

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)

08. Commentary on the Book of the Eights (08. Aṭṭhakanipāta-
aṭṭhakathā)

1. The First Fifty (1. Paṭhamapaṇṇāsakaṃ)



PaliVerse

4. The Collection of the Numerical Discourses - Commentaries

08. Commentary on the Book of the Eights

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 Eights

1. The First Fifty

1. The Chapter on Friendliness

1. Commentary on the Discourse on Friendliness

1. In the first of the Book of Eights, "practised" means cultivated with regard. "Developed" means increased. "Cultivated" means done again and again. "Mastered" means made like a yoked vehicle. "Made a basis of" means made like a foundation in the meaning of a support. "Practised" means established. "Accumulated" means heaped up all around, built up. "Thoroughly undertaken" means well undertaken, well done. "Benefits" means virtues. What should be said regarding "one sleeps pleasantly" and so on, we shall explain in the Book of Elevens.

"Immeasurable" means immeasurable by way of pervading. "Mental fetters become thin, for one seeing the destruction of clinging" means for one who has gradually attained arahantship reckoned as the destruction of clinging through insight that has friendliness as its foundation, the ten mental fetters are abandoned - this is the meaning. Or alternatively, "mental fetters become thin" means aversion itself and the mental fetters associated with aversion become thin. "For one seeing the destruction of clinging" means for one seeing by way of the achievement of friendliness, which is reckoned as the elimination of those very defilements as clinging. "By that one becomes skilful" means by that practice of friendliness one becomes wholesome. "Filled with beings" means possessed of a multitude reckoned as beings; the meaning is filled with beings. "Having conquered" means having conquered without rod, without sword, by righteousness alone. "Royal seers" means righteous kings who are like sages. "Sacrificing" means giving gifts. "Went about" means they wandered.

In the passage beginning with "horse-sacrifice" and so on, in the time of ancient kings, it is said, there were four ways of supporting others - the sassamedha, the purisamedha, the sammāpāsa, and the vācāpeyya - by which kings supported the world. Therein, taking a tenth share from the produced crop is called sassamedha; the meaning is wisdom in the production of crops. The giving of food and wages every six months to great warriors is called purisamedha; the meaning is wisdom in supporting people. Taking a written bond from poor people and giving them wealth amounting to one or two thousand without any interest for three years is called

sammāpāsa. For that rightly binds people, keeps them as if having bound them to the heart; therefore it is called sammāpāsa. Speaking gentle words by the method of addressing them as "Dear son, uncle" and so on is called vācāpeyya; the meaning is pleasant speech. A country thus supported by the four ways of supporting others becomes prosperous and flourishing, with abundant food and drink, secure, and free from trouble. The people, rejoicing with gladness, dancing their children on their breasts, dwell with open doors. This is called niraggaḷa because of the absence of door-bolts at the house-doors. This is the ancient tradition.

But afterwards, in the time of King Okkāka, the brahmins, having turned these four ways of supporting others and this success of the country upside down, made five so-called sacrifices beginning with the horse-sacrifice and the human-sacrifice. Among these, "horses are slaughtered here" - thus it is the horse-sacrifice. This is a designation for a sacrifice to be performed with two subsidiary sacrifices, having twenty-one sacrificial posts, dreadful with the slaughter of five hundred and ninety-seven animals on a single last day alone, with the offering of all remaining wealth apart from land and men. "Men are slaughtered here" - thus it is the human-sacrifice. This is a designation for a sacrifice to be performed with four subsidiary sacrifices, together with land, having the same offering of wealth as stated in the horse-sacrifice. "They throw the peg here" - thus it is the sammāpāsa. This is a designation for a sattrā-sacrifice to be performed by one who, day by day, having thrown the peg - reckoned as the stick for inserting into the hole of the yoke - having made an altar at the place where it fell, proceeds in reverse direction from the place of submersion in the Sarassatī river, with movable sacrificial posts and so on. "They drink the vāja here" - thus it is the vājapeyya. This is a designation for a sacrifice to be performed with one subsidiary sacrifice, with seventeen animals, having a bilva-wood sacrificial post, with seventeen-fold offerings. "There is no door-bolt here" - thus it is the niraggaḷa. This is a designation for a variant of the horse-sacrifice, to be performed with nine subsidiary sacrifices, together with land and men, having the same offering of wealth as stated in the horse-sacrifice, whose alternative name is the "all-sacrifice."

