

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

4. The Collection of the Numerical Discourses -
Commentaries (4. Aṅguttara Nikāya - Aṭṭhakathā)

06. Commentary on the Book of the Sixes (06. Chakkanipāta-
aṭṭhakathā)

1. The First Fifty (1. Paṭhamapaṇṇāsakaṃ)



PaliVerse

4. The Collection of the Numerical Discourses - Commentaries

06. Commentary on the Book of the Sixes

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

In the Collection of the Numerical Discourses

Commentary on the Book of the Sixes

1. The First Fifty

1. The Chapter on Those Worthy of Gifts

1. Commentary on the First Discourse on Those Worthy of Offerings

1. In the first of the Book of Sixes, "Here, monks, a monk" means monks, in this Dispensation, a monk. "He is neither glad nor unhappy" means he is neither glad with pleasure accompanied by lust regarding a desirable object, nor unhappy with displeasure accompanied by hate regarding an undesirable object. "He dwells equanimous, mindful and fully aware" means without falling into the state of being equanimous through ignorant equanimity by not regarding improperly regarding a neutral object, but being mindful and fully aware, he dwells neutral regarding the object. In this discourse, the constant abiding of one who has eliminated the mental corruptions has been spoken of.

2. Commentary on the Second Discourse on Those Worthy of Offerings

2-4. In the second, "the various kinds of supernormal power" and so on have already been stated in the Visuddhimagga. "Without mental corruptions through the elimination of the mental corruptions" means without mental corruptions by means of the elimination of the mental corruptions, not through their absence as in the case of eye-consciousness and so on. In this discourse, the direct knowledges of one who has eliminated the mental corruptions have been spoken of in succession. In the third and fourth, one who has eliminated the mental corruptions is spoken of.

5-7. Commentary on the Triad of Discourses on the Thoroughbred

5-7. In the fifth, "with factors" means with quality-factors. "Patient" means enduring. "With forms" means with visual objects. "Endowed with beauty" means endowed with bodily beauty. In the sixth, "endowed with strength" means endowed with bodily strength. In the seventh, "endowed with speed" means endowed with speed of foot.

8-9. Commentary on the Discourse on Unsurpassed Things and So On

8-9. In the eighth, "unsurpassed things" means devoid of anything more superior, without anything higher. "Unsurpassed in seeing" means unsurpassed among the seeing of visible forms. This same method applies in all terms. Indeed, the seeing of

elephant treasures and so on is not the unsurpassed in seeing, but for one established in faith, by the power of established devotion, the seeing of the One of Ten Powers, or of the Community of monks, or of any one among the kasiṇa, foulness, sign and so on, is called the unsurpassed in seeing. The hearing of talk praising the virtues of warriors and so on is not the unsurpassed in hearing, but for one established in faith, by the power of established devotion, the hearing of talk praising the virtues of the three jewels, or the hearing of the word of the Buddha in the three Canons, is called the unsurpassed in hearing. The gain of gem treasures and so on is not the unsurpassed in material gain, but the gain of the sevenfold noble treasure is called the unsurpassed in material gain. The learning of elephant craft and so on is not the unsurpassed in training, but the fulfilment of the threefold training is called the unsurpassed in training. Service to warriors and so on is not the unsurpassed in service, but service to the three jewels is called the unsurpassed in service. The recollection of the virtues of warriors and so on is not the unsurpassed in recollection, but the recollection of the virtues of the three jewels is called the unsurpassed in recollection. Thus these six unsurpassed things were spoken as mundane and supramundane. In the ninth, "recollection of the Buddha" means mindfulness having the virtues of the Buddha as its object. The same method applies to the remaining terms as well.

10. Commentary on the Mahānāma Discourse

10. In the tenth, "Mahānāma" means a Sakyan king, the son of the younger brother of the One of Ten Powers. "He approached the Blessed One" means having eaten his morning meal, surrounded by slaves and attendants, having had perfumes, garlands and so on taken up, he went to where the Teacher was. "The noble fruit has been attained by him" - thus "one who has attained the fruit." "The teaching of the threefold training has been understood by him" - thus "one who has understood the teaching." Thus this king, asking "I ask about the supportive abiding of a stream-enterer," spoke thus.

"Not pervaded by lust" means not seized by having risen up through lust that is arising. "Upright" means gone straight indeed to the meditation subject of recollection of the Buddha. "Based on the Truth-finder" means referring to the virtues of the Truth-finder. "Inspiration regarding the meaning" means joy and gladness arisen in dependence on the commentary. "Inspiration regarding the Teaching" means joy and gladness arisen in dependence on the canonical text. "Connected with the Teaching" means arisen in dependence on both the canonical text and the commentary. "In one who is gladdened" means in one who is gladdened by the twofold gladness. "Rapture arises" means the fivefold rapture is produced. "The body becomes calm" means the mental body and the body born of impurity become calm through the cessation of disturbance. "Happiness" means bodily and mental happiness. "Becomes concentrated" means it is rightly placed upon the object. "Among a generation gone to unevenness" means among beings gone to the unevenness of lust, hate and delusion. "Having attained evenness" means having attained calmness and peace. "With affliction" means with suffering. "Has attained the stream of the Teaching" means has attained the stream of the Teaching that is reckoned as insight. "Develops recollection of the Buddha" means increases and cultivates the meditation subject of recollection of the Buddha. By this method the meaning should be understood

everywhere. Thus Mahānāma asked about the supportive abiding of a stream-enterer. The Teacher also spoke to him about that very thing. Thus in this discourse only the stream-enterer has been spoken of.

The Worthy of Offerings Chapter is the first.

2. The Chapter on Cordiality

1. Commentary on the First Discourse on Cordiality

11. In the first of the second, "principles of cordiality" means fit to be remembered. "Bodily action of friendliness" means bodily action to be done with a mind of friendliness. The same method applies in the case of verbal action and mental action too. But these, though they have come in terms of monks, are also found among laymen. For monks, the fulfilment of the fundamentals of conduct with a mind of friendliness is called bodily action of friendliness. For laymen, going for the purpose of paying homage at a shrine, for the purpose of paying homage at a Bodhi tree, for the purpose of inviting the monastic community, going out to meet monks who have entered the village for almsfood upon seeing them, receiving their bowls, preparing seats, following after - such and the like is called bodily action of friendliness.

For monks, the training in the regulation of conduct with a mind of friendliness, the teaching of meditation subjects, the proclamation of the Teaching, even the word of the Buddha in the three Canons - this is called verbal action of friendliness. For laymen, at the time of such speech as "Let us go to pay homage at a shrine, let us go to pay homage at a Bodhi tree, we shall listen to the Teaching, we shall make offerings of lamps, garlands, and flowers, we shall proceed having undertaken the three kinds of good conduct, we shall give ticket meals and the like, we shall give the rains-residence gift, today we shall give the four requisites to the monastic community, having invited the monastic community prepare solid foods and the like, prepare seats, set out drinking water, go out to meet the monastic community and bring them, having had them sit on the prepared seats, with enthusiasm arisen perform service" and so on - this is called verbal action of friendliness.

For monks, having risen right early, attending to one's toilet, and having performed the duties of the shrine courtyard and so on, having sat down on a secluded seat, the thought "May the monks in this monastery be happy, free from enmity, free from affliction" - this is called mental action of friendliness. For laymen, the thought "May the venerable ones be happy, free from enmity, free from affliction" - this is called mental action of friendliness.

"Both openly and in private" means face to face and in one's absence. Therein, going as a companion to juniors in robe-making and the like is called bodily action of friendliness face to face; but towards elders, all proper duties consisting of washing the feet, giving and the like is called bodily action of friendliness face to face. By both, putting away wooden articles and other goods that have been badly placed by them, without showing contempt towards them, as if they were badly placed by oneself - this is called bodily action of friendliness in one's absence. Speaking thus with praise, "The Elder Deva, the Elder Tissa" - this is called verbal action of friendliness face to face. But when one who is not in the monastery is asked about, words of endearment

such as "Where is our Elder Deva? Where is our Elder Tissa? When indeed will he come?" - this is called verbal action of friendliness in one's absence. But opening one's eyes softened with the affection of friendliness and looking with a serene face - this is called mental action of friendliness face to face. Giving attention thus, "May the Elder Deva, the Elder Tissa be healthy, free from illness" - this is called mental action of friendliness in one's absence.

"Gains" means requisites obtained such as robes and so on. "Righteous" means arisen by the practice of the alms round in accordance with the Teaching, impartially, having avoided wrong livelihood consisting of scheming and the like. "Even as little as what is contained in the bowl" means at the lowest limit, what is included in the bowl, what has gone inside the bowl, even as little as two or three ladles of almsfood. "One who shares without reservation" - here there are two kinds of reservation: reservation regarding material things and reservation regarding persons. Therein, dividing with the thought "I will give this much, I will not give this much" - this is called reservation regarding material things. But dividing with the thought "I will give to so-and-so, I will not give to so-and-so" - this is called reservation regarding persons. One who, without making either of those two, consumes without reservation - this is called one who shares without reservation. "One who shares in common with virtuous fellows in the holy life" - here, this is the characteristic of one who shares in common - Whatever superior thing is obtained, that he does not give to laymen by way of seeking gain with gain, nor does he consume it himself, and when accepting, having taken it thinking "Let it be shared in common with the monastic community," having struck the bell, he regards it as belonging to the monastic community, to be consumed.

But who fulfils this principle of cordiality, and who does not fulfil it? First of all, an immoral person does not fulfil it. For the virtuous do not accept what belongs to him. But one of pure morality fulfils it without breaking the duty. Herein, this is the duty - For whoever, having designated specifically, gives to his mother or father or teachers and preceptors and the like, he gives what should be given. But the principle of cordiality does not apply to him; it is called the tending of impediments. For the principle of cordiality is fitting for one who is free from impediments. But by one giving specifically designated gifts, it should be given to the sick, to attendants of the sick, to visitors, to travellers, and also to a newly ordained one who does not know how to take up the double robe and bowl. Having given to these, from the remainder, beginning from the elder's seat, without giving a little at a time, whatever amount each one takes, that much should be given to him. When there is nothing left over, having again walked for almsfood, beginning from the elder's seat, whatever is superior, having given that, the remainder should be consumed. From the word "with the virtuous," it is also fitting not to give to an immoral person.

