pointed and not worthy of censure (winning the approbation): ‘it is becoming of the Elder, he indeed is competent to admonish and instruct’ even so am I, too, on account of your heirship of the *dhamma* and not that of material things when asked: ‘Whose disciples who have entered on the paths of conduct of Nālaka, Tuvāṭaka, Candūpama, Rathavinīta, Mahā-Gosiṅgasāla and Mahā-Suññatā, have personal experience of contentment with the four requisites, delight in mental development and the fourfold noble lineage, with mind turned away from intense greed for requisites and live in a manner comparable to the moon released from the clouds [93] and told, ‘By the recluse Gotama’ may not become *pointed* at, not worthy of the *censure* of the wise (considering): ‘Omniscient, indeed, is the Exalted One, indeed he was able to make his disciples cast aside the *path* of heirship to material things and fulfil the path of conduct of heirship to *dhamma*.’ Having thus understood the implied meaning in this term, the rest should be known exactly in the opposite manner said of the dark side.

11. Having thus shown the advantage of abiding by his admonition, in presenting that admonition he now says: ‘therefore, monks, become my (heirs of *dhamma*), not heirs of material things’.

12. Having thus presented this admonition, in order to extol the fulfilment of the path of conduct of heirship to *dhamma*, he spoke the words beginning with ‘Take the case where I, monks, . . .’ For, even having heard the praise of the Exalted One they embarked on the path leading to that state itself. Therein, *idha* (lit. here) is but an indeclinable, *bhuttāvī*, ‘he who has eaten’ is a person who has eaten; it refers to one who has partaken of his meal. *Pavārito*, ‘satisfied’ means satisfied with the satisfaction to the extent of his needs; it refers to one who has declined (further) food having partaken of whatever was his need, and contented (concluded?).

13. And *pavāraṇā*, ‘satisfaction’ is of four kinds: the *pavāraṇā* connected with the concluding of the rains-residence, the *pavāraṇā* connected with the requisites, the *pavāraṇā* connected with *mode* (?) that is not the leaning of a meal and the *pavāraṇā* connected with the extent of one’s needs. Therein this, ‘I enjoin, monks, for monks who have spent the rains-residence to perform the ‘invitation’ on three grounds’ (Vin i 159) refers to the *pavāraṇā* connected with the concluding of the rains-residence. ‘I with, Sir, to satisfy the Order with medicaments for four monks’ (Vin iv 101) and ‘without satisfaction again and without permanent satisfaction’ (Vin iv 103) and this is the *pavāraṇā* connected with requisites. ‘Being satisfied means: eating is to be seen, a meal is to be seen, one offers standing within reach of hand, a refusal is to be seen, this is called one who is satisfied’ (Vin iv 82) — and this is the *pavāraṇā* connected with food that is not the leanings of a meal. ‘He, with his own hands, regaled them and satisfied them with delicious hard and soft food’ (M ii 93) this is the *pavāraṇā* connected with the extent of one’s needs. It is this that is intended here. Hence it is said: satisfied means, satisfied with the satisfaction to the extent of one’s needs.

14. *Paripuṇṇa*°, ‘full’ means: full as regards food, *pariyosita*°, ‘concluded’ means: with meal concluded; the elision of the final member (of the compound *pariyosita + bhojana*) should be understood. I have eaten that quantity I should have eaten. The meaning is: my partaking of the meal is concluded. *Suhita*°, ‘satiated’ means: reached satiety°. Or it is said to mean: made happy by the absence of the pangs of hunger. *Yāvadaṭṭha*°, ‘to the extent of my needs’ means: [94] to whatever extent was my need of food, all that has been found. The latter (terms) are the attributes of the former three terms he who has concluded (a meal) is one who has eaten. And he who has reached satiety, is one satisfied with the satisfaction of (partaking to) the extent of his needs. Whatever is the extent of one’s needs that is fulfilled. Or the former are (the attributes) of the latter. For since he has partaken of his meal hence he is one who has concluded (his meal). Since he is satisfied hence has he reached satiety. Since he is full hence is the extent of his needs (met). It should be known that all this has been stated having surmised it.

15. *Siyā*, ‘it may be’ is both in an affirmation and an indefinite sense. In: ‘the element of earth would be (*siyā*) internal or external’ (M i 185) — it is affirmative. In: ‘there would be (*siyā*) to a certain monk, a transgression into an offence (M . . . ) — it is in an indefinite (sense). Here even both (senses) are appropriate. What is itself in excess is *atirekadhamma*, ‘in (the nature of) being in excess’; likewise in *chaddiyadhamma*, ‘fit to be thrown away’.

