

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

3. The Collection of the Connected Discourses -
Commentaries (3. Saṃyutta Nikāya - Aṭṭhakathā)

1. Commentary on the Book with Verses (1. Sagāthāvagga-
aṭṭhakathā)

1. Connected Discourses with Deities (1. Devatāsaṃyuttaṃ)



PaliVerse

3. The Collection of the Connected Discourses - Commentaries

1. Commentary on the Book with Verses

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

In the Collection of the Connected Discourses

Commentary on the Book with Verses

Introductory Discussion on the Undertaking of the Work

Whose heart is cooled by compassion, whose darkness of delusion is dispelled
by the lamp of wisdom;
Revered by the world of humans and gods, I pay homage to the Fortunate One,
liberated from all destinations.

Even the Buddha, having both developed and realised the state of
Buddhahood;
That which he attained, whose stains are gone, I pay homage to that
unsurpassed Teaching.

Of the Fortunate One's legitimate sons, who crush the army of Māra;
The assembly of all eight, with bowed head I pay homage to the noble
Community.

Thus, of me whose mind is full of faith, the merit born of homage to the Triple
Gem;
By which, having become one whose obstacles are well removed, through its
power.

Of the excellent Saṃyutta collection, adorned with connected chapters;
Praised by the Buddha and those who awakened after him, generating the
varieties of knowledge.

For the purpose of elucidating the meaning, the commentary from the
beginning by five hundred masters;
Which was recited, and recited again afterwards too.

But it was brought to the island of Sīhaḷa by the master, the great Mahinda;
And was established in the Sinhalese language for the benefit of the island's
inhabitants.

Having removed from it the Sinhalese language, I, into a delightful language;
Rendering it befitting the method of the canonical texts, free from faults.

Not contradicting the doctrine of the elders, who are lamps of the elder lineage;
Of subtle judgement, dwelling at the Great Monastery.

Having omitted the meaning that has come again and again, I shall make the meaning clear;
For the satisfaction of good people and for the long endurance of the Teaching.

The description of cities beginning with Sāvatthī was made below;
Of the two recitals, which by me while explaining the meaning.

And the stories that were stated there by way of detail;
Of those too I shall not make a detailed commentary here again.

But the meanings of discourses which are not made clear without stories;
For the purpose of elucidating those, I shall show the stories too.

The exposition of morality, the ascetic practices, and all the meditation subjects;
Together with the arrangement of conduct, the detailed account of meditative absorptions and attainments.

All the direct knowledges, and the determination of the collection of wisdom;
Aggregates, elements, sense bases, faculties, and the four noble ones.

Truths, the teaching of the mode of dependent conditions, with a thoroughly pure and subtle method;
Inseparable from the path of the canonical texts, insight and meditative development too.

Since, however, all this was thoroughly and purely stated by me in the Visuddhimagga;
Therefore I shall not discuss that further here.

"In the middle, this Visuddhimagga, standing within all four scriptures;
Will make clear the meaning as spoken therein."

Thus indeed it was made; therefore, taking that too together with this Commentary, understand the meaning based upon the Collection of the Connected Discourses.

1. Connected Discourses with Deities

1. The Chapter on a Reed

1. Commentary on the Oghataraṇa Discourse

Therein, the scripture called the Saṃyutta consists of five chapters: the Sagāthāvagga, the Nidānavagga, the Khandhakavagga, the Saḷāyatanavagga, and the Mahāvagga. By discourse -

"Seven thousand discourses, and seven hundred discourses;
And sixty-two discourses, this is the Saṃyutta classification."

By recitation section, there are one hundred recitation sections. Among its chapters, the Sagāthāvagga is the first; among the discourses, the Oghatarāṇa Sutta. Of that too, the introduction beginning with "Thus have I heard" was spoken by the Venerable Ānanda at the time of the First Great Rehearsal. This First Great Rehearsal, however, was expanded upon at the beginning of the Sumaṅgalavilāsinī, the Commentary on the Dīgha Nikāya; therefore it should be understood by the method expanded upon there.

1. Now as for this introduction beginning with "Thus have I heard," therein "thus" is an indeclinable particle. "Me" and so on are noun terms. In "was dwelling at Sāvattṥi," here "vi" is a prefix term, "harati" is a verb term - by this method, to begin with, the analysis of terms should be understood.

As regards meaning, however, the word "thus" has various meanings including simile, instruction, gladdening, reproach, acceptance of a statement, manner, illustration, and emphasis, among others. Thus he - In "So by a mortal born, much wholesome should be done" and so on, it occurs in the sense of simile. In "Thus should you step forward, thus should you step back" and so on, in instruction. In "So it is, Blessed One, so it is, Fortunate One" and so on, in gladdening. In "Just so indeed this outcast woman praises that shaveling, that petty ascetic, here and there" and so on, in reproach. In "Yes, venerable sir, those monks assented to the Blessed One" and so on, in acceptance of a statement. In "Indeed thus, venerable sir, I understand the Teaching taught by the Blessed One" and so on, in manner. "Come, young man, go to where the ascetic Ānanda is; having approached, in my name ask the ascetic Ānanda about his health, whether he is free from illness, free from affliction, light in rising, strong, and dwelling in comfort - 'The young brahmin Subha, son of Todeyya, asks the venerable Ānanda about his health, whether he is free from illness, free from affliction, light in rising, strong, and dwelling in comfort.' And say this: 'It would be good if the venerable Ānanda would approach the dwelling of the young man Subha, son of Todeyya, out of compassion'" and so on, in illustration. "What do you think, Kālāmas, are these mental states wholesome or unwholesome?" "Unwholesome, venerable sir." "Blameworthy or blameless?" "Blameworthy, venerable sir." "Censured by the wise or praised by the wise?" "Censured by the wise, venerable sir." "When complete and taken upon oneself, do they lead to harm and suffering or not? How is it for you here?" "When complete, venerable sir, and taken upon oneself, they lead to harm and suffering; thus it is for us here" and so on, in emphasis. Here it should be seen in the senses of manner, illustration, and emphasis.

Therein, by the word "thus" in the sense of manner, he explains this meaning -The word of that Blessed One, which is subtle in various methods, arising from manifold dispositions, accomplished in meaning and phrasing, of various wonders, profound in the Teaching, meaning, instruction, and penetration, reaching the path of hearing in accordance with each and every being's own language - who is able to comprehend it in every way? But having generated the desire to hear with all one's strength, "thus have I heard" means "by me too it was heard in one manner."

In the sense of illustration - Freeing himself thus: "I am not self-originated, this was not realised by me" - "Thus have I heard," "by me too it was thus heard" - he illustrates the entire discourse that is now to be spoken.

In the sense of emphasis - "This is the foremost, monks, of my disciples who are monks who are very learned, namely Ānanda; of those with perfect behaviour, of those who are mindful, of those who are resolute, of attendants, namely Ānanda" - thus by the Blessed One - "The Venerable Ānanda is skilled in meaning, skilled in the Teaching, skilled in phrasing, skilled in language, and skilled in what precedes and what follows" - thus, showing his own power of retention in accordance with the state of being praised by the General of the Teaching as well, he generates in beings the desire to hear - "Thus have I heard, and that indeed, whether in meaning or in phrasing, is neither deficient nor excessive; it should be seen just so and not otherwise."

The word "me" appears in three meanings. For thus indeed - In "gāthābhigītaṃ me abhojaneyya" and so on, the meaning is "by me." In "It would be good, venerable sir, if the Blessed One would expound to me the Teaching in brief" and so on, the meaning is "to me." In "Dhammadāyādā me, bhikkhave, bhavathā" and so on, the meaning is "my." Here, however, both twofold meanings - "heard by me" and "my hearing" - are fitting.

"Heard" - this word "suta," both with prefix and without prefix, has a variety of many meanings such as going, renowned, soiled, accumulated, pursuit, cognisable by ear, cognised by following the ear-door, and so on. For thus indeed - In "senāya pasuto" and so on, the meaning is "going." In "Sutadhammassa passato" and so on, the meaning is "of one whose teaching is renowned." In "Avassutā avassutassā" and so on, the meaning is "soiled and unsoiled." In "Tumhehi puññaṃ pasutaṃ anappaka" and so on, the meaning is "accumulated." In "Ye jhānapasutā dhīrā" and so on, the meaning is "engaged in meditative absorption." In "Diṭṭhaṃ sutam muta" and so on, the meaning is "cognisable by ear." In "Sutadharo sutasannicayo" and so on, the meaning is "one who retains what is cognised by following the ear-door." Here, however, its meaning is "considered by following the ear-door" or "consideration by following the ear-door." For when the word "me" has the meaning "by me" - "Thus heard by me - considered by following the ear-door" is fitting. When the meaning is "my" - "Thus my hearing - consideration by following the ear-door" is fitting.

Thus, among these three terms, "thus" is an indication of the function of consciousness beginning with ear-consciousness. "Me" is an indication of the person endowed with the aforementioned consciousness. "Heard" is an indication of apprehension that is neither deficient, nor excessive, nor distorted, by rejecting the state of not having heard. Likewise, "thus" is the elucidation of the occurrence in various ways with respect to the object of that cognitive process of consciousness proceeding by following the ear-door. "Me" is the elucidation of oneself. "Heard" is the elucidation of the teaching. For here this is the summary - "By the cognitive process of consciousness proceeding in various ways with respect to the object, nothing else was done by me, but this was done - this teaching was heard."

Likewise, "thus" is the elucidation of what is to be expounded. "Me" is the elucidation of the person. "Heard" is the elucidation of the person's function. This is what is meant - "Whatever discourse I shall expound, that was thus heard by me."

Likewise, "thus" is the description of the various modes of that continuity of consciousness whose functioning in various modes involves the grasp of various meanings and phrasings. For "thus" is this concept of mode. "Me" is the description of the agent. "Heard" is the description of the object. By this much, the ascertainment of the agent's grasp of the object through the continuity of consciousness functioning in various modes, possessed of that, has been made.

Or alternatively, "thus" is the description of the person's function. "Heard" is the description of the consciousness's function. "Me" is the description of the person engaged in both functions. Here, however, this is the summary - "Heard by me, a person endowed with consciousness having the function of hearing, through the conventional expression of the function of hearing obtained by means of consciousness."

Therein, "thus" and "me" are concepts of the non-existent in terms of highest truth and ultimate reality. For what is there here in the ultimate sense that could receive the description "thus" or "me"? "Heard" is a concept of the existent. For whatever is here apprehended by the ear, that exists in the ultimate sense. Likewise, "thus" and "me," because they are to be spoken with reference to this and that, are concepts by derivation. "Heard," because it is to be spoken by placing alongside the seen and so on, is a concept by comparison.

And here, by the word "thus" he explains non-confusion. For one who is confused is not capable of penetrating in various ways. By the word "heard" he explains the non-decay of what was heard. For one whose learning has been forgotten does not acknowledge after an interval of time "it was heard by me." Thus, through his non-confusion there is the accomplishment of wisdom, and through non-decay there is the accomplishment of mindfulness. Therein, through mindfulness preceded by wisdom there is the ability to retain the phrasing, and through wisdom preceded by mindfulness there is the ability to penetrate the meaning. Through the application of both those abilities, because of being able to safeguard the treasury of the Teaching endowed with meaning and phrasing, there is the accomplishment of being the treasurer of the Teaching.

Another method - By the word "thus" he explains wise attention, because for one attending unwisely there is no penetration in various ways. By the word "heard" he explains non-distraction, because for one with a distracted mind there is no hearing. For thus a person with a distracted mind, even when being spoken to with every excellence, says "It was not heard by me, speak again." And here, by wise attention he establishes the right directing of oneself and having made merit in the past, because of the absence of that for one who has not rightly directed himself or who has not made merit in the past. By non-distraction he establishes the hearing of the Good Teaching and the decisive support of good persons. For one with a distracted mind is not able to hear, and for one not attending upon good persons there is no hearing.

Another method - Since it was said that "thus" is the description of the various modes

of that continuity of consciousness whose functioning in various modes involves the grasp of various meanings and phrasings, and since such an auspicious mode does not occur for one who has not rightly directed himself or who has not made merit in the past, therefore by "thus," through this auspicious mode, he explains his own achievement of the latter pair of wheels. By "heard," through the practice of hearing, the achievement of the former pair of wheels. For there is no hearing for one dwelling in an unsuitable place or for one devoid of the decisive support of good persons. Thus, through the accomplishment of the latter pair of wheels, the purity of disposition is accomplished; through the accomplishment of the former pair of wheels, the purity of practice; and through that purity of disposition, the accomplishment of proficiency in realisation; through the purity of practice, the accomplishment of proficiency in scripture. Thus, the word of one whose practice and disposition are pure, who is accomplished in scripture and realisation, like the break of dawn before the rising of the sun, and like wise attention before wholesome action, deserves to be the forerunner of the Blessed One's word - and so, placing the introduction in its proper place, he spoke beginning with "Thus have I heard."

Another method - By the word "thus," which is indicative of penetration in various ways, he makes clear the existence of his own achievement of the analytical knowledge of discernment. By "heard," which is indicative of penetration of the varieties of what is to be heard, the existence of his achievement of the analytical knowledge of language and Teaching. And speaking this word "thus," which is indicative of wise attention - he makes clear: "These teachings have been contemplated by me in mind, thoroughly penetrated by view." Speaking this word "heard," which is indicative of the practice of hearing - he makes clear: "Many teachings have been heard by me, retained, practised in speech." By both of these, making clear the fulfilment of meaning and phrasing, he generates regard for hearing. For one who does not hear with regard the Teaching that is complete in meaning and phrasing becomes an outsider to great welfare. Therefore, having generated regard, the Teaching should be heard attentively.

But by this complete statement "Thus have I heard," the Venerable Ānanda, not attributing to himself the Teaching proclaimed by the Truth-finder, transcends the plane of the bad person; acknowledging his discipleship, he enters the plane of the good person. Likewise, he turns the mind away from what is not the Good Teaching, and establishes the mind in the Good Teaching. Making clear "This was only heard by me, it is the word of that very Blessed One," he frees himself, cites the Teacher, points to the word of the Conqueror, and establishes the guide of the Teaching.

Furthermore, by saying "Thus have I heard," not acknowledging that it was produced by himself, elucidating the former statement - "This was received by me face to face from that Blessed One, confident with the four grounds of self-confidence, bearer of the ten powers, standing in the position of a bull, roaring the lion's roar, supreme among all beings, lord of the Teaching, king of the Teaching, sovereign of the Teaching, lamp of the Teaching, refuge of the Teaching, noble wheel-turning monarch of the Good Teaching, the Perfectly Enlightened One - his word. Herein no uncertainty or doubt should be entertained regarding the meaning, the Teaching, the terms, or the phrasing" - he destroys faithlessness in this Teaching among all gods and humans, and generates the accomplishment of faith. Therefore this is said -

"He destroys faithlessness, and increases faith in the Dispensation;
Thus saying 'Thus have I heard,' the disciple of Gotama."

"One" (eka) is an indication delimited by number. "Occasion" (samaya) is a delimited indication. "On one occasion" (ekam samayaṃ) is an unspecified illustration. Therein the word "occasion" (samaya) -

"Is seen in the senses of combination, moment, time, multitude, cause, view, Attainment, abandoning, and penetration."

For thus indeed, in such passages as "Perhaps tomorrow we might approach, taking into account the time and occasion," the meaning is combination. In such passages as "There is just one, monks, opportune moment and right time for abiding by the holy life," it means moment. In such passages as "the hot season, the feverish season," it means time. In such passages as "A great assembly in the wilds," it means multitude. "And this occasion too was not understood by you, Bhaddāli - 'The Blessed One is dwelling at Sāvattthī, the Blessed One too will know me - the monk named Bhaddāli does not fulfil the training in the Teacher's instruction.' This occasion too was not understood by you, Bhaddāli" - in such passages it means cause. In such passages as "Now at that time the wandering ascetic Uggāhamāna, son of Samaṇamuṇḍikā, was dwelling at the debating hall in the Tinduka row, the single-halled park of Mallikā," it means view.

"The good visible in this very life and the good of the future life.
Through the full realisation of benefit, the wise one is called 'a wise person.'"

In such passages and so on, it means attainment. In such passages as "through the complete full realisation of conceit, he made an end of suffering" and so on, it means abandoning. In such passages as "suffering has the meaning of oppression, the meaning of conditioned, the meaning of torment, the meaning of change, the meaning of full realisation" and so on, it means penetration. Here, however, its meaning is time. By that, among the times that constitute varieties of time - year, season, month, fortnight, night, day, forenoon, midday, afternoon, first watch, middle watch, last watch, moment, and so on - it explains "on one occasion."

Therein, although among these times of years and so on, whatever discourse was spoken in whatever year, season, month, fortnight, night-time or daytime, all that was well known and well ascertained by the Elder through wisdom. But since, if it were stated thus: "Thus have I heard in such and such a year, in such and such a season, in such and such a month, in such and such a fortnight, in such and such a night-time or in such and such a daytime," it would not be possible to easily remember, or recite, or cause to be recited, and much would have to be said; therefore, having combined that meaning in just one term, he said "on one occasion."

Or these - the time of conception in the womb, the time of birth, the time of religious urgency, the time of renunciation, the time of performing austerities, the time of victory over Māra, the time of the highest enlightenment, the time of pleasant abiding in the present life, the time of teaching, the time of final Nibbāna - such and so on are the times of the Blessed One, exceedingly well known among gods and humans, being indeed of many varieties of time. Among those times, it explains "on one

occasion" as being the one termed the time of teaching. And that which, among the times of the function of knowledge and the function of compassion, is the time of the function of compassion; among the times of the practice for one's own welfare and the practice for the welfare of others, is the time of the practice for the welfare of others; among the times of the twofold duty for those assembled, is the time of talk on the Teaching; among the times of teaching and practice, is the time of teaching - with reference to a certain one among those times too, he said "on one occasion."

But why here, just as in the Abhidhamma "at the time when sensual-sphere" and in other discourse passages "at the time, monks, when a monk, quite secluded from sensual pleasures" the description was made with the locative case, and in the Vinaya "at that time the Buddha, the Blessed One" with the instrumental case, why was it not done likewise, but instead the description "on one occasion" was made with the accusative case? Because there in those cases and here the meaning is different. For there in the Abhidhamma and in other discourse passages, the meaning of a basis and the meaning of a characteristic of a state through a state are applicable. For the time having the meaning of a basis and the meaning of a group is the occasion, and through the state of the occasion termed the momentary combination and cause of the phenomena such as contact and so on stated therein, their existence is characterised. Therefore, for the purpose of illuminating that meaning, the description with the locative case was made there.

And in the Vinaya, the meaning of cause and the meaning of instrumentality are applicable. For that occasion of the laying down of training rules, which was difficult to comprehend even by Sāriputta and others, by that occasion which was a cause and an instrument, the Blessed One, laying down training rules and having regard for the cause of the laying down of training rules, dwelt here and there. Therefore, for the purpose of illuminating that meaning, the description with the instrumental case was made there.

But here and in other passages of such a kind, the meaning of perpetual connection is applicable. For whatever time the Blessed One taught this or another discourse, he absolutely dwelt during that time in the abiding of compassion. Therefore, for the purpose of illuminating that meaning, the description with the accusative case was made here.

Therefore this is said -

"Having considered this and that meaning, with the locative and the instrumental;
Elsewhere 'occasion' was stated, but here with the accusative."

But the ancients explain - Whether "at that time" or "by that occasion" or "on one occasion," this is merely a difference of expression; everywhere the meaning is just the locative. Therefore, even though "on one occasion" is said, the meaning should be understood as "at one time."

"Blessed One" means the venerable one. For in the world they call the venerable one "Blessed One." And this one is the venerable one of all beings by virtue of being distinguished by all qualities; therefore he should be understood as the Blessed One. It has been said by the ancients too -

"'Blessed One' is the foremost word, 'Blessed One' is the highest word;
He is venerable, endowed with respect, therefore he is called 'Blessed One.'"

Furthermore -

"He is fortunate, he has destroyed, he is endowed, he has distributed the portions;
He has been devoted, he has renounced going in existences, therefore he is the Blessed One."

By means of this verse, the detailed meaning of that term should be understood. And that has been stated in the Visuddhimagga in the description of the recollection of the Buddha.

To this extent, here, by the words "thus have I heard," showing the Teaching as it was heard, he makes manifest the body of the Teaching of the Blessed One. By that, he consoles the people distressed by not seeing the Teacher, saying "This is not a Scripture whose Teacher has passed away; this is your Teacher." By the words "on one occasion the Blessed One," showing the non-existence of the Blessed One at that time, he establishes the final Nibbāna of the material body. By that, he stirs a sense of urgency in people intoxicated with the pride of life, saying "The one who was the teacher of such a noble Teaching, the bearer of the ten powers, whose body was like a diamond mass - even that Blessed One has attained final Nibbāna; in whom else should hope for life be placed?" and he generates enthusiasm in them for the Good Teaching. And by saying "thus," he indicates the achievement of the teaching. "Heard by me" indicates the achievement of the disciple. "On one occasion" indicates the achievement of time. "The Blessed One" indicates the achievement of the teacher.

"At Sāvattthī" means in the city so named. And this is a locative expression used in the sense of proximity. "Dwells" - this is, without distinction, an indication of being endowed with one or another among the posture-abiding, divine abiding, sublime abiding, and noble abiding. But here it is an indication of being engaged in one or another of the postures classified as standing, walking, sitting, and lying down; therefore the Blessed One should be understood as dwelling whether standing, walking, sitting, or lying down. For he cuts off the discomfort of one posture with another posture and carries on, maintains, his individual existence without letting it fall; therefore he is said to "dwell."

"Jeta's Grove" means in the grove of Prince Jeta. For that was planted, nurtured, and maintained by him; therefore it came to be reckoned as "Jeta's Grove." In that Jeta's Grove. "Anāthapiṇḍika's park" means in the park that came to be reckoned as "Anāthapiṇḍika's park" because it was dedicated to the Community of monks headed by the Buddha through the bestowal of fifty-four crores of gold by the householder Anāthapiṇḍika. This is the summary here; the detail, however, has been stated in the Papañcasūdanī, the commentary on the Majjhima, in the explanation of the Sabbāsava Sutta.

Therein one might ask - If the Blessed One dwells at Sāvattthī, then "in Jeta's Grove" should not be said. But if he dwells there, then "at Sāvattthī" should not be said. For it is not possible to dwell in both places at one time. But this should not be seen thus.

Did we not say "this is a locative expression used in the sense of proximity"? Therefore, just as herds of cattle roaming near the Ganges, the Yamunā, and so on are said to be "roaming at the Ganges, roaming at the Yamunā," so too here, that which is Jeta's Grove near Sāvatthī - dwelling there, he is said to be "dwelling at Sāvatthī in Jeta's Grove." For the mention of Sāvatthī is for the purpose of indicating the village as food resort, and the remaining words are for the purpose of indicating a dwelling place suitable for one gone forth.

"A certain deity" means one deity unknown by name and clan - this is the meaning. But in the passage "Does the Blessed One recall, venerable sir, that liberation through the elimination of craving was spoken in brief to a certain well-known influential demon?" even Sakka, the king of gods, who is well-known, is called "a certain one." And "deity" is a term common to both gods and goddesses. But in this meaning, a god is intended, and he indeed is a certain one among the fine-material-sphere gods.

"When the night was far advanced": here the word "abhikkanta" is seen in the senses of passing away, beautiful, handsome, appreciation, and so on. Therein, in such passages as "The night has passed, venerable sir, the first watch has gone, the Community of monks has been seated for a long time; let the Blessed One, venerable sir, recite the Pātimokkha to the monks," it is seen in the sense of passing away. In such passages as "This one of these four persons is more brilliant and more sublime," in the sense of beautiful.

"Who pays respect to my feet, blazing with supernormal power and fame;
With surpassing beauty, illuminating all directions?"