But this principle of cordiality is easily fulfilled by a well-trained assembly, for in a well-trained assembly, whoever obtains from elsewhere does not take. Even one not obtaining from elsewhere takes only what is appropriate in measure, not in excess. But this principle of cordiality, even for one who thus goes for almsfood again and again and gives whatever is received, is fulfilled in twelve years, not less than that. If indeed in the twelfth year, the one fulfilling the principle of cordiality, having placed a bowl full of almsfood in the hall with sitting accommodation, goes to bathe, and the senior monk of the Community, having said "Whose is this bowl?", when it is said "It

belongs to the one fulfilling the principle of cordiality," saying "Bring it here," having examined all the almsfood, having eaten, places the empty bowl down. Then that monk, having seen the empty bowl, produces displeasure thinking "They consumed mine without leaving anything over." The principle of cordiality is broken, and it must be fulfilled again for twelve years. For this is similar to the probation for those of other sects; once a breach has occurred, it must be fulfilled again. But whoever produces pleasure thinking "It is a gain for me indeed, it is well-gained for me indeed, that my fellows in the holy life consume what is in my bowl without even asking" - for him it is called fulfilled.

But for one who has thus fulfilled the principle of cordiality, there is indeed neither jealousy nor stinginess. He is dear to human beings, dear to non-human beings, and requisites are easily obtained. What is in his bowl, even when being given away, is not exhausted; when goods are to be distributed, he receives the best goods; when danger or famine has arrived, deities take up zealous effort.

Herein are these stories - The Elder Tissa, a resident of Senagiri, it is said, dwelt in dependence on the village of Mahāgiri. Fifty great elders, going to Nāgadīpa for the purpose of paying homage at the shrine, having walked for almsfood in the hill village and not having obtained anything, departed. The elder, while entering, having seen them, asked - "Have you obtained anything, venerable sirs?" "We wandered about, friend." He, having known their state of not having obtained, said - "Venerable sirs, stay right here until I come back." "We, friend, fifty persons, did not obtain even enough to moisten the bowl." "Venerable sirs, residents are competent; even when not obtaining, they know the alms-round route and its share." The elders waited. The elder entered the village. At the very first house, a great female lay follower, having prepared a meal of milk-rice, stood looking out for the elder. As soon as the elder arrived at the door, having filled the bowl, she gave it. He, having taken it, having gone to the presence of the elders, said to the senior monk of the Community, "Take it, venerable sirs." The elder, thinking "We, being so many, did not obtain anything, yet this one has quickly taken and come back - what could this be?" - looked at the faces of the rest. The elder, having understood by the very manner of looking, beginning from "Venerable sirs, this is obtained righteously and impartially; take it without remorse," having given to all as much as they wished, himself too ate as much as he wished.

Then, at the conclusion of the meal, the elders asked him - "When, friend, did you penetrate the supramundane state?" "There is no supramundane state for me, venerable sirs." "Are you an obtainer of meditative absorption, friend?" "That too, venerable sirs, I do not have." "Is it not a wonder, friend?" "The principle of cordiality has been fulfilled by me, venerable sirs. From the time of its fulfilment, even if there are a hundred thousand monks, what is in the bowl is not exhausted." "Good, good, good person, this is befitting for you." This, for now, is the story here regarding "what is in the bowl is not exhausted."

Now this same elder, having gone to the place of giving at the great offering of Giribhaṇḍa at Cetiyaṇḍa, asked "What is the finest article at this gift?" "Two cloaks, venerable sir." "Those will come to me." Having heard that, the minister informed the king - "One young monk speaks thus." Having said "Such is the young one's thought, but fine cloaks are fitting for the great elders," he set them aside

thinking "I shall give them to the great elders." When he was giving to the Community of monks standing in succession, even though those cloaks were placed on top, they would not come to hand; others did come to hand. But at the time of giving to the young monk, they came to hand. He, having placed them in his hands, having looked at the minister's face, having caused the young monk to sit down, having given the gift, having dismissed the Community, having sat down near the young monk, said "When, venerable sir, did you penetrate this quality?" He, not speaking even indirectly of what was not present, said "There is no supramundane quality in me, great king." "But, venerable sir, did you not say so before?" "Yes, great king, I am one who has fulfilled the principle of cordiality; from the time of fulfilling that quality, at the place where articles are to be distributed, I receive the finest article." Having said "Good, good, venerable sir, this is befitting for you," he departed. This is the story here regarding "receives the finest article at the place where articles are to be distributed."

Now during the danger of Brāhmaṇatissa, the residents of Bhātaragāma fled without even informing the Elder Nun Nāgā. The elder nun, towards the break of dawn, said to the young nuns "The village is exceedingly quiet; go and investigate." They, having gone and having found out that everyone had departed, having returned, informed the elder nun. She, having heard, having said "Do not think about the fact that they have gone; apply yourselves only to exertion in recitation, interrogation, and wise attention," at the time for the alms round, having put on her robe, herself as the twelfth, stood at the village entrance at the foot of a banyan tree. The deity inhabiting the tree, having given almsfood to all twelve nuns, said "Ladies, do not go elsewhere; always come right here." Now the elder nun had a younger brother named the Elder Nāga. He, thinking "The danger is great; it is not possible to sustain oneself; I shall go to the far shore," himself as the twelfth, having departed from his own dwelling place, thinking "I shall go after seeing the elder nun," came to Bhātaragāma. The elder nun, having heard "The elders have come," having gone to their presence, asked "What is it, venerable sir?" He told her that news. She said "Having stayed just one day right in the monastery today, you should go tomorrow." The elders went to the monastery.

The elder nun, on the following day, having walked for almsfood at the foot of a tree, having approached the elder, said "Please consume this almsfood." The elder, having said "It will be proper, elder nun," stood silent. "The almsfood is righteous, dear, without making remorse, please consume it." "It will be proper, elder nun?" She, having taken the bowl, threw it into the sky; the bowl stood in the sky. The elder, having said "Even standing at the height of seven palm trees, it is still a nun's meal, elder nun," said "Fear does not exist at all times; when the fear has subsided, while teaching the noble lineage, being censured by the mind thus 'Friend almsfood eater, you spent the time having eaten a nun's meal,' I shall not be able to stand firm. Be diligent, elder nuns," and he set out on the road.

The tree-spirit too, having stood thinking "If the elder will consume the almsfood from the elder nun's hand, I shall not turn him back. If he will not consume it, I shall turn him back," having seen the elder's departure, having descended from the tree, saying "Venerable sir, give the bowl," having taken the bowl, having brought the elder to the very foot of the tree, having prepared a seat, having given the almsfood, having made him give an acknowledgment that the meal duty was done, she attended upon

the twelve nuns and twelve monks for seven years. This is the story here regarding "deities take up zealous effort." For therein the elder nun was one who fulfilled the principle of cordiality.

In the passage beginning with "unbroken," for one whose training rule is broken at the beginning or at the end among the seven classes of offences, his morality is called broken, like a cloth torn at the edge. But for one whose training rule is broken in the middle, it is called having holes, like a cloth with a hole. For one whose two or three are broken in succession, it is called spotted, like a cow of one colour among dark-red and so on, with a dissimilar colour arisen on the back or the belly. For one whose training rules are broken here and there, it is called blemished, like a cow variegated with spots of dissimilar colour here and there. But for one whose training rules are in every way unbroken, those moral practices are called unbroken, without holes, unspotted, and unblemished. And moreover, those are liberating because of freeing from the slavery of craving and producing the state of freedom; they are praised by the wise because of being commended by the wise such as the Buddha and others; they are not adhered to because of not being grasped by craving and wrong view, and because of the impossibility of anyone being able to reproach them saying "You have formerly committed this offence"; because they conduce to access concentration or absorption concentration, they are called conducive to concentration.

"Dwells having attained similarity of morality" means he dwells with morality that has attained the state of equality with monks dwelling in those various directions. For the morality of stream-enterers and so on is the same as the morality of other stream-enterers and so on, even those dwelling across the ocean or in the heavenly worlds; there is no diversity in path-morality. With reference to that, this was said.

"Such a view" means right view associated with the path. "Noble" means faultless. "Leads forth" means leading to liberation. "Of one who practises it" means one who acts accordingly. "To the destruction of suffering" means for the purpose of the complete destruction of all suffering. "One who has attained similarity of view" means he dwells having attained the state of similar view.

2. Commentary on the Second Discourse on Cordiality

12. In the second, whoever fulfils those principles, they make him dear to his fellows in the holy life - thus "making for affection." "Making for respect" means making for respect. "For inclusion" means for the purpose of including. "For non-contention" means for the purpose of not contending. "For concord" means for the purpose of the state of being united. "For unity" means for the purpose of oneness, for the removal of difference. "Lead to" means they go on, they proceed.

3. Commentary on the Involving Being Sent Away Discourse

13. In the third, "elements involving escape" means elements of escape only. "Indeed, the liberation of mind through friendliness by me" - here, because of being liberated from opposing states, friendliness itself of the third or fourth meditative absorption is called the liberation of mind through friendliness. "Developed" means cultivated. "Cultivated" means done again and again. "Mastered" means made similar to a yoked vehicle. "Made a basis of" means made a support. "Established" means

determined. "Accumulated" means heaped up on all sides, collected, built up. "Thoroughly undertaken" means well undertaken through making well-practised. "Remains obsessing" means having overpowered, having seized, it remains. "He should be told 'Do not say so'" means since he declares an untrue declaration, therefore he should be told "do not speak thus." "Namely the liberation of mind through friendliness" means that which is this liberation of mind through friendliness, this is the escape from anger - the meaning is escaped from anger. But whoever, having emerged from the third or fourth meditative absorption of friendliness, having contemplated activities, having reached the third path, sees Nibbāna through the third fruition knowing "there is no more anger," his mind is the absolute escape from anger. By this method the meaning should be understood everywhere.