"They are not worth even a sixteenth fraction" means all those great sacrifices, due to the greatness of the result of a single mind of friendliness, are not worth a sixteenth fraction, do not reach a sixteenth part - this is the meaning. "Neither conquers" means one does not cause loss to another by oneself. "Nor causes to conquer" means one does not cause loss to another through another. "Having a share of friendliness" means having become a portion of consciousness that is practising friendliness. "Towards all beings" means towards all beings. "For him there is no enmity with anyone" means for him there is no unwholesome enmity or personal enmity with anyone.

2. Commentary on the Discourse on Wisdom

2. In the second, "fundamental to the holy life" means that which is the beginning of the holy life of the path. "Of wisdom" means of insight. "Who holds the place of a teacher" means one who is a condition for the arising of respect, worthy of reverence and esteem. "Acute" means thick. "Questions" means he asks about the meaning, the text, the connection, and what comes before and after. "Inquires" means he formulates a question, he reflects thus: "I shall ask about this and that." "Twofold"

means of two kinds. "Not one who engages in various talk" means he is not one who speaks on diverse topics. "Not one who engages in animal talk" means he does not engage in various kinds of pointless talk. "Noble silence" means noble silence is the fourth meditative absorption; attention to the remaining meditation subjects is also fitting. "One who knows, knows" means he knows what is to be known. "One who sees, sees" means he sees what is to be seen. "To affection" means for the purpose of the state of being dear. "To respect" means for the purpose of the state of being venerable. "To development" means for the purpose of development, or for the esteem of virtues. "To asceticism" means for the purpose of the practice of an ascetic. "To unity" means for the purpose of the state of uninterruptedness.

3-4. Commentary on the Pair of Discourses on the Disagreeable

3-4. In the third, "one who praises the disagreeable" means one who praises and speaks in praise of a disagreeable person. "One who blames the dear" means one who censures and reproaches a dear person. In the fourth, "desirous of not being despised" means desirous that others should not despise one, thus: "Oh, indeed, may others not despise me!" "One who does not know the proper time" means he does not know the proper time for discussion; he speaks at the wrong time. "Impure" means possessed of impure bodily action and so on.

5. Commentary on the First Discourse on Worldly Adversities

5. In the fifth, "phenomena of the world" means worldly adversities. There is no one who is free from these; they occur even for Buddhas. Therefore he said - "Keep revolving around the world" means they pursue and do not abandon; the meaning is they do not turn back from the world. "And the world keeps revolving around the eight worldly adversities" means this world too pursues those and does not abandon them, does not turn back from those phenomena. This is the meaning.

"Material gain and loss" should be understood as: when material gain has come, loss has come as well. In "disgrace" and so on too, the same method applies. "Considers them as subject to change" means he considers thus: "these are subject to change." "Scattered" means destroyed, demolished. "And having known the state" means having known the state of Nibbāna. "He rightly understands, one gone beyond existence" means one who has gone to the beyond of existence, who has reached the accomplishment, the summit; having known the state of Nibbāna, he rightly understands that state of having gone beyond. In this discourse, the round of rebirths and the end of the round of rebirths have been spoken of.

6. Commentary on the Second Discourse on Worldly Adversities

6. In the sixth, "what is the distinction" means what is the distinguishing cause. "What is the disparity" means what is the additional exertion. "Obsessing" means having taken hold of and having brought to completion. Here too, only the round of rebirths and the end of the round of rebirths are spoken of.

7. Commentary on the Discourse on Devadatta's Failure

7. In the seventh, "recently departed" means having split the Community, not long after he had departed. "Referring to" means having come to, dependent on, with reference to. "One's own failure" means one's own failure, the manner of having

failed. The same method applies to the remaining terms as well. "Having overcome" means having overpowered, having trampled.