In such passages as these, in the sense of handsome. In such passages as "Excellent, Master Gotama, excellent, Master Gotama," in the sense of appreciation. Here, however, in the sense of passing away. Therefore, "when the night was far advanced" means "when the night was spent" is what is said. Therein, this young god should be understood as having come immediately after the middle watch. For it is indeed the natural order for deities, that is to say, when coming to attend upon Buddhas or disciples of the Buddhas, they come immediately after the middle watch.

"With surpassing beauty": here the word "abhikkanta" is in the sense of handsome; the word "vaṇṇa," however, is seen in the senses of skin, praise, caste group, reason, shape, measure, visible form sense base, and so on. Therein, in such passages as "The Blessed One is of golden colour," in the sense of skin. In such passages as "But when, householder, were these praises of the ascetic concocted by you?" in the sense of praise. In such passages as "There are these four castes, Master Gotama," in the sense of caste group. In such passages as "Then for what reason is one called a scent-thief?" in the sense of reason. In such passages as "Having created a great elephant-king appearance," in the sense of shape. In such passages as "There are three sizes of bowls," in the sense of measure. In such passages as "Colour, odour, flavour, nutritive essence," in the sense of visible form sense base. That here should be seen in the sense of skin. Therefore, "with surpassing beauty" means with handsome skin, of desirable colour, with agreeable colour - this is what is said. For deities, when coming to the human world, having abandoned their natural appearance and natural supernormal power, having assumed a gross individual existence, having created surpassing beauty and surpassing supernormal power,

come with a prepared body, like human beings going to theatrical gatherings and so on. Therein, sensual-sphere beings are able to come even without a prepared body, but fine-material-sphere beings are not able. For their individual existence is extremely subtle; with that, the assumption of bodily postures is not possible. Therefore this young god came only with a prepared body. Therefore it was said "with surpassing beauty."

"Kevalakappaṃ": here the word "kevala" has many meanings such as without remainder, for the most part, unmixed, not exceeding, firm, and separation. For thus indeed, in such passages as "the holy life that is complete in its entirety and pure," the meaning is without remainder. In such passages as "Almost all the Aṅgas and Magadhans, having taken abundant solid and soft food, will approach," the meaning is for the most part. In such passages as "There is the origin of this whole mass of suffering," the meaning is unmixed. In such passages as "Surely this venerable one is of mere faith alone," the meaning is not exceeding. In such passages as "Venerable sir, the Venerable Anuruddha's co-resident pupil named Bāhiya is standing almost entirely for schism in the Community," the meaning is firmness. In such passages as "A consummate one, one who has lived the holy life, is called the highest person," the meaning is separation. Here, however, the meaning of without remainder is intended.

Now this word "kappa" has many meanings such as believing, conventional expression, time, description, cutting, alternative, pretext, all around, and so on. For thus indeed, in such passages as "This is trustworthy of Master Gotama, as is natural for a Worthy One, a Perfectly Enlightened One," the meaning is believing. In "I allow, monks, to consume fruit by means of five procedures proper for ascetics" and so on, it is a conventional expression. In "By which I constantly dwell" and so on, it is time. In "Thus said the Venerable Kappa" and so on, it is a description. In "Adorned, with trimmed hair and beard" and so on, it is cutting. In "The practice as to two finger-breadths is allowable" and so on, it is an alternative. In such passages as "There is reason to lie down," it is a pretext. In "Having illuminated almost the entire Bamboo Grove" and so on, it is all around. Here, however, the meaning of all around is intended. Therefore, in "kevalakappaṃ jetavanaṃ" here, the meaning should be understood thus: "completely, all around, Jeta's Grove."

"Having illuminated" means having pervaded with radiance arisen from clothing, ornaments, and body; the meaning is having made one light, one radiance, like the moon and like the sun.

"Yena" is an instrumental expression used in the locative sense. "He approached the Blessed One" (yena bhagavā tenupasaṅkami): therefore the meaning here should be understood thus: "where the Blessed One was, there he approached." Or by whatever reason the Blessed One should be approached by gods and humans, by that reason he approached - thus the meaning here should be understood. And for what reason should the Blessed One be approached? With the intention of attaining various kinds of distinguished qualities, like a great tree that is always bearing fruit approached by flocks of birds with the intention of enjoying its sweet fruit. "Approached" (upasaṅkami) means she went - this is what is said. "Having approached" (upasaṅkamitvā) is an indication of the completion of the approaching. Or alternatively, having thus gone, having gone from there to a nearer place reckoned as the proximity of the Blessed One - this too is what is said.

Now, wishing to ask about the purpose for which she had come to attend upon the foremost person in the world, having placed on her head the salutation with joined palms resplendent with the joining of ten fingernails, she stood to one side. "To one side" is a description in the abstract neuter - as in such passages as "the moon and sun revolve unevenly." Therefore, just as when standing she stands to one side, so she stood - thus the meaning here should be understood. Or this is an accusative expression used in the locative sense. "She stood" (aṭṭhāsi) means she took up a position. For the wise gods and humans, having approached one who holds the place of a teacher, stand to one side through skilfulness in seating, and this deity was one of them; therefore he stood to one side.

But how is one who is standing, standing to one side? By avoiding six faults of standing. That is: too far, too near, upwind, on a raised place, too directly in front, and too far behind. For one standing too far away, if he wishes to speak, he has to speak in a loud voice. One standing too near causes physical contact. One standing upwind afflicts with bodily odour. One standing on a raised place displays disrespect. One standing too directly in front, if he wishes to look, has to look eye to eye. One standing too far behind, if he wishes to look, has to look by stretching out his neck. Therefore this one too, having avoided these six faults of standing, stood. Therefore it was said "he stood to one side."

"Said this" means he said this. "How" is a question about the reason. For the Blessed One's state of having crossed the flood is well-known throughout the ten-thousand-fold world system; therefore this deity has no uncertainty about that. But she does not know by what reason he "crossed over"; therefore she, asking about that reason, spoke thus.

"Sir" - this is an expression of affectionate greeting among deities. It means "free from suffering." If so, then this contradicts "When, sir, stake meets stake in your heart, then you should know 'A thousand years have passed for me being tormented in hell.'" For a being doomed to Niraya Hell is certainly not free from suffering. Although not free from suffering, yet it is said thus by conventional usage. Formerly, it is said, this was the expression for the first-aeon beings who were free from suffering and endowed with happiness; whether there is suffering afterwards or not, this expression is used by conventional usage, just as a pond without lotuses or without water is still called a pond.

"Crossed the flood" - here there are four mental floods: the mental flood of sensuality, the mental flood of existence, the mental flood of views, and the mental flood of ignorance. Therein, desire and lust regarding the five types of sensual pleasure is called the mental flood of sensuality. Desire and lust for fine-material and immaterial existence, and attachment to meditative absorption, is called the mental flood of existence. The sixty-two wrong views are called the mental flood of views. Not knowing regarding the four truths is called the mental flood of ignorance. Therein, the mental flood of sensuality arises in the eight arisings of consciousness accompanied by greed; the mental flood of existence arises in the four arisings of consciousness accompanied by greed dissociated from wrong view; the mental flood of views arises in the four arisings of consciousness associated with wrong view; the mental flood of ignorance arises in all unwholesome states.

And all of this should be understood as a mental flood in the sense of sweeping away and in the sense of a heap. "In the sense of sweeping away" means in the sense of carrying downward. For this carries downward beings who have come under its control, produces them only in unfortunate realms according to the classification of hell and so on; or, not allowing them to go upward to Nibbāna, it carries them downward in the three existences, in the four modes of generation, in the five destinations, in the seven stations of consciousness, and in the nine abodes of beings - this too is the meaning. "In the sense of a heap" means in the sense of being great. For this is a great heap of mental defilements spread from Avīci up to the highest point of existence, that is to say, desire and lust regarding the five types of sensual pleasure. The same method applies in the remaining ones too. Thus this should be understood as a mental flood in the sense of a heap too. "Crossed" - she asks: by what reason did you, sir, cross over this fourfold mental flood?

Then the Blessed One, answering her question, said beginning with "without standing still, indeed I." Therein, "without standing still" means not standing still. "Without striving" means not striving, the meaning is not exerting. Thus the Blessed One spoke the question having made it hidden and concealed. Even the deity, having heard it, said "Those who cross an external flood stand in a place where one should stand and strive in a place where one should cross, and thus they cross; but this one said he crossed the flood of defilements, the heap of defilements, spread from Avīci up to the highest point of existence, without standing still and without striving. What indeed is this? How indeed is this?" Having fallen into doubt, she did not understand the meaning of the question.

But did the Blessed One fulfil the perfections and penetrate omniscience for the purpose of speaking in such a way that beings do not understand? It was not penetrated for that purpose. But there are two kinds of teaching by the Blessed One: by way of refutation and by way of assistance. Therein, for those who think themselves wise, who perceive as known even what is unknown, like the five hundred brahmin wandering ascetics, for the purpose of subduing their conceit, he expounds the Teaching similar to the Mūlapariyāya and so on, in such a way that they do not understand. This is the teaching by way of refutation. And this too was said: "Restraining again and again, Ānanda, I will speak; removing again and again, Ānanda, I will speak. What is the core will stand." But for those who are upright and eager to train, having made it easy to understand, he expounds the Teaching similar to the Ākaṅkheyya Sutta and so on, and consoles them saying "Enjoy yourself, Tissa, enjoy yourself, Tissa! I am here with exhortation, I am here with assistance, I am here with instruction." This is the teaching by way of assistance.

But this young god was stubborn in conceit, thinking himself wise; for thus it occurred to him: "I know the flood, I know the Truth-finder's state of having crossed the flood, but just this much I do not know - 'by this reason he crossed.' Thus what is known by me is much, what is unknown is little; I shall know it by merely being told. For what indeed would the Blessed One say, the meaning of which I would not understand?" Then the Teacher, thinking "This one, like a soiled cloth to be dyed, is incapable of receiving the teaching without abandoning this conceit; having first subdued his conceit, I will make it clear to him when he asks again with a humble mind," spoke the question having made it concealed. He too became one whose conceit was subdued,

and that state of his conceit being subdued should be understood by his asking a further question. And the meaning of his asking the question is this: "But how did you, sir, without standing still, without striving, cross the flood? Tell me in such a way that I may understand."

Then the Blessed One, explaining to him, said beginning with "when, indeed, I." Therein, "when, indeed, I" means at whatever time I. The syllable "su" is merely a particle. And just as here, so too in all the passages. "I sank" means not crossing, having made it concealed, I sank right there. "I was swept away" means being unable to stand, I was carried past. Thus, having seen the fault in both standing still and striving, without standing still and without striving, I crossed the flood - thus the question was spoken by the Blessed One. It was penetrated by the deity too, but not obvious; for the purpose of making it obvious, seven pairs were shown. For by the influence of defilements, one standing still sinks; by the influence of volitional activities, one striving is swept away. Or by craving and wrong views, one standing still sinks; by the influence of the remaining defilements and volitional activities, one striving is swept away. Or by the influence of craving, one standing still sinks; by the influence of wrong view, one striving is swept away. Or by the eternalist view, one standing still sinks; by the annihilationist view, one striving is swept away. For the adherence of holding back is the view of existence; the adherence of running beyond is the view of non-existence. Or by the influence of sluggishness, one standing still sinks; by the influence of restlessness, one striving is swept away. Likewise, by the influence of the pursuit of sensual happiness, one standing still sinks; by the influence of the pursuit of self-mortification, one striving is swept away. By the influence of all unwholesome volitional activities, one standing still sinks; by the influence of all mundane wholesome volitional activities, one striving is swept away. And this too was said - "Just as, Cunda, whatever unwholesome mental states there are, all of them lead to the lower realm, whatever wholesome mental states there are, all of them lead to the upper realm."

Having heard this very answering of questions, the deity, having become established in the fruition of stream-entry, satisfied and devoted, making known her own satisfaction and confidence, spoke the verse "At long last indeed." Therein, "at long last" means after the passing of a long time - this is the meaning. It is said that this deity, having seen the Perfectly Enlightened One Kassapa, from his final nibbāna onwards had not previously seen another Buddha in between; therefore, having seen the Blessed One today, she spoke thus. But had the Teacher not been seen before by this deity prior to this? Whether previously seen or not previously seen, with reference to seeing, it is proper to say thus. "Brahmin" means a brahmin who has eliminated the mental corruptions, one who has warded off evil. "Attained final Nibbāna" means quenched through the quenching of the mental defilements. "In the world" means in the world of beings. "Attachment" means craving is called attachment because of reasons such as clinging and being spread out among objects such as matter and so on; the meaning is: that attachment, without standing still, without striving, one who has crossed over, crossed completely over, gone beyond - at long last indeed I see a brahmin who has eliminated the mental corruptions.

"The Teacher was approving" means he approved of that deity's words with his mind alone; he was of one disposition. "Disappeared" means having abandoned the prepared body, having remained in his own natural acquired body, having gained his hope, having gained support, having venerated the one of ten powers with perfumes and garlands, he went back to his own dwelling place.

The commentary on the Oghataraṇa Discourse is concluded.

2. Commentary on the Nimokkha Discourse

2. Now, beginning from the second discourse, having set aside what has already been encountered and what is of clear meaning, we shall explain only whatever is obscure. "Jānāsi no" means "do you know?" "Nimokkha" and so on are names for the path and so on. For by the path, beings are released from the bondage of mental defilements; therefore the path is called the release of beings. But at the moment of fruition, they are freed from the bondage of mental defilements; therefore fruition is called the deliverance of beings. Having attained Nibbāna, all suffering of beings is separated; therefore Nibbāna is called seclusion. Or all these are names of Nibbāna itself. For having attained Nibbāna, beings are released from all suffering, are freed, are separated; therefore that very thing is called "release, deliverance, seclusion." "Jānāmi khvāhan" means "I indeed know." The particle "kho" has the meaning of emphasis. "I indeed know." He roars the lion's roar thus: "For it was precisely for the purpose of knowing the release and so on of beings that I fulfilled the thirty perfections and penetrated the knowledge of omniscience." This discourse is indeed called the Buddha's Lion's Roar.

"With the utter elimination of delight in becoming" means with the utter elimination of kammic becoming rooted in delight. It is also valid as "of delight and of becoming." Therein, according to the former method, by "delight in becoming," the aggregate of mental activities is taken by way of the threefold kammic volitional activity, and by "perception and consciousness," the two aggregates associated with that. But feeling, being associated with those three aggregates, is taken by the taking of those; thus Nibbāna with residue of clinging is spoken of by way of the non-occurrence of the four not-clung-to immaterial aggregates. "With the cessation and peace of feelings" means by the cessation and by the peace of clung-to feelings. Therein, by the taking of feeling, the three aggregates associated with it are taken as well, and also the aggregate of matter by way of their sense-base and object. Thus Nibbāna without residue of clinging is spoken of by way of the non-occurrence of these five clung-to aggregates. But according to the second method, by the taking of delight, the aggregate of mental activities is taken; by the taking of becoming, the aggregate of matter designated as becoming of rebirth; and by perception and so on, the three aggregates in their own form. Thus it should be understood that Nibbāna is spoken of by way of the non-occurrence of these five aggregates. And the Elder Bhaṇḍika, a bearer of the four Nikāyas, approves of this very method. Thus the Blessed One concluded the teaching by way of Nibbāna itself.

The commentary on the Nimokkha Discourse is concluded.

3. Commentary on the Upanīya Discourse

3. In the third, "is carried away" means is exhausted, ceases, or approaches - the

meaning is that one gradually approaches death. Or just as a herd of cattle is led by a cowherd, so by ageing one is carried away to the proximity of death - this is the meaning. "Life" means the life faculty. "Short" means limited, little. Its limitedness should be known in two ways: by the limitedness of substance and by the limitedness of moment. Even by the limitedness of substance, it is limited, because of the statement "One who, monks, lives long, lives a hundred years or a little more." Also by the limitedness of moment. For in the ultimate sense, the life-moment of beings is extremely slight, being merely the occurrence of a single consciousness. Just as a chariot wheel, even when rolling, rolls on just one point of the rim, and even when standing, stands on just one point, just so the life of beings lasts one mind-moment, and when that consciousness has merely ceased, the being is said to have ceased. As he said - In a past mind-moment one lived, one does not live, one will not live; in a future mind-moment one will live, one does not live, one did not live; in a present mind-moment one lives, one did not live, one will not live.

"Life and individuality, and pleasure and pain entirely;
Associated with a single consciousness, the moment passes quickly.

"Those that have ceased for one dying, or for one remaining here;
All aggregates alike, gone, incapable of reconnection.

"Not born with the unborn, one lives with the present;
The world is dead with the breaking of consciousness, a concept in the
ultimate sense."

"For one brought to ageing" means for one who has reached ageing, or for one brought by ageing to the proximity of death. "There are no shelters" means there are indeed none able to be a shelter, a rock cell, or a refuge. "This danger" means this approaching of death by the life faculty, the limitedness of the lifespan, and the absence of shelter for one brought to ageing - the meaning is a threefold danger, a basis of fear, a cause of fear. "One should do meritorious deeds that bring happiness" means a wise person should do meritorious deeds that bring happiness, that give happiness. Thus the deity, with reference to fine-material-sphere meditative absorption, having taken the prior volition, the subsequent volition, and the releasing volition, said "meritorious deeds" by way of the plural. Having taken the gratification of meditative absorption, the attachment to meditative absorption, and the happiness of meditative absorption, she said "that bring happiness." It is said that that deity, having herself been reborn in the Brahma world, a place of long lifespan, having seen below among the sensual-sphere gods, beings passing away and arising in places of limited lifespan, like a heavy downpour of rain, this occurred to her: "Oh, if only these beings, having developed meditative absorption, having died without having fallen away from meditative absorption, could remain in the Brahma world for a duration measuring one cosmic cycle, two cosmic cycles, four cosmic cycles, eight cosmic cycles, sixteen cosmic cycles, thirty-two cosmic cycles, or sixty-four cosmic cycles." Therefore he spoke thus.

Then the Blessed One - Showing to her the end of the round of rebirths, thinking "This deity is speaking a talk about the round of rebirths that does not lead to liberation," spoke the second verse. Therein, "worldly gains" - there are two kinds of worldly

gains: by method and without qualification. By method, the round of rebirths in the three planes is worldly gain; without qualification, the four requisites. Here, worldly gain by method is intended. Worldly gain without qualification is also fitting indeed. "One seeking peace" means one looking at, wishing for, aspiring to the absolute peace reckoned as Nibbāna.

The commentary on the Upanīya Discourse is concluded.

4. Commentary on the Accenti Discourse

4. In the fourth, "pass by" means they pass beyond. "Times" means times such as before the meal and so on. "Nights hurry on" means the nights, as they pass beyond, hurry the person towards the approach of death, making them go very quickly. "Stages of life" means the types of the first, middle, and last stages of life; the meaning is heaps. In "I allow, monks, a twofold double robe of new cloths," here the meaning of type is the meaning of layer. In "An offering of a hundredfold is to be expected," here the meaning is that of benefit. In "Intestines, mesentery," here the meaning is that of portion. In "One might make many strings of garlands," here the meaning is that of heap. In "Five types of sensual pleasure," here the meaning is that of binding. But here the meaning of type is the meaning of heap. Therefore "stages of life" should be understood as heaps of life stages. "Gradually give up" means they give up the person in succession. For one standing in the middle stage of life, the first stage of life gives up; for one standing in the last stage of life, the two - the first and the middle - give up; but at the moment of death, all three stages of life give up indeed. "This danger" means this passing beyond of times, the state of nights and days hurrying on, and the state of the stages of life giving up - a threefold danger. The remainder is similar to the preceding.

The commentary on the Accenti Sutta is concluded.

5. Commentary on the Katichinda Discourse

5. In the fifth, "how many should one cut off" means cutting off, how many should one cut off. The same method applies to the remaining terms as well. And here, "should cut off" and "should give up" are one in meaning. But for the purpose of the smoothness of the verse composition, this deity, avoiding repetition of words, spoke thus. "Gone beyond how many attachments" means gone beyond how many attachments, surpassed - this is the meaning. "Saṅgātiko" is also a reading; the meaning is the same. "One should cut off five" means cutting off, one should cut off the five lower mental fetters. "One should give up five" means giving up, one should give up the five higher mental fetters. Here too, cutting off and giving up are one in meaning only, but the Blessed One spoke thus in conformity with the words put forward by the deity. Or alternatively, the five lower mental fetters are of the nature of dragging downwards, like a bird bound by a snare on its feet; he says one should cut them off by the path of non-returning. The five higher mental fetters are of the nature of dragging upwards, like a branch of a tree grasped with the hands; he says one should give them up by the path of arahantship. "And further develop five" means for the purpose of cutting off and for the purpose of abandoning these mental fetters, further developing an additional distinction, one should develop the faculties with faith as the fifth - this is the meaning. "Gone beyond five attachments" means

attachment of lust, attachment of hate, attachment of delusion, attachment of conceit, attachment of views - one who has surpassed these five attachments. "Is called a crosser of the mental floods" means is spoken of as one who has crossed the four mental floods. But by this verse, the five faculties, both mundane and supramundane, have been spoken of.

The commentary on the Katichinda Discourse is concluded.

6. Commentary on the Jāgara Discourse

6. In the sixth, "among those who are awake" means of those who are awake. "Five are asleep among those who are awake": but in the answer verse, when the five faculties beginning with faith are awake, the five mental hindrances are called asleep. Why? Because a person endowed with those, wherever he may be, whether seated or standing, even staying up until dawn, through heedlessness and being endowed with the unwholesome, is called asleep. Thus, when the five mental hindrances are asleep, the five faculties are called awake. Why? Because a person endowed with those, wherever he may be, even having lain down and sleeping, through diligence and being endowed with the wholesome, is called awake. But it is by the five mental hindrances alone that one takes up, grasps, and fondles the dust of defilement. For the former ones, sensual desire and so on, are conditions for the latter ones; thus one becomes purified by the five faculties - this is the meaning to be understood. Here too, the five faculties have been spoken of as mundane and supramundane only.

The commentary on the Jāgara Discourse is concluded.

7. Commentary on the Appaṭivīdita Discourse

7. In the seventh, "teachings" means the teachings of the four truths. "Not understood" means not penetrated by knowledge. "By the doctrines of others" means in the doctrines of the sixty-two wrong views. For those are called "doctrines of others" because they are the doctrines of other sectarians apart from here. "Are led away" means they go by their own nature, and are also led by others. Therein, those who by themselves take up eternalism and so on are said to go, and those who take up those views by the word of another are said to be led. "It is time for them to awaken" means this is the time for those persons to awaken. The deity said: "For in the world a Buddha has arisen, the Teaching is being taught, the Community is practising well, the practice is excellent, yet these great multitudes are asleep in the round of rebirths and do not awaken." "The Perfectly Enlightened One" means enlightened rightly, by cause, by reason. For there are four kinds of enlightened ones - The omniscient Buddha, the Individually Enlightened One, the four-truth-enlightened one, and the learning-enlightened one. Therein, one who, having fulfilled the thirty perfections, has attained perfect self-enlightenment is called the omniscient Buddha. One who, having fulfilled the perfections over two incalculable aeons plus a hundred thousand cosmic cycles, has attained self-become knowledge is called the Individually Enlightened One. The remaining ones who have eliminated the mental corruptions are called four-truth-enlightened ones. One who is very learned is called a learning-enlightened one. In this meaning, the first three also apply. "Having perfectly

understood" means having known rightly, by cause, by reason. "They walk evenly in the uneven" means they walk evenly in the uneven world community, or in the uneven order of beings, or in the uneven arising of mental defilements.

The commentary on the Appaṭividita Discourse is concluded.