It means: What is in excess is to be thrown away, it is not fit for anything else.

16. *Atha*°, ‘then’ means: at that time. *Jigacchādubbalyaparetā*, ‘worn out by hunger and exhaustion’ means: overcome by hunger and exhaustion, affected by it and suffering from it even for eight or ten days. Thereat, some though overcome by hunger are not exhausted and are able to bear up the hunger. He mentioned both (terms) to indicate that they were not like them. *Tyāhaṃ*, ‘to them, I’ is *te + ahaṃ*. *Sace ākaṅkhathā*, ‘if you (so) desire’ means: if you wish. *Appaharite*, ‘where there is not grass’ means: where little grass has grown — the meaning is: in such a place where there is no grass that might tend to perish by scattering the alms-food (on it). By this (phrase) is expressly taken such as place whether grassless or with a dense growth of grass where the grain will not perish even if alms-food is thrown by the cartload. This has been said in order not to violate the moral precept regarding plant-life. *Appāṇake*, ‘what has no living creatures in it’ means: with no living things in it, or a large sheet of water in which there are not creatures that would die by scattering the alms-food with. For it is in a limited piece of water only that minute living things die when it is agitated by throwing food into it and not in large reservoirs and the like. This has been so said for the protection of living things. *Opilāpessāmi*, ‘I will dip it in’ means: I will immerse it.

17. *Tatr’ ekassa*, ‘then to one’ means: to one among those two. It has been said with reference to him who listens carefully to this teaching and reflects upon it over and over again. In *vuttaṃ kho pan’ etaṃ*, ‘but this was said’ this form *vutta* is seen (in the sense of) shaving off hair as in such instances as: ‘The brahman youth Kāpaṭika, young and shaven headed’ (M ii 168); in the sense of planting in such instances: Just as a seed of autumn sown in the field sprouts’ (JA ii 322) [95] and in the sense of what is spoken in instances such as: ‘This has been said by the Exalted One, said by the Worthy One’ (.....). But here it should be known in the sense of what is spoken, for this is its meaning: this has indeed been uttered by him. *Āmisaññataram*°, ‘a kind of material thing’ means: any one among the four kinds of material requisites. *Yadidaṃ*, ‘namely’ (what is to say — MLS) is an indeclinable, in every gender, case and number it is just the same and in several places it should be modified to suit the meaning; and in this instance it means: This, whatever. Whatever this alms-food is, it is said that it is a kind of material thing. *Yan nūnāhaṃ*, ‘suppose, that I’ means: it is well, indeed (if) I were. *Evaṃ*, ‘thus’ means: even as I pass this moment now, in the same way, this night and day. *Vītinaṃeyyaṃ*, ‘I should pass’ means: if I were to spend, make it pass by. *So taṃ piṇḍapātaṃ*, ‘he, that alms-food’ means:

he, not having eaten that alms-food left by the Well-farer which should be worthy of being received by the world together with its deities, with head bent low, and yearning for the heirship of the *dhamma* and contemplating on the simile of the head aflame, he should thus pass that day and night with that selfsame hunger and exhaustion.

18. This is the meaning in brief of this section (commencing with) *atha dutiyassa*, ‘then to the second’: If that monk who thinks, ‘suppose that I ... should have this (night)’ were also to think thus: Like seeing medicinal herbs in a forest infested with beasts of prey, it is equally painful for a recluse to seek alms-food in a village infested with the wild beasts of the fivefold sensual enjoyments. But this alms-food, being free from such disadvantage of seeking and being left over by the Well-farer is comparable to a *khattiya* prince nobly born in both (parental) sides. Besides, this alms-food is free from those reasons on account of which five reasons the alms-food should not be partaken of, viz. 1. it should not be partaken of by censuring an individual saying that it belongs to an immodest person, 2. it should not be partaken of because of its impure origin on account of its preparation and acquired through wicked intention, 3. it should not be partaken of out of sympathy for its owner that the monk who owns the alms-food is (himself) hungry, 4. himself having reached satiety, out of sympathy for his own co-resident pupils and then it should not be eaten thinking that his co-resident pupils or any others dependent on him are hungry, 5. even if they have reached satiety and are pleased, yet it should not be eaten on account of his lack of faith that the owner of the alms-food lacks in faith. As for the Exalted One he was the highest among the scrupulous (?), his alms-food is of pure origin, and the Exalted One has reached satiety and is pleased, there is no other individual with expectation on him. Whosoever there be in the world that have faith the Exalted One is the highest among them. Having thought thus, ‘he having eaten that alms-food ... may spend (that night)’.