"The signless liberation of mind" means strong insight. But the reciters of the Long Collection say it is the fruition attainment of arahantship. For that is called "signless" because of the absence of the sign of lust and so on, the sign of matter and so on, and the sign of permanence and so on. "Following after signs" means having the intrinsic nature of following after the sign of the aforementioned variety.

"I am" means the conceit 'I am'. "This I am" means among the five aggregates, "this named one I am." To this extent arahantship has been declared. "The dart of sceptical doubt and bewilderment" means the dart of bewilderment that is sceptical doubt. "He should be told 'Do not say so'" means if sceptical doubt arises in him that is to be destroyed by the first path, the declaration of arahantship is wrong; therefore he should be prevented, saying "do not grasp what is untrue." "The uprooting of the conceit 'I am'" means the path of arahantship. For since when Nibbāna has been seen by means of the path and fruition of arahantship there is no more conceit 'I am,' the path of arahantship is said to be "the uprooting of the conceit 'I am'." Thus in this discourse what is called an untrue declaration has been spoken of.

4. Commentary on the Auspicious Discourse

14. In the fourth, "not good" means not charming. Therein, whoever dies frightened and terrified, for him there is no good death. Whoever takes conception in rebirth in a realm of misery, for him there is no good passing away. In "delighting in work" and so on, delight is ārāma; the meaning is enjoyment. "One whose delight is in new construction work such as building dwellings and so on" - thus "delighting in work." "Devoted to that very work" means one who is delighted in work. "Engaged in that very delight in work again and again" means given to. This same method applies everywhere. And here, "talk" means conversation and discussion. "Sleep" means slumber. "Company" means desire to be in a crowd. That should be understood by the method beginning with "he becomes a second to one, a third to two." "Bonding" means the state of being in company that has occurred by way of seeing, hearing, conversing, eating together, and physical contact. "Obsession" means the defilement of obsession that has occurred by way of craving, wrong view, and conceit, and is established in the manner of intoxication. "Identity" means the round of rebirths in the three planes. "For the complete ending of suffering" means for the purpose of making a complete delimitation of the entire suffering of the round of rebirths by cause and method. "Like a wild animal" means resembling a wild animal. "In the state without obsession" means in the state of Nibbāna. "Has attained" means he fulfilled it, he accomplished it.

5. Commentary on the Without Regret Discourse

15. In the fifth, "causes distress" means to be bewailed, producing anguish. In both these discourses and in the verses, the round of rebirths and the end of the round of rebirths were spoken of.

6. Commentary on the Nakulapitā Sutta

16. In the sixth, "severely ill" means excessively ill. "He said this" means being unable to allay the illness by applying medicine for her husband, now having roared a lion's roar to allay the illness by a declaration of truth, having sat down near him, she spoke this utterance beginning with "do not." "With longing" means with craving. In "Nakulamātā will not," the syllable "na" should be connected with the following term thus: "will not be able." "To maintain" means to make without gaps; the meaning is to establish. "To card wool" means having prepared and disentangled goat wool, to make a braid.

"Will go to another house" means she will take another husband. "For sixteen years we have practised the holy life as householders" means from this point, at the end of sixteen years, the dwelling in the holy life as householders has been practised. "Even more desirous of seeing" means desirous of seeing in excess. Having roared a lion's roar with these three factors, she made a declaration of truth: "By this truth, may the illness in your body be at ease."

Now, in order to make a declaration of truth also by her own virtues such as morality, having made the Blessed One a witness, she said beginning with "Now, you might think thus." Therein, "one who fulfils" means one who completely fulfils. "Serenity of mind" means the meditation subject of concentration. "Have attained a foothold" means having attained a foothold, an entry. "Have attained a firm footing" means having attained a firm footing, a support. "Have attained comfort" means having attained comfort, a refuge. "Have attained self-confidence" means having attained the knowledge of pleasure. "Not relying on others" means reliance on others is called faith in others, dependence on others' conviction; the meaning is being free from that. With these three factors she made a declaration of truth referring to her own virtues. "Having recovered from illness" means having been ill and then having recovered. "As far as" means as many as there are. "One of them" means one among them. "Compassionate" means compassionate for their welfare. "An exhorter" means one who gives exhortation. "An instructor" means one who gives instruction.

7. Commentary on the Discourse on Sleep

17. "Having emerged from seclusion" in the seventh means having emerged from solitude, from acquiescence in pondering the Teaching, from the abiding in fruition attainment. "To their respective dwellings" means to each one's own dwelling-place of residence. "New" means junior in the going forth. They were about five hundred. "Snoring" means making crow-like sounds, gnashing their teeth. "Elders" means those who have attained firmness. "Tena no" means "tena nu" (why is it that). "The pleasure of sleeping" and so on are of already stated meaning below. "A country official" means one who consumes the country. "One who lives on his father's property" means one who consumes what was consumed and enjoyed by his father. "A general" means the chief of the army. "A village headman" means a village head-

man. "A guild headman" means a chief of the group. "Not gifted with introspection regarding wholesome mental states" means having become one who does not seek, does not search for wholesome mental states. "Of the qualities conducive to enlightenment" means of the thirty-seven qualities conducive to enlightenment.

8. Commentary on the Discourse on the Fisherman

18. In the eighth, "fisherman" means a fish-killer. "One who goes by elephant" means one who travels by elephant. In the remaining cases too, the same method applies. "Fit to be killed" means those who should be slaughtered. "Brought for slaughter" means brought for killing. "With an evil mind" means with a low, murderous mind. But in the Pāḷi they write "brought for slaughter." "Deer-hunter" means a deer-killer. "What then to say of a human being" means for one who mentally contemplates with an evil mind a human being, in the absence of his success, what indeed need be said. This was said to show the nature of undesirable results of evil action. But for those who, even while performing such action, obtain fame, it should be understood that in dependence on that unwholesome, wholesome ripens. But because of the impairment by that unwholesome action of his, the result is not long-lasting. In this discourse, only the unwholesome side has been spoken of.

9. Commentary on the First Discourse on Recollection of Death

19. In the ninth, "Nātike" means in the village so named. "Giṇṇakāvasathe" means in a mansion made of bricks. "Grounded upon the Deathless" means grounded upon Nibbāna; the meaning is having Nibbāna as support. "Bhāvetha no" means "bhāvetha nu" (do you develop). "Recollection of death" means the meditation subject of recollection of death. "Oh indeed" is an indeclinable particle in the sense of longing. "Much indeed would be done by me" means my task in your Dispensation would be much done. "That interval" means that interval, moment, opportunity. "Having breathed in I breathe out" - here "in-breath" is called the wind entering within; "out-breath" is the wind going forth outside. Thus this monk, for as long as the wind that has entered within goes forth outside, or the wind that has gone forth outside enters within, aspiring for life for that long, spoke thus. "Slowly" means sluggishly, heavily, not proceeding swiftly. "For the elimination of mental corruptions" means for the purpose of the fruition of arahantship. In this discourse, recollection of death has been spoken of as bringing to arahantship.

10. Commentary on the Second Discourse on Recollection of Death

20. In the tenth, "having set in" means having arrived. "Considers thus" means he reviews in this way. "That would be an obstacle for me" - here there is a threefold obstacle: an obstacle to life, an obstacle to the ascetic's duties, and for one making a worldling's death, an obstacle to heaven and an obstacle to the path. With reference to all of that, he said thus. "Might make ill" means it might go wrong by way of being undigested and so on. "Exceeding" means powerful. "Desire" means the desire to act. "Effort" means the energy of practice. "Endeavour" means the energy of lifting up. "Enthusiasm" means the energy of accomplishment. "Unremitting" means without dissatisfaction, without holding back. The remainder is of manifest meaning everywhere.

The Conducive to Recollection Chapter is the second.

3. The Chapter on the Unsurpassed Things

1-2. Commentary on the Discourse on Sāmaka and Others

21-22. In the first of the third, "Sāmagāmaka" means in a small village so named due to the abundance of sāmāka grain. "At the Pokkharaṇī" means at the monastery named Pokkharaṇī. "When the night was far advanced" means when the first watch of the night had passed and the middle watch had arrived. "With surpassing beauty" means with surpassingly agreeable beauty. "Kevalakappan" means almost the whole. "Having illuminated the Pokkharaṇī" means having pervaded the great monastery named Pokkharaṇī with its own light. "Approving" means of the same approval, of the same mind. "Being difficult to admonish" means the state of being difficult to admonish. "Evil friendship" means inferior friendship. In this discourse, only qualities leading to decline have been spoken of. In the second, conditions preventing decline, mixed with the supramundane, have been spoken of.

3. Commentary on the Discourse on Fear

23. In the third, "dyed with sensual lust" means this one is dyed with sensual lust. "Bound by desire and lust" means bound by desire and lust. "From fear" means from the fear of mental terror. "From mire" means from the mire of mental defilements. "Attachment and mire - both" means attachment and mire - this too is both. "These are called sensual pleasures, where the worldling is attached" means in which attachment and mire the worldling is attached, stuck, fastened, obstructed. "In clinging" means in the fourfold clinging. "The origin of birth and death" means being the condition for the origination of birth and death. "Without clinging they become liberated" means without clinging they become liberated. "In the extinction of birth and death" means in Nibbāna, which is termed the extinction of birth and death; the meaning is they become liberated through the liberation having Nibbāna as its object. At this point, having turned back, this monk has attained arahantship itself. Now, praising that one who has eliminated the mental corruptions, he said beginning with "they, having attained security." Therein, "having attained security" means having attained the state of security. "Happy" means made happy with supramundane happiness. "Perfectly quenched in this very life" means perfectly quenched in this very present life through the absence of mental defilements within. In this discourse, having spoken only of the round of rebirths, the round of rebirths and the end of the round of rebirths are spoken of in the verses.