8. Commentary on the Susammutṭha Discourse

8. In the eighth, "completely forgotten" means thoroughly lost by the very nature of not having been penetrated by wisdom. For just as one who, having ploughed two fields and sown one, having obtained much grain, with reference to what was not obtained from the unsown field, when saying "much grain of mine is lost," says "lost" of what was merely not obtained, so too here, what was merely not comprehended is called "completely forgotten." "Not forgotten" means not lost by the very nature of having been penetrated by wisdom. The remainder is similar to the preceding.

The commentary on the Susammutṭha Discourse is concluded.

9. Commentary on the Mānakāma Discourse

9. In the ninth, "of one who desires conceit" means of one who craves, who wishes for conceit. "Self-control" - he says that for such a person there is no self-control on the side of concentration. "Tamed by truth, endowed with self-control, one who has attained the highest knowledge, one who has fulfilled the holy life" - here indeed restraint of the faculties is said to be "taming." "Whether more than truth, self-control, generosity, and patience is found here" - here wisdom. "By giving, by self-control, by restraint, by speaking truth, there is merit, there is coming of merit" - here the Observance practice. "You, Puṇṇa, endowed with this self-control and peace, will be able to dwell in the Sunāparanta country" - here endurance-patience. But in this discourse, "taming" is the name for mental states on the side of concentration. Therefore he said - "There is no wisdom for one who is unconcentrated." Therein, "wisdom" means the knowledge of the four paths; for that is called wisdom because it knows, the meaning is: it knows the phenomena of the four truths. "Of Death's realm" means of the round of rebirths in the three planes. For that is called "Death's realm" in the meaning of being a support for Death. "The far shore" means the far shore of that very thing, Nibbāna. "Would cross" means would penetrate or would attain. This is what is meant - A person dwelling alone in the forest, heedless, would not cross to the far shore of Death's realm, would not penetrate, would not attain.

"Having abandoned conceit" means having abandoned the ninefold conceit by the path of arahantship. "With a well-concentrated mind" means one whose mind is well concentrated through access and absorption concentration. "Of good mind" means of beautiful mind through association with knowledge. For one is not called "of good mind" with consciousness dissociated from knowledge; therefore the meaning is: having become of good mind with consciousness associated with knowledge. "Everywhere free" means having become free in all aggregates, sense bases, and so on. "Would cross" - here, crossing over the round of rebirths in the three planes, penetrating Nibbāna, one crosses - thus what is called crossing by penetration is stated. Thus by this verse the three trainings have been spoken of. How - This conceit is a breaker of morality; therefore by this, "having abandoned conceit," the training in higher morality has been spoken of. By this, "with a well-concentrated mind," the

training in higher consciousness. In "of good mind," here by the word "mind," wisdom is shown; therefore by this the training in higher wisdom has been spoken of. Higher morality exists when there is morality; higher consciousness when there is consciousness; higher wisdom when there is wisdom. Therefore, morality means the five and also the ten precepts; the Pātimokkha restraint should be understood as being called higher morality. The eight attainments are mind; the meditative absorption serving as a basis for insight is higher consciousness. Knowledge of the ownership of actions is wisdom; insight is higher wisdom. Because even when a Buddha has not arisen they are practised, the five precepts and the ten precepts are merely morality; the morality of Pātimokkha restraint is practised only when a Buddha has arisen, therefore it is higher morality. In the case of mind and wisdom too, the same method applies. Furthermore, even the five precepts or the ten precepts undertaken by one aspiring for Nibbāna are indeed higher morality. Even the eight attainments attained are indeed higher consciousness. Or all mundane morality is merely morality; the supramundane is higher morality. In the case of mind and wisdom too, the same method applies. Thus by this verse, having combined the three trainings, the entire Dispensation has been spoken of.

The commentary on the Mānakāma Discourse is concluded.

10. Commentary on the Forest Discourse

10. In the tenth, "of the peaceful" means of those whose mental defilements are calmed, or of the wise. For in such passages as "The virtuous indeed declare among the virtuous, the peaceful shine forth from afar," the wise too are called "peaceful." "Living the holy life" means of those practising the supreme conduct, dwelling the abiding by the holy life of the path. "By what does their beauty become clear" - she asks: by what reason does the complexion become clear? But why does she ask thus? This terrestrial deity dwelling in the jungle thicket, it is said, sees the forest-dwelling monks, after the meal, having returned from the alms round, having entered the forest, having taken up the root meditation subject, seated in their night-quarters and day-quarters. And for them thus seated, powerful unified focus of mind arises. Thereupon the dissimilar continuity is appeased, the similar continuity enters, and consciousness becomes bright. When consciousness is bright, the blood becomes bright, the consciousness-originated derivative materiality becomes pure, and the appearance of the face becomes like that of a palmyra fruit released from its stalk. Having seen that, the deity thought - "This bodily beauty becomes clear for those who obtain superior food endowed with flavour, inner robes, outer robes and beds of pleasant contact, mansions of various kinds such as three-storeyed and so on in a pleasant climate, and garlands, odours, ointments and so on. But these monks, having gone for almsfood, eat mixed food, prepare their beds on sparse small beds or boards or stones, and dwell at the roots of trees and so on or in the open air. By what reason indeed does their beauty become clear?" Therefore she asked.

Then the Blessed One, explaining the reason to her, spoke the second verse. Therein, "the past" means: in the past such and such a king was righteous, he gave us superior requisites. Teachers and preceptors were obtainers of gains. Then we ate such food, we wore such robes - thus, like some who indulge in requisites, these monks do not sorrow over the past. "Nor do they long for the future" means: in the

future a righteous king will arise, the countries will be prosperous, many things such as ghee, butter and so on will arise, there will be those who say "eat and consume" here and there, then we shall eat such food, we shall wear such robes - thus they do not long for the future. "With the present" means they sustain themselves with whatever is obtained at that moment. "Therefore" means by that threefold reason.

Having thus shown the achievement of beauty, now showing the destruction of that very beauty, he spoke the next verse. Therein, "through longing for the future" means through longing for the future. "By this" means by this twofold reason. "Like a green reed that is cut" means just as a green reed, having been mowed and thrown on a hot stone, withers, so they wither.

The commentary on the Forest Discourse is concluded. The Reed Chapter is first.

2. The Chapter on the Garden of Delight

1. Commentary on the Nandana Discourse

11. In the first discourse of the Nandana Chapter, "there" means in that park. "Kho" is merely a particle for the sake of smoothness of phrasing. "Addressed the monks" means he made known to the monks who were the elders of the assembly. "Monks" is an indication of the manner of addressing them. "Venerable sir" is the giving of a reply. "Those monks" means the monks who were present there face to face, the recipients of the Teaching. "They assented to the Blessed One" means they assented to the word of the Blessed One; the meaning is that, having turned towards him, they listened and accepted it. "He said this" means he spoke this utterance beginning with "once in the past" that was now to be spoken. Therein, "belonging to the Tāvatiṃsa realm" means reborn in the Tāvatiṃsa realm. The Tāvatiṃsa realm is called the second heavenly world. They say that this designation of that heavenly world arose with reference to the thirty-three young gods who, having died in the village of Macala together with the young man Magha, were reborn there. But since in the remaining world-systems too there are six sensual-sphere heavenly worlds. And this too was said: "a thousand realms of the gods ruled by the four great kings, a thousand realms of the Thirty-three," therefore this should be understood as merely a concept-as-name of that heavenly world. For thus the passage is faultless.

In "in the Nandana grove," here, that grove delights and pleases each and every one who enters it, thus it is Nandana. For when the five signs of death have arisen, the deities who are lamenting "We shall pass away, abandoning our success," Sakka, the lord of the gods, having exhorted them saying "Do not lament; there are no activities that are not subject to breaking up," causes them to enter there. Even for those who are led in by other deities having taken them by the arms, upon seeing its splendour, the sorrow of death is appeased, and only joy and gladness arises. Then, while sporting therein, they dissolve like a lump of snow heated by warmth, they are extinguished like a lamp flame struck by the wind - thus whatever has entered within it delights and pleases, therefore it is Nandana; in that Nandana. "Surrounded by a host of nymphs" - "nymphs" is the name for goddesses; surrounded by a multitude of them.

"Divine" means arisen in the heavenly world. "With the five types of sensual pleasure" means with the five bonds of sensuality, or portions of sensuality, reckoned as agreeable forms, sounds, odours, flavours, and tangible objects. "Endowed" means furnished with. The other is a synonym for that very thing. "Being entertained" means delighting, or directing the faculties among the various forms and so on. "At that time" means at that time of entertainment. But that should be understood as the time of the young god's recent rebirth. For at the very moment of conception, an individual existence measuring three leagues arose, shining like a mass of red gold. He, clothed in divine garments, adorned with divine ornaments, wearing divine garlands and ointments, being sprinkled evenly with divine sandalwood powder, enveloped, hindered, and covered up by the five types of divine sensual pleasure, having been overcome by greed, not seeing Nibbāna which is the escape from greed, as if speaking a bold speech, singing this verse in a loud voice "They do not understand happiness," he wandered in the Nandana grove. Therefore it was said - "At that time he spoke this verse."

"Those who do not see Nandana" means those who do not see the Nandana grove by way of experiencing the five types of sensual pleasure there. "Of the gods among men" means of the divine men; the meaning is "of the divine persons." "Of the Thirty-three" means thrice ten. "Of the glorious" means of those accomplished with glory reckoned as retinue.

"A certain deity" means one deity who was a noble female disciple. "Replied" means having turned around the intention, showing "this foolish deity imagines this success to be permanent and unshakeable, and does not know its nature of being subject to cutting, breaking, and destruction," she spoke in reply with this verse "You, fool." "As is the word of the Worthy Ones" means as is the saying of the Worthy Ones, so you do not know. Having thus rejected her intention, now showing the saying of the Worthy Ones, she said beginning with "impermanent." Therein, "impermanent indeed are activities" means all activities of the three planes of existence are impermanent in the sense of non-existence after having come to be. "Having the nature of arising and falling" means having the intrinsic nature of arising and falling. "Having arisen, they cease" - this is merely a synonym for the former. Or because having arisen they cease, therefore they have the nature of arising and falling. And here, by the mention of arising and falling, the intermediate state immediately between them is also included. "Their appeasement is happiness" means the appeasement of those activities, that is to say, Nibbāna itself is happiness. This is the word of the Worthy Ones.

The commentary on the Nandana Discourse is concluded.

2. Commentary on the Nandati Discourse

12. In the second, "rejoices" means is satisfied, is delighted. "One with children" means one with many children. For some of his children, having done agriculture, fill the granaries with grain; some, having engaged in trade, bring gold and silver; some, having attended upon the king, obtain vehicles, conveyances, villages, market towns, and so on. Then, experiencing the glory reckoned as their power, the mother or father rejoices. Or, having seen the children adorned and decorated on festival days and so on, experiencing success, one rejoices - thus he said "one with children rejoices in

children." "Likewise in cattle" means just as one with children rejoices in children, so too the owner of cattle, having seen a prosperous herd of cattle, in dependence on cattle, experiencing the success of dairy products, rejoices in cattle. "Clinging is indeed the rejoicing of a man" - here "clinging" means four kinds of clinging - The clinging of sensual pleasures, the clinging of aggregates, the clinging of mental defilements, and the clinging of volitional activities. For sensual pleasures too, because of being the foundation of the happiness stated thus: "whatever happiness and pleasure arises dependent on the five types of sensual pleasure, this is the gratification of sensual pleasures," by this meaning of the word "happiness is founded here," they are called "clinging." The aggregates too, because of being the foundation of suffering rooted in the aggregates; the mental defilements too, because of being the foundation of suffering in the realms of misery; the volitional activities too, because of being the foundation of suffering in existence. But here the clinging of sensual pleasures is intended. For the five types of sensual pleasure, manifesting by way of mansions of the three planes and so on, excellent beds, garments and ornaments, dancers and retinue and so on, bringing about joy and pleasure, cause a man to rejoice. Therefore, just as children and cattle, so too these clings are indeed the rejoicing of a man - thus it should be understood. "For he who is without clinging does not rejoice" means he who is devoid of the success of the types of sensual pleasure, who is poor, for whom food and clothing are difficult to obtain - he indeed does not rejoice. Such a human ghost and a human hell-being - what will he rejoice in, Blessed One? - thus she said.

Having heard this, the Teacher thought - "This deity makes what is actually a basis for sorrow into a basis for rejoicing; I shall show her its nature as a basis for sorrow" - as if knocking down a fruit with a fruit, breaking her argument with that very same simile, having turned that very same verse around, he said "grieves." Therein, "grieves over children" means when children are lost or are being lost by way of going to foreign lands and so on, or even suspecting they will be lost now, one grieves; likewise when they have died or are dying, or when they have been seized by thieves or the king's men, or have fallen into the hands of enemies, even suspecting death, one grieves. When they have been injured or are being injured by way of the breaking of hands, feet, and so on from falling from trees, mountains, and so on, or even suspecting injury, one grieves. And just as one with children grieves over children, so too the owner of cattle likewise grieves over cattle in nine ways. "Clinging is indeed the sorrowing of a man" means just as children and cattle, so too the clinging of the five types of sensual pleasure also -

"For one desiring sensual pleasures, for that being in whom desire has arisen; If those sensual pleasures decline, he is transformed like one pierced by a dart."

By the method stated, they cause a man to grieve. Therefore, the sorrowing of a man should be understood as having sorrow as its very basis. "For he who is without clinging does not grieve" means but for whom these fourfold clings do not exist, that one who is without clinging, the great one who has eliminated the mental corruptions - what will he grieve over? He does not grieve, O deity.

The commentary on the Nandati Discourse is concluded.

3. Commentary on the Natthiputtasama Discourse

13. In the third, "there is no love equal to that for a son" means indeed even ugly little children of one's own they imagine to be like golden images, and carrying them about having placed them on their heads and so on like clusters of flowers, even when urinated upon or defecated upon by them, they experience pleasure as if anointed with perfume and cosmetics. Therefore he said - "There is no love equal to that for a son." The meaning is that there is no love equal to the love for a son. "Wealth equal to cattle" - he said: equal to cattle, equal to cattle-wealth, similar to cattle-wealth, there is no other wealth, Blessed One. "Radiance equal to the sun" - it shows that there is no other radiance equal to the radiance of the sun. "The supreme among waters" - whatever other lakes there are, all of them have the ocean as supreme, the ocean is the highest among them, there is no other reservoir of water similar to the ocean, Blessed One.

But since there is no love equal to love for oneself. For beings nourish only themselves, even having abandoned mothers, fathers and so on, and even without nourishing sons, daughters and so on. And there is no wealth equal to grain. For at such a time, people take unwrought gold, gold and so on, and cattle, buffaloes and so on, and go to the presence of the owners of grain for the purpose of obtaining grain. And there is no radiance equal to wisdom. For the sun and so on illuminate only one region, and they dispel only the darkness of the present. But wisdom is able to make even the ten-thousandfold world system a single illumination, and it destroys the darkness that conceals the past and so on. And there is no lake equal to rain from clouds. Whether it be rivers or reservoirs and so on, there is no lake equal to rain. For when rain from clouds is cut off, in the great ocean there is not even enough water to wet a finger-joint, but when rain is occurring, up to the Ābhassara realm there is a single mass of water. Therefore the Blessed One, speaking a reply verse to the deity, said beginning with "there is no love equal to that for oneself."

The commentary on the Natthiputtasama Discourse is concluded.

4. Commentary on the Khattiya Discourse

14. In the fourth, "the warrior is the best of bipeds" means the king is the foremost of two-footed beings. "A maiden wife" means one taken in the time of maidenhood. This states that she is the foremost of the remaining wives. "The firstborn" means born first - whether he be one-eyed or a certain one among the crippled and so on, whoever is born first, this very son is called the foremost in the assertion of this deity. But since the Buddha and so on are the foremost among bipeds and so on, therefore the Blessed One spoke a reply verse. Therein, although the Blessed One is the foremost of all beings of the various categories beginning with the footless, yet this one who is the foremost of all beings, when arising, arises only among bipeds; therefore he said "the Perfectly Enlightened One is the best of bipeds." And for him who has arisen among bipeds, his state of being the foremost of all beings is indeed unobstructed. "A thoroughbred" means whether it be an elephant or a certain one among horses and so on, whichever one knows the reason, this one is indeed a thoroughbred - the meaning is the foremost of quadrupeds. Like the horse Guḷavaṇṇa of King Kūṭakaṇṇa. The king, it is said, having gone out through the eastern gate, thinking "I shall go to Cetiyaṇṇabata," arrived at the bank of the Kalambanā river. The

horse, standing on the bank, did not wish to descend into the water. The king, having addressed the horse-trainer, said: "Alas, indeed the horse trained by you does not wish to descend into the water." The teacher said: "The horse is well-trained, Sire. For his mind is thus - 'If I descend into the water, the tail-hair will get wet; when the tail-hair is wet, water might fall on the king's limbs.' Thus, out of fear of letting water fall on your body, he does not descend. Have the tail-hair held up," he said. The king had it done so. The horse, having descended swiftly, went to the far shore. "An obedient wife" means one who is obedient. Whether taken in the time of maidenhood or afterwards, whether handsome or ugly, whichever one listens to her husband, attends to him, and pleases him, she is the foremost of wives. "An obedient son" means one who listens attentively. For whether he be the eldest or the youngest, whoever hears the word of mother and father, accepts it, and acts upon exhortation, this one is the foremost of sons. What use are other sons who are thieves such as housebreakers and so on, O deity?

The commentary on the Khattiya Discourse is concluded.

5. Commentary on the Saṇamāna Discourse

15. In the fifth, "when the midday stands still" means when the midday has stood still. "When they have settled down" means when they have gone to a comfortable place and settled down, resting. The time when the midday stands still is indeed the time of weakness of posture for all beings. But here it is shown only with reference to birds. "Seems to resound" means it makes a noise as it were, emits as it were a great uproar. And here what is actually resounding is expressed as "seems to resound." This is indeed a counterpart of that. For in the summer season, at the time when the midday stands still, when the groups of quadrupeds and the groups of birds have settled down, a great sound arises in the midst of the forest from hollow trees filled with wind, from perforated bamboo joints, and from trees striking trunk against trunk and branch against branch. With reference to that, this was said. "That fear occurs to me" means that resounding of the great forest at such a time presents itself to me as fear. That deity, it is said, was of slow wisdom, and at that moment, not obtaining a companion comfortable for sitting with and comfortable for conversation, she spoke thus. But since at such a time, for a monk who has returned from his almsround and is seated in a secluded forest haunt having taken up his meditation subject, no small happiness arises, with reference to which it was said -

"For a monk who has entered an empty house, with peaceful mind;
There is non-human delight, rightly seeing the Teaching with insight." And,

"Whether in front or behind, if no other person is found;
Exceedingly comfortable it is, for one dwelling alone in the forest." And;

Therefore the Blessed One spoke the second verse. Therein, "that delight occurs to me" means whatever sitting alone at such a time is called, that delight presents itself to me - this is the meaning. The remainder is just the same.

The commentary on the Saṇamāna Discourse is concluded.

6. Commentary on the Niddāṭandī Discourse

16. In the sixth, "sleep" means sloth and torpor arisen in prompted unwholesome consciousness in the preceding and subsequent portions for learners and worldlings, of such indeterminate sleep as "I directly know, Aggivessana, that in the last month of summer I entered sleep." "Weariness" means visiting laziness arisen at times of excessive hunger, excessive cold, and so on. And this too was said - "Therein, what is weariness? Whatever weariness, becoming weary, the state of being overcome by weariness, laziness, becoming lazy, the state of being lazy - this is called weariness." "Yawning" means bodily yawning. "Discontent" means longing on the unwholesome side. "Drowsiness after a meal" means faintness after eating, weariness after eating. But the detail of these - "Therein, what is yawning? Whatever yawning of the body, arousing" - has come in the Abhidhamma itself by the method beginning with this and so on. "By this" means impaired by this impurity beginning with sleep, whose manifestation is obstructed. "Does not shine forth" means does not shine, does not become manifest - this is the meaning. "Noble path" means the supramundane path. "Here" means in this world. "For beings" means of beings. "By energy" means by energy conascent with the path. "Having dismissed them" means having driven away this type of mental defilement. "Noble path" means the mundane and supramundane path. Thus the purification of the path by having driven away the impurities by the path itself has been stated.

The commentary on the Niddātaṇḍī Discourse is concluded.

7. Commentary on the Dukkara Discourse

17. In the seventh, "difficult to endure" means difficult to bear, hard to endure. "By the inexperienced" means by the foolish. "Sāmañña" means the ascetic practice. By this the deity shows this - that which wise sons of good family, for ten years, twenty years, or even sixty years, with teeth clenched and tongue pressed against the palate, restraining the mind by the mind, resorting to one seat and one meal, living the holy life limited with the end of life, practise asceticism. That, Blessed One, a fool, an inexperienced one, is unable to do. "For there are many confinements therein" means in that noble path termed asceticism there are many confinements; it shows that in the preliminary stage for one practising for the attainment of the path there are many dangers.

"If one did not restrain the mind" means if one did not restrain the mind arisen through unwise attention, for how many days would one practise asceticism? One would not practise even for a single day. For one who is subject to the control of the mind is unable to practise the ascetic duty. "Step by step" means at each and every object. For here "step" is intended to mean object. For in whatever object a mental defilement arises, there the fool sinks down. The meaning of step as posture is also fitting. For in going and so on, wherever a mental defilement arises, right there one sinks down. "Of thoughts" means of sensual thoughts and so on.

"Like a tortoise" means like a turtle. "Limbs" means the limbs with the neck as the fifth. "Drawing in" means drawing in, or having drawn in. "Mental thoughts" means thoughts arisen in the mind. To this extent he shows this - just as a tortoise, drawing in its limbs with the snout as the fifth into its own shell, does not give access to the jackal, and having drawn them in, attains a state that cannot be overcome by force, just so a monk, drawing in thoughts arisen in the mind into his own shell of the

meditation object, does not give access to Māra, and having drawn them in, attains a state that cannot be overcome by force. "Independent" means having become independent of the supports of craving and views. "Not harming" means not injuring. "Attained final Nibbāna" means attained final Nibbāna through the quenching of the mental defilements. "One should not blame anyone" means one should not speak to any person whatsoever regarding failures in good conduct and so on, with the desire to shame them in any way; but having established internally the five principles beginning with "I will speak at the proper time, not at an improper time," with a mind established in the nature of uplifting, dependent on compassion, one should speak.

The commentary on the Dukkara Discourse is concluded.

8. Commentary on the Hirī Discourse

18. In the eighth, "restrained by shame" means one who prevents unwholesome mental states through shame - thus "restrained by shame." "Is there any in the world" - he asks whether anyone of such a kind is to be found. "Who awakens to blame" means who, while warding off reproach, understands fully. "Like a good horse to the whip" means just as a good thoroughbred horse, while warding off the whip, understands fully, having seen the shadow of the goad, being stirred as if by it, does not allow the whip to fall upon itself, just so whatever monk, not allowing the fall upon himself of the ten factual grounds for reviling, awakens to blame, warding it off, understands fully - she asks whether anyone of such a kind, one who has eliminated the mental corruptions, is to be found. But there is no one who is completely released from unfactual reviling. "Few" means thin; the meaning is that those who have eliminated the mental corruptions who walk about having prevented unwholesome mental states through shame are indeed few. "Always mindful" means constantly endowed with the abundance of mindfulness. "Having reached the end of suffering" means having attained Nibbāna, which is the end, the final point of the suffering of the round of rebirths. The remainder is just by the method already stated.

The commentary on the Hirī Discourse is concluded.