19 [96] To this extent even he who discharges the obligation of a monk without partaking of food, is one who has not eaten the alms-food which he must necessarily eat. But he who discharges the obligation of a monk having eaten, he too has eaten what should have been eaten. There is no distinction as regards alms-food, but there is a distinction as regards individual. Hence pointing it out he said, ‘although that (monk) and so on’.

There *kīñ cāpi*, ‘although’ is an indeclinable in the sense of approbation and commendation (?). What does he approve? That blameless partaking of food of that monk. What does he commend? The discharging of the obligation of a monk after having eaten. This is what is stated: Even if that

monk, having thus eaten what should precisely have been eaten and does what should precisely have been done, (described as) ‘yet that first monk is for me’ (MLS) having rejected that alms-food discharges the obligation of a monk — he himself is mine, he himself being like the greater hero among my two learned men is ‘the more to be honoured and the more to be praised’ — (MLS). It is said that he is to be honoured and praised in excess of the second monk.

20. Now, in establishing that fact adducing a reason he spoke the words beginning with: What is the reason for this? Its meaning: it would perhaps occur to you this: Wherefore is that monk ‘the more to be honoured and the more to be praised’ by the Exalted One? ‘For it is his’ (means): since that rejection of alms-food ‘will conduce for a long time to that monk’s desireless-ness (and so on as far as) to his putting forth energy’ — (MLS). How? If on a later occasion there will arise to him either excessive evil or great desire, he will then ward it off with this elephant horn (?), the rejection of alms-food. Thus reflecting: ‘Hey, you even after you had rejected the alms-food left (as excess) by the Well-farer, now you have given rise to a desire such as this!’ This is the method for warding off discount and lack of restraint in the mode of living that had arisen in him. Thus, firstly, it will be conducive to his desireless-ness, contentment and austere more of living (MLS expunging of evil).

21. *Subharatāya* (?), ‘to his being easily supported’ — this herein is the exegesis: a certain individual here is hard to support and difficult to nourish both for himself and for his personal attendants and another is easy to support and easy to nourish both for himself and for his personal attendants. How? He who having received acidic food and such (savouries) scales food that is non-acidic and so on, lies down after (re-)entering the monastery with empty bowl itself having roamed through the whole village throwing away at another’s house the food he had received in one person’s house — he is the one hard to support for himself. Again, he who shows displeasure and dissatisfaction even when he is given food such as fragrant-rice and meats filling up the bowl, he whilst disparaging that alms-food even in the very presence (of the donors) saying, ‘What have you given?’ [97] gives it to novices and householders and the like — he is difficult to support for his personal attendants. Seeing him people avoid him even from a distance (thinking), ‘The monks is hard to support and it is not possible to nourish him’. But he who having received whatever coarse or delicious food partakes of it even being contented at heart, enters the monastery and attends to his work — he is easy to support for himself. And he who without scouring whether gift of alms from others whether little or much, coarse



or delicious, partakes of it in their very presence, delighted at heart and with serene countenance and goes his way — he is easy to support for his personal attendants. Seeing him people gain confidence in him greatly and continue to nourish him pledging to themselves, ‘Easy to support is our venerable one, he is content even with little, we ourselves will nourish him’.

If on a later occasion there will then arise to him or to his personal attendants a thought by way of difficulty in supporting him, he will then ward it off with this elephant-hook, the rejection of alms-food thus reflecting, ‘They (?), you even after you had rejected the alms-food left (as excess) by the Well-farer, now you have given rise to a thought such as this.’ In this manner, it will be conducive to his being easily supported.

22. Should any indolence arise in him, that too, will he ward off with the elephant-hook, ‘They (?), you then having rejected even alms-food left in excess by the Well-farer and being thus subjected to physical weakness through hunger and discharged your obligation as a monk are today engrossed in indolence’ and reflecting thus it will be conducive to his putting forth of energy. Thus this rejection of alms-food of his will be conducive to his desirelessness and (so on as far as) putting forth of energy.

23. Thus when these five attributes of his are fulfilled then they (in turn) will fulfil the ten topics of discussion. How? Herein (?), in the Sacred Texts themselves have come down desireless-ness, contentment and putting forth of energy in the form of three (of them). The rest are classified under the austere mode of living. For this itself, namely the austere mode of living, is precisely a name for all the topics of discussion. For it has been said: ‘Ānanda, whatever this talk pertaining to austere practice, beneficial for the unfolding of the mind is conducive to certain aversion, detachment, cessation, appeasement, higher knowledge, enlightenment and tranquillity, namely desireless-ness’ (M iii 113) — this is the explanation. Thus when these five attributes are fulfilled they in turn fulfil the ten topics of discussion.