4. Commentary on the Himavanta Discourse

24. In the fourth, "could split apart" means could break. "Miserable" means inferior. "Skilled in attainment of concentration" means having ascertained what is suitable in food and what is suitable in climate, he is skilled in attaining concentration, clever, able, competent. "Skilled in duration of concentration" means skilled in the duration of concentration; the meaning is that he is able to maintain concentration. "Skilled in emergence from concentration" means skilled in emergence from concentration; the meaning is that he is able to emerge according to a predetermined limit. "Skilled in readiness of concentration" means skilled in the pliancy of concentration; the meaning is that he is able to gladden the mind of concentration and make it pliant. "Skilled in the resort of concentration" means having avoided states that are

unsuitable and unhelpful for concentration, and resorting to those that are suitable and helpful, and also knowing "this one has the sign of concentration as object, this one has a characteristic as object," one is called skilled in the resort of concentration. "Skilled in resolution of concentration" means being able to direct the concentration of the first meditative absorption and so on for the purpose of attaining successively higher attainments, one is called skilled in the resolution of concentration. He, having emerged from the first meditative absorption, attains the second; from the second meditative absorption, etc. having emerged from the third meditative absorption, he attains the fourth.

5. Commentary on the Discourse on the Bases of Recollection

25. In the fifth, "states of recollection" means causes of recollection. "Thus indeed is he, the Blessed One" and so on were explained in detail in the Visuddhimagga itself. "This too, monks, having made this an object" means having made this meditation subject of recollection of the Buddha an object. "Become purified" means they attain Nibbāna, the supreme purification. The remainder is of manifest meaning everywhere. But in this discourse, it should be understood that the six states of recollection were spoken of as mixed.

6. Commentary on the Discourse to Mahākaccāna

26. In the sixth, "confinement" means the confinement of the five types of sensual pleasure. "The achievement of opportunity" means here "opportunities" are called the six states of recollection; the achievement of those. "For the purification" means for the purpose of purifying. "For the transcendence of sorrow and lamentation" means for the purpose of transcending sorrow and lamentation. "For the passing away" means for the purpose of passing away. "For the achievement of the true method" means for the purpose of achieving the path together with insight. "For the realisation of Nibbāna" means for the purpose of directly experiencing final nibbāna without conditions.

"Altogether" means in every way. "Like space" means similar to space in the sense of non-attachment and in the sense of being unobstructed. "Extensive" means not limited. "Exalted" means having gone to the state of greatness, or gone to, that is, practised by great noble disciples - this is the meaning. "Limitless" means limitless because of the limitlessness of pervading. "Without enmity" means free from unwholesome enmity and personal enmity. "Without ill-will" means free from wrath and suffering. All this was said with reference to the consciousness of recollection of the Buddha only. In the remaining cases too, the same method applies. "Of purifying nature" means having the intrinsic nature of purifying. In this discourse too, the six states of recollection are spoken of only as mixed.

7. Commentary on the First Discourse on Time

27. In the seventh, "of one who develops the mind" - here, one who develops, increases the mind is one who develops the mind. "For an audience" means for the purpose of seeing. "Escape" means going out, cessation. "Expounds the Teaching" means he speaks on the meditation subject of foulness for the purpose of abandoning sensual lust. In the second occasion and so on, it should be understood that he expounds the Teaching by speaking on the meditation subject of friendliness for the

abandoning of anger, the meditation subject for dispelling sloth and torpor for the abandoning of sloth and torpor - either the perception of light or one among the arousal of energy and so on - the meditation subject of serenity for the abandoning of restlessness and remorse, and talk praising the virtues of the three jewels for the abandoning of sceptical doubt. "Based on" means referring to. "Attending to" means for one making it in the mind by way of object. "There is the proximate elimination of mental corruptions" means there is the elimination of mental corruptions without obstacle.

8. Commentary on the Second Discourse on Time

28. In the eighth, "circular pavilion" means in the refectory. "Fatigue from walking" means the fatigue arisen from walking for almsfood. "Fatigue from the meal" means the disturbance from the meal. "In the shade of the dwelling" means in the shade at the edge of the monastery. "Whatever sign of concentration he attended to during the day" means whatever sign of serenity meditation was made in the mind during the earlier part of that day. "That very thing occurs to him at that time" means that very thing moves through the mind-door of this one seated in the day residence at that time. "Sustained by nutritive essence" means standing, established by nutritive essence. "It is comfortable for him" means it is pleasant for him. "Face to face" means at a place directly facing the one who was speaking. "Heard" means heard with the ear. "Received" means received with the mind.

9. Commentary on the Discourse to Udāyī

29. In the ninth, "Udāyī" means the Elder Lāḷudāyī. "I am listening, friend" means: friend, I am not deaf, I hear the Blessed One's word, but I am examining the question. "Higher consciousness" means the consciousness of concentration and insight. "This, venerable sir, is a state of recollection" means this is a basis for recollection reckoned as the triad of meditative absorptions. "Leads to pleasant abiding in the present life" means it proceeds for the purpose of pleasant abiding in this very individual existence. "Perception of light" means the perception arisen regarding the light sign. "Determines the perception of day" means one establishes the perception as "day." "As by day so by night" means just as the perception of light was attended to by him during the day, at night too he attends to that in the same way. "As by night so by day" means just as or the perception of light was attended to by him at night, by day too he attends to that in the same way. "Open" means unconcealed. "Unobstructed" means not enveloped by the mental hindrances. "Develops a mind of luminosity" means for the purpose of the knowledge of the divine eye, one increases and cultivates a mind with radiance. But what is said as "attends to the perception of light," that should be understood as said with reference to the perception of light for dispelling sloth and torpor, not the light of the knowledge of the divine eye. "For the attainment of knowledge and vision" means for the attainment of the knowledge and vision reckoned as the divine eye.

Whatever should be said regarding "this very body" and so on, all that has been stated in every way in detail in the Visuddhimagga in the meditation subject of mindfulness of the body. "For the abandoning of sensual lust" means for the purpose of abandoning the lust for the five strands of sensual pleasure. "Just as if he were to see" means as he might see. "Body" means a dead body. "Abandoned in a charnel

ground" means thrown away in a cemetery. "Dead for one day it would be" means dead for one day. "Dead for two days it would be" means dead for two days. "Dead for three days it would be" means dead for three days. Like bellows inflated by air, after the exhaustion of life, through the state of swollenness that has arisen in due order, because of being bloated it is "bloated"; bloated itself is "uddhumātaka." Or, because of repulsiveness, what is contemptible as bloated is "uddhumātaka." "Discoloured" is said to mean of changed colour; discoloured itself is "vinīlaka." Or, because of repulsiveness, what is contemptible as discoloured is "vinīlaka." This is a designation for a corpse-body as if wrapped in a blue cloth, with red colour in the places where flesh is abundant, white colour in the places where pus has accumulated, and for the most part blue colour in the blue places. Pus oozing from the broken places or from the nine wound openings is "festering"; festering itself is "vipubbaka." Or, because of repulsiveness, what is contemptible as festering is "vipubbaka." "Festering" means having become festering, having reached such a condition.

"He this very body" means that monk compares, brings together with knowledge, this body of his own with that body. How? "This body too is of such a nature, will become thus, has not gone beyond this." This is what is meant - Due to the existence of these three phenomena - vitality, heat, and consciousness - this body is capable of standing, walking, and so on; but with their departure, this body too is of such a nature, is indeed of such a putrid intrinsic nature. "Will become thus" means it will just so become differentiated into bloating and so on. "Has not gone beyond this" means has not transcended the state of bloating and so on.

"Being devoured" means having settled on the belly and so on, tearing and tearing out the belly-flesh, lip-flesh, eye-flesh and so on, being eaten. "With flesh and blood" means connected with the remaining residual flesh and blood. "Without flesh, smeared with blood" means even when the flesh is eliminated, the blood does not dry up; with reference to that it was said - "Without flesh, smeared with blood." "Here" means in another direction. "Hand bone" means even the hand bone of sixty-four divisions, each and every one scattered separately. For the foot bone and so on too, the same method applies. "More than a year old" means having passed beyond a year. "Rotten" means those standing in the open air become rotten after just more than a year through the contact of wind, heat, and rain; but those gone underground last for a longer time. "Reduced to powder" means having become crushed to bits, scattered about. "In all cases, he this very" means the explanation should be made according to the method stated, by way of being devoured and so on. "For the uprooting of the conceit 'I am'" means for the purpose of uprooting the ninefold conceit that occurs as "I am." "For the penetration of the various elements" means for the purpose of penetrating the various elements. "Goes forward mindfully" means when going, he goes endowed with mindfulness and wisdom. "Steps back mindfully" means even when turning back, he turns back endowed with mindfulness and wisdom. The same method applies to the remaining terms as well. "For mindfulness and full awareness" means for the purpose of mindfulness and knowledge. Thus in this discourse, mindfulness and knowledge were spoken of as mixed.

10. Commentary on the Discourse on the Unsurpassed Things

30. In the tenth, "various" means whatever is great or small, or high and low. "Low"

means inferior. "Vulgar" means the sight of those who dwell in villages. "Belonging to ordinary people" means the property of worldlings. "Ignoble" means not noble, not the highest, not pure. "Not connected with benefit" means not based upon benefit. "Not to disenchantment" means not for the purpose of becoming disenchanted with the round of rebirths. "Not to dispassion" means not for the purpose of becoming dispassionate towards lust and so on. "Not to cessation" means not for the cessation through non-continuance of lust and so on. "Not to peace" means not for the purpose of the appeasement of lust and so on. "Not to direct knowledge" means not for the purpose of directly knowing. "Not to enlightenment" means not for the purpose of penetrating the knowledge of the four paths, which is called highest enlightenment. "Not to Nibbāna" means not for the realisation of Nibbāna.

"With established faith" means one whose faith is established. "With established devotion" means one whose devotion is established. "Gone to the ultimate" means gone to the extreme; the meaning is having attained the unshakeable. "Devoted" means having faith surpassingly. "This is unsurpassed" means this is unsurpassed. "Trains in elephants" means he trains in the craft of elephant-training, which is to be learnt with the elephant as its sign. The same method applies to the remaining terms as well. "Various" means he trains in great and small crafts.