9. Commentary on the Kuṭṭikā Discourse

19. In the ninth, "Do you have no hut" - this deity, having made mother the hut in the sense of a dwelling place for residing within for ten months, just as birds, engaged in seeking food during the day, cling to the nest at night, just so beings, even having gone here and there, come to the presence of a woman, having made wife the nest by way of attachment. Having made sons the offspring in the sense of continuity of family lineage, having made craving the bondage, having connected these questions together by the composition of the verse, she asked the Blessed One; and the Blessed One, answering her, said beginning with "Truly" (taggha) and so on. Therein, "truly" (taggha) is an indeclinable particle used in a definitive statement. "There is not" means there is not, because of having abandoned and gone forth, or because of the absence in the round of rebirths of dwelling again in a mother's womb, of maintaining a wife, or of the production of sons.

The deity, having thought "Hidden questions were asked by me having bound on armour, and this ascetic answered as soon as asked; does he speak knowing my disposition, or does he speak not knowing, saying whatever comes to his mouth?"

again said beginning with "What do I call" and so on. Therein, "what do I call" (kintāhaṃ) means "what do I to you." Then the Blessed One, explaining to her, said beginning with "mother" and so on. Having given thanks with the verse "It is good that you" and having been gladdened, having paid homage to the Blessed One, having venerated with perfumes, garlands, and so on, she went back to her own celestial abode.

The commentary on the Kuṭṭikā Discourse is concluded.

10. Commentary on the Samiddhi Discourse

20. In the tenth, "Tapoda Monastery" means in a monastery so named on account of a lake of hot water. Beneath the Vebhāra mountain, it is said, there is a serpent realm of the earth-dwelling serpents, five hundred yojanas in extent, similar to the world of the gods, endowed with a floor made of precious stones and with parks and pleasure groves. There, at the playing place of the serpents, is a great lake, and from there flows a river named Tapodā, boiling and with hot water. But why is it like this? Surrounding Rājagaha, it is said, stands a great realm of ghosts; there, between two great iron-cauldron hells, this Tapodā comes, therefore it flows boiling. And this too was said -

"From where this hot spring flows, monks, that lake has clear water, cool water, sweet water, white water, has good landing places, is delightful, abounds in fish and turtles, and wheel-sized lotuses bloom there. But this hot spring, monks, comes through the interval between two great hells; therefore this hot spring flows boiling."

But at the place directly facing this monastery, a great lake arose from there; by virtue of that, this dwelling is called the "Tapoda Monastery."

"Samiddhi" - for that elder's individual existence was, it is said, prosperous, handsome, and pleasing; therefore he came to be termed "Samiddhi." "To bathe his limbs" - this elder was one exerting in meditation; having risen at the strong break of dawn from his seat, having let the body become refreshed, having walked up and down back and forth on the great walking path outside, about sixty cubits in length, thinking "the lodging will become soiled when used with limbs covered in sweat," he approached for the purpose of bathing his limbs, for the purpose of washing his body. "He stood wearing a single robe" means having put on the inner robe, having tied the waistband, having taken the robe in hand, he stood.

"Drying his limbs" means making his limbs free from water, as they were before. For a robe put on a wet body becomes soiled and foul-smelling, and this is not the proper practice. But the elder was dutiful; therefore, standing firm in the proper practice, having bathed, having come out, he stood. Therein, this is the bathing practice - Having gone to the water landing place, having laid down the robes somewhere, one should not descend hastily while standing; but having looked in all directions, having ascertained the secluded state, having determined the stumps, bushes, creepers, and so on, having cleared the throat three times, standing bent forward, having removed the upper robe, it should be spread out; having released the waistband, it should be placed on the back of the robe itself. If there is no bathing cloth, having sat down squatting at the water's edge, having released the inner robe, if there is a place to dry it, it should be spread out. If there is not, it should be folded up and put aside. When

descending into the water, having descended gently to the depth of the navel, without raising waves, without making a sound, having turned around, one should dive facing the direction from which one came; thus the robe is protected. When emerging too, without making a sound, having emerged gently, at the end of the bathing, having sat down squatting at the water's edge, having wrapped around the inner robe, having risen, having put on the inner robe neatly all round, having tied the waistband, having put on the robe, one should stand.

The elder too, having bathed in that way, having come out, stood looking at his body as the water was drying off. For him who was pleasing even by nature, at the time towards the break of dawn, with food properly digested, having bathed with hot water, his complexion shone exceedingly; like a palmyra fruit released from its stalk, endowed with radiance, like a full moon, like a lotus blooming at that very moment, his face was resplendent; his bodily beauty too became bright. At that time, a terrestrial deity dwelling in the jungle thicket, looking at the pleasing monk, unable to restrain herself, overcome by the fever of sensual passion, thinking "I shall tempt the elder," having adorned her individual existence with magnificent adornment, blazing like a thousand-wicked lamp, as if raising the moon, having made the entire monastery a single radiance, having approached the elder, without paying homage, standing in the sky, she spoke a verse. Therefore it was said - "Then a certain deity, etc. addressed."

"Without having enjoyed" means without having partaken of the five types of sensual pleasure. "You seek alms" means you go for almsfood. "Let not the time pass you by" - here "time" means the time of tender youth capable of indulging in the five types of sensual pleasure. For by one decrepit with old age, bent over, leaning on a stick, trembling, overcome by coughing and wheezing, it is not possible to enjoy sensual pleasures. Thus, with reference to this time, the deity said "let not the time pass you by." Therein, "let not pass by" means let not surpass.

"I do not know the time" - here "vo" is merely a particle. "I do not know the time" means he speaks with reference to the time of death. For of beings -

"Life, illness, time, and the laying down of the body, destination;
These five in the world of the living are signless, they are not known."

Therein, life first is signless because of the absence of defining it as "just this much, not beyond this." For beings die even at the stage of the embryonic lump, at the stages of the blister, the piece of flesh, the solid mass, at half a month, one month, two months, three months, four months, five months, etc. Even at the stage of ten months, even at the time of emerging from the womb, and beyond that, whether within or beyond a hundred years, they simply die. Illness too is signless because of the absence of defining it as "beings die only from this illness, not from another." For beings die even from an eye disease, or from any one among ear diseases and so on. Time too is signless because of the absence of defining it thus: "one must die at this very time, not at another." For beings die even in the forenoon, or at any one among midday and so on. The laying down of the body too is signless because of the absence of defining it thus: "for those who are dying, the body must fall right here, not elsewhere." For the individual existence of those born inside a village falls even outside the village, and of those born outside the village, even inside the village.

Likewise, for those born on land it falls in water, and for those born in water it falls on land - this should be expanded in many ways. Destination too is signless because of the absence of defining it thus: "having passed away from here, one must be reborn here." For those who have passed away from the world of gods are reborn even among human beings, and those who have passed away from the human world are reborn anywhere among the world of gods and so on - thus, like an ox yoked to a machine, the world revolves in the fivefold destinations. As it thus revolves, "at such and such a time death will occur" - this time of death I do not know.

"The time is hidden, it is not seen" means this time is concealed from me, obscure, it is not evident. "Therefore" means because this time is concealed and not evident, therefore without having enjoyed the five types of sensual pleasure, I seek alms. "Let not the time pass me by" - here he said "time" with reference to the time for practising the ascetic duty. For this so-called ascetic duty cannot be performed in the final period by one who has passed beyond the three boundaries of age, who is bent over, who leans on a stick, who is trembling, who is overcome by coughing and wheezing. For at that time it is not possible to take up whatever word of the Buddha one wishes, or to undertake the ascetic practices, or to dwell in the forest, or to enter an attainment at whatever moment one wishes, or to perform recitation of passages, melodic recital, talk on the Teaching, thanksgiving and so on; but in the time of tender youth all this can be done - thus he said: "This is the time for practising the ascetic duty; let it not pass me by; so long as it does not surpass me, without having enjoyed sensual pleasures, I practise the ascetic duty."

"Having alighted on the earth" - it is said that that deity - "This monk speaks of what is called the time for practising the ascetic duty, speaks of what is called the wrong time, speaks with reason, speaks with benefit" - by just this much, having aroused a sense of shame towards the elder, regarding him as if he were the Great Brahmā, as if he were a great mass of fire, having become filled with respect, she descended from the sky and stood on the earth; with reference to that, this was said. Although she stood on the earth, taking up again the very purpose for which she had come, she said beginning with "You are young." Therein, "susu" means a youth. "With black hair" means with very black hair. "With the blessing" means with the good fortune. For a certain one, even though young, is either one-eyed or a certain one among the crippled and so on; he is not called one endowed with the blessing of youth. But whoever is handsome, good-looking, pleasing, accomplished with all achievements, whatever adornment he wishes, adorned with this and that he goes about like a young god - this one is called endowed with the blessing of youth. And the elder was accomplished with the highest beauty; therefore she spoke to him thus.

"One who has not played in sensual pleasures" means one whose play in sensual pleasures has not been played, one who has not enjoyed; the meaning is one who has not engaged in the sport of sensual pleasures. "Do not abandon what is visible here and now" - for mostly those deities who have not seen the truth, who are not free from lust, who do not know the minds of others, having seen monks practising the pure, unbroken holy life for even ten years, even twenty years, etc. even sixty years - they produce the perception: "These monks, having abandoned the five types of human sensual pleasure, are practising the ascetic duty aspiring to divine sensual

pleasures" - this one too produced that very perception there. Therefore, having made human sensual pleasures as visible here and now, and divine ones as temporal, she spoke thus.

"I indeed, friend" means: friend, I am not, having abandoned sensual pleasures that are visible here and now, running after temporal sensual pleasures, nor aspiring to them, nor longing for them. "Rather, friend, what is temporal" means: I indeed, friend, having abandoned temporal sensual pleasure, am running after the supramundane state that is visible here and now. Thus the Elder made both divine and human five types of sensual pleasure "temporal" because they cannot be obtained immediately after the consciousness, and the supramundane state "visible here and now" because it can be obtained immediately after the consciousness. Even when the five types of sensual pleasure are gathered together, even for one whose sensual pleasures are accomplished, the experiencing of whatever object is wished for immediately after the consciousness of the one who desires does not succeed. For one wishing to experience a desirable object at the eye-door must have painters, image-makers, figure-makers and so on summoned, and it must be said: "Prepare such and such a thing." In the meantime, many hundreds of thousands of crores of consciousnesses arise and cease. Then afterwards one reaches that object. The same method applies in the remaining doors too. But immediately after the path of stream-entry, only the fruition of stream-entry arises; in between there is no turn for another consciousness. The same method applies in the remaining fruitions too.

He, having taken up that very meaning, said beginning with "For sensual pleasures, friend, are temporal." Therein, "temporal" means, by the method stated, they are to be attained after an interval of time even with the achievement of having gathered them together. "Having much suffering" means having much suffering because of the abundance of suffering to be encountered in dependence on the five types of sensual pleasure. Having much anguish because of the abundance of anguish that has that very basis. "The danger here is greater" means the danger is greater than the happiness obtainable in dependence on the five types of sensual pleasure; the meaning is that suffering alone is more abundant. "This Teaching is visible here and now" means this supramundane state, by whomsoever it is attained, by that person, having abandoned the need to go by faith in another, it is to be seen by oneself through reviewing knowledge - thus it is visible here and now. With reference to its giving of fruition, there is no time for it - thus it is timeless; being timeless itself, it is immediately effective. Whatever noble path state is here, that gives fruition immediately after its own occurrence - this is the meaning. It deserves the invitation "Come, see this Teaching" - thus occurring, it deserves the method of "come and see" - thus it is inviting one to come and see. Even having disregarded a burning garment or head, it deserves to be brought into one's own mind by means of meditative development - thus it is leading onward. By all the wise, beginning with those who understand quickly, it is to be known each in oneself as "The path has been developed by me, the fruition has been attained, cessation has been realised" - thus it is to be individually experienced by the wise. This is the summary here; the detail, however, has been stated in the Visuddhimagga in the explanation of the recollection of the Teaching.

Now that deity, like a blind person not understanding a distinction of form, not understanding the meaning of what was spoken by the Elder, said beginning with "And how, monk." Therein, the term "and how" should be understood as connected with all the terms thus: "And how, monk, have sensual pleasures been declared by the Blessed One as temporal, how as having much suffering, how as having much anguish?" Thus the connection with all the terms should be understood.

"New" means a monk who has not completed five years is called "new" by name; from five years onwards, he is "middling"; from ten years onwards, he is an "elder." Another method - One who has not completed ten years is new; from ten years onwards, middling; from twenty years onwards, an elder. He says "I am new among them."

Even one who is "new," a certain person, having gone forth at the age of seven or eight, having spent twelve or thirteen years in the state of a novice, is one long gone forth; but he says "I, however, am recently gone forth." "This Teaching and discipline" means this Teaching and this discipline. Both of these are indeed names for the Dispensation itself. By "Teaching," the two Canons are indicated; by "discipline," the Canon of monastic discipline. Thus he says "I have newly come to the practice made known by the three Canons."

"By influential ones" means by those with great retinues. For each king of gods has a retinue of a hundred crores or a thousand crores; they, having established themselves in a great position, see the Truth-finder. There she shows "Where is the opportunity for those of little influence like us, born as womankind?"

"We too would come" - that deity said this knowing that "even if the assembly were seated filling the entire world-circle, one can go to the Teacher's presence by the great Buddha-avenue." "Ask, monk, ask, monk" - the repetition was made for the purpose of making firm.

"Having perception of what can be expressed" - here, by the method of "god, human being, householder, one gone forth, being, person, Tissa, Phussa" and so on, the five aggregates are called "what can be expressed" because they are the basis of all expressions and of all discussions from the standpoint of what can be expressed. Those who have perception thus "being, man, fellow, person, woman, male" are "perceivers"; those having perception regarding what can be expressed are "those having perception of what can be expressed"; the meaning is those having perception of being, person, and so on regarding the five aggregates. "Established in what can be expressed" means established in the five aggregates in eight ways. For one lustful is established through the influence of lust; one corrupted through the influence of hate; one deluded through the influence of delusion; one who adheres through the influence of views; one become strong through the influence of underlying tendencies; one bound through the influence of conceit; one who has not reached a conclusion through the influence of doubt; one gone to distraction through the influence of restlessness is established. "Not fully understanding what can be expressed" means not having fully understood the five aggregates with the three full understandings. "They come under the bond of Death" means they come within

Death's bond, exertion, casting, throwing, attack, the interior; the meaning is they come under the power of death. Thus by this verse temporal sensual pleasures have been spoken of.

"Having fully understood" means having fully understood with these three full understandings: full understanding as the known, full understanding as judgement, and full understanding as abandoning. Therein, what is full understanding as the known? One fully understands the five aggregates - "This is the aggregate of matter, this is the aggregate of feeling, this is the aggregate of perception, this is the aggregate of mental activities, this is the aggregate of consciousness; these are their characteristics, functions, manifestations, and proximate causes." This is full understanding as the known. What is full understanding as judgement? Having thus made it known, one judges the five aggregates as impermanent, as suffering, as a disease, and so on, in forty-two ways. This is full understanding as judgement. What is full understanding as abandoning? Having thus judged, one abandons desire and lust regarding the five aggregates by the highest path. This is full understanding as abandoning.

"Does not imagine a speaker" means having thus fully understood the five aggregates with the three full understandings, a monk who has eliminated the mental corruptions does not imagine a person who can be spoken of. "A speaker" should be understood as a cause by way of action; he does not imagine, does not see a person who can be spoken of, who can be told about - this is the meaning. How can one be spoken of? As "Tissa" or "Phussa" - thus one should be made known by whatever name or clan. "For that does not exist for him" means that does not exist for that one who has eliminated the mental corruptions. "By which one might speak of him" means whatever reason by which someone might say "he is lustful through lust" or "he is hateful through hate" or "he is deluded through delusion" - that reason does not exist for that one who has eliminated the mental corruptions.

"If you understand, speak" means if you know such a one who has eliminated the mental corruptions, speak saying "I know." If you do not know, then speak saying "I do not know." "Demon" - he said this addressing the deity. Thus by this verse the ninefold supramundane state visible here and now has been spoken of. "Good!" is an indeclinable particle in the sense of a request.

"Whoever imagines" means whoever imagines oneself as "I am equal" or "superior" or "inferior." By this, the three conceits beginning with "I am superior" are taken as included. When those are taken, nine conceits are taken as included. "He would dispute on account of that" means that person, by that very conceit, with whatever person - "By what do you equal me? Is it by birth that you equal me, or by clan, by family district, by beauty of complexion, by great learning, or by virtues of ascetic practice?" - thus he would dispute. Thus by this half-verse too, temporal sensual pleasures have been spoken of.

"In the three discriminations" means in the three conceits. For in such passages as "classification of matter in one way," a portion is called "discrimination." In such passages as "What sort of person do they call virtuous, what sort of person do they call wise," it is a mode. "There are these three discriminations, monks. Which three? In such passages as "The discrimination 'I am superior,' the discrimination 'I am

equal,' the discrimination 'I am inferior,'" conceit is called "discrimination." Here too it is just conceit. Therefore it was said "'in the three discriminations' means in the three conceits." "Unshaken" means that person does not waver, does not shake in these three conceits in brief, or in the nine conceits in detail. "'Equal' or 'superior' does not exist for him" shows that for that one who has abandoned conceit, who has eliminated the mental corruptions, there is no "I am equal" or "superior" or "inferior." The last term follows the method already stated. Thus by this half-verse too, the ninefold supramundane state visible here and now has been spoken of.

"He has abandoned reckoning" - in such passages as "having reflected wisely, he takes food," wisdom is called "reckoning." In "Do you have any accountant or calculator or reckoner who is able to count the sand in the Ganges?" here it is counting. In such passages as "for the terms of obsession have perception as their source," it is a portion. In "whatever is the term, the designation of those various phenomena," here designation is called "reckoning." Here too this very same meaning is intended. For the meaning of the term "he has abandoned reckoning" is just this - the one who has eliminated the mental corruptions has abandoned, has given up, has relinquished this designation of "lustful," "hateful," "deluded."

"He did not arrive at conceit" means he did not approach the threefold conceit with its ninefold classification. Or alternatively, in the sense of a dwelling place, the mother's womb is called a "mansion" (vimāna); the meaning is also that he does not approach it in the future by way of conception. A past tense expression used in the sense of the future. "He cut off" means he cut. "One with knots cut" means one who stands having cut the four knots. "Free from trouble" means free from suffering. "Desireless" means free from craving. "Seeking" means looking about. "They did not find" means they do not attain, they do not discover, they do not see. A past tense expression used in the sense of the present. "Here or beyond" means in this world or in the world beyond. "In all abodes" means the three existences, the four modes of generation, the five destinations, the seven stations of consciousness, the nine abodes of beings - thus in all these abodes of beings, the meaning is that they do not see such a one who has eliminated the mental corruptions, whether arising or arisen after the collapse of the body. By this verse he spoke of the supramundane state itself, visible here and now.

And having heard this verse, that deity too considered the meaning; for that very reason she said beginning with "I, venerable sir, understand this." Therein, the verse "One should not do evil" is proper to be explained by way of the ten wholesome courses of action and also by way of the eightfold path. By way of the ten wholesome courses of action, to begin with, "by speech" - the fourfold good verbal conduct is taken. "By mind" - the threefold good mental conduct is taken. "Or by body, anything in the whole world" - the threefold bodily good conduct is taken. These, to begin with, are the states of the ten wholesome courses of action. "Having abandoned sensual pleasures" - by this, however, the pursuit of sensual happiness is rejected. "Mindful and fully aware" - by this, mindfulness and full awareness as the cause of the ten wholesome courses of action is taken. "One should not pursue suffering connected with harm" - by this, the pursuit of self-mortification is prohibited. Thus the deity

says: "Having avoided both extremes, I understand, Blessed One, that the states of the ten wholesome courses of action together with the causes of mindfulness and full awareness have been spoken of by you."

But by way of the eightfold path, this is the method -It is said that at that place there was a great proclamation of the Teaching. At the conclusion of the teaching, the deity, standing right in her place, having sent forth knowledge in accordance with the teaching, having become established in the fruition of stream-entry, showing the eightfold path attained by herself, spoke thus. Therein, "by speech" - right speech is taken; but since mind is not a factor, "by mind" - consciousness associated with the path is taken. "Or by body, anything in the whole world" - right action is taken; but livelihood, being an adjunct of speech and action, is already taken. "Mindful" - by this, effort, mindfulness, and concentration are taken. By the term "fully aware," right view and right thought. By the pair of terms "having abandoned sensual pleasures" and "one should not pursue suffering," the avoidance of the two extremes. Thus, "without approaching these two extremes, the middle practice has been spoken of by you - I understand, Blessed One," having said this, having venerated the Truth-finder with perfumes, garlands, and so on, having circumambulated him, she departed.

The commentary on the Samiddhi Discourse is concluded.

The Nandana Chapter is second.

3. The Chapter on a Sword

1. Commentary on the Satti Discourse

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

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

Then the Blessed One thought - this deity has indeed brought the simile firmly, but has taken only a limited meaning and stood there; even if she were to speak again and again, she would speak only of the abandoning of sensual lust by suppression.

And as long as sensual lust is not uprooted by the path, so long it remains following along. Thus, taking that very simile, having turned the teaching around by way of the first path, teaching, he spoke the second verse. Its meaning should be understood in accordance with the preceding. The first.

2. Commentary on the Phusati Discourse

22. In the second, "it does not touch one not touching" means the result does not touch one not touching action, or action itself does not touch one not touching action. For action is not done by one not doing it. "But it touches one who touches from that" means the result touches one touching action, or action itself touches. For action is done by one doing it. "Therefore it touches one who touches, one who wrongs the innocent" - since it does not touch one not touching, and it touches one who touches, this is the natural order of action and result; therefore, the person described thus as one who wrongs the innocent, who "wrong a man who is innocent, a pure person without blemish" - that person, action touches that very person who touches action, or the result touches him. For he may or may not be able to cause harm to another, but he himself has been placed by this in the four realms of misery. Therefore the Blessed One said - "The evil returns to that very fool, like subtle dust thrown against the wind." The second.

3. Commentary on the Jaṭṭa Discourse

23. In the third, "inner tangle" - in the verse, "tangle" is a designation for craving, the ensnarer. For since it arises again and again among objects such as matter and so on, from below and above, in the sense of interweaving, it is a tangle - like the tangle reckoned as the network of branches of bamboo thickets and so on. And this is called "inner tangle" and "outer tangle" because it arises in one's own requisites and others' requisites, in one's own individual existence and others' individual existence, and in the internal sense bases and external sense bases. By that tangle thus arising, the generation is entangled. Just as bamboos and so on are entangled by bamboo tangles and so on, so by that tangle of craving, all this generation reckoned as the order of beings is entangled, entwined, interwoven - this is the meaning. And since they are thus entangled, "this I ask you, Gotama" means therefore I ask you this. "Gotama" - he addresses the Blessed One by his clan name. "Who can disentangle this tangle" - he asks: who could disentangle this tangle that has remained having entangled the three realms thus, who is able to disentangle it?

Then the Blessed One, answering that meaning for him, said beginning with "established in morality." Therein, "established in morality" means having stood firm in the fourfold purification morality. And here, the Blessed One, when asked about the disentangling of the tangle, beginning with morality, should not be understood as "when asked one thing, he speaks of another." For morality is spoken of here for the purpose of showing the support for the one who disentangles the tangle.

"Man" means a being. "Wise" means one endowed with wisdom through the wisdom of conception with three roots born of kamma. "Developing the mind and wisdom" means developing both concentration and insight. For here, under the heading of "mind," the eight attainments are spoken of; by the name "wisdom," insight. "Ardent" means energetic. For energy is called "ardour" in the sense of scorching and tormenting the mental defilements; one who has that is ardent. "Prudent" - discretion

is called wisdom; endowed with that is the meaning. By this term, he shows practical wisdom. Practical wisdom is the wisdom to be applied, which is employed everywhere by the method beginning with "this is the time for recitation, this is the time for questioning" and so on. For in this answering of the question, wisdom has come three times. Therein, the first is birth-wisdom, the second is insight-wisdom, the third is practical wisdom that guides all functions.