8. Commentary on the Discourse on Uttara's Failure

8. In the eighth, "in Vaṭajālīkā" means in the monastery so named. It is said that because it was established in a banyan grove, it came to be termed "Vaṭajālīkā." "Appeared" means having gone thinking "I will report this matter to the king of gods," he became manifest. "Fundamental to the holy life" means what has become the foundation of the entire holy life of the Dispensation that is included in the threefold training.

9. Commentary on the Nanda Discourse

9. In the ninth, "son of good family" means a son of good family by birth. "Powerful" means endowed with strength. "Pleasing" means one who generates confidence through beauty. "One of intense lust" means one of thick lust. In the passage beginning with "how else" and so on, this is the meaning - what need is there of any other reason being spoken of, this Nanda is with guarded doors in the sense faculties, knowing moderation in food, devoted to wakefulness, endowed with mindfulness and full awareness, by which Nanda is able to live the holy life that is complete and pure. If he had not been endowed with these reasons, he would not have been able. "Thus he is fully aware there" means thus there. In this discourse only the round of rebirths has been spoken of.

10. Commentary on the Kāraṇḍava Discourse

10. In the tenth, "evades the issue with another issue" means he conceals one reason or statement with another reason or statement. "Diverts the discussion outside" means he introduces from outside another extraneous discussion. "This person should be removed" means this one should be removed, should be expelled. "Corrupter of ascetics" means one who corrupts ascetics. "Chaff among ascetics" means just as chaff among paddy is worthless among paddy, so chaff among ascetics is worthless among ascetics. "Refuse among ascetics" means rubbish among ascetics. "They remove him outside" means they expel him outside. "Barley field" means in a barley field. "Being winnowed" means being winnowed in a strong wind while standing at a high place. "They sweep away" means for the purpose of separating the grains with substance on one side and the weak grains on the other side, they sweep away again and again; they remove them with what is called a sweeping instrument - a winnowing basket or a cloth that catches the wind. "Hollow sound" means a hollow sound.

"By living together" means this one through living together. "You should cognise" means you should know. "Of gentle speech" means of smooth speech. "Among people" means in the midst of people. "He does his deed in secret" - "deed" is called evil action; he does that having become concealed, in secret. "And one who creeps about and speaks falsely" means having crept about, a liar; speaking falsely he creeps about, trembles - this is the meaning. 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.

The Chapter on Friendliness is the first.

2. The Great Chapter

1. Commentary on the Verañja Discourse

11. In the first of the second, "pays respect" and so on should be understood by connecting them in the manner stated in "the ascetic Gotama," and the meaning here is thus: "he does not pay homage, nor does he emerge from his seat, nor does he invite with a seat thus: 'Let the venerable ones sit down here.'" Here indeed the word "or" is in the sense of making clear, as in such passages as "materiality is permanent or impermanent." Having said thus, then seeing the Blessed One not performing paying respect and so on towards himself, he said - "This, Master Gotama, is indeed so." What was heard by me, that is indeed so; my hearing and seeing agree and correspond, and in meaning they become one. For indeed the Venerable Gotama, etc. or invites with a seat. Thus, having confirmed what he had heard with what he had seen, disparaging, he said - "This, Master Gotama, is not proper" means that non-performance of paying respect and so on is indeed inappropriate.

Then the Blessed One, not approaching the fault of self-praise and disparagement of others, with a heart cooled by compassion, having dispelled that ignorance, wishing to show the appropriateness, said beginning with "I do not see anyone, brahmin." Therein this is the meaning in brief - I, brahmin, even looking with the unobstructed eye of omniscient knowledge, do not see that person in this world classified as including the gods and so on, to whom I should pay respect or rise up for or invite with a seat. Or this is not wonderful, that I, having today attained omniscience, do not see a person worthy of such prostration. Moreover, when I, just born, facing north, having gone with seven strides, surveyed the entire ten-thousandfold world system, even then in this world classified as including the gods and so on, I do not see that person to whom I should make such prostration. Then even a Great Brahmā with a lifespan of sixteen thousand cosmic cycles, one who has eliminated the mental corruptions, having raised joined palms, with arisen pleasure, honoured me saying: "You are the great man in the world, you are the foremost, the eldest, and the best of the world including the gods; there is none who surpasses you." Even then I, not seeing anyone more superior than myself, uttered a bold speech - "I am the foremost in the world, I am the eldest in the world, I am the best in the world." Thus even for me just born there is no person worthy of paying respect and so on; now that I have attained omniscience, to whom should I pay respect? Therefore you, brahmin, do not wish for such supreme prostration from the Truth-finder. For if, brahmin, the Truth-finder were to pay respect or, etc. or invite with a seat, even the head of that person, like a palmyra fruit released from its stalk whose binding has become loose through ripening at the end of the night, having been severed from the neck, would suddenly fall to the ground.