24. When the ten topics of discussion are fulfilled they (in turn) fulfil the three kinds of training. How? Among these themselves these four talks viz those on desirelessness, contentment, aloofness and morality are classified under the training in the fundamental principles of morality. These three talks viz those on desireless-ness, contentment, aloofness and morality are classified under the training in the fundamental principles of morality. These three talks viz those on solitude, putting forth of energy and concentration are classified under training in higher thought. These three talks viz those on higher knowledge, emancipation, knowledge and

insight into emancipation are classified under higher wisdom. Then when the ten topics of discussion are fulfilled then they will (in turn) fulfil the three (forms of) training.

25. When the three categories of training are fulfilled then will they fulfil the five aggregates of phenomena pertaining to a non-learner (?). How? For, the training itself in the fundamental principles of morality when fulfilled, constitutes the aggregate of morality pertaining to a non-learner. The training pertaining to higher thought constitutes the aggregate of concentration pertaining to a non-learner. The training in higher knowledge itself consists of the aggregates of wisdom, emancipation and knowledge and insight into emancipation. The three (categories of) training thus fulfilled will fulfil the five aggregates of phenomena pertaining to a non-learner.

26. The five aggregates of phenomena (that are fulfilled will fulfil the immortal state of *nibbāna*. Even as a mighty rain cloud of the rainy season showering torrential rain upon the high-lands above hills (?) up mountain caves, fissures and chasms, and they being filled up (will) fill up in due sequence, small water-pools, big water-pools, small-streams, big rivers and finally the sea, the mighty ocean, even so unto that monk these five accomplishments that are fulfilled will fulfil (all that) commencing with the ten topics of discussion as far as the immortal state of *nibbāna*. And the Exalted One, foreseeing this fact that this monk, likewise, having embarked on the path of the principles of heirship of the *dhamma* will receive the highest inheritance of the *dhamma*, made the statement beginning with: ‘What is the reason for this? It is, monks, . . . to that monk’s . . .’ (MLS).

27. Having thus established with reason (as to) why that monk deserves greater honour and praise, and now urging those monks to engage in that activity spoke the words beginning with: ‘Therefore, monks, (become) my (heirs of *dhamma*) . . .’ What is it that is stated? Since he who would discharge the obligations of a monk after having eaten that alms-food, would thus be alienated from these five basic qualities, but he who would discharge (the obligations of a monk) without having partaken of it, he becomes a participant of these (qualities). Therefore, monks, (become my heirs of *dhamma*) and not heirs of material things.

28. The Exalted One preached this part of the discourse starting with the concluding words of the background story beginning with ‘thus spoke the Exalted One’ as far as: ‘not heirs of material things’. ‘*When the Well-farer had spoken thus*’ means: having spoken this part of the discourse the

Exalted One, who had himself reached reckoning as the ‘Well-farer’ on account of his having gone along the beautiful path of progress. ‘*Rising from his seat he entered the dwelling place*’ means: even before the assembly had dispersed he rose from his stately-Buddha-seat that had been laid out (for him) and entered the great Fragrant Chamber, his dwelling place.

29. Why? For the purpose of honouring the *dhamma*. When the Enlightened Ones, it is said, enter their dwelling places before the conclusion of the preaching of a discourse they do so for two reasons: to confer honour upon (i) and individual (ii) the *dhamma*. Whilst answering (?) to confer honour upon and individual he thought thus: ‘I have given in brief the outline of the exposition, it has not been analysed in detail. The monks who come to receive the *dhamma* will learn it and visit Ānanda or Kassapa (?) Kaccāna and ask. They will explain it in conformity with my knowledge (of the *dhamma*). Subsequently those who have come to receive the *dhamma* will question me again. To them I would say: ‘Monks, it has been well explained by Ānanda or by Kaccāna. If you had questioned me myself with regard to this matter, I too, would have explained it even in the same way. In this manner will I honour those individuals’. Then the monks, with respect arisen towards them will go up to them. And they too, will guide them in their material and spiritual welfare. Being guided by them they will fulfil their threefold training and make an end of ill.