"He can disentangle this tangle" means he is a monk endowed with these qualities beginning with morality. Just as a man, established upon the earth, having raised up a well-sharpened knife, would disentangle a great bamboo thicket, just so, established in morality, having raised up the well-sharpened knife of insight-wisdom on the whetstone of concentration, with the hand of practical wisdom held firm by the power of energy, he would disentangle, cut through, and split apart all that tangle of craving that has fallen upon his own continuity.

Having thus spoken of the plane of the learner, now showing the great one who has eliminated the mental corruptions, who stands having disentangled the tangle, he said beginning with "those for whom." Having thus shown the one who has eliminated the mental corruptions, who stands having disentangled the tangle, again showing the occasion for the disentangling of the tangle, he said beginning with "where mentality and." Therein, "mentality" means the four immaterial aggregates. "Impingement and perception of material form" - here, by way of the perception of impingement, sensual existence is taken; by way of the perception of material form, fine-material existence. When those two are taken, immaterial existence is also taken, by way of abbreviation of existence. "Here this tangle is cut off" - here, at the place of the exhaustion of the round of rebirths of the three planes, this tangle is cut off; having come to Nibbāna, it is cut off, it ceases - this meaning has been shown. The third.

4. Commentary on the Manonivāraṇa Discourse

24. In the fourth, "from whatever source" means from evil or from good. It is said that this deity was of such a view that "whatever mind, whether mundane or supramundane, distinguished as wholesome and so on, that should only be restrained, not produced." "He from every source" means he from every source. Then the Blessed One - Having thought "This deity is speaking a talk not leading to liberation; mind is indeed something to be both restrained and developed; having analysed this, I shall show her," spoke the second verse. Therein, "not the mind that has come to a state of self-control" means: as to what was said "one should not restrain the mind from every source," which is that mind that should not be restrained from every source? If so - "The mind that has come to a state of self-control" means the mind that has come to a state of restraint wherever it has arisen by the method beginning with "I shall give a gift, I shall observe morality" - this mind should not be restrained; on the contrary, it should be developed and increased. "But from whatever source there is evil" means from whatever source the unwholesome arises, from that source it should be restrained. The fourth.

5. Commentary on the Arahanta Discourse

25. In the fifth, "one who has done what had to be done" means one who has fulfilled his obligations by the four paths. "I speak" - this deity was a dweller in a jungle

thicket. She, having heard the conventional expression in the talk of the forest-dwelling monks such as "I eat, I sit down, my bowl, my robe," thought - "I consider these monks to be 'ones who have eliminated the mental corruptions,' but does talk based upon the notion of self of such a kind occur for those who have eliminated the mental corruptions or does it not?" - for the purpose of knowing this, she asks thus.

"Common usage" means popular language, popular expression. "Skilled" means skilled in the aggregates and so on. "Merely by conventional expression" means having abandoned talk based upon the notion of self, not creating a breach of convention, he would say "I" and "mine." For if one were to say "the aggregates eat, the aggregates sit down, the bowl of the aggregates, the robe of the aggregates," there would be a breach of convention, and no one would understand. Therefore, not speaking thus, he expresses himself by popular expression.

Then the deity - having thought "if he does not speak through the influence of wrong view, does he then speak through the influence of conceit?" again asked "whoever is." Therein, "conceit indeed" means would that monk, having approached conceit, speak through the influence of conceit, indeed? Then the Blessed One - having thought "this deity is treating one who has eliminated the mental corruptions as if he were an ordinary being," showing that "for one who has eliminated the mental corruptions, even the ninefold conceit has been abandoned," spoke a reply verse. Therein, "scattered" means destroyed. "Of conceit and mental knots" means conceits and mental knots are his. "Conceiving" means imagination. He has passed beyond, surpassed the threefold imagination of craving, wrong view, and conceit - this is the meaning. The remainder is of manifest meaning only. The fifth.

6. Commentary on the Pajjota Sutta

26. In the sixth, "to ask" means to question. "How may we know" means how may we know. "By day and night" means by day and by night. "Here and there" means wherever it is blazing, there and there. "This radiance" means this is the Buddha's radiance. But which is that? Whether it be the light of knowledge or the light of joy or the light of confidence or the light of talk on the Teaching, all light arisen from the manifestation of the Buddhas is called the Buddha's radiance. This is unsurpassed, the foremost of all, incomparable. The sixth.

7. Commentary on the Sara Sutta

27. In the seventh, "from where do the waters turn back" means from where do these waters of the round of rebirths (saṃsāra) turn back; the meaning is: having come to what do they not proceed? "Does not stand fast" means does not find a footing. "From there" means from there, from Nibbāna. The remainder is of manifest meaning only. The seventh.

8. Commentary on the Mahaddhana Sutta

28. In the eighth, "having gone into deposit" means pearls, essence, and so on; "great wealth belongs to these" thus "of great riches". "Vessels of gold and silver and so on are the great possessions of these" thus "of great possessions". "They crave for one another" means they crave for each other, they aspire, they long for. "Dissatisfied" means unsatiated, become insatiable. "Among those in whom zeal has

arisen" means among those engaged in various activities, zealous for the purpose of producing unarisen matter and so on, and for the purpose of experiencing what has arisen. "Who follow the stream of existence" means among those who follow the stream of the round of rebirths. "Without zeal" means unattached. "Household" means a dwelling together with a woman. "Having become dispassionate" means having removed. The remainder is clear in itself. The eighth.

9. Commentary on the Catucakka Sutta

29. In the ninth, "with four wheels" means the four postures. For here "wheel" means posture is intended. "Nine doors" means nine doors by means of nine wound openings. "Full" means full of impurity. "Bound with greed" means connected with craving. "How will there be progress" - he asks how there will be departure from this body of such a nature, how there will be freedom, deliverance, transcendence. "Thong" means hostility; wrath in the earlier time, hostility in the later time - thus occurring, the meaning is powerful wrath. "Strap" - in the verse "Having cut the thong and the strap, the chain together with the knot," craving became the strap, view became the chain. But here, setting aside the mental defilements indicated in the Pāḷi text, the remaining ones should be understood as "straps"; thus the meaning is having cut the straps of defilements. "Desire and greed" - it is one and the same mental state; it is called desire in the sense of wishing, and greed in the sense of being greedy. Or, desire is weak, arising for the first time; greed is powerful, arising again and again. Or, desire is longing for what has not been obtained; greed is regarding an object that has been obtained. "Craving with its root" means craving together with its root of ignorance. "Having uprooted" means having pulled out by the highest path. The remainder is clear in itself. The ninth.

10. Commentary on the Eṇijaṅgha Sutta

30. In the tenth, "with legs like an antelope" means with well-rounded legs like those of an antelope deer. "Lean" means not fat, with an even body. Or alternatively, a body withered by ardour and not nourished with garlands, perfumes, and cosmetics - this too is the meaning. "Hero" means one possessed of energy. "Eating little" means one of measured food through moderation in eating, or one of limited food by way of rejecting eating at the improper time. "Not greedy" means free from greed regarding the four requisites. Or this is the rejecting of craving for flavour. "A lion, wandering alone, an elephant" means like a lion wandering alone, like an elephant wandering alone. For those who live in a group are heedless, while those who wander alone are diligent; therefore only those wandering alone are taken. "Have been declared" means made known, spoken of. "Here" means in this mentality-materiality. For materiality is taken by way of the five types of sensual pleasure, mentality by mind, and having taken by both the phenomena that are inseparable, the locative here should be construed by way of the five aggregates and so on. The tenth.

The Sword Chapter is third.

4. The Chapter on the Satullapa Group

1. Commentary on the Sabbhi Sutta

31. In the first discourse of the Satullapakāyika Chapter, "Satullapakāyika" means those who, having proclaimed the Teaching of the virtuous by way of undertaking it, were reborn in heaven - thus they are Satullapakāyika. Herein is this story - It is said that several sea-traders plunged into the ocean by boat. As their boat was going with the speed of a shot arrow, on the seventh day in the middle of the ocean a great calamity became manifest; great waves, having arisen, filled the boat with water. As the boat was sinking, the great multitude, having taken the names of their own respective deities, lamented while making supplications and so on. In their midst, one man - reflecting "Is there indeed any support for me in such a peril?" having seen his own pure refuges and precepts, sat down folding his legs crosswise like a meditator. The others asked him the reason for his fearlessness. He told them - "My dear fellows, on the day of embarking on the boat, having given a gift to the Community of monks, I undertook the refuges and the precepts; therefore I have no fear." But, my lord, do these apply to others too? Yes, they do apply. Then give them to us too. He divided those people into groups of a hundred each and made seven portions, then he gave the five precepts. Among those, the first hundred he administered to while standing in water up to the ankles, the second in knee-deep water, the third in waist-deep water, the fourth in navel-deep water, the fifth in breast-deep water, the sixth in water up to the neck, and the seventh he administered to as the salt water was entering their mouths. Having given them the precepts - he proclaimed: "There is no other shelter for you; reflect only upon your morality." All those seven hundreds, having died there, in dependence on the morality undertaken near the time of death, were reborn in the Tāvātimsa realm; mansions arose for them according to their respective groups. In the midst of all, a golden mansion of a hundred yojanas arose for the teacher; the lesser ones, having become his retinue, the lowest was twelve yojanas. At the very moment of rebirth, reflecting on their action, having known that the attainment of their success was in dependence on the teacher, thinking "Let us go now; we shall speak the praise of our teacher in the presence of the One of Ten Powers," immediately after the middle watch they approached the Blessed One; those deities, for the purpose of praising the teacher, each spoke one verse.

Therein, "sabbhireva" means with the wise, with good persons only. The letter "ra" serves as a word-connector. "Samāsetha" means one should sit together with. This is merely the heading of the teaching; the meaning is that in all postures one should associate only with the virtuous. "Kubbetha" means one should do. "Santhava" means friendly intimacy. But intimacy of craving should not be made with anyone; friendly intimacy should be made with Buddhas, Individually Enlightened Ones, and disciples of the Buddha. With reference to this, that was said. "Sataṃ" means of good persons such as the Buddha and so on. "Saddhamma" means the Good Teaching classified as the five precepts, the ten precepts, the four establishments of mindfulness, and so on; but here the five precepts are intended. "Seyyo hoti" means there is growth. "Na pāpiyo" means nothing inferior arises. "Nāññato" means just as oil and so on cannot be obtained from sand and so on, so too wisdom is not obtained from another, from a blind fool; but just as oil and so on are obtained from sesame seeds and so on, so too having known the Teaching of the virtuous, one obtains it only by serving and associating with the wise. "In the midst of sorrow" means one who has gone into the

midst of bases of sorrow or of beings beset by sorrow does not grieve, like the female lay follower of the Malla general Bandhula; and like the novice Saṃkicca, the co-resident pupil of the General of the Teaching, in the midst of five hundred thieves.

"One shines in the midst of relatives" means one shines like the novice Adhimuttaka, the co-resident pupil of the Elder Saṃkicca, in the midst of a group of relatives. He was, it is said, the elder's nephew. Then the elder said to him - "Novice, you have become old enough. Go, having asked about your rains retreats, come back; I will give you full ordination." He, having said "Very well," having paid homage to the elder, taking his bowl and robe, having gone to his sister's village on the near side of the bandit forest, went for almsfood. His sister, having seen him, having paid homage, having caused him to sit down in the house, fed him. He, having finished his meal, asked about his rains retreats. She said: "I do not know; my mother knows." Then he, saying "You stay here; I shall go to my mother's presence," descended into the forest. A bandit man, having seen him from afar, reported to the bandits. The bandits, having commanded "A certain novice, it is said, has descended into the forest; go and bring him," some said "Let us kill him," some said "Let us release him." The novice thought - "I am a learner with work still to be done; having consulted with these, I shall make myself safe." Having addressed the chief of the bandits, he spoke these verses, saying "I will make a simile for you, friend" -

"There was in the past period of time, in the forest in a great wood;
A hunter, having set traps, killed a hare then.

"And having seen the hare dead, the beasts and birds, frightened,
Departed in a single night, saying 'What is not to be done takes place here.'

"Just so, having killed an ascetic, Adhimutta, one who owns nothing;
Travellers will not come, there will be loss of wealth."

"The ascetic speaks the truth indeed, Adhimutta owns nothing;
Travellers will not come, there will be loss of wealth.

"If, having seen anyone on the opposite path, you will not report to anyone;
Guarding your truth, go, venerable sir, as you please."

He, released by those bandits, going along, having seen his relatives too, did not report to them either. Then, when they arrived, the bandits seized and harassed them, and having struck the chest of his lamenting mother, the bandits said this -

"What is Adhimutta to you? Was he a dweller in your womb?
Asked by me, mother, tell us; how may we know him?"

"I am Adhimutta's mother, and this is his begetting father;
Sisters and brothers too, all here are relatives.

"Adhimutta does not do what is not his function; whatever he saw, he would not prevent;
This indeed is the duty of ascetics, of noble ones living righteously.

"Adhimutta is a speaker of truth; whatever he saw, he would not prevent;

By the well-practised conduct of Adhimutta, the monk who speaks truth;
All have attained safety, may the relatives go in well-being."

Thus released by the thieves, having gone, they said to Adhimutta -

"By your well-practised conduct, dear father, of the monk who speaks truth;
All having attained safety, we have returned in well-being."

Those five hundred thieves too, having gained confidence, went forth in the presence of the novice Adhimutta. He, having taken them, having gone to the presence of his preceptor, first received full ordination himself, and afterwards, having made those five hundred his own pupils, gave them full ordination. They, established in the exhortation of the Elder Adhimutta, all attained the highest fruition, arahantship. Having taken this matter, the deity said "Having understood the Good Teaching of the virtuous, one shines in the midst of relatives."

"Sātata" means it says "constantly in happiness" or "they remain for a long time." "Sabbāsaṃ vo" means of all of you. "By way of exposition" means by reason. "Is freed from all suffering" means not only does one become better, and not only does one obtain wisdom, one does not grieve in the midst of sorrow, one shines in the midst of relatives, one is reborn in a good destination, one remains in happiness for a long time, but one is also freed from the entire suffering of the round of rebirths. The first.

2. Commentary on the Maccharī Sutta

32. In the second, "through stinginess and through negligence" means by stinginess, which has the characteristic of concealing one's own achievements, and by negligence, which has the characteristic of separation from mindfulness. For a certain one does not give a gift through stinginess, thinking "If I give this, it will go to utter elimination; it will not be for me or for the members of my household." A certain one, due to being engaged in amusement and so on, does not even arouse the thought "a gift should be given." "Thus a gift is not given" - thus he spoke the reason by way of "thus this gift, which is a giver of fame, a giver of glory, a giver of success, a giver of happiness, is not given" and so on. "By one desiring merit" means by one wishing for merit distinguished as prior volition and so on. "A gift should be given by one who knows" - he says it should indeed be given by one who knows "there is fruit of giving."

"That very thing touches the fool" means hunger and thirst touch, pursue, and do not abandon that very fool in this world and the world beyond. "Therefore" means because that very thing touches him, therefore. "Having removed stinginess" means having removed the stain of stinginess. "One should give a gift, having overcome the stain" means having become one who has overcome the stain, having overcome that stain of stinginess, one should give a gift.

"They do not die among the dead" means they do not die among those dead through death by the habit of not giving. For just as a dead person does not rise up and make a sharing of even much food, drink, and so on that has been surrounded and placed around him, saying "let this be for this one, let this be for that one," so too one who has the habit of not giving - thus the possessions of the deceased and of one who has the habit of not giving are indeed equal. Therefore, those who have the habit of

giving do not die among such dead ones - this is the meaning. "Like fellow travellers on a road, those who give from little" means just as travellers going together on a long wilderness road give to fellow travellers, having made a sharing of their little provisions, just so indeed those who go together through the beginningless wilderness of the round of rebirths, having made a sharing even of little gift-worthy things, give to their fellow travellers - they do not die among the dead.

"This is an eternal principle" means this is an ancient principle, or this is the principle of the wise who are eternal. "From little, some" means some, with little gift-worthy things. "Give" means they give. "Many with much do not give" means some, though endowed with much wealth, do not give. "Measured equal to a thousand" means measured together with a thousand, it becomes equal to a gift of a thousand.

"Hard to follow" means hard to follow after; the meaning is hard to fulfil. "Practises the Teaching" means practises the Teaching of the ten wholesome courses of action. "Even one who practises gleanings" means whoever practises gleanings by way of cleaning the threshing floor and so on, and beating the straw and so on. "Supporting a wife" means while supporting a wife. "Giving from little" means he practises the Teaching while giving, having made a sharing even of as little as a leaf of vegetables. "A hundred of thousands" means a hundred of persons counted as a thousand each; the meaning is a hundred thousand. "Who sacrifice a thousand" means a sacrifice for a thousand monks, or a sacrifice produced with a thousand coins - that too is a thousand-sacrifice. "That is present in them" means those who sacrifice a thousand, of those who sacrifice a thousand. By this, almsfood for either ten million monks or ten million coins has been shown. He said: those who give that much are not worth even a fraction of one such as that. This one who practises the Teaching even while practising gleanings, even while supporting a wife, even while giving from little - these who sacrifice a thousand are not worth even a fraction of one such as that. Whatever was given by that poor person, even as much as a single portion or even as much as a ticket meal, the gift of all of them is not worth a fraction of that gift. A fraction means a sixteenth part, or a hundredth part, or a thousandth part. Here, a hundredth part is taken. He said: whatever gift was given by him, when that is divided into a hundred parts, the gift of ten thousand million by the others is not worth even one portion of that.

Thus, while the Truth-finder was assessing the value of giving, a deity standing nearby thought - "Thus the Blessed One, having pushed aside a great gift with his foot, as if throwing it into hell like a hundred-jewel garment, lifts up this small gift, as if striking the disc of the moon - how indeed is this of greater fruit?" - for the purpose of knowing this, she addressed him in verse. Therein, "by what" means by what reason. "Exalted" means gone to greatness; this is a synonym for vast. "Of what is given righteously" means of the gift given righteously. Then the Blessed One, analysing and showing the gift to her, said beginning with "some give." Therein, "established in unrighteousness" means having become established in unrighteous bodily, verbal, and mental action. "Having cut off" means having beaten. "Having killed" means having slain. "Having caused sorrow" means having consigned others to sorrow. "With tearful faces" means mixed with tearful faces. For a gift given after making others weep is called a tearful-faced gift. "With punishment" means an offering given after threatening and striking with punishment is called "with

punishment." "Thus" means I am not able, by virtue of being a Perfectly Enlightened One, to take a great gift and make it of little fruit, or a small gift and make it of great fruit. But this great gift, due to the impurity of its own origin, is thus of little fruit; the other, a small gift, due to the purity of its own origin, is thus of great fruit - showing this meaning, he said beginning with "thus." The second.

3. Commentary on the Sādhū Sutta

33. In the third, "uttered an inspired utterance" means he made an utterance. For just as whatever oil a measure is not able to hold, having overflowed, flows away - that is called "the remainder." And whatever water a lake is not able to hold, having submerged it, flows away - that is called "a flood"; just so, whatever word born of joy the heart is not able to hold, having become excessive, not remaining within, comes forth outside - that is called "an inspired utterance." The meaning is that he sent forth such a word born of joy. "Giving with faith is also good" means a gift given even having believed in action and the fruit of action is good, charming, and excellent indeed. "They say" means they speak. But how are these two the same? For one who fears for his life is not able to fight, and one who fears loss is not able to give. For one who says "I will protect my life and I will fight" does not fight. But having given up attachment to life, only one who endeavours thinking "Let there be cutting off or death, I will seize this sovereignty" fights. One who says "I will protect my wealth and I will give a gift" does not give. But having given up attachment to wealth, only one who endeavours thinking "I will give a great gift" gives. Thus giving and battle are the same. And what is more? "Even few, being good, conquer many" means just as in battle even few heroic men conquer many cowardly men, so one endowed with faith and so on, giving even a little gift, crushes much stinginess and attains much result of giving. Thus too giving and battle are the same. Therefore he said -

"If one with faith gives even a little,
By that very deed he becomes happy in the hereafter."

And for the elucidation of this meaning, the story of the brahmin with a single cloth and the story of Aṅkura should be expanded.

"Of what is righteously acquired" means of wealth obtained righteously and justly, and of a person who has righteously acquired. Here, a person who has acquired the Teaching means a noble person who has attained the Teaching. Thus, the meaning is that when a gift of righteously acquired wealth is given to a noble person who has acquired the Teaching, that too is good. "Whoever, to one who has righteously acquired" - in this verse line too, the meaning is the same. "Obtained through industriousness and energy" means of wealth obtained through industriousness and through energy. "Vetaraṇī" - this is merely the heading of the teaching. But the meaning is having passed beyond Yama's Vetaraṇī, and also the Sañjīva, Kālasutta, and other hells, and all of the thirty-one great hells.

"Giving with discrimination" means a gift given having discriminated. Therein, there are two kinds of discrimination: discrimination of the offering and discrimination of those worthy of offerings. Among those, having removed inferior and low requisites, having discriminated the superior and excellent ones, giving those is called discrimination of the offering. Having set aside those who have failed in morality, or

those worthy of offerings among the ninety-five heretical sects outside of here, giving to those gone forth in the Dispensation who are endowed with the qualities of morality and so on is called discrimination of those worthy of offerings. Thus, giving with discrimination is in two ways. "Praised by the Fortunate One" means praised by the Fortunate One. Therein, showing the discrimination of those worthy of offerings, he said beginning with "those who are worthy of offerings." "Like seeds sown" - but by this he spoke of the discrimination of the offering. For the superior and excellent gifts, having been discriminated and selected, are like unspoilt seeds.

"Self-control towards living beings is also good" means the state of being restrained towards living beings is also a good thing. This deity, having gone beyond the benefit of giving spoken of by the others, began to speak of the benefit of morality. "Without harming, lives" means living without injuring. "Through fear of others' censure" means through fear of reproach by another. "Fear" means fear of reproach. "But the state of the Teaching is better than giving" means the state of the Teaching reckoned as Nibbāna is indeed better than giving. "For in the past and in times even more remote, the peaceful" means in the past, in the time of the Buddha Kassapa and so on, and in times even more remote, in the time of the Buddha Koṇāgamana and so on; or all of these are called "the peaceful in the past and in times even more remote." The third.

4. Commentary on the Nasanti Sutta

34. In the fourth, "desirable things" means desirable objects such as forms and so on. "To the state of no return, a person does not come from the realm of Death" means not coming to Nibbāna, which is reckoned as the state of no return, from the realm of Death, which is reckoned as the round of rebirths of the three planes. For beings do not come again to Nibbāna; therefore it is called "the state of no return." One who is bound to and heedless in sensual pleasures is indeed one who does not come to that; he is unable to attain that; therefore he spoke thus. "Born of desire" means born from the desire of craving. "Misery" means the suffering of the five aggregates. The second term is a synonym for that very thing. "By the removal of desire, misery is removed" means by the removal of craving, the five aggregates are removed. "By the removal of misery, suffering is removed" means by the removal of the five aggregates, the suffering of the round of rebirths is indeed removed. "Various things" means things that captivate the mind as objects. "Lust for thoughts" means lust for what has been thought about. Thus here, having rejected objective sensual pleasure, the defilement of sensuality is stated as sensual pleasure. But this meaning should be made clear by the Pasūra Sutta. For when the elder monk said "Lust for thoughts is a person's sensual pleasure," the wandering ascetic Pasūra -

"Those various things in the world are not sensual pleasures,
And you call lust for thoughts sensual pleasure;
Thinking unwholesome thoughts,
Even your monks would be enjoyers of sensual pleasures."

He said. Then the elder monk said to him -

"If those various things in the world are sensual pleasures,
And you do not call lust for thoughts sensual pleasure;

Seeing forms that are delightful,
Even your Teacher would be an enjoyer of sensual pleasures.