"Established in service" means established in service. "They develop recollection" means they develop the unsurpassed recollection. "Connected with seclusion" means having made it dependent on Nibbāna. "Secure" means free from danger. "Leading to the Deathless" means leading to Nibbāna; the meaning is they develop the noble path. "Delighting in diligence" means rejoicing and greatly rejoicing in diligence, which is called the continuous presence of mindfulness. "Prudent" means endowed with discretion. "Restrained by morality" means restrained and shut by morality. "They indeed in time attain" means they indeed know at the proper and appropriate time. "Where suffering ceases" means in that state where the entire suffering of the round of rebirths ceases, that Deathless, the great Nibbāna, those monks know. In this discourse, the six unsurpassed things were spoken of as mixed.

The Unsurpassed Chapter is the third.

4. The Chapter on Deities

1. Commentary on the Sekha Sutta

31. In the first of the fourth, "of a learner" means of the sevenfold learner. But regarding worldlings, there is indeed nothing that need be said. "To decline" means to the decline of successively higher qualities.

2-3. Commentary on the Pair of Discourses on Non-Dcline

32-33. In the second, "respect for the Teacher" means the state of reverence towards the Teacher. "Respect for the Teaching" means the state of reverence towards the nine kinds of supramundane states. "Respect for the Community" means the state of reverence towards the Community. "Respect for the training" means the state of reverence towards the three trainings. "Respect for diligence" means the state of reverence towards diligence. "Respect for hospitality" means the state of reverence

towards the twofold hospitality by way of the Teaching and material gifts. "The Teacher would be venerated" - thus "respecting the Teacher." "The Teaching would be venerated" - thus "respecting the Teaching." "With keen respect" means with abundant respect. "There would be respect towards hospitality" - thus "respecting hospitality." In the third, "deferential" means having regard for elders, respectful. But here shame and moral fear are spoken of as mixed.

4. Commentary on the Mahāmoggallāna Discourse

34. In the fourth, "a monk named Tissa" means the co-resident pupil of the Elder himself. "Of great supernormal power, of great might" - "of great supernormal power" means he has great supernormal power in the sense of success. "Of great might" means he has great might in the sense of pervading. "It has been a long time, dear Moggallāna, since you made this occasion" - this is a word of affectionate address natural in the world. For worldly people, having seen an agreeable person who has come after a long time, or even one who has never come before, say such things as "Where have you come from, sir? You have come after a long time, sir. How did you come to know the way here? Were you lost on the way?" But he said thus precisely because he had come before. For the Elder goes to the Brahma world from time to time indeed. Therein, "made this occasion" means he made this turn. "That is to say, for coming here" means this which is the turn for coming here, that he made after a long time - this is what is meant. "This seat is laid down" - having laid out a very precious Brahma divan, he said thus. "With unwavering confidence" means with attained, unshakeable confidence of the path. In this discourse, the knowledge of the path of stream-entry has been spoken of.

5. Commentary on the Discourse on What is Conducive to True Knowledge

35. In the fifth, "conducive to true knowledge" means belonging to the category of true knowledge. "Perception of impermanence" means perception arisen in the knowledge of the observation of impermanence. "Perception of suffering in what is impermanent" means perception arisen in the knowledge of the observation of suffering. "Perception of non-self in what is suffering" means perception arisen in the knowledge of the observation of non-self. "Perception of abandoning" means perception arisen in the knowledge of the observation of abandoning. "Perception of dispassion" means perception arisen in the knowledge of the observation of dispassion. "Perception of cessation" means perception arisen in the knowledge of the observation of cessation.

6. Commentary on the Discourse on the Sources of Contention

36. In the sixth, "sources of contention" means the roots of contention. "Prone to wrath" means possessed of wrath having the characteristic of anger. "Bears grudges" means possessed of hostility having the characteristic of not giving up enmity. "For the detriment and suffering of gods and humans" means how does the contention of two monks lead to the detriment and suffering of gods and humans? Just as in the Kosambaka Chapter, when two monks have entered into contention, their pupils in that monastery quarrel; the community of nuns, taking their exhortation, quarrels. Thereupon their attendants quarrel; then the guardian deities of the humans become two factions. Likewise, the guardian deities of those who speak what is the Teaching become speakers of what is the Teaching, and those of the speakers of what is not

according to the Teaching become speakers of what is not according to the Teaching. Thereupon the terrestrial deities who are friends of the guardian deities become divided. Thus in succession, up to the Brahmā world, except for the noble disciples, all gods and humans become two factions. But those who speak what is not according to the Teaching are more numerous than those who speak what is the Teaching. Thereupon, what is taken by many, they follow that. Having given up the Teaching, the more numerous ones take up what is not the Teaching. They, having put what is not the Teaching in front and dwelling thus, are reborn in the realms of misery. Thus the contention of two monks is for the detriment and suffering of gods and humans. "Internally or" means in your own inner assembly. "Externally" means in the assembly of others.

"One who depreciates another's worth" means possessed of contempt having the characteristic of smearing over the virtues of others. "Spiteful" means possessed of insolence having the characteristic of rivalry. "Envious" means possessed of envy having the characteristic of being jealous towards the honours and so on received by others. "Stingy" means possessed of stinginess regarding residence and so on. "Fraudulent" means deceitful. "Deceitful" means one who conceals what one has done. "Having evil desires" means one who is immoral and wishes to be esteemed for qualities one does not possess. "Having wrong views" means one who holds the doctrine of nihilism, the doctrine of non-causality, and the doctrine of non-efficacy of action. "Adhering to his own views" means he adheres to what he himself has seen. "Holding on to them tenaciously" means holding on firmly. "Relinquishing them with difficulty" means it is not possible to make him give up what he has grasped. In this discourse only the round of rebirths has been spoken of.

7. Commentary on the Discourse on Giving

37. In the seventh, "of Veḷukaṇḍaka" means a woman dwelling in the town of Veḷukaṇḍaka. "Possessed of six factors" means endowed with six quality-factors. "Establishes an offering" means gives a gift. "Glad even before giving" means from a month or a fortnight beforehand, thinking "I shall give a gift," one has attained pleasure. Here indeed, the prior volition is obtained from the time of the arising of consciousness thinking "I shall give," beginning with the selection of the field, thinking "With what has arisen from this, I shall give a gift." "While giving, one makes the mind confident" - the volition at the moment of giving, thus stated, is obtained only at the time of giving. "Having given, one is delighted" - but this subsequent volition is obtained for one who recollects again and again. "Without lust" means those free from lust, those who have eliminated the mental corruptions. "Or practising for the removal of lust" means practising the practice for the removal of lust. And this is a superior teaching; not only for those who have eliminated the mental corruptions, but an offering given even to non-returners, once-returners, and stream-enterers, and at least even to a novice who holds the requisites and who has gone forth on that very day, is possessed of six factors. For he too has gone forth for the very purpose of the path of stream-entry.

"Accomplishment of sacrifice" means the completeness of giving. "Restrained" means restrained through the restraint of morality. "Having washed oneself" means having oneself washed their hands and feet and rinsed their face. "With one's own hands" means with one's own hands. "Sayehi" is also a reading. "Faithful" means believing in

the virtues of the Triple Gem. "With a liberated mind" means with a mind liberated from stinginess regarding material gain and the like. "A world of happiness, free from affliction" means the heavenly world, free from suffering, with lofty happiness and pleasure.

8. Commentary on the Discourse on the Self-Doer

38. In the eighth, "I have seen or heard" means I have not seen having opened my eyes, I have not heard that he lives in such and such a place, or I have not heard the words of one who was speaking. "How indeed" means for what reason indeed. "The element of instigation" means energy that occurs by way of initiating. "The element of persistence" means energy whose intrinsic nature is emerging from idleness. "The element of exertion" means the intrinsic nature of exertion. "The element of strength" means the intrinsic nature of strength. "The element of steadfastness" means the intrinsic nature of steadfastness. "The element of endeavour" means the intrinsic nature of endeavour. All this is just a name for energy that occurs in this and that way.

9-10. Commentary on the Discourse on Source and So On

39-40. In the ninth, "of actions" means of actions leading to the round of rebirths. "For the arising" means for the purpose of accumulating. "Source" means condition. "Born of greed" means born from greed. "Are not discerned" means they are not seen as "produced by such action." "In the bright side, of actions" means of actions leading to the end of the round of rebirths. Thus in this discourse, the round of rebirths and the end of the round of rebirths have been spoken of. In the tenth, "nicula grove" means in the great mucalinda grove. "The Good Teaching" means the Good Teaching of the Dispensation.

11. Commentary on the Discourse on the Log of Wood

41. In the eleventh, "having attained mastery of mind" means having attained the state of mastery over the mind. "Could resolve upon it as only earth" means one should observe the solid element as having the characteristic of hardness. "In dependence on which" means in dependence on which existing solid element with the characteristic of hardness one could resolve upon that log of wood as only earth, that is, there is here the solid element. The remaining terms too should be understood by this method. For just as in that there is the solid element with the characteristic of hardness, so too the liquid element with the characteristic of juice, the heat element with the characteristic of hotness, the air element with the characteristic of distension, the element of beauty with the colour of a lotus flower in the heartwood of red colour, the element of ugliness with the unpleasant colour in the powder that has become putrid and in the sapwood and outer bark - in dependence on that one could resolve upon that log of wood as only ugly, one should observe. In this discourse, what is called the mixed abiding has been spoken of.

12. Commentary on the Discourse on Nāgita

42. In the twelfth, "dwelling near a village" means one dwelling in a lodging near a village. "Sitting concentrated" means sitting having attained concentration in that lodging near a village. "Now this" means now this one. "Will disturb him from that

concentration" means will make him rise from concentration. "I am not delighted" means I am not joyful. "Nodding off" means sleeping. "In unity" means of one intrinsic nature; the meaning is that he will make only the perception of forest, which has become unified focus, in the mind. "Will protect" means will help. "Will either liberate an unliberated mind" means a mind unliberated at another time he will now liberate by the five liberations. "Neglects" means avoids, gives up. "Having dismissed" means having dispelled, having given up. "For the act of defecation and urination" means for the purpose of performing defecation and urination. By this much of a passage, the praise of the forest lodging has been spoken by the Teacher. But whatever should be said in the first portion of the discourse, that has been stated below already.