Even when this was said, the brahmin, through lack of wisdom, not discerning the Truth-finder's state of being the eldest in the world, merely not enduring that statement, said - "The Venerable Gotama is without taste." This, it is said, was his intention - That which in the world is called "the flavour of concord" - the proper duties of paying respect, rising up in respect, salutation with joined palms, and doing the proper duties - that does not exist for Master Gotama. Therefore the Venerable Gotama is without taste, one of tasteless nature, one whose intrinsic nature is without

taste. Then the Blessed One, for the purpose of generating softness of mind in him, avoiding a directly contrary stance, showing the meaning of his statement differently as applying to himself, said beginning with "There is indeed, brahmin, a method."

Therein, "there is indeed" means there is indeed this. "Method" means reason. This is what is meant - There is indeed, brahmin, this reason, by which reason a person saying of me "The Venerable Gotama is without taste," would speak rightly, would be reckoned as one who speaks what is not false. But which was it? Those, brahmin, tastes of forms, etc. tastes of tangible objects - these have been abandoned by the Truth-finder. What is meant? Those tastes of forms, tastes of sounds, tastes of odours, tastes of flavours, tastes of tangible objects - reckoned as the gratification of sensual happiness - that arise for worldlings, even those considered the best by reason of birth or by reason of rebirth, who savour, delight in, and are attached to visual objects and so on, which drag this world as if having bound it by the neck, and which are called "flavours of concord" because they have arisen through the concord of sense-base, object, and so on. All those have been abandoned by the Truth-finder. Even though it could be said "abandoned by me," without elevating himself by way of "mine," he expounds the Teaching; or this is the beauty of instruction of the Truth-finder.

Therein, "abandoned" means departed from the continuity of consciousness, or given up. But in this meaning, the genitive case should be seen as used in the instrumental sense. Their root, which is made of craving and ignorance, has been cut off by the knife of the noble path - thus "with root cut off." Their site has been made like a palm stump - thus "made like a palm stump." Just as when a palm tree has been pulled up with its root and only its site has been made in that place, no further arising of that palm is discerned, so when the tastes of form and so on have been pulled up with their root by the knife of the noble path, and only their site has been made in the continuity of consciousness through the state of having previously arisen before, all of them are called "made like a palm stump." Or because of their nature of non-growth, made like a palm tree with its crown cut off - thus "made like a palm stump." But since those thus made like a palm stump are brought to obliteration, they are made in such a way that there is no subsequent existence of them. Therefore he said - "brought to obliteration." "Subject to non-arising in the future" means having the intrinsic nature of not arising in the future.

"But not with reference to what you say" means but what you say with reference to, that method does not apply. But when it is stated thus, is it not that the flavour of concord spoken of by the brahmin is acknowledged as existing in himself? It is not. For whoever, being capable of producing that flavour of concord, does not do so, he, through the absence of that, deserves to be called "one without taste." But the Blessed One is simply incapable of doing this; therefore, making known his incapability in this regard, he said - "but not with reference to what you say." The method with reference to which you call me "one without taste" is indeed not to be spoken of regarding us.

Thus the brahmin, being unable to impose the tastelessness intended by himself, then said beginning with "The Venerable Gotama is without enjoyment." And in all the instances here, having understood the sequence of connection in the manner already stated, the meaning spoken with reference to should be understood thus - The

brahmin, regarding that same action of paying respect and so on to those advanced in age as "the enjoyment of concord" in the world, and because of its absence, said beginning with "without enjoyment" regarding the Blessed One. And the Blessed One, seeing in himself the absence of that which is beings' enjoyment of desire and lust regarding forms and so on, acknowledged another method.