Hearing sounds, smelling odours;
Tasting flavours, touching contacts that are delightful;
Even your Teacher would be an enjoyer of sensual pleasures."

"But here the wise" means then the wise ones remove desire and lust regarding those objects. "Every mental fetter" means the tenfold mental fetter as well. "One who owns nothing" means one devoid of the possession of lust and so on. "Sufferings do not befall" means the sufferings of the round of rebirths do not fall upon him. "Thus said the Venerable Mogharāja" - having heard the verse "He has abandoned reckoning," the elder monk named Mogharāja, who was skilled in making connections, in that assembly, having thought "The meaning of this verse has not gone according to the sequence of connection," striving to bring it according to the sequence of connection, spoke thus. Therein, "here or beyond" means in this world or in the world beyond. "The highest among men, working for the welfare of people" - although all those who have eliminated the mental corruptions are indeed the highest among men and workers for the welfare of people, the elder monk said this with reference to the One of Ten Powers. "Those who venerate him are praiseworthy" - if gods and humans venerate him thus liberated, then those who venerate that Blessed One by body or by speech or by practising in accordance - are they praiseworthy or not praiseworthy? "Monk" - he addresses the Elder Mogharāja. "Having understood the Teaching" means having known the Teaching of the four truths. "Those too become ones who have gone beyond attachment" means those who venerate him by body or by speech or by practising in accordance. They, having understood the Teaching of the four truths, having abandoned sceptical doubt, become ones who have gone beyond attachment too, and become praiseworthy too. The fourth.

5. Commentary on the Ujjhānasaññi Sutta

35. In the fifth, "intending on finding fault" (ujjhānasaññikā) - there is no separate heavenly world called "the world of those intending on finding fault"; but these deities came grumbling in dependence on the Truth-finder's use of the four requisites. It is said that this thought occurred to them: "The ascetic Gotama praises contentment alone as the limit for monks with rag-robles, morsels of alms-food, tree-root lodgings, and cattle-urine medicine, yet he himself wears fine robes such as cloth of silk and fine linen and so on, eats the highest food worthy of a king, lies on an excellent bed in a perfumed chamber resembling a heavenly mansion of the gods, uses medicines such as ghee and butter and so on, and during the day expounds the Teaching to the public; his words go one way, his actions another" - thus grumbling, they came. Therefore the name "intending on finding fault" was given to them by the elder monks who compiled the teachings.

"Being otherwise" (aññathā santaṃ) means existing in a different manner. "Having deceived" (nikaccā) means by fraud, by deception; the meaning is having cheated. "Like a cheat" (kitavasseva) - a cheat is called a fowler. For he, not being a bush himself, by concealing himself with branches, leaves, and so on, having displayed the appearance of a bush, kills peacocks, partridges, and other birds that approach, and

maintains his wife. Thus, just as that cheat, having deceived by this deception, eats bird-meat, so too for the deceiver who, having concealed himself with a rag-robe, having deceived the public by cleverness in speech, goes about eating. "That is enjoyed by him through theft" (bhuttaṃ theyyena tassa taṃ) - the deity speaks with reference to the Blessed One, saying that all his use of the four requisites is called used through theft. "The wise fully understand" (parijānanti paṇḍitā) - the wise know whether this one is a doer or an innocent one. Thus those deities, imagining "We ourselves are the wise ones, even more than the Truth-finder," spoke thus.

Then the Blessed One spoke beginning with "Not by this" (nayidaṃ). Therein, "this practice which is firm" (yāyaṃ paṭipadā dāḥā) means this practice in accordance with the Teaching is firm and steady. By which practice the wise, the learned, through meditation on a single object and through meditation on the three characteristics - by these two meditative absorptions, meditators are freed from Māra's bondage; that practice cannot be entered upon or followed by mere speaking or by mere hearing - this is the meaning. "The wise indeed do not act thus" (na ve dhīrā pakubbantī) - the wise, the learned, having understood the way of the world, having known the rise and fall of the world of activities, and having understood the teaching of the four truths, quenched through the quenching of the mental defilements, having crossed over attachment in the world, they do not act thus; the meaning is "we do not speak of such things."

"Having alighted on the earth" (pathaviyaṃ patiṭṭhahitvā) - the meaning is: being ashamed, thinking "What was done by us was inappropriate; we, being innocent, addressed the innocent one with the accusation of being a doer," having established respect towards the Blessed One as towards the Great Brahmā, seeing the Blessed One as difficult to approach like a great mass of fire, having descended from the sky and having stood on the ground. "Transgression" (accaya) means offence. "Overcame us, venerable sir" (no, bhante, accāgamā) means it occurred having surpassed and overpowered us. "To be assailed" (āsādetabbaṃ) means to be affronted. It is said that those deities affronted the Blessed One in both ways - by body and by speech. By not paying homage to the Truth-finder and remaining stationed in the sky, they affronted him by body; by bringing forth the simile of a cheat and uttering various kinds of vulgar speech, they affronted him by speech. Therefore they said "we thought he was to be assailed." "May he accept" (paṭiggaṇhātu) means may he pardon. "For the sake of restraint in the future" (āyatīṃ saṃvarāya) means for the purpose of restraint in the future, for the purpose of not committing again such an offence and fault.

"Manifested a smile" (sitaṃ pātvākāsī) means showing the tips of his teeth, he displayed a delighted appearance. Why? It is said that those deities do not ask forgiveness sincerely, and they make the mundane public and the Truth-finder, the foremost person in the world with its gods, equal to one another. Then the Blessed One, thinking "When a further discussion has arisen, having explained the power of the Buddha, I shall afterwards pardon them," manifested a smile. "Even more exceedingly" (bhiyyoso mattāya) means to an exceeding measure. "Spoke this verse" (imaṃ gāthaṃ abhāsī) - imagining "He is angry with us," she spoke.

"Does not accept" means does not pardon, does not consent. "With anger within" means anger arisen internally. "Burdened with hate" means dwelling having taken up hate as weighty. "He binds enmity upon himself" means such a one, as if fastening a

knot, binds and fixes that enmity upon himself; the meaning is he does not give it up. "If there were no transgression" means if there were no hasty action. "And if there were no wrongdoing here" means if there were no offence whatsoever. "By what would one here be wholesome" means if enmities were not appeased, for what reason would one be wholesome?

"For whom are there no transgressions" - in the verse, for whom is there no transgression? For whom is there no offence? Who does not fall into confusion? The meaning is: who is always called a wise person? It is said that the Blessed One's manifestation of a smile was for the purpose of having this verse spoken. Therefore, thinking "Now, having explained the power of the Buddha to the deities, I shall pardon," he spoke beginning with "For the Truth-finder, the Buddha." Therein, "of the Truth-finder" means of the Truth-finder for such reasons as "thus come" and so on. "Of the Buddha" means of the one who has thus obtained the name by way of the designation at the culmination of deliverance, for such reasons as the state of being a Buddha through awakening to the four truths and so on. "When those confessing a transgression" means what was said by you: "When those confessing a transgression, etc. he binds enmity upon himself" - that was well said; but I do not delight in that enmity, I do not wish for it - this is the meaning. "I accept your confession" means I pardon your offence. The fifth.

6. Commentary on the Saddhā Sutta

36. In the sixth, "faith is a person's companion" means for a person going to the heavenly world, the human world, and Nibbāna, faith is a companion; it accomplishes the function of a friend. "If faithlessness does not remain" means if one does not remain in faithlessness. "Fame" means retinue. "Renown" means the speaking of praise. "Are his from that" means from that they are his. "Attachments do not befall" means the five attachments beginning with the attachment of lust do not befall. "Engage in negligence" means those who practise negligence, who produce it, they are said to engage in it. "Guards as the foremost wealth" means guards as one would guard the highest wealth such as pearls, gems, and precious substances. "Meditating" means meditating by meditation on the characteristics and by meditation on a single object. Therein, meditation on the characteristics means insight, path, and fruition. For insight meditates upon the three characteristics - thus it is meditation on the characteristics. The path accomplishes the function arrived at by insight - thus it is meditation on the characteristics. Fruition meditates upon the true characteristic, the truth of cessation - thus it is meditation on the characteristics. But the eight meditative attainments should be understood as meditation on a single object, because of meditating upon the circular meditation object. "The highest" means the happiness of arahantship is intended. The sixth.

7. Commentary on the Samaya Sutta

37. In the seventh, "among the Sakyans" means: dependent on the inspired utterance "Capable indeed, good sirs, are the princes," the abode of the royal princes who obtained the name "Sakkā" - though a single province, is called "Sakkā" by conventional usage. In that Sakyan province. "In the Great Wood" means in a great

forest that was naturally grown, not planted, connected as one with the Himalayas. "All of them Worthy Ones" means by those who had attained arahantship on the very day this discourse was spoken.

Herein this is the progressive discourse - For it is said that the Sākiyans and Koliyans, having had a single dam constructed across a river named Rohiṇī between the city of Kapilavatthu and the city of Koliya, cultivate their crops. Then, in the month of Jeṭṭhamūla, when the crops were withering, the labourers of the residents of both cities gathered together. There the residents of the city of Koliya said - "If this water is drawn off to both sides, it will not suffice for you nor for us. But our crop will be produced with just one watering. Give this water to us." The residents of Kapilavatthu said - "When you have filled your granaries and are standing by, we, having taken red gold, sapphires, and dark coins, with baskets and bags and so on in hand, will not be able to go about at your house doors. Our crop too will be produced with just one watering. Give this water to us." "We will not give it." "We too will not give it." Thus having escalated the talk, one stood up and gave a blow to another, and he too to yet another - thus having struck one another and having insulted the birth of the royal families, they escalated the dispute.

The Koliyan labourers say - "You roar having taken the Kapilavatthu-dwellers with you, who like dogs and jackals and so on lived together with their own sisters. What will their elephants and horses and shield-weapons do to us?" The Sākiyan labourers say - "You now roar having taken leprous children with you, who, helpless, without refuge, like animals, dwelt in jujube trees. What will their elephants and horses and shield-weapons do to us?" They went and told the ministers appointed to that work; the ministers told the royal families. Thereupon the Sākiyans - "We shall show our strength and power to those who lived together with their sisters" - went forth prepared for battle. The Koliyans too - "We shall show our strength and power to those who dwelt in jujube trees" - went forth prepared for battle.

The Blessed One too, at the very time towards the break of dawn, having risen from the attainment of great compassion, surveying the world, saw these going forth thus prepared for battle. Having seen - reflecting "If I go, will this dispute be appeased or not?" - "Having gone there, I shall relate three birth stories for the purpose of appeasing the dispute; thereupon the dispute will be appeased. Then, having related two birth stories for the purpose of illustrating unity, I shall teach the Attadaṇḍa Sutta. Having heard the teaching, the residents of both cities will give two hundred and fifty princes each; I shall give them the going forth; then there will be a great assembly" - he made this determination. Therefore, while these were going forth prepared for battle, without informing anyone, by himself taking his bowl and robes, having gone and folded his legs crosswise in the sky between the two armies, having emitted the six-coloured rays, he sat down.

The dwellers of Kapilavatthu, upon seeing the Blessed One, "The foremost of our kinsmen, the Teacher, has come. Surely our state of being in dispute has been seen by him," having thought, "But it is not possible for us to bring a weapon down upon another's body when the Blessed One has come. Let the dwellers of Koliya city strike us or bind us." Having thrown down their weapons, having paid homage to the Blessed One, they sat down. The dwellers of Koliya city too, having thought likewise, having thrown down their weapons, having paid homage to the Blessed One, sat

down.

The Blessed One, though knowing, asked "Why have you come, great kings?" "Blessed One, not for sport at a ford, not for sport at a mountain, not for sport at a river, not for the purpose of seeing the hills, but having prepared for battle at this place, we have come." "In dependence on what is your dispute, great kings?" Water, venerable sir. "What is water worth, great kings?" "Little, venerable sir." "What is earth worth, great kings?" Priceless, venerable sir. "What are warriors worth?" "Warriors are priceless, venerable sir." "In dependence on water of little value, for what purpose would you destroy priceless warriors, great kings? There is no gratification in dispute; through dispute, great kings, having made enmity without cause, a certain tree deity, having formed a grudge against a black lion, has not reached even this entire cosmic cycle," having said this, he related the Phandana Jātaka. Then "One should not be dependent on others, great kings. For having been dependent on others, through the tale of a single hare, the herds of quadrupeds in the Himalayas extending three thousand yojanas plunged into the great ocean. Therefore one should not be dependent on others," having said this, he related the Pathaviṇḍriya Jātaka. Then "Sometimes, great kings, even the weak sees a fault and an opening of the strong; sometimes the strong of the weak. For even the Indian quail, a little bird, killed a noble elephant," he related the Laṭukikā Jātaka. Thus, having related three Jātakas for the purpose of appeasing the dispute, he related two Jātakas for the purpose of illustrating unity. How? Having said "For those who are united, great kings, no one is able to see an opening," he related the Rukkhadhamma Jātaka. Then "No one was able to show a flaw of those who were united, great kings. But when they quarrelled with one another, then the hunter's son, having deprived them of life, took them and went - there is no gratification in contention," having said this, he related the Vaṭṭaka Jātaka. Thus, having related these five Jātakas, at the conclusion he related the Attadaṇḍa Sutta.

The kings, pleased - "If the Teacher had not come, we would have killed each other with our own hands and set flowing a river of blood. We would not have seen our sons and brothers at the house-gate; there would have been no one even to carry a message and counter-message for us. In dependence on the Teacher, our lives were obtained. If, however, the Teacher had dwelt in a household, the kingship over the four great continents with their surrounding two thousand islands would have come into his possession, and he would have had more than a thousand sons; from that he would have gone about with a retinue of warriors alone. But he, having abandoned that success and having gone forth, attained the highest enlightenment. Let him now too go about with a retinue of warriors indeed" - the inhabitants of both cities gave two hundred and fifty young men each. The Blessed One too, having given them the going forth, went to the Great Wood. For those who had gone forth not by their own preference but through the influence of respect and reverence, discontent arose. Their former wives too, to them - having said "Let the young masters be dissatisfied; the household life does not endure" and so on, sent messages. And they became even more dissatisfied.

The Blessed One, reflecting, having known their state of discontent - "These monks, while dwelling together with a Buddha such as myself, are dissatisfied; come, let me describe to them the beauty of Kuṇḍāla Lake and, having led them there, dispel their

discontent" - he described the beauty of Kuṇāla Lake. They wished to see it. Do you wish to see Kuṇāla Lake, monks? Yes, Blessed One. If so, come, let us go. Blessed One, how shall we go to a place that is the destination of those possessing supernormal power? You wish to go; I shall take you by my own power and go. Very well, venerable sir. The Blessed One, having taken five hundred monks, having flown up into the sky and having alighted at Kuṇāla Lake, said to those monks - "Monks, in this Kuṇāla Lake, the names of whatever fish you do not know, ask me."

They asked. The Blessed One spoke on each and every question asked. Not only of fish, but having had them ask the names of trees in that jungle thicket, and of bipeds, quadrupeds, and birds at the foot of the mountain, he spoke about them. Then the Kuṇāla bird-king, seated on a stick gripped by two birds biting it with their beaks, comes surrounded by a flock of birds in front, behind, and on both sides. The monks, having seen him - "This one, venerable sir, must be the king of these birds; these are his retinue" - so we think. Just so, monks, this too is indeed my lineage, my tradition. For now, venerable sir, we see these birds. But as to what the Blessed One said "This too is indeed my lineage, my tradition," we wish to hear that. Do you wish to hear, monks? Yes, Blessed One. If so, listen - and having adorned it with three hundred verses, while relating the Kuṇāla Jātaka, he dispelled their discontent. At the conclusion of the teaching, all became established in the fruition of stream-entry, and through the path itself supernormal power too came to them. The Blessed One, thinking "Let this much suffice for now for those monks," having flown up into the sky, went to the Great Wood itself. Those monks too, at the time of going, having gone by the power of the One of Ten Powers, at the time of returning, by their own power, having surrounded the Blessed One, descended into the Great Wood.

The Blessed One, having sat down on the prepared seat, having addressed those monks - "Come, monks, sit down. I shall teach you a meditation subject for your mental defilements to be killed by the upper triad of paths" - he taught the meditation subject. The monks thought - "The Blessed One, having known our state of discontent, having led us to Kuṇāla Lake, dispelled our discontent; there, to us who had attained the fruition of stream-entry, he has now here given a meditation subject for the three paths. It is not fitting for us to pass the time merely thinking 'We are stream-enterers'; it is fitting for us to become true men among men" - they, having paid homage at the feet of the One of Ten Powers, having risen, having shaken out their sitting cloths, sat down separately at the roots of trees on cliff-overhangs.

The Blessed One thought - "These monks are by nature ones who have not abandoned their meditation subject; and for a monk who has obtained the method, there is no cause for weariness. Going along, going along, having developed insight, having attained arahantship, thinking 'We shall report the quality penetrated by each of us,' they will come to my presence. When these have come, the deities of the ten-thousand world-systems will assemble in a single world-system; there will be a great assembly; it is fitting for me to sit in a secluded place." Then, having prepared the Buddha-seat in a secluded place, he sat down.

The elder who had taken the meditation subject and gone at the very first attained arahantship together with the analytical knowledges. Then another, then another - all five hundred bloomed like lotuses in a lotus pond. The monk who had attained arahantship at the very first, thinking "I shall report to the Blessed One," having

unfolded his cross-legged posture, having shaken out his sitting cloth, having risen, faced towards the One of Ten Powers. Thus another and yet another - all five hundred came in succession, like those entering a dining hall. The one who came first, having paid homage, having prepared his sitting cloth, having sat down to one side, wishing to report the quality he had penetrated, thinking "Is there indeed anyone else? There is not" - having turned back, looking along the path by which he had come, he saw yet another, and saw yet another - thus all of them, having come and sat down to one side, this one, being ashamed before that one, did not speak; this one, being ashamed before that one, did not speak. It is said that for those who have eliminated the mental corruptions there are two dispositions - The thought arises: "Oh, may the world with its gods quickly penetrate the quality penetrated by me!" But regarding the state of having penetrated, like a man who has found a treasure, they do not wish to report it to another.

Now, just as that noble assembly had settled down, like a great disc of a mirror made of silver raised up in the eastern direction, for the purpose of seeing the loveliness of the world adorned by the arising of a Buddha, free from these impurities - clouds, frost, smoke, dust, and Rāhu - from the eastern enclosure of Yugandhara, the full moon disc, resplendent as a silver wheel revolving held by the rim, having risen up, proceeded along the path of the wind. Thus at such a moment, at such a time, at such an instant, the Blessed One was dwelling among the Sakyans at Kapilavatthu in the Great Wood together with a large Community of monks, about five hundred monks, all of them Worthy Ones.

Therein, the Blessed One too was born in the lineage of Mahāsammata, and those five hundred monks too were born in the clan of Mahāsammata. The Blessed One too was born in a warrior womb, and they too were born in warrior wombs. The Blessed One too had gone forth from royalty, and they too had gone forth from royalty. The Blessed One too, having abandoned the white parasol, having relinquished the wheel-turning sovereignty that was in his hands, went forth; and they too, having abandoned the white parasols, having relinquished the kingdoms that were in their hands, went forth. Thus the Blessed One, in a pure place, in a pure portion of the night, himself pure, with a pure retinue, without lust, with a retinue without lust, without hate, with a retinue without hate, without delusion, with a retinue without delusion, free from craving, with a retinue free from craving, free from defilement, with a retinue free from defilement, peaceful, with a peaceful retinue, tamed, with a tamed retinue, liberated, with a liberated retinue, shone exceedingly. This is called the ground for praise; as much as one is able, that much should be said. Thus with reference to these monks it was said, "About five hundred monks, all of them Worthy Ones."

"Mostly" means the greater number had gathered together; the slow ones had not gathered together - the unconscious deities, the immaterial-sphere deities, and the deities who had attained meditative attainment. Herein, this is the order of the gathering - It is said that the deities in the vicinity of the Great Wood stirred, "Come, friends! Seeing the Buddha is indeed very helpful, hearing the Teaching is very helpful, seeing the Community of monks is very helpful. Come, let us come!" Making a great sound, having come and having paid homage to the Blessed One and to those who had attained arahantship at that very moment, the ones who had eliminated the

mental corruptions, they stood to one side. By this very method, having heard the sound of those and those deities, at intervals of half a league, a league, half a yojana, a yojana, and so on, in the Himalayas extending three thousand yojanas, in three times sixty-three thousand cities, in ninety-nine hundred thousand market towns, in ninety-six ten million hundred thousand ports, in fifty-six jewel mines - thus in the whole of Jambudīpa, in Pubbavideha, in Aparagoyāna, in Uttarakuru, in the two thousand minor islands - thus in the entire world-circle, then in the second and third world-circles - thus it should be understood that deities gathered together in the ten-thousand world-circles. For the ten-thousand world-circles are here intended as "ten world systems." Therefore it was said - "And deities from ten world systems had for the most part gathered together."

With the deities thus gathered together, the entire interior of the world-circle up to the Brahmā world was full, like needles placed continuously in a needle case. Therein, the height of the Brahmā world should be understood thus - It is said that a stone equal in size to the seven-storeyed pinnacle building of the Brazen Palace, standing in the Brahmā world and thrown downwards, would reach the earth in four months. In such a great space, just as flowers thrown from below or smoke cannot go upwards, or mustard seeds thrown from above cannot descend below, finding no gap - so continuously were the deities. Just as the sitting place of a wheel-turning monarch is unconfined, and influential warriors who come one after another obtain space indeed, but further and further away it is exceedingly confined. Just so the sitting place of the Blessed One was unconfined, and influential gods and brahmā gods who came one after another obtained space indeed. Moreover, in the region very near to the Blessed One, in a spot the size of the pricking of a hair-tip, ten or even twenty deities, having created subtle individual existences, stood. At the very furthest, sixty by sixty deities stood.

"Belonging to the Pure Abodes" means of those dwelling in the Pure Abodes. The Pure Abodes are the five Brahmā worlds, the residences of the pure ones, the non-returners who have eliminated the mental corruptions. "This occurred to him" - why did it occur? It is said that those brahmā gods, having entered into meditative attainment and having emerged at the determined time, looking at the Brahmā abode, saw it empty, like a dining hall after the meal. Then, reflecting "Where have the brahmā gods gone?" having known of the great gathering - "This gathering is great, we have been left behind, and for those left behind space is difficult to obtain; therefore, going, let us not be empty-handed but having each composed a verse, let us go. By that we shall make known our arrival at the great gathering, and we shall speak praise of the One of Ten Powers." Thus, because they reflected after having emerged from the attainment, this occurred to them.

"Appeared before the Blessed One" - in the Pāli it is stated as though they descended right at the place facing the Blessed One's presence, but the meaning here should not be understood thus. Rather, while still standing in the Brahma world, having prepared their verses, one descended at the eastern rim of the world-system, one at the southern rim of the world-system, one at the western rim of the world-system, and one descended at the northern rim of the world-system. Then the Brahmā who had descended at the eastern rim of the world-system, having entered upon the blue kasiṇa, having emitted blue rays, as if putting on a jewelled armour for the deities of

the ten-thousand world-systems, having made known his own arrival - the Buddha's path, indeed, cannot be crossed over by anyone; therefore, having come along the great Buddha's path itself, having paid respect to the Blessed One, he stood to one side. Standing to one side, he spoke the verse composed by himself.

The Brahmā who had descended at the southern rim of the world-system, having entered upon the yellow kasiṇa, having emitted golden radiance, as if wrapping the deities of the ten-thousand world-systems in a golden cloth, having made known his own arrival, did likewise. The Brahmā who had descended at the western rim of the world-system, having entered upon the red kasiṇa, having emitted red rays, as if encircling the deities of the ten-thousand world-systems with an excellent red woollen blanket, having made known his own arrival, did likewise. The Brahmā who had descended at the northern rim of the world-system, having entered upon the white kasiṇa, having emitted white rays, as if wrapping the deities of the ten-thousand world-systems in a jasmine-flower cloth, having made known his own arrival, did likewise.