Entering (the dwelling) in order to honour the *dhamma* he thought thus. As he had thought here itself, ‘When I had entered the dwelling, Sāriputta, seated in this very assembly will preach the *dhamma* censuring the inheritance of material things and honouring the inheritance of the *dhamma*. Thus this discourse preached with the identical view held by both of us will become pre-eminent and profound as (firm as) a stone canopy. It will become like unto a ship for crossing over the four floods docked at a port or like a chariot harnessed with four purebred horses for going on a journey. Just as when a king who had issued an order in an assembly (stating): ‘This is the punishment to one who acts thus’ and risen from his seat and ascended to his palace the commander-in-chief who was seated there itself carries out the order issue by the king, even in the same way Sāriputta, seated in this same assembly will honour and preach the discourse initiated by me. Thus this discourse preached with the identical view of both of us will shine forth with great potency like the mid-day sun. Thus here on this occasion he rose from his seat and entered his dwelling for the purpose of honouring the *dhamma*.

30. In such instances, it should be known, that the Exalted One enters the dwelling by mental journey, disappearing in that seat itself. If he were to make a physical journey the whole assembly would go accompanying him the Exalted One in attendance. The Exalted One entered (the dwelling) by mental journey itself because once dispersed it is hard to re-assemble (the gathering).

31. When the Exalted One had thus entered in conformity with the wishes of the Exalted One, and wishing to honour the *dhamma*, ‘Thereupon the venerable Sāriputta ... spoke thus’. There *āyasmā*, ‘venerable’ is a term of endearment. Sāriputta is the Elder’s name — and that too, is received from the maternal side not paternal, for he was the son of the brahman lady Rūpasārī — hence he was call Sāriputta, ‘Sārī’s son’. *Acirapakkantassa*, ‘not long after he had gone away’ means not long after his having departed. *Āvuso bhikkhū*, ‘reverend monks’ (MLS) — here again, when the Exalted Ones address the disciples they address them as ‘O monks’ but the disciples (thinking) ‘we are not the equal of Enlightened Ones’ first utter the word *āvuso*, ‘venerable one’ and later mention the word *bhikkhave*, ‘O monks’. The order of monks when addressed by the Exalted Ones reply, ‘Venerable Sir’; when addressed by disciples (the response is) ‘Venerable One’.

‘In what respects’ here in the statement, ‘in what respects your reverences’ (MLS) is an expression of delimitation; by it is meant ‘to what extent’. The particle *nu* is an interrogative and *kho* is a mere indeclinable.

‘While the Teacher is staying in seclusion’ (MLS) means: of the Teacher who was living in the threefold seclusion of body, mind and of the substrata of becoming. ‘They do not follow his example of aloofness (cf MLS) means that venerable Sāriputta asked whether they do not follow his example in their training in any one of the three forms of seclusion or whether they become the heirs of material things and regarding this matter did the venerable Sāriputta ask the monks. This is the method (of interpretation) as regards the brighter side (as well).

32. When it was said this the monks who wished to listen to that matter spoke the words beginning with, ‘even from afar’. By ‘even from a far’ is meant: across kingdoms and across districts from (as far as) even many a number of *yojana*. ‘In the vicinity’ means: in the neighbourhood of. ‘To learn’ means: to know well, to realize and to understand. ‘Let it down on the Venerable Sāriputta himself’ means let it be the responsibility of venerable Sāriputta himself. It is said that venerable Sāriputta should make it his own responsibility and explain it, for it is the responsibility of the venerable one to explain the meaning and it is our responsibility to listen — this is the underlying meaning here. Thus it agrees with (the science) of semantics.

But some say: *paṭibhātu*, ‘let it dawn on’ means: let it be seen, others say ‘let it present itself. *Dhāressanti*, ‘might retain it in mind’ means: will learn it, will master it thoroughly.

33. Hence the Elder who wished to address them spoke the words beginning with ‘if that be so’. There *tena*, ‘if so’ is a term adducing reason; *hi* is an indeclinable. What is stated is: since you wish to listen and since the responsibility (of explaining) is thrust upon me, hence you should listen. And those monks, too, accepted the Elder’s request. Hence it is said: ‘Yes your reverence . . . and replied in accent’. Thereupon, the venerable Sāriputta, pointing out in three ways that matter which had been specifically mentioned by the Exalted One as being of a categorical nature in censuring the inheritance of material things, saying, ‘on account of it you too, will become those who can be censured’ said thus: ‘Here, of the Teacher who lives in seclusion . . . and to this extent, your reverence, the disciples of the Teacher who lives in seclusion do not train themselves in seclusion after him’.

(To be continued)

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