Again the brahmin, seeing the non-performance of that which worldly people perform as the family custom of paying respect and so on to those advanced in age, called the Blessed One a proponent of the inefficacy of action. But the Blessed One, since he teaches the non-doing of bodily misconduct and so on, therefore, seeing that state of being a proponent of the inefficacy of action in himself, acknowledged another method. Therein, setting aside bodily misconduct and so on, the remaining unwholesome mental states should be understood as "various evil unwholesome mental states."

Again the brahmin, not seeing that same action of paying respect and so on in the Blessed One, thinking "On account of this one, this worldly tradition is being cut off," called the Blessed One an annihilationist. But the Blessed One, since he teaches the annihilation of lust for the five strands of sensual pleasure by the path of non-returning, and the annihilation of hate associated with the twofold unwholesome consciousness by the path of non-returning, and the annihilation of delusion, the source of all that is unwholesome, by the path of arahantship, and setting aside those three, teaches the annihilation of the remaining evil unwholesome mental states as appropriate by the four paths, therefore, seeing that annihilationism in himself, acknowledged another method.

Again the brahmin, thinking "Methinks the ascetic Gotama detests this family custom of paying respect and so on to those advanced in age, and therefore does not perform it," called the Blessed One one who detests. But the Blessed One, since he detests bodily misconduct and so on - that is, bodily, verbal and mental misconduct, and even up to the attainment, the attaining, the state of being endowed with inferior unwholesome mental states - he detests and is ashamed of all that, like a man fond of adornment would be of excrement; therefore, seeing that state of detesting in himself, acknowledged another method. Therein, "by bodily misconduct" and so on - the instrumental case should be seen as used in the accusative sense.

Again the brahmin, not seeing that same action of paying respect and so on in the Blessed One, thinking "This one removes and destroys this action that is the duty of the world's elders, or alternatively, since he does not perform this proper duty, therefore this one should be trained and restrained," called the Blessed One one who removes. Herein this is the meaning of the terms - "He removes" thus "removal"; the meaning is "he destroys." Removal itself is "one who removes." Or "he deserves removal" thus "one who removes"; the meaning is "he deserves restraint." But the Blessed One, since he expounds the Teaching for the removal and appeasement of lust and so on, therefore he is one who removes. And this indeed is the meaning of the terms here - "He expounds the Teaching for removal" thus "one who removes." For the secondary derivative formation is varied. He, seeing that state of being one who removes in himself, acknowledged another method.

Again, the brahmin, since those who perform proper duties such as paying respect please and gladden those advanced in age, while those who do not perform them torment, vex, and give rise to displeasure in them, and the Blessed One does not perform those duties, therefore imagining "this one torments those advanced in age," or imagining "this is a poor man" because of being devoid of the conduct of good persons, called the Blessed One "an austere ascetic." Herein this is the meaning of the terms - "He burns" (tapati) is austere asceticism (tapo); the meaning is he irritates, he vexes. This is a designation for the non-performance of proper duties. "Austere asceticism exists in him" - thus "an austere ascetic." In the second alternative meaning, without analysing the phrasing, in the world a poor man is called "an austere ascetic." But the Blessed One, since those unwholesome mental states that are called "causing remorse" because of tormenting the world have been abandoned by him, has come to be termed "an austere ascetic." Therefore, seeing that state of being an austere ascetic in himself, he allowed another method. Herein this is the meaning of the word - "They burn" (tapanti) is "burning" (tapā); this is a designation for unwholesome mental states. "He possessed, cast off, abandoned, destroyed those burnings" - thus "an austere ascetic."