But in the Pāḷi, "appeared before the Blessed One." "Then those deities, having paid respect to the Blessed One, stood to one side" - thus the appearing before and the state of having paid respect and standing to one side are stated as if at one moment, but that occurred in this sequence; however, it was shown combining them together. But the speaking of the verses was stated in the Pāḷi too separately indeed.

Therein, "great assembly" means a great multitude. "Pavana" is called a jungle thicket. By both, the Blessed One said: "Today in this jungle thicket there is a great multitude, an assemblage." Then, to show those for whom that assemblage was, he said "groups of gods have come together." Therein, "groups of gods" means hosts of gods. "We have come to this Teaching assembly" - having seen the groups of gods thus assembled, we too have come to this Teaching gathering. Why? "To see the unconquered Community" - unconquered by anyone, having crushed the three Māras this very day, victorious in battle - we have come for the purpose of seeing this unconquered Community; this is the meaning. That Brahmā, however, having spoken this verse, having paid respect to the Blessed One, stood at the eastern rim of the world-system itself.

Then the second, having come in the manner already stated, spoke. Therein, "there the monks" means the monks at that place of assemblage. "Concentrated" means they applied themselves with concentration. "They made their own minds straight" means they all removed from their minds the states of crookedness, distortion, and dishonesty, and made them straight. "Like a charioteer having taken the reins" means just as a charioteer, when the Sindh horses are going evenly, with goad laid down, having taken all the reins, stands neither urging nor restraining, so all these five hundred monks, endowed with six-factored equanimity, with guarded doors, guard their faculties, the wise ones; we have come here to see these, Blessed One. He too, having gone, stood at his original place.

Then the third, having come in the manner already stated, spoke. Therein, "having cut the stake" means having cut the stake of lust, hate, and delusion. "The bar" means the bar of lust, hate, and delusion itself. "The gate-post" means the gate-post of lust, hate, and delusion itself. "Having uprooted, without longing" means these

monks, being without longing due to the absence of the longing of craving, having uprooted, having abolished the gate-post, wander on an unobstructed journey in the four directions. "Pure" means free from mental impurities. "Spotless" means stainless. This is a synonym for that very thing. "By the one with vision" means by the one endowed with vision through five eyes. "Well tamed" means tamed through the eye too, tamed through the ear too, through the nose too, through the tongue too, through the body too, through the mind too. "Young elephants" means young elephants. Herein this is the meaning of the word -They do not go by desire and so on, thus they are nāgas; they do not return to the mental defilements abandoned by each respective path, thus they are nāgas; they do not commit offences of various kinds, thus they are nāgas. This is the summary here; the detail, however, should be understood by the method stated in the Mahāniddeśa.

Furthermore -

"He commits no offence whatsoever in the world,
Having abandoned all bondages and bonds;
Everywhere he does not cling, liberated,
Such a one is called an elephant because of that state."

Thus the meaning here should be understood. "Young elephants" means young ones who are elephants; the meaning is they have attained the achievement of the state of young elephants. We have come to see these young elephants of such kind, tamed by the unsurpassed trainer, Blessed One. He too, having gone, stood at his original place.

Then the fourth, having come in the manner already stated, spoke. Therein, "gatāse" means gone by means of going for refuge free from doubt. He too, having gone, stood at his original place. The seventh.

8. Commentary on the Sakalīkā Sutta

38. In the eighth, "at Maddakucchi" means in the park so named. For when Ajātasattu was in the womb, his mother - "This embryo gone into my womb will be an enemy of the king. What is the use of this to me?" She had the womb pressed for the purpose of abortion. Therefore it came to be reckoned as "Maddakucchī." But because it was given for the purpose of a fearless dwelling for deer, it is called a deer-park.

"Now at that time" - here this is the progressive discourse - For Devadatta, in dependence on Ajātasattu, even after having employed archers and the elephant Dhanapālaka, being unable to cause an obstacle to the life of the Truth-finder, thinking "I shall kill him with my own hand," having ascended Vulture's Peak mountain, having lifted up a great stone the size of a pinnacle building, hurled it thinking "Let the ascetic Gotama be crushed to bits." He was of great strength, it is said, and bore the strength of five elephants. But it is impossible that there should be an obstacle to the life of Buddhas through attack by others; therefore, as that stone was coming towards the body of the Truth-finder, another stone, having risen up in the sky, received it. By the blow of the two stones, a great splinter of the rock, having risen up, struck the edge of the back of the Blessed One's foot; the foot was as if struck by a great axe, and appeared as if smeared with lac-colouring due to the blood that had welled up. The Blessed One, having looked up, said this to Devadatta - "Much

demerit has been produced by you, foolish man, in that you, with a corrupted mind, with a murderous mind, drew blood from the Truth-finder." From then on, discomfort arose for the Blessed One. The monks thought - "This dwelling is barren and uneven, and without space for the many warriors and others as well as those gone forth." They, having taken the Truth-finder on a bed-palanquin, led him to Maddakucchi. Therefore it was said - "Now at that time the Blessed One's foot had been cut by a splinter."

"Severe" means powerful. "Su" is merely a particle. "Painful" is the rejection of pleasure. "Sharp" means intense. "Severe" means harsh. "Bitter" means piercing. "Disagreeable" means unpleasant. The mind does not reach towards them, they do not satisfy the mind, do not increase it - thus "displeasing." "Mindful and fully aware" means having become endowed with the mindfulness and full awareness of enduring feelings. "Without being distressed" means not being oppressed, not coming under the control of feelings by tossing and turning while lying down.

"Lion's posture" - here there are four sleeping places: the sleeping place of one who enjoys sensual pleasures, the sleeping place of ghosts, the lion's sleeping place, and the Truth-finder's sleeping place. Therein, "Mostly, monks, beings who enjoy sensual pleasures sleep on their left side" - this is the sleeping place of one who enjoys sensual pleasures. For among them, mostly there are none who sleep on their right side. "Mostly, monks, ghosts sleep lying on their backs" - this is the sleeping place of ghosts. For because of having little flesh and blood, entangled with a mass of bones, they are unable to sleep on one side; they sleep only on their backs. "Mostly, monks, the lion, the king of beasts, having inserted the tail between the thighs, sleeps on his right side" - this is the lion's sleeping place. For because of the abundance of energy, the lion, the king of beasts, having placed the two front paws in one place, the hind paws in one place, having inserted the tail between the thighs, having observed the position of the front paws, hind paws, and tail, having placed the head on top of the two front paws, sleeps. Even having slept during the day, when awakening he awakens without being startled, but having raised his head, he observes the position of the front paws and so on. If anything has shifted from its position, "This is not suitable for your birth, nor suitable for your valour," becoming displeased, he sleeps right there and does not depart for his food resort. But when they have remained without shifting, "This is suitable for your birth and valour," full of mirth, having risen, having stretched with a lion's stretch, having shaken off the mass of his mane, having roared the lion's roar three times, he departs for his food resort. The sleeping place of the fourth meditative absorption, however, is called "the Truth-finder's sleeping place." Among those, here the lion's sleeping place has come. For this is called the highest sleeping place because it is a posture abundant in energy.

"Foot upon foot" means the left foot upon the right foot. "Overlapping" means placing over, having placed slightly beyond. For when ankle rubs against ankle, or knee against knee, feeling arises repeatedly, the mind does not become fully focused, and the sleeping place is uncomfortable. When placed beyond so that they do not rub together, feeling does not arise, the mind becomes fully focused, and the sleeping place is comfortable. Therefore he lay down thus. "Mindful and fully aware" means

endowed with mindfulness and full awareness that discerns the lying down posture. But here "perception of rising" is not stated, for that was the Truth-finder's sleeping place during illness.

"Seven hundred" - in this discourse, all those deities came to the place of the sleeping place during illness. "Uttered an inspired utterance" - for those who had come to the sleeping place during illness, there should have been displeasure. But having seen the Truth-finder's endurance of feelings, "Oh, the great majesty of the Buddhas! While such feelings are occurring, there is not even the slightest alteration; lying down with an unmoving body like a golden figure adorned and placed on a royal couch, now his complexion shines even more, his face is beautiful like a full moon endowed with radiance, and like a lotus just bloomed; even on his body, the basis of beauty now becomes bright like well-polished gold" - thus an inspired utterance arose.

"An elephant indeed, friend" - here "friend" is a form of address in accordance with the Teaching. He is an elephant in the meaning of being powerful. "With elephant-like nature" means by the state of being an elephant. In "A lion indeed" and so on, he is a lion in the meaning of being unafraid. He is a thoroughbred in the meaning of experienced familiarity, or by knowing what is a reason and what is not a reason. He is a leading bull in the meaning of being unmatched. For the chief of a hundred cattle is called a bull (usabha), the chief of a thousand cattle is called a great bull (vasabha), and the chief of a hundred thousand cattle is called a leading bull (nisabha). But the Blessed One acknowledges a distinguished position in the meaning of being unmatched. It is in that very meaning that here he is called "a leading bull." He is a beast of burden in the meaning of bearing the yoke. He is tamed in the meaning of being free from poison.

"See" is an unspecified command. "Concentration" means the concentration of the fruition of arahantship. "Well liberated" means well liberated by fruition-liberation. But a mind accompanied by lust is called bent forward, and one accompanied by hate is bent backward. By the rejection of both of those, he said "neither bent forward nor bent backward." "Nor restrained and checked by forceful suppression" means not one whose conduct is restrained by having suppressed the mental defilements through exertion, with effort; but because the mental defilements have been cut off, the conduct is concentrated by fruition-concentration - this is the meaning. "Should be overcome" means should be vexed, should be struck against. "Blindness" means not knowing. For one who is unknowing, like a blind fool, would offend against such a Teacher - thus they speak, striking at Devadatta.

"Masters of the five Vedas" means bearers of the Vedas with the histories as a fifth. "A hundred evenly" means a hundred years. "Austere ascetic" means having become those dependent on austere asceticism. "Practising" means those who practise. "Not rightly liberated" means even if such brahmins practise for a hundred years, their mind is not rightly liberated. "Of inferior nature, they do not go to the far shore" means those of inferior intrinsic nature, they do not go to Nibbāna. "Hīnattharūpā" is also a reading; the meaning is those of inferior purpose by nature, those who have declined in purpose. "Afflicted by craving" means overpowered by craving. "Bound by ascetic practices and morality" means bound by ascetic practices such as the goat-practice, the dog-practice, and so on, and by morality of just such a kind. "Rough

austerity" means the austerity of the five-fire self-mortification, lying on thorns, and so on. Now that deity, speaking of the nature of the Dispensation as leading to liberation, said beginning with "for one who desires conceit." That is of the meaning already stated. The eighth.

9. Commentary on the First Pajjunna's Daughter Sutta

39. In the ninth, "the daughter of Pajjunna" means the daughter of the rain-cloud god-king named Pajjunna, belonging to the Cātumahārājika realm. "I pay homage" means "Blessed One, I pay homage at your feet." "By the one with vision" means by the Truth-finder endowed with vision through five eyes. "The Teaching understood" - she says: "This was previously only heard by me in the presence of others." "Now I myself" means she herself now. "I know as a witness" means I know directly, face to face, through the power of penetration. "Disparaging" means censuring thus: "It has inferior syllables, terms, and phrasing" or "It is not leading to liberation." "Roruva" - there are two Roruvas: the Smoke Roruva and the Flame Roruva. Therein, the Smoke Roruva is separate, but "Flame Roruva" is indeed a name for the Avīci great hell. For there, beings, while burning and burning in the fire, cry out cries again and again; therefore it is called "Roruva." "Terrible" means cruel. "Endowed with patience and peace" means endowed with the acceptance of grasping - having found it agreeable, having made it acceptable - and with the peace of lust and so on. The ninth.

10. Commentary on the Second Discourse on Pajjunna's Daughter

40. In the tenth, "and the Teaching" - by the word "and" the Community as well; thus she says "having come here paying homage to the three jewels." "Full of meaning" means full of meaning. "Though I could in many ways that" means whatever Teaching she spoke, that Teaching I could analyse in many ways. "Such is the Teaching" - it shows that such indeed is this Teaching of the Blessed One, one standing in that way, one of that kind, fit to be analysed in many methods of exposition. "I shall speak" means I shall tell. "As far as I have learnt it by mind" means as much as has been learnt thoroughly by me by mind, its meaning, without speaking for the whole day, like one squeezing a honeycomb, I shall tell in brief in just a moment. The remainder is clear in itself. The tenth.

The Satullapa Group Chapter is fourth.

5. The Chapter on Being Ablaze

1. Commentary on the Discourse on Being Ablaze

41. In the first discourse of the Āditta Chapter, "with ageing and death" - this is the heading of the teaching, but the world is indeed burning with the eleven fires beginning with lust and so on. "By giving" means by the volition of giving. "What is given is well removed" means through the volitions of meritorious giving, it belongs to the donor alone, like goods removed by the owner of a house; therefore this was said. "Thieves take it" means thieves also take wealth that is not given, kings also take it, fire also burns it, and even in the place where it is stored it perishes. "In the end" means by death. "The body together with possessions" means the body itself

and also the wealth not destroyed by the influence of thieves and so on. "Goes to the heavenly state" means one is reborn in heaven, like the great King Vessantara and others. The first.

2. Commentary on the Discourse on What Giving

42. In the second, "a giver of food" - because even one who is very strong, without eating two or three meals, is unable to rise, but having eaten, even one who was weak, having become endowed with strength, therefore he said "a giver of food is a giver of strength." "A giver of cloth" - because even one who is handsome, if poorly clothed or unclothed, is ugly, despised, unsightly, but covered with cloth he shines like a young god, therefore he said "a giver of cloth is a giver of beauty." "A giver of a vehicle" means a donor of elephant vehicles and so on. But among those -

"An elephant vehicle is not allowable for an ascetic,
Nor a horse vehicle, nor to travel by chariot;
But this vehicle is allowable for an ascetic,
Sandals for one who guards the aggregate of morality."

Therefore, a donor of umbrellas, sandals, walking sticks, staffs, beds and chairs, and whoever cleans a road, makes a ladder, makes a bridge, prepares a boat - all of them too are givers of a vehicle. "Is a giver of happiness" - because a vehicle is conducive to happiness, one is called a giver of happiness. "A giver of vision" - because in darkness even those with eyes cannot see forms, a giver of a lamp is called a giver of vision; like the Elder Anuruddha, one also obtains the accomplishment of the divine eye.

"Is a giver of all" means he is a donor of all, beginning with strength and so on. Even for one who has walked for almsfood in two or three villages and not having obtained anything, having come back, having bathed in a cool pond, having entered the dwelling, having lain down on a bed for a moment, having risen and sat down - it is as if strength has been brought and placed in the body. And for one wandering outside, the basis of beauty in the body is scorched by wind and sun; but for one who has entered the dwelling, shut the door, and lain down for a moment, the dissimilar continuity is appeased, the similar continuity enters, and it is as if the basis of beauty has been brought and placed. For one wandering outside, a thorn pierces the foot, a stump strikes, danger from serpents and so on and fear of thieves arises; for one who has entered the dwelling, shut the door, and lain down, all those dangers do not exist; for one reciting the Teaching, the happiness of joy in the Teaching arises; for one attending to the meditation subject, the happiness of peace arises. Likewise, for one wandering outside, sweat is released, the eyes tremble, and at the moment of entering the lodging, it is as if one has descended into a well - beds, chairs and so on are not visible. But for one who has sat down for a moment, it is as if the clarity of the eyes has been brought and placed; door panels, windows, beds, chairs and so on become visible. Therefore it was said - "And he is a giver of all, who gives a dwelling."

"And he is a giver of the Deathless" - like one filling a bowl with sumptuous food, he gives what is called the gift of deathlessness. "Who instructs in the Teaching" means whoever instructs in the Teaching, explains the commentary, teaches the Pāḷi text, answers questions that are asked, describes the meditation subject, gives the hearing

of the Teaching - all of this is called instructing in the Teaching. And it should be understood that among all gifts, this gift of the Teaching alone is the highest. And this too was said -

"The gift of the Dhamma conquers all gifts,
The flavour of the Dhamma conquers all flavours;
Delight in the Dhamma conquers all delights,
The elimination of craving conquers all suffering." The second.

3. Commentary on the Discourse on Food

43. In the third, "delight in" means they desire. "Follows" means approaches, follows behind like the householder Citta, the Elder Sīvali, and others. "Therefore" - because in this world and in the world beyond it follows only the giver of food, therefore. The remainder is clear in itself. The third.

4. Commentary on the Discourse on One Root

44. In the fourth, "one-rooted" means ignorance is the root of craving, and craving is the root of ignorance. But here craving is intended. It revolves with the two views of eternalism and annihilationism, thus "with two whirlpools." And it has three stains by the three stains beginning with lust, thus "three stains." Therein, delusion is its stain by way of conascence, while lust and hate are by way of decisive support. But the five types of sensual pleasure are its grounds for spreading; it spreads among them, thus "five spreadings." And it is an ocean in the sense of being impossible to fill. But it revolves and turns around in the twelve internal and external sense bases, thus "with twelve whirlpools." But it is called an abyss in the sense of having no support. "One-rooted" etc. "the abyss" - the sage crossed over, went beyond, transcended - this is the meaning. The fourth.

5. Commentary on the Discourse on the Superior

45. In the fifth, "of superior name" means a name without deficiency, because of being endowed with all virtues; the meaning is "a complete name." "Seer of subtle meaning": the Blessed One sees smooth and subtle meanings such as the differences among the aggregates and so on - thus he is a seer of subtle meaning. "Bestower of wisdom" means a donor of wisdom by way of teaching the practice for the attainment of inferential wisdom. "Non-attached to the abode of sensual pleasures" means not stuck to the abode of the five types of sensual pleasure. "Walking": the Blessed One went by the noble path at the great seat of enlightenment itself; he does not go now, but this was said with reference to the past. "The great sage" means one who seeks and searches for great things such as the aggregates of morality and so on. The fifth.

6. Commentary on the Discourse on the Nymph

46. In the sixth, "resounding with groups of nymphs": it is said that this young god, having gone forth in the Teacher's instruction, while fulfilling the duty practice, having celebrated the invitation ceremony at the five-year period, having made the two matrices familiar, having learnt valid and invalid action, having taken up a meditation subject agreeable to his own mind, being of frugal habits, having entered the forest, was one for whom the middle watch of the night was permitted by the Blessed One as

the portion for sleeping. Even when that time arrived, thinking "I fear negligence," having put aside the small bed, by night and by day, fasting, he attended in mind only to the meditation subject.

Then cutting pains arose within him and overpowered his life. He died while still in the struggle. For whatever monk dies while walking up and down on the walking path, or standing leaning against a support post, or seated at the end of the walking path having placed his robe on his head, or lying down, or expounding the Teaching on a decorated Teaching-seat in the midst of the assembly - every such one is called one who dies in the struggle. Thus this one, having died on the walking path, through the weakness of his decisive support, not having attained the elimination of mental corruptions, took conception in the Tāvatiṃsa realm at the door of a great mansion as if having slept and awakened. At that very moment, an individual existence measuring three leagues arose for him, like a golden archway.

Inside the mansion, about a thousand nymphs, having seen him, thinking "The owner of the mansion, the young god, has come; let us delight him," having taken up musical instruments, surrounded him. The young god did not yet know his state of having passed away; still perceiving himself as one gone forth, having looked at the nymphs, having seen a woman who had come on a monastery tour, he felt shame. Like a wearer of rag-robles, arranging on one shoulder the thick fine cloth placed upon him, having covered his shoulder, having withdrawn his faculties, he stood with face cast down. By his bodily gesture alone, those deities, having known "this is an ascetic young god," spoke thus - "Noble sir, young god, this is called the heavenly world; it is not an occasion for performing the duties of an ascetic; it is an occasion for experiencing success." He stood just as before. The deities, thinking "this one does not yet discern," took up their musical instruments. Even so, he stood without looking at all.

Then they placed a full-length mirror in front of him. He, having seen his reflection, having known his state of having passed away, was remorseful about the success, thinking "The ascetic duty was not performed by me having aspired to this state; it was performed having aspired to the highest good, arahantship" - like a wrestler who, having reasoned "I shall obtain a golden cloth," descended into the arena and received a fistful of radishes. He having thought "This heavenly success is easily obtained; the manifestation of Buddhas is rare," without even entering the mansion, with morality unbroken, surrounded by a host of nymphs, having come to the presence of the One of Ten Powers, having paid respect, standing to one side, spoke this verse.

Therein, "resounding with groups of nymphs" means resounded by the group of nymphs with sounds of singing and music. "Frequented by groups of sprites" means he speaks of that very group of nymphs, making them a group of sprites. "Forest" means he speaks with reference to the Nandana grove. For this one, through his mind being fixed in the natural order, through his own sense of gravity, does not approve of calling the assembly of gods "an assembly of gods." He says "a group of sprites." And instead of calling the Nandana grove "Nandana," he says "Delusion." "How will there be progress" means how will there be departure, how will there be transcendence; he says "Blessed One, tell me the insight that is the proximate cause of my arahantship."

Then the Blessed One thought "This young god is indeed exceedingly given to detachment; what indeed is this?" Reflecting, having known his state of having gone forth in his own Dispensation - he thought "This one, having died through excessively strenuous energy, was reborn in the heavenly world; even today his individual existence has come from the walking path itself with morality unbroken." And Buddhas, just as a painter applies wall preparation for a pupil who is a beginner, who has not formed a resolution, who has not done the preliminary work - first declare the preliminary practice, saying "First purify your morality, develop concentration, straighten the wisdom of the ownership of one's actions"; but for a doer who is constantly engaged and devoted, they declare only the smooth and subtle emptiness-insight that is the proximate cause of the path of arahantship. And this young god was a doer with morality unbroken; only the supramundane path had not yet come for him - therefore, declaring the emptiness-insight, he said beginning with "Straight by name."

Therein, "straight" means the eightfold path is named "straight" because of the absence of crookedness of body and so on. "That direction is named 'Fearless'" - he said this with reference to Nibbāna. For in that there is no fear whatsoever, or for one who has attained it there is no fear - thus "that direction is named 'Fearless'" was said. "The chariot is non-creaking" - the eightfold path itself is intended. For just as an ordinary chariot creaks and cries aloud when the axle is ungreased or when excess people have mounted it, the noble path is not thus. For even when eighty-four thousand living beings mount it all at once, it does not creak and does not cry aloud. Therefore it is called "non-creaking." "Fitted with wheels of the Teaching" means fitted with the wheels of the Teaching, reckoned as bodily and mental energy.

"Shame" - here, by the mention of shame, moral fear too is included. "Its leaning board" means just as an external chariot has a wooden leaning board for the purpose of preventing warriors standing in the chariot from falling, so for this chariot of the path, shame and moral fear, originating both internally and externally, is the leaning board. "Mindfulness is its surrounding" means just as a chariot has a surrounding of lion's hide and so on, so too for this chariot of the path, associated mindfulness is the surrounding. "The Teaching" means the supramundane path. "With right view running in front" means insight right view is its forerunner, its leader - thus it has right view running in front; that which has right view running in front. For just as first the king's men clean the road by removing the blind, the crippled, and so on, and afterwards the king goes forth, just so, when the aggregates and so on have been cleansed by insight right view by way of impermanence and so on, afterwards path right view arises, fully understanding the round of rebirths obtained in that plane. Therefore it was said "I call the Teaching the charioteer, with right view running in front."