The Deities Chapter is the fourth.

5. The Chapter on Dhammika

1. Commentary on the Elephant Sutta

43. In the first of the fifth, "together with the Venerable Ānanda" - this was said because of having addressed the Elder saying "Come, Ānanda" and having gone; but it should be understood that the Teacher, surrounded by no fewer than five hundred monks, went there. "He approached" means surrounded by those very five hundred monks, he approached. "Having bathed" - this is a conventional expression; the meaning is having bathed. "Drying his limbs" means having put on the red double cloth, having taken the upper robe with both hands, having turned his back to the western world system, facing the eastern world system, by the state of being free from water, making his limbs as they were before, he stood - this is the meaning. The Community of monks too, having descended at various places, having bathed, having come out, having surrounded the Teacher himself, stood. Thus at that time, the sun proceeded towards the western world system like a red golden earring falling from the sky; the moon rose from the eastern world system like a pure silver disc; and in the middle place too, the Perfectly Enlightened One, attended by five hundred monks, having emitted the six-coloured Buddha rays, stood adorning the world on the bank of the river at the Eastern Porch.

Now at that time etc. "An elephant named Seta" means a noble elephant that obtained this name due to its white colour. "With great musical instruments being struck and played" means with great striking and playing of musical instruments. Therein, the first striking together is called "struck," and what follows after that is "played." "People" means the great multitude that had gathered for the purpose of seeing the elephant. "Having seen, said thus" means having rubbed and bathed its limbs and minor limbs, having brought it out, having placed it on the outer bank, having made its limbs free from water, having seen that great elephant adorned with elephant ornaments, he spoke this word of praise: "Handsome indeed, sir." "Well-endowed with body" means endowed with bodily excellence; the meaning is with complete limbs and minor limbs. "The Venerable Udāyī" means the Elder Kāḷudāyī who had attained the analytical knowledges. "He said this" means having seen that great multitude speaking the praise of the elephant, "These people speak the praise of an elephant born with rootless rebirth-linking, not of the Buddha-elephant. Having thought 'I shall now, having made a comparison with this noble elephant, speak the

praise of the Buddha-elephant,' he spoke this utterance beginning with 'Is it only an elephant, venerable sir.'" Therein, "great" means accomplished in height. "Huge" means accomplished in girth. "Says thus" means thus speaks. Then the Blessed One, since this word "elephant" applies to elephants as well as to horses, bulls, serpents, trees, and human beings, therefore said beginning with "Also an elephant, indeed" and so on.

"Offence" means evil, inferior, unwholesome mental state. "Him I call 'an elephant'" means him I call an elephant because of the non-performance of the ten unwholesome courses of action and the twelve unwholesome types of consciousness through these three doors. For this one does not commit an offence - by this meaning he is an elephant. "I give thanks with these verses" means I give thanks, I rejoice with these sixteen verses of sixty-four lines.

"Who has become a human being" means one who has come to be a human being itself, without having gone to the state of a god and so on. "Self-tamed" means tamed by oneself alone, not one to whom taming has been brought by others. For the Blessed One, by the path-taming produced by himself alone, is tamed through the eye too, through the ear too, through the nose too, through the tongue too, through the body too, through the mind too - in these six states he is tamed, peaceful, quenched, fully quenched. Therefore he said - "Self-tamed." "Concentrated" means concentrated by both twofold concentration. "Dwelling" means living. "On the Brahma path" means on the supreme path, on the deathless path, on the path to Nibbāna. "Delighting in the peace of mind" means having appeased the five mental hindrances through the first meditative absorption, applied and sustained thought through the second meditative absorption, rapture through the third meditative absorption, having appeased pleasure and pain through the fourth meditative absorption, delighted, greatly delighted in that peace of mind.

"Pay homage" means they pay homage by body, they pay homage by speech, they pay homage by mind, they pay homage by practice in accordance with the Teaching, they honour and respect. "Who has gone beyond all phenomena" means gone beyond through direct knowledge, gone beyond through full understanding, gone beyond through abandoning, gone beyond through development, gone beyond through realisation, gone beyond through attainment of all phenomena of aggregates, sense bases, elements, and mental states - thus by sixfold going beyond, one who has gone to the far shore, reached the far shore, reached the summit. "Even the gods pay homage to him" means those who have reached suffering such as the young god Subrahma and others, and those who have reached happiness - all the gods dwelling in the ten thousand world-systems also pay homage to you. "Thus I have heard from the Worthy One" shows that "thus it was heard by me in the very presence of you who have obtained the conventional expression 'Worthy One' for four reasons."

"Gone beyond all mental fetters" means one who has surpassed all tenfold mental fetters. "Come from the forest to the forestless" means from the forest of mental defilements, one who has come to, has arrived at the forestless, Nibbāna which is free from the forest of mental defilements. "Delighting in renunciation from sensual pleasures" means because of having gone forth from the twofold sensual pleasures, going forth, the eight attainments, and the four noble paths are called renunciation from sensual pleasures; one who is delighted in, greatly delighted in that. "Freed like

gold from rock" means like gold released from rock-ore.

"Outshone all" means having surpassed all beings, his radiance proceeded forth. For having surpassed the eighth-path-attainer, the stream-enterer is called one who outshone by the radiance proceeding forth; having surpassed the stream-enterer, the once-returner by the radiance proceeding forth, etc. Having surpassed one who has eliminated the mental corruptions, the Individually Enlightened One by the radiance proceeding forth; having surpassed the Individually Enlightened One, the Perfectly Enlightened One is called one who outshone by the radiance proceeding forth. "The Himalayas and other rocky mountains" means just as the Himalayas, the king of mountains, outshines other mountains, so too he outshines - this is the meaning. "True in name" means one whose name is exact, whose name is factual - by the very non-performance of offence he is an elephant - thus one whose name is unerring.

"Meekness" means pure morality. "Non-violence" means compassion and the preliminary part of compassion. "These two are the feet of the elephant" means these are the two front feet of the Buddha-elephant.

"Austere asceticism" means the undertaking of ascetic practices. "The holy life" means the morality of the noble path. "These are the other feet of the elephant" means these are the other two hind feet of the Buddha-elephant. "With faith as his trunk" means endowed with a trunk made of faith. "With equanimity as his white tusks" means endowed with white tusks made of six-factored equanimity.

"Mindfulness is the neck" means just as the neck is the support of the network of tendons in the limbs and minor limbs of an elephant, so too mindfulness is the support of the qualities beginning with meekness and so on of the Buddha-elephant. Therefore it was said - "Mindfulness is the neck." "Wisdom is the head" means just as the head is the highest limb of a noble elephant, so too the knowledge of omniscience is of the Buddha-elephant. For by that he knows all phenomena. Therefore it was said - "Wisdom is the head." "Investigation is reflection on the Teaching" means just as the tip of the trunk of a noble elephant is called investigation. He investigates with it what is hard and soft, what is to be eaten and what is not to be eaten; then he abandons what should be abandoned and takes up what should be taken up. Just so, the reflection on the Teaching of the Buddha-elephant is investigation, reckoned as the knowledge that discriminates the portions of phenomena. For by that knowledge he knows the capable and the incapable. Therefore it was said - "Investigation is reflection on the Teaching." "The Teaching is the belly's warmth" means the Teaching is called the concentration of the fourth meditative absorption; the warmth in the belly itself is the belly's warmth. "Warmth" means the place of warming. "The Teaching would be the belly's warmth" - thus "the Teaching is the belly's warmth." For one established in the concentration of the fourth meditative absorption, those various qualities beginning with the various kinds of supernormal power succeed; therefore it is said to be the belly's warmth. "Seclusion" means seclusion of body, mind, and from clinging. Just as the tail of an elephant wards off flies, so too the seclusion of the Truth-finder wards off householders and those gone forth. Therefore it is said to be the tail.

"A meditator" means a meditator with the twofold meditative absorption. "Delighting in the in-breath" means just as the in-breath and out-breath are for an elephant, so is the fruition attainment for the Buddha-elephant; therein he is delighted; the meaning is that just as without the in-breath and out-breath, without that it does not proceed. "Everywhere restrained" means restrained at all doors. "Blameless things" means food arisen through right livelihood. "Blameworthy things" means food arisen by means of the fivefold wrong livelihood.

"Subtle and gross" means both small and great. "Having cut off all bondage" means having cut off all the tenfold mental fetter. "Is not tainted by the world" means is not tainted together with the world by the taints of craving, conceit, and wrong view. "A great fire" means a great fire. "Taught by the wise" means here the Elder Kāḷudāyī himself, who had attained the analytical knowledges, is the wise, intelligent one; the meaning is taught by him. "The great elephants will understand, the elephant taught by an elephant" means the other elephants who have eliminated the mental corruptions will understand the Buddha-elephant taught by the elephant, the Elder Udāyī.

"Abandoning the body, the elephant will attain final nibbāna" means having attained final Nibbāna through the final extinguishment of the mental defilements on the seat of enlightenment, he will attain final Nibbāna through the Nibbāna element without residue of clinging between the twin Sal trees. Thus the Elder Udāyī, who had attained the analytical knowledges, concluded the teaching while speaking the praise of the One of Ten Powers in sixteen verses with sixty-four lines. The Blessed One gave thanks. At the conclusion of the teaching, eighty-four thousand living beings drank the deathless drink.

2. Commentary on the Migasālā Discourse

44. In the second, "how, how indeed" means for what reason, for what reason. "To be understood" means to be known. "Where indeed" means in whatever teaching. "Having the same destination" means having the same destination by way of equality itself. "Will be" means have been born. "Having attained once-returning, reborn in the Tusita realm" means having become a once-returner person, he was reborn in the Tusita realm itself. "How, how indeed" means for what reason, for what reason indeed; was it taught having known, or without knowing? The Elder, not knowing the reason, said "Thus indeed, sister, this has been declared by the Blessed One."