Again, the brahmin, imagining that the action of paying respect and so on leads to the achievement of a womb in the heavenly world, to the attainment of conception in the heavenly world, and having seen its absence in the Blessed One, called the Blessed One "one without a womb." Or through the influence of wrath, even showing a fault in the Blessed One's taking of conception in the mother's womb, he spoke thus. Herein this is the meaning of the word - "Departed from the womb" is "one without a womb"; the intention is: incapable of attaining rebirth in the heavenly world. Or "whose womb is inferior" is "one without a womb." Because of being excluded from the womb of the heavenly world, one who partakes of the attainment of an inferior womb in the future. Or the intention is: his dwelling in the womb in the mother's womb was inferior. But since for the Blessed One lying in a womb in the future has departed, therefore he, seeing that state of being without a womb in himself, allowed another method. And therein, the meaning of these terms "for whom, brahmin, lying in a womb in the future, the production of rebirth, has been abandoned" should be understood thus - "Brahmin, for whatever person, lying in a womb in the future and the production of rebirth have been abandoned because the cause has been destroyed by the unsurpassed path. And here, by the mention of lying in a womb, the womb-born mode of generation is included; by the mention of the production of rebirth, the other three as well."

Furthermore, the lying of the womb is conception in a womb. Rebirth itself is production - "the production of rebirth": thus the meaning here should be understood. And just as when "station of consciousness" is said, there is no station other than consciousness, so too here, no lying other than the womb should be understood. And since production exists both as pertaining to rebirth and as not pertaining to rebirth, and here that pertaining to rebirth is intended, therefore it is said - "Rebirth itself is production - the production of rebirth."

Thus, from the time of his arrival, even though the brahmin was reviling with the eight grounds for reviling beginning with "one without taste" and so on, the Blessed One - the lord of the Teaching, the king of the Teaching, the master of the Teaching,

the Truth-finder - looking upon the brahmin with a cool eye of compassion, having penetrated that element of phenomena by virtue of which he is called one who has attained the beauty of instruction, because of the thorough penetration of that element of phenomena, like a full moon in a sky free from clouds and like the sun in the autumn season, dispelling the darkness of the brahmin's heart, having shown those very grounds for reviling differently by this and that method, and again making known his own spreading of compassion, the equanimity of mind like the earth characterised by the quality of suchness attained through the state of being unshakeable by the eight worldly adversities, and the state of being unshakeable, thought: "This brahmin merely observes his own state of being old by grey hair, broken teeth, wrinkled skin, and so on, but does not know himself as followed by birth, spread by ageing, overpowered by illness, struck by death, and that having died today, he is liable to go again to the very state of a child lying on its back. But he has come to my presence with great endeavour; may his coming be fruitful" - and thinking thus, showing his own unequalled state of being first-born in this world, he increased the proclamation of the Teaching to the brahmin by the method beginning with "just as, brahmin."

Therein, the meaning of "just as" and so on should be understood by the method stated above. But this is the distinction - For by the method stated above, those chicks, shaking their wings, crying out suitably to that moment, come out. And of those coming out thus, whichever comes out first is called "the eldest." Therefore the Blessed One, wishing to establish his own state of being the eldest by that simile, asks the brahmin - Whichever of those chicks... etc. How should that one be called? Therein, "chicks" means the young of a hen. "How should that one be called" means how should he be called, what should he be said to be - the eldest or the youngest?

"That one, Master Gotama, should be called the eldest" means, Master Gotama, he should be called "the eldest." If one asks why? "For he is the eldest among them" means because he is the more senior among them - this is the meaning. Then the Blessed One, applying the simile, said "Just so indeed," meaning just as that chick, so too am I. "For the generation gone to ignorance" means ignorance is called not-knowing; for the generation gone into that. "Generation" is a designation for beings; it is said with reference to beings who have entered inside the sheath of ignorance. "Become like an egg" means for the generation that has come to be, been born, been produced in an egg. For just as certain beings born in an egg are called "egg-born," so too this entire generation, because of being born in the egg-sheath of ignorance, is called "egg-like." "Enveloped" means by that egg-sheath of ignorance, covered all around, bound, wrapped. "Having broken through the shell of ignorance" means having broken that egg-shell made of ignorance. "Alone in the world" means in the entire world community, I myself alone, without a companion. "Fully awakened to the unsurpassed perfect enlightenment" means the enlightenment that is devoid of anything higher, the foremost of all, correct and by oneself; or alternatively, the enlightenment that is praiseworthy and beautiful. This is the name for the knowledge of the path of arahantship, and it is also the name for omniscient knowledge. Both are applicable. Is the path of arahantship of others the unsurpassed enlightenment or not? It is not. Why? Because it does not bestow all qualities. For the path of arahantship gives to some only the fruition of arahantship, to some the three true knowledges, to some the six direct knowledges, to some the four analytical