Thus the Blessed One, having concluded the teaching, at the end explained the four truths. At the conclusion of the teaching, the young god became established in the fruition of stream-entry. For just as when a king at mealtime lifts up a mouthful according to the measure of his own mouth, a son seated on his lap makes a mouthful from that according to the measure of his own mouth only, just so, even when the Blessed One expounds the Teaching with the pinnacle of arahantship,

beings attain the fruition of stream-entry and so on in accordance with their own decisive support. This young god too, having attained the fruition of stream-entry, having venerated the Blessed One with perfumes and so on, departed. The sixth.

7. Commentary on the Discourse on the Forest Planter

47. In the seventh, "righteous, accomplished in morality" - he asks: who are the righteous, who are the accomplished in morality? The Blessed One, explaining this question by means of a long-lasting subject matter, said beginning with "planters of parks" etc. Therein, "planters of parks" means planters of flower parks and fruit parks. "Planters of groves" means those who, in naturally grown or planted groves, having enclosed a boundary, are builders of shrines, bodhi trees, walking paths, pavilions, huts, rock cells, night quarters and day quarters; even those who, having planted shade-giving trees and offering them, are indeed called planters of groves. "Bridge-builders" means they build bridges on uneven ground, and prepare boats on water. "Drinking halls" means a hall for the giving of drinking water. "Wells" means any pond, lake, and so on. "Dwelling" means a house for residing. "Upāsaya" is also a reading.

"Merit always increases" - it does not increase for one who is thinking unwholesome thoughts or for one who is sleeping. But whenever one recollects, then it increases for him. With reference to this meaning, "merit always increases" was said. "Righteous, accomplished in morality" - because of being established in that practice, and because of being accomplished with that morality too, they are righteous and accomplished in morality. Or alternatively, for those who perform such meritorious deeds, the ten wholesome mental states are fulfilled; because of being established in them, they are righteous. And because of being accomplished with that very morality, they are accomplished in morality. The seventh.

8. Commentary on the Discourse on Jetavana

48. In the eighth, "This indeed is that Jeta's Grove" - the young god Anāthapiṇḍika, having come for the purpose of speaking the praise of Jeta's Grove and of the Buddha and so on, spoke thus. "Frequented by the Community of sages" means frequented by the Community of monks.

Having thus spoken the praise of Jeta's Grove in the first verse, now speaking of the noble path, he said beginning with "Action and true knowledge." Therein, "action" means path volition. "True knowledge" means path wisdom. "The Teaching" means mental states pertaining to concentration. "Morality and the highest life" shows that the life of one established in morality is the highest. Or alternatively, "true knowledge" means right view and right thought. "The Teaching" means right effort, right mindfulness, and right concentration. "Morality" means right speech, right action, and right livelihood. "The highest life" means the life of one established in this morality is indeed the highest. "By this mortals are purified" means by this eightfold path beings become purified.

"Therefore" means because they are purified by the path, not by clan or wealth, therefore. "Should wisely investigate the Teaching" means one should investigate by means the Teaching pertaining to concentration. "Thus he becomes purified therein" means thus he becomes purified in that noble path. Or alternatively, "should wisely

investigate the Teaching" means one should investigate by means the phenomena of the five aggregates. "Thus he becomes purified therein" means thus he becomes purified in those four truths.

Now, speaking the praise of the Elder Sāriputta, he said beginning with "Sāriputta indeed." Therein, "Sāriputta indeed" is an emphatic expression; he says that by these qualities beginning with wisdom, Sāriputta alone is the best. "In peace" means by the peace of mental defilements. "Gone beyond" means gone to Nibbāna. He says that whatever monk has attained Nibbāna, this would be his highest; there is none who surpasses the Elder. The remainder is clear in itself. The eighth.

9. Commentary on the Maccharī Sutta

49. In the ninth, "stingy" means possessed of stinginess. For a certain person does not pay homage to a monk at his own dwelling place even by stretching out his hand, but having gone elsewhere, having entered a monastery, having paid homage respectfully, makes a sweet friendly welcome - "Venerable sir, you do not come to our dwelling place; it is an accomplished district; we are competent to provide attendance to the masters with rice gruel, meals, and so on." The monks, thinking "This lay follower is faithful," treat him kindly with rice gruel, meals, and so on. Then one elder monk, having gone to his village, walks for almsfood. He, having seen him, either goes by another way or enters his house. Even if he comes face to face, having saluted with his hand - "Give almsfood to the master, I am going on an errand" - he departs. The elder, having wandered through the entire village, leaves with just an empty bowl. This, for now, is called soft stinginess, possessed of which even a non-giver appears as if a donor. But here obstinate stinginess is intended, possessed of which, when monks have entered for almsfood, when it is said "The elders are standing," having said "What, are my feet aching?" and so on, he stands rigid like a stone pillar, like a stump, and does not even make a proper greeting. "Miserly" - this is merely a synonym for the term "stingy." For even soft stinginess is called just "stinginess," but the obstinate kind is called miserliness. "Abusive" means those who, having seen monks standing at the house door, intimidate them with such words as "What, have you come having ploughed, having sown, having reaped? We ourselves do not obtain enough, how then for you? Leave quickly!" and so on. "Those who create obstacles" means the doers of these obstacles: an obstacle to heaven for the donor, an obstacle to material gain for the recipients, and injury to oneself.

"Future state" means the world beyond. "Delight" means delight in the five types of sensual pleasure. "Amusement" means the threefold amusement beginning with bodily amusement and so on. "This is the result in the present life" means in that existence where one is reborn, in the present life, this is the result. "And in the future state an unfortunate realm" means when it is said "they are reborn in the world of Yama," in the future state there is an unfortunate realm.

"Bountiful" means although monks standing at the house door are just silent, yet in meaning - They are indeed saying "Give almsfood." Therein, those who think "We cook, but these do not cook; not obtaining when they have reached those who are cooking, where will they obtain?" They share their gift; they are called bountiful. "They shine forth" means they shine with the radiance of their mansions. "In possessions gathered by others" means in things collected together by others. "And

in the future state a fortunate realm" means a fortunate realm in the future state spoken of thus as "these heavens." Or for both of these, having passed away from there, again in the future state there is just an unfortunate realm or a fortunate realm respectively. The ninth.

10. Commentary on the Discourse on Ghaṭṭikāra

50. In the tenth, "have been reborn" means arrived by way of arising. "Liberated" means liberated by the liberation of the fruition of arahantship immediately upon rebirth in the Aviha brahma world. "The human body" - here the five lower mental fetters alone are stated. "The divine bond" means the five higher mental fetters. "Have overcome" means they surpassed. Upaka and so on are the names of those elder monks. "You speak skilfully of those" - "kusalī" means one who possesses this word "kusala"; you speak of those elder monks what is wholesome and blameless, you praise and commend them, you are wise, young god - so he says. "That Teaching of yours, having understood it here" means those elder monks, having known that Teaching here in your Dispensation. "Profound" means of profound meaning. "Leading the holy life, spiritual" - one called a spiritual practitioner of the holy life is a non-returner; the meaning is that he was a non-returner. "Ahuvā" means he was. "Fellow villager" means one dwelling in the same village. The concluding verse was placed by the compilers of the recitation. The tenth.

The Burning Chapter is fifth.

6. The Chapter on Old Age

1. Commentary on the Discourse on Ageing

51. In the first discourse of the Ageing Chapter, "good" means charming, excellent. "Morality is good until old age" - by this he shows this: Just as ornaments such as pearls, gems, dyed garments and so on look beautiful only in the time of youth, but one wearing them in the time of old age and decrepitude comes to the point where it must be said "this one still aspires to the state of a child, methinks he is a mad man" - morality is not thus. For morality looks beautiful at all times. For even in the time of childhood, regarding one who observes morality, "what is the use of morality for this one?" There are no such speakers. Nor in the middle time, nor in the time of old age.

"Faith is good when established" means established faith that has come through the path, like that of Hatthālavaka, Citta the householder and others, is indeed good.

"Wisdom is the jewel of men" - here "jewel" should be understood by the meaning of being honoured and so on. For this was said:

"If a jewel is what is honoured, is not the Blessed One, the lion among men, honoured? And among those who are honoured in the world, the Blessed One is the most honoured of them. If a jewel is what gives delight, is not the Blessed One, the lion among men, one who gives delight? Those who practise according to his word delight in the happiness of the delight of meditative absorption. If a jewel is what is incomparable, is not the Blessed One, the lion among men, incomparable? For it is not possible to weigh with virtues one who has reached the perfection of virtues. If a

jewel is what is rare, is not the Blessed One, the lion among men, rare? If a jewel is what is used by superior beings, is not the Blessed One superior in morality, concentration, wisdom, liberation, and knowledge and vision of liberation?"

But here wisdom is called a "jewel" in the sense of its rare manifestation. "Merit" means meritorious volition; for since it is immaterial, it cannot be carried away. The first.

2. Commentary on the Discourse on the Ageless

52. In the second, "without ageing" means without decaying, the meaning is "without failure." For morality is good only when unfailed; one whose morality has failed is not treated kindly even by teachers and preceptors and so on, and wherever he goes he is to be ejected. The second.

3. Commentary on the Friend Discourse

53. In the third, "caravan" means a companion, either a foot-caravan or a cart-caravan. "Friend" means a friend by carrying one on a stretcher or by another vehicle when disease has arisen, and leading one to security. "In one's own house" means in one's own home. When such a disease has arisen, sons, wife and others loathe one, but a mother regards even what is impure as if it were sandalwood. Therefore she is a friend in one's own house. "A companion for one whose need has arisen" means for one whose duty has arisen, whoever bears that duty and carries it through, he is a companion and friend by the nature of going together in duties; but companions in drinking liquor and so on are not friends. "Pertaining to the future life" means beneficial for the future life. The third.

4. Commentary on the Subject Matter Discourse

54. In the fourth, "sons are the foundation" means sons are the support in the sense of caring for one in old age. "Supreme" means a wife is called the supreme friend because of the appropriateness of telling her even a secret that should not be told to others. The fourth.

5-7. Commentary on the First Person Discourse and So On

55. In the fifth, "runs about" means it runs about here and there by way of going to the far shore of the ocean and so on. The fifth.

56. In the sixth, "suffering" means from the suffering of the round of rebirths. The sixth.

57. In the seventh, "ultimate goal" means accomplishment and support. The seventh.

8. Commentary on the Side Road Discourse

58. In the eighth, "lust is the wrong path" means it is a non-path for one going to a fortunate world and to Nibbāna. "Destruction of night and day" means it is destroyed by nights and days, or during nights and days. "Woman is a stain" means the remaining external stain can be cleansed by washing with ashes, alkali, and so on, but one corrupted by the stain of womankind cannot be made pure - thus woman is called "a stain." "Here" means here, in regard to woman, the generation is attached. "Austere asceticism" is the name for sense-restraint, ascetic practices, qualities,

energy, and performance of austerities; but here, setting aside the performance of austerities, all practice that burns up mental defilements is applicable. "Holy life" means abstinence from sexual intercourse. The eighth.

9. Commentary on the Second Discourse

59. In the ninth, "delighting in what" means delighted in what. "Companion" means a companion for one going to a fortunate world and to Nibbāna. "Wisdom instructs him" means wisdom instructs this person, saying "do this, do not do this." The ninth.

10. Commentary on the Poet Discourse

60. In the tenth, "metre is the source" means metre such as gāyattī and so on is the source of verses. For one beginning a verse to be previously established begins with "By which metre shall it be?" "Expression" means producing. For a syllable produces a term, a term produces a verse, and a verse makes known the meaning. "Based on name" means based upon designations such as ocean and so on. For one beginning verses begins having relied upon the ocean or the earth or whatever name. "Foundation" means support. For verses proceed from a poet. He is their support. The tenth.

The Chapter on Old Age is sixth.

7. The Chapter on Surpassing

1. Commentary on the Name Discourse

61. In the first discourse of the Addha Chapter, "name has overcome all" means name overcomes all, befalls all. For there is no being or activity that is free from a name, whether spontaneous or artificial. For even in the case of a tree or a stone of which they do not know "this is such and such a name," "nameless" itself becomes its name. The first.

2-3. Commentary on the Mind Discourse and So On

62. In the second, "all have come under control" means this is the complete exhaustion without remainder of just those that come under the control of mind. The second.

63. In the third too, the same method applies. The third.

4-5. Commentary on the Fetter Discourse and So On

64. In the fourth, "what is the fetter": what is the fetter, what is the binding? "Means of examining": the feet of going about. The singular is used where the plural should be. "Applied thought is its means of examining": applied thought is its feet. The fourth.

65. In the fifth too, the same method applies. The fifth.

6. Commentary on the Self-Destroyed Discourse

66. In the sixth, "by what is afflicted" (kenassubbhāhato) means by what is afflicted (kena abbhāhato). The syllable "su" is merely a particle. "Fuming with desire" (icchādhūpāyito) means blazing with desire. The sixth.

7-9. Commentary on the Burned Up Discourse and So On

67. In the seventh, "ensnared by craving" means jumped over by craving. For the eye, having been strung upon the rope of craving, is ensnared on the ivory peg of forms; the ear and so on upon sounds and so on - thus the world is ensnared by craving. "Closed in by death" means the action done in the immediately preceding individual existence is not far, being only one consciousness-moment apart; but because beings are overwhelmed as if by a mountain by the powerful feeling at the point of death, they do not understand it - thus it is said "the world is closed in by death." The seventh.

68. In the eighth, that very same question was asked by the deity by way of the reverse method. The eighth.

69. In the ninth, everything is clear in itself. The ninth.

10. Commentary on the World Discourse

70. In the tenth, "in what has the world arisen" asks: when what has arisen, has the world arisen? "In the six" means it is said to have arisen when the six internal sense bases have arisen. "In the six does it make" means it makes intimacy in those very six. "Clinging to" means having clung to, having come to, dependent on those very same, it proceeds. "Is vexed" means in those very six it is vexed, it is oppressed. Thus this question has come by way of the internal sense bases, but it is proper to bring it by way of both internal and external. For when the six internal sense bases have arisen, this one is called arisen; in the six external ones he makes intimacy; clinging to the six internal ones, in the six external ones he is vexed. The tenth.

The Period Chapter is seventh.

8. The Chapter on Slaying

1. Commentary on the Having Cut Discourse

71. In the first discourse of the Chetvā Chapter, "having cut off" means having killed. "Sleeps happily" means he sleeps happily because of not being burnt by the fever of wrath. "Does not grieve" means he does not grieve because of displeasure having been destroyed through the destruction of wrath. "With its poisonous root" means with painful results. "With its sweet tip" means having been angry in return towards one who is angry, having rebuked in return one who has reviled, and having struck in return one who has struck, happiness arises; with reference to that, "with sweet tip" is said. For in this place, the end is said to be the tip. "Noble ones" means the Buddha and so on. The first.

2. Commentary on the Ratha Discourse

72. In the second, "it becomes known by this" is a mark (paññāṇam). "A flag of a chariot" means for in a great battle, at the forefront, having seen the flag from afar, the chariot becomes well-known as "this is the chariot of such and such a king." Therefore it was said "a flag is the mark of a chariot." Fire too becomes known from afar by smoke. "The Coḷa country, the Paṇḍu country" - thus a country too becomes

known by its king. But even a woman who is the daughter of a wheel-turning monarch becomes known only upon having obtained a husband, as "she is the wife of so-and-so." Therefore "smoke is the mark of fire" and so on was said. The second.

3. Commentary on the Vitta Discourse

73. In the third, "faith here is wealth" means since a faithful person through faith obtains wealth such as pearls, gems, and so on, and also three accomplishments of family, six sensual heavens, and having reached the nine Brahma worlds, at the final goal obtains even the vision of the deathless, great Nibbāna, therefore among wealth such as gems, pearls, and so on, the wealth of faith alone is foremost. "The Teaching" means the tenfold wholesome course of action. "Brings happiness" means it brings all undefiled happiness, both with mental corruptions and without mental corruptions. "Sweeter" means among all flavours in the world such as salty, sour, and so on, truth alone is sweeter. For those established in truth turn back even a river of swift current, crush even poison, ward off even fire, and cause even the god to rain; therefore it is said that it is sweeter than all flavours. "Living by wisdom they call life foremost" means whoever is one living by wisdom, being a householder, having established himself in the five precepts, having set up ticket meals and so on, lives by wisdom; or else one gone forth, reviewing requisites arisen through the Teaching as "this is for this purpose," consuming them, having taken up a meditation subject, having established insight, lives by wisdom by way of the achievement of noble fruition - they call that person living by wisdom as one who lives the foremost life. The third.

4. Commentary on the Vuṭṭhi Discourse

74. In the fourth, "seed" means among those rising up, the sevenfold grain seed is foremost. For when that has risen, the country is secure and has plenty of food. "Falling down" means among those falling down, rain from clouds is foremost. For when there is rain from clouds, various crops arise, and the countries become prosperous, secure, and having plenty of food. "Among those going forth" means among movable beings walking on foot, cattle are foremost. For in dependence on them, beings consuming the five dairy products dwell happily. "Among those speaking" means among those speaking in the midst of the royal family and so on, a son is excellent. For he does not speak what brings harm to his mother and father.

"True knowledge is foremost among those rising up" - it is said that having heard the previous question, one deity standing nearby said "O deity, why do you ask this question to the one of ten powers? I shall tell you" - and spoke the question according to her own acceptance and theory. Then the other deity said to her - "How presumptuous you speak, O deity, how bold and garrulous! I am asking the Buddha, the Blessed One. Why do you speak to me?" Having turned back, she asked that very question to the one of ten powers. Then the Teacher, answering her, said beginning with "true knowledge among those rising up." Therein, "true knowledge" means the true knowledge of the four paths. For that, when rising up, uproots all unwholesome mental states. Therefore it is said "foremost among those rising up." "Ignorance" means the great ignorance that is the root of the round of rebirths. For that is excellent among those falling down, among those sinking. "Among those going forth" means among those walking on foot, among movable beings, the Community, which has become a superior field of merit, is excellent. For having seen that here and

there, beings with confident minds attain well-being. "The Buddha" means whether it be a son of whatever kind or anyone else, among any whosoever who are speaking, the Buddha is excellent. For having come to his proclamation of the Teaching, there is release from bondage for many hundreds of thousands of living beings. The fourth.

5. Commentary on the Bhītā Discourse

75. In the fifth, "why here are frightened" means why frightened? "And the path is spoken of with many bases" means spoken of with many reasons by way of the thirty-eight objects. This being so, he says: frightened of what, did this populace grasp the sixty-two wrong views? "Of extensive wisdom" means of much wisdom, of abundant wisdom. "Would not fear the world beyond" means going from this world to the world beyond, one would not fear. "Having directed" means having established. "Dwelling in a house with abundant food and drink" means dwelling in a house with abundant food and drink, like Anāthapiṇḍika and others. "Generous" means one whose habit is to eat only after splitting even what is taken in a snap of the fingers with a fingernail and giving to another. "Bountiful" - the meaning has already been stated.

Now the factors of the verse should be extracted and shown -For by "speech," the four kinds of good verbal conduct are taken; by the term "by mind," the three kinds of good mental conduct; by the term "by body," the three kinds of bodily good conduct. Thus these ten wholesome courses of action are called the factor of preliminary purification. By "dwelling in a house with abundant food and drink," the requisite for sacrifice is taken. "Faithful" is one factor, "gentle" is one, "generous" is one, "bountiful" is one. Thus, with reference to these four factors, he said "established in these four qualities."

There is also another method of exposition - "Speech" and so on are three factors; by "with abundant food and drink," the requisite for sacrifice itself is taken; "faithful, gentle, generous, bountiful" is one factor. There is another called the dyad method. "Speech and mind" - this is one factor; "not doing evil deeds by body, dwelling in a house with abundant food and drink" is one; "faithful, gentle" is one; "generous, bountiful" is one. One established in these four qualities is called one established in the Teaching. He, going from here to the world beyond, does not fear. The fifth.

6. Commentary on the Najirati Discourse

76. In the sixth, "name and clan do not decay" means the name and clan of past Buddhas is spoken of up to the present day; therefore it is said "does not decay." But the ancients say "as time passes it will not be evident, but the nature of decaying indeed does not exist." "Laziness" means sloth, by which one merely remains standing where one is standing, merely remains seated where one is seated, and does not make an effort even when the oil is running out. "Negligence" means negligence either through sleep or through the influence of defilements. "Inactivity" means the absence of energy for performing work at the time of work. "Lack of self-control" means the absence of moral restraint, looseness of conduct. "Sleep" means abundance of slumber. Through that, even while walking, even while standing, even while sitting, one sleeps, how much more so when lying down. "Weariness" means visiting laziness by way of excessive hunger and so on. "Those holes" means those six holes, openings. "Altogether" means in every way. "Taṃ" is merely a particle. "One should avoid" means one should shun, one should give up. The sixth.

7. Commentary on the Issariya Discourse

77. In the seventh, "the stain of the knife" means a knife seized by stain. "Whom taking away do they prevent" means whom taking away do they prohibit. "Authority" means the exercise of command. "A woman" - because she is an article not to be given away, he said "a woman is the best of goods, the finest article." Or alternatively, because all Bodhisattas and universal monarchs are born only in a mother's womb, he said "a woman is the best of goods." "Wrath is the stain of the knife" means wrath is like a knife seized by stain, or it is the stain of the knife of wisdom - thus it is the stain of the knife. "Tumour" means a cause of destruction; the meaning is that thieves are destroyers in the world. "Taking away" means going having taken ticket meals and the like. For ticket meals and the like have been relinquished by people at the very time they were established. An ascetic who carries those away for them is dear; when he does not carry them away, they become remorseful on account of the loss of merit. The seventh.

8. Commentary on the Kāma Discourse

78. In the eighth, "should not give himself" means he should not give himself by making himself a slave of another, except for all Bodhisattas, is what is said. "Should not abandon" means he should not abandon himself to lions, tigers, and so on, except for all Bodhisattas, is what is said. "Good" means smooth and soft. "Evil" means harsh speech. The eighth.

9. Commentary on the Pātheyya Discourse

79. In the ninth, "faith binds provisions" means having produced faith, one gives a gift, observes morality, performs the Observance practice; therefore this was said. "Glory" means supremacy. "Dwelling place" means a place of residence. For when supremacy is present, wealth comes from both land and water. Therefore this was said. "Drags about" means drags. The ninth.

10. Commentary on the Pajjota Sutta

80. In the tenth, "lamp" (pajjoto) means it is like a light. "Watchful one" (jāgaro) means it is like a watchful brahmin. "Cattle are the companions in work for those who live" (gāvo kamme sajjivānaṃ) means for those who live together with work, cattle are indeed in work the work-companions, called work-partners. Together with herds of cattle, agricultural work and so on are produced. "The plough is the way of life" (sītassa iriyāpatho) means the plough is the way of life, the livelihood, of this community of beings. "Sīta" means the plough. For one whose field has not been ploughed even a trifle by ploughs, he says "how will he live?" The tenth.

11. Commentary on the Araṇa Discourse

81. In the eleventh, "without conflict" means free from mental defilements. "Lived" means one whose dwelling has been fulfilled. "Freedom" means the state of not being a slave. "Ascetics" means ascetics who have eliminated the mental corruptions. For they are certainly called without conflict. "The holy life lived does not perish" means their dwelling in the noble path does not perish. "Fully understand" means beginning from the virtuous worldling, the trainees fully understand by mundane and supramundane full understanding. "Freedom" means the state of being a freeman

belongs always only to ascetics who have eliminated the mental corruptions. "Pay homage" means they pay homage from the day of going forth. "Established" means established in morality. "Ascetic here" means an ascetic here. "Of low birth" means even one gone forth from an outcast family. "Warriors" means not only warriors alone, but even gods indeed pay homage to an ascetic accomplished in morality. The eleventh.

The Having Cut Chapter is eighth.

Thus in the Sāratthappakāsinī

Of the Commentary on the Saṃyutta Nikāya

the commentary on the Devatāsaṃyutta is concluded.



ABOUT THIS TRANSLATION

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