"A mere woman with a woman's perception" means being a woman, she is endowed with only a woman's perception. "And who are those with knowledge of the higher and lower faculties of persons" - here, knowledge of the higher and lower faculties of persons is called the knowledge of the higher and lower faculties of persons by way of their sharp and dull faculties. Therefore, who is the foolish Migasālā, and who are the Perfectly Enlightened Ones whose domain is unobstructed in the knowledge of the higher and lower faculties of persons - both these are far apart, very far apart: this is the summary here.

Now, showing Migasālā's distance from herself, he said beginning with "There are these six, Ānanda." "Is gentle" means he is well withdrawn, abstaining from evil. "Surato" is also a reading. "His fellow monks in the holy life delight in living together with him" means his fellow monks in the holy life delight in and are satisfied with

dwelling together with him. "Ekantavāseṇa" is also a reading; the meaning is "by constant dwelling." "What should be done by hearing has not been done" means what is fit to be heard has not been heard. "What should be done by great learning has not been done" - here, great learning is called energy; the meaning is that what is fit to be done by energy has not been done. "What should be penetrated by view has not been penetrated" means what should be penetrated by view has not been penetrated. "He does not obtain even temporary liberation" means he does not obtain joy and gladness in dependence on hearing the Teaching from time to time. "He is one going to decline" means he goes only to decline.

"Those who measure by measure" means those who take the measure of persons. "They judge" means they begin to assess and weigh. "One is inferior" means one is inferior in virtues. "One is superior" means one is superior in virtues. "That indeed" means that act of measuring.

"More brilliant" means more beautiful. "More sublime" means more excellent. "The stream of the Teaching carries along" means the insight knowledge proceeding courageously carries along and causes to reach the noble plane. "Who could know that difference" - the meaning is: who could know that difference, that reason, except for the Truth-finder?

"Wrath and conceit" means wrath and conceit. "States of greed" means just greed itself. "Verbal activities" means merely utterances by way of conversation and discussion. "Or one who is like me" means or else anyone else who is similar to me, that is, a Perfectly Enlightened One himself, he would take the measure of persons - this is the meaning. "Is injured" means reaches the undermining of virtues. "These, Ānanda, are the six persons" means two who are gentle, two who have overcome wrath, conceit, and states of greed, and two who have overcome wrath, conceit, and verbal activities - these are the six persons. "Destination" means knowledge-destination. "Deficient in one factor" means inferior by each one quality and factor. Purāṇa was one possessing distinction in morality, Isidatta in wisdom. Purāṇa's morality stood in the place of Isidatta's wisdom, and Isidatta's wisdom stood in the place of Purāṇa's morality.

3. Commentary on the Discourse on Debt

45. In the third, "poverty" means the state of being poor. "One enjoying sensual pleasures" means of a being who enjoys sensual pleasures. "Penniless" means deprived of one's own property. "Destitute" means not wealthy. "Takes a loan" means being unable to live, he takes a loan. "Promises interest" means being unable to pay, he promises "I will give interest." "They also pursue him" means in the midst of assemblies, in the midst of groups and so on, causing distress by placing in the sun, scattering dust and so on, they follow behind and behind. "There is no faith" means there is not even the slightest measure of confidence-faith. "There is no shame" means there is not even the slightest manner of feeling ashamed. "There is no moral fear" means there is not even the slightest manner of being afraid. "There is no energy" means there is not even the slightest measure of bodily energy. "There is no wisdom" means there is not even the slightest measure of wisdom regarding the ownership of one's actions. "I call his taking a loan" means I call it the taking of a loan. "May they not know me" means may they not know me.

"Poverty is suffering" means the state of being poor in wealth is suffering. "For those longing for sensual gains" means for those desiring the gain of sensual pleasures. "One who increases evil deeds" means one who increases evil actions. "Creeps along" means trembles. "Knowing" means one who knows. "For whom remorse has arisen" means those which have arisen from his remorse. "One or another realm" means one animal realm. "Giving, making the mind confident" means while giving, gladdening the mind.

"A winning throw" means a victory throw, an unfailing throw. "One who seeks a home" means of one who seeks the household life or of one who is dwelling therein. "Generosity and merit increase" means merit that has come to be reckoned as generosity increases. "Cāgā puñña" is also a reading. "Established" means established faith is the faith of a stream-enterer. "With a sense of shame" means one whose mind is associated with shame. "Spiritual happiness" means the happiness arising in dependence on the three meditative absorptions. "Equanimity" means the equanimity of the fourth meditative absorption. "Putting forth strenuous energy" means one whose energy is fully and completely aroused. "Having attained the meditative absorptions" means having reached the four meditative absorptions. "Unified, prudent, mindful" means with fully focused mind and endowed with the knowledge of the ownership of one's actions and mindfulness.

"Having thus known as it really is" means having known thus this much reason according to its intrinsic nature. "At the destruction of all mental fetters" means in Nibbāna. "Altogether" means in every way. "By non-clinging" means without grasping. "The mind becomes rightly liberated" - this is what is meant - in Nibbāna, which is reckoned as the destruction of all mental fetters, altogether without clinging, the consciousness of the path becomes liberated rightly, by cause, by method. "Having known this as it really is, at the destruction of all mental fetters" is also written in the Pāḷi text; the meaning is: having known as it really is this Nibbāna reckoned as the destruction of all mental fetters. However, it is not connected with the preceding and following.

"For one rightly liberated" means for that one rightly liberated, who has eliminated the mental corruptions. "There is knowledge" means there is reviewing knowledge. "Such a one" means of one established therein. "Unshakable" means unshakable because of having an unshakable object and because of the absence of mental defilements which are the causes of shaking. "Liberation" means both path liberation and fruition liberation. "At the destruction of the fetters of existence" means arisen in Nibbāna, which is reckoned as the destruction of the fetters of existence, and when the fetters of existence are being destroyed. "This indeed is the supreme knowledge" means this knowledge of path and fruition is called the supreme knowledge. "The unsurpassed happiness" means this very happiness of path and fruition is called the unsurpassed happiness. "The highest freedom from debt" means among all those free from debt, one who has eliminated the mental corruptions is the highest one free from debt; therefore, "the highest freedom from debt" is the fruition of arahantship, and he reached the pinnacle of the teaching with the fruition of arahantship. And in this discourse, having spoken only of the round of rebirths, the round of rebirths and the end of the round of rebirths are spoken of in the verses.

4. Commentary on the Mahācunda Discourse

46. In the fourth, "among the Cetis" means in the Ceti country. "Sahajāti" means in the market town so named. "Mahācunda" is the youngest brother of the General of the Teaching. "Exertion and pursuit of the Teaching is theirs" - thus "devoted to the Teaching." This is the name for speakers of the Teaching. "They meditate" means a meditator. "Disparage" means they offend and injure. "They meditate" means they think. "They brood" and so on are augmented by means of prefixes. "What do these ones meditate on" means what indeed do these ones meditate on. "Why do these ones meditate" means for what purpose do these ones meditate. "How do these ones meditate" means for what reason do these ones meditate. "Having touched the Deathless element with the body, they dwell" means with reference to the element of Nibbāna that is free from death, those dwelling having taken up a meditation subject, gradually touch that with the mental body and dwell. "The profound passage of meaning" means the meaning of the aggregates, elements, sense bases, and so on, that is hidden and concealed. "Having pierced through with wisdom, they see" means having penetrated with path wisdom together with insight, they see. But in this meaning, the wisdom of exploration and penetration is also fitting, and the wisdom of learning and inquiry is also fitting indeed.

5-6. Commentary on the Pair of Discourses on the Visible Here and Now

47-48. In the fifth, "existing internally" means existing in one's own internal self. By "greed" and so on, the three unwholesome roots are shown. By "a state of greed" and so on, the states associated with them. In the sixth, "bodily corruption" means the manner of corruption of the body-door. In the remaining two as well, the same method applies. In these two discourses, only reviewing has been spoken of.

7. Commentary on the Khema Discourse

49. In the seventh, "one who has lived the holy life" means one who has dwelt the dwelling of the holy life. "One who has done what had to be done" means one who stands having done what had to be done by the four paths. "One who has laid down the burden" means one who stands having cast down the burden of aggregates, the burden of mental defilements, and the burden of volitional activities. "One who has attained his own welfare" - one's own welfare is called arahantship; the meaning is one who has attained that. "One who has utterly eliminated the fetter of becoming" means one whose bondage of becoming is eliminated. "One completely liberated through final knowledge" means liberated having known rightly, by cause, by reason. By "he does not think thus - 'There is one superior to me'" and so on, the three conceits beginning with the conceit "I am superior" towards a superior are rejected. For indeed, for one who has eliminated the mental corruptions, there is no conceit thus: "There is one superior to me, there is one equal, there is one inferior." By "There is no one superior to me" and so on too, those very same are rejected. For indeed, for one who has eliminated the mental corruptions, there is no conceit thus: "I alone am superior, I am equal, I am inferior, there are no others who are superior and so on."

"When they had recently departed" means when they had departed not long after having declared arahantship. "They declare the final liberating knowledge" means they speak of arahantship. "Laughing as it were, methinks, they declare the final

liberating knowledge" means they speak as if laughing. "They fall into vexation" means they fall into suffering.

"Not among the superior, not among the inferior, not among equals are they led by conceit" - here "the superior" means exalted persons, superior persons. "The inferior" means low, inferior. "Equal" means similar. Thus among these three - superior, inferior, and equal - those who have eliminated the mental corruptions are not led by conceit, do not bring forward, do not approach - this is the meaning. "Birth is eliminated" means their birth is eliminated. "The holy life has been lived" means the holy life of the path has been dwelt. "They live free from mental fetters" means having become liberated from all mental fetters, they live. In the discourse as well as in the verse, one who has eliminated the mental corruptions is spoken of.

8. Commentary on the Discourse on Faculty Restraint

50. In the eighth, "has its proximate cause destroyed" means has its decisive support destroyed. "For one failing in morality" means for one whose morality has failed. "Knowledge and vision of things as they really are" means tender insight knowledge. "Disenchantment and dispassion": here, disenchantment is strong insight, dispassion is the noble path. "Knowledge and vision of liberation": here, "liberation" means the fruition of arahantship, "knowledge and vision" means reviewing knowledge. "Accomplished in its proximate cause" means has its decisive support accomplished. In this discourse, sense restraint for the protection of morality has been spoken of.

9. Commentary on the Ānanda Sutta

51. In the ninth, "in what respect" (kittāvatā) means to what extent. "Not heard before" (assutañceva) means not previously heard at another time. "Do not go to decline" means they do not go to destruction. "Previously experienced by the mind" (cetaso samphuṭṭhapubbā) means previously touched by consciousness. "Occur to him" (samudācaranti) means they move through the mind-door. "He cognises what was not cognised" (aviññātañca vijānāti) means he knows a reason not cognised at another time. "Learns thoroughly" (pariyāpuṇāti) means he resorts to and speaks about. "Teaches" (deseti) means he makes known. "Recites to others" (param vāceti) means he instructs others.

"Who have learnt the collections" (āgatāgamā) means those for whom whatever scriptural collection among the Dīgha and so on has been learnt - they are those who have learnt the collections. "Bearers of the Teaching" means bearers of the Suttanta Canon. "Bearers of the monastic discipline" means bearers of the Vinaya Canon. "Bearers of the matrices" (mātikādhārā) means bearers of the two principal monastic codes. "Questions" (paripucchati) means he asks about the connection of what precedes and what follows. "Inquires" (paripaṇhāti) means he weighs and defines thus: "I shall ask about this and that." "How is this, venerable sir" (idaṃ, bhante, kathaṃ) means he asks: "Venerable sir, how is this in terms of the connection of what precedes and what follows?" "What is the meaning of this" (imassa kvattho) means he asks: "What is the meaning of this statement?" "Not opened up" (avivaṭṭhaṃ) means not revealed. "They open up" (vivaranti) means they make obvious. "Grounds for doubt" means in those that are causes for uncertainty. Therein, whatever teaching in which uncertainty arises, that itself should be understood as a ground for doubt.

10. Commentary on the Khattiya Discourse

52. In the tenth, "with wealth as their intention" means with an intention established for the purpose of gathering wealth, a disposition that is ongoing. "With wisdom as their exploration" means an exploration ongoing for the purpose of wisdom, thinking "we would become wise." This very examination explores in their mind. "With power as their foundation" means with an army as their foundation. For having obtained an army, they are called ones who have found support. "With earth as their adherence" means an adherence of mind made for the purpose of earth, thinking "we shall become owners of the earth." "With sovereignty as their final goal" means with the consecration of kingship as their final goal. For having attained consecration, they are called ones who have reached their final goal. By this method the meaning should be understood everywhere.

But here in the remaining terms, this is the intention -Brahmins, to begin with, having obtained the sacred hymns, are called ones who have found support; householders, whatever craft; women, a son who is heir and master of the family; thieves, whatever weapon; ascetics, being fulfilled in morality, are called ones who have found support. Therefore "with sacred hymns as their foundation" and so on are said.

And for brahmins, the mind adheres thus "we shall perform a sacrifice"; having reached the Brahma world, they are called ones who have reached their final goal. Therefore they are said to have sacrifice as their adherence and the Brahma world as their final goal. "With work as their adherence" means their mind adheres to the purpose of performing work. "With completed work as their final goal" means when the work is completed, they are called ones who have reached their final goal.

"With a man as their intention" means a disposition ongoing towards men. "With adornment as their exploration" means her mind explores for the purpose of adornment. "With being without a co-wife as their adherence" means her mind adheres thus: "Having become without a co-wife, I would dwell alone in the house." "With sovereignty as their final goal" means when sovereignty over the household life is obtained, they are called ones who have reached their final goal.

"With taking as their intention" means their intention is in the taking of others' goods. "With thickets as their exploration" means their mind explores thickets, places for hiding. "With darkness as their adherence" means their mind adheres to the purpose of darkness. "With not being seen as their final goal" means having attained not being seen, they are ones who have reached their final goal.

"With patience and meekness as their intention" means their intention is in the patience of endurance and in morality of pure conduct. "With nothingness as their adherence" means their mind adheres to the state of owning nothing, the state of restraint. "With Nibbāna as their final goal" means having attained Nibbāna, they are ones who have reached their final goal.

11. Commentary on the Heedfulness Discourse

53. In the eleventh, "having taken hold of" means having well grasped. "Of living beings of the land" means of footed living beings that walk on the surface of the earth. "Footprints" means feet. "Are included in" means they go into containment,

into inclusion. "Is declared the foremost" means it is declared the best. "A reaper of reeds" means one who cuts reed grass. "Shakes down" means shakes with the opening facing downwards. "Shakes out" means shakes on both sides. "Beats" means strikes with the arm, or strikes against a tree. "A bunch of mangoes" means a bunch of mango fruits. "Connected to the stalk" means bound to the stalk, or established on the stalk. "Follow along with it" means they follow the stalk; the meaning is also that they follow the stem of the bunch of mangoes. "Petty kings" means minor kings, or ordinary kings.

12. Commentary on the Dhammika Sutta

54. In the twelfth, "sabbaso" means in all. "In the seven monasteries" means in the seven residential cells. "Abuses" means treats with contempt, shows fear. "Injures" means vexes. "Pricks" means pierces. "Irritates with speech" means offends with speech. "They depart" means they depart to the directions. "They do not remain" means they do not become established. "They abandon" means they throw away, they give up. "We would expel" means we would drive away. "Well then" is an indeclinable particle used in the sense of release. "Enough" means this is proper; the meaning is that they would expel him. "What is there for you in this" means what use to you is this dwelling in the native land. "A shore-sighting bird" means a direction-finding crow. "They release" means they let go for the purpose of seeing the direction. "Sāmantā" means not far. "Samantā" is also a reading; the meaning is "all around." "The spread" means the dwelling of the branches standing spread out. "Of the spreading of the roots" means the dwelling of the roots.

"A pot holding an āḷhaka measure" means a cooking pot for rice of an āḷhaka measure of grain. "Bee's honey" means honey from a hive made by small bees. "Pure" means faultless. "And they did not harm each other's fruits" means they do not harm the fruits in each other's portions. There is no one who cuts roots or bark or leaves from one's own portions; they consume only what has fallen beneath their own respective branches. Even what has rolled from another's portion to another's portion, having known "this is not the fruit of our branch," they do not eat. "Having eaten as much as he liked" means having eaten to the measure of his throat. "Having broken off a branch" means having cut off a piece the size of an umbrella, having made shade, he departed. "Yatra hi nāma" means "whoever indeed." "Will depart" means he departed. "Did not give" means by the power of the deity, it simply did not bear fruit. For thus she determined.

"He approached" means the country-dwellers, having gone, when it was said "Great king, the tree did not bear fruit; is the fault ours or yours?" having thought "There is indeed no fault of mine, nor of the country-folk; in our realm, what is not according to the Teaching does not take place; for what reason indeed has the tree not borne fruit? Having approached Sakka, I shall ask" - he approached Sakka, the lord of the gods. "Overturned" means turned over. "Uprooted" means made roots-upward. "Api nu tvam" means "was it you." "Aṭṭhitāyeva" means while not abiding, indeed. "With bark intact" means with the same bark, established in their natural place. "Does not revile back" means does not protest against. "One who irritates" means one who strikes. "One who quarrels" means one who strikes.

"Sunetta" means eyes are called "nettā"; because of their beauty, he is Sunetta. "Founder of a sect" means the maker of a ford for plunging into a fortunate world. "Free from lust" means without lust by way of suppression. "Generates" means obtains. "Accomplished in right view" means accomplished in vision; the meaning is a stream-enterer. "Forbearance" means the undermining of one's own virtues. "As among one's fellows in the holy life" means such as this reviling and abusing among fellows in the holy life; I do not speak of another such undermining of virtues - this is the meaning. "Towards our fellows in the holy life" means here "samajano" is called one's own people. Therefore our minds will not be corrupted towards our own fellows in the holy life - this is the meaning here.

"And Jotipāla, Govinda" means by name Jotipāla, by position the Great Govinda. "Chaplain to seven" means the chaplain of the seven kings beginning with Reṇu. "Non-violent in the past" means these six teachers were non-violent in the past. "Free from the odour of defilement" means free from the odour of defilement that is wrath. "Intent on compassion" means inclined to the meditative absorption of compassion, and established in compassion and in the preliminary stage of compassion. "Yete" means "these"; or this itself is the reading. "One should not offend one of good disposition" means one should not strike against one of good nature. "One who has abandoned the standpoint for views" means one who has abandoned the sixty-two wrong views. "The seventh" means the seventh counting from arahantship. "Not free from lust" means with lust not departed. By this he rejects the state of non-returner. "Whose five faculties are soft" means the five insight faculties are soft. For his, those are called soft with reference to the once-returner. "Insight" means the knowledge of discernment of activities. "Is first injured" means is injured first of all. "Uninjured" means having become uninjured, unhurt through the undermining of virtues. The remainder is clear everywhere.

The Righteous Chapter is the fifth.

The first fifty is finished.



ABOUT THIS TRANSLATION

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

PDF Creation Date: 14 September 2026

HOW TO CITE

PaliVerse (2026). Commentaries. The Canon of Discourses - Commentaries. 4. The Collection of the Numerical Discourses - Commentaries. 06. Commentary on the Book of the Sixes. 1. The First Fifty Retrieved from paliverse.org

© 2026 The PaliVerse Project · All Rights Reserved
Centre for Study and Practice of Theravāda Buddhism
Civic Non-Profit Company registered in Greece
This PDF may be freely distributed for study and practice.

PaliVerse.org