knowledges, to some the knowledge of the perfections of a disciple. Even for the Individually Enlightened Ones, it gives only the knowledge of individual enlightenment; but for the Buddhas, it gives the achievement of all qualities, just as a consecration gives a king sovereignty over the entire world. Therefore, the unsurpassed enlightenment does not exist for anyone else whatsoever. "Fully awakened" means "I directly knew, I penetrated, I have attained, I have reached" - this is what is said.

Now, the application of the simile stated by the Blessed One by the method beginning with "Just so indeed" should be understood by comparing it with the meaning thus - Just as the hen's performing of the threefold action beginning with sitting upon her own eggs, so is the Blessed One's, who was a Bodhisatta seated on the seat of enlightenment, performing of the threefold observation of impermanence, suffering, and non-self in his own continuity. Just as the non-putrefaction of the eggs through the hen's accomplishment of the threefold action, so is the non-decline of insight knowledge through the accomplishment of the threefold observation by the Blessed One who was a Bodhisatta. Just as the exhaustion of the moist cohesion of the eggs through the hen's performing of the threefold action, so is the exhaustion of the cohesion of attachment following the three kinds of existence through the accomplishment of the threefold observation by the Blessed One who was a Bodhisatta. Just as the thinning of the egg shells through the hen's performing of the threefold action, so is the thinning of the shell of ignorance through the accomplishment of the threefold observation by the Blessed One who was a Bodhisatta; just as the hardness and roughness of the chick's claws and beak through the hen's performing of the threefold action, so is the sharpness, roughness, clarity, and valour of insight knowledge through the accomplishment of the threefold observation by the Blessed One who was a Bodhisatta. Just as the time of ripening of the chick through the hen's performing of the threefold action, so is the time of ripening, the time of growth, the time of taking the embryo of insight knowledge through the accomplishment of the threefold observation by the Blessed One who was a Bodhisatta. Just as the time of the chick's safe breaking forth, having broken through the egg shell with the tips of its claws or with its beak and having spread its wings, through the hen's performing of the threefold action, so should be understood the time of the Blessed One's safe realisation of the entire qualities of a Buddha - through the accomplishment of the threefold observation, having caused the embryo of insight knowledge to be taken, having broken through the shell of ignorance by the path of arahantship attained progressively, having spread the wings of direct knowledge.

"For I, brahmin, am the eldest, the foremost in the world" means, brahmin, just as the chick that first broke through the egg shell and was born is the eldest among those chicks, so too, having broken through that shell of ignorance for the generation gone to ignorance, because of being born first with a noble birth, I have come to be reckoned as the eldest, the most senior; but because of being without equal in all qualities, the foremost.

Thus, having made known to the brahmin his own unsurpassed state of being the eldest and foremost, now in order to show from the preliminary stage onwards the practice by which he attained that, he said beginning with "My energy, brahmin, was

aroused." Therein, "My energy, brahmin, was aroused" means: brahmin, this unsurpassed state of being the eldest and foremost was not attained by me through being lazy, through unmindfulness, through an excited body, or through a distracted mind; but rather, for the achievement of that, my energy was aroused. Seated at the seat of enlightenment, the energy classified as the four right strivings was aroused by me, exerted and proceeding without slackness. And precisely because of being aroused, this was unsluggish for me. Not only energy alone, but my mindfulness too was established by way of facing the object, and precisely because of being established, it was unconfused. "The body was calm and not excited" means through tranquillity of body and tranquillity of consciousness, my body too was calm. Therein, since when the mental body is calm, the material body too is indeed calm, therefore without distinguishing between the mental body and the material body, it was said "the body was calm." "Not excited" means that it was indeed not excited precisely because of being calm; what is meant is that disturbance had departed. "The mind was concentrated and fully focused" means my mind too was rightly placed, well established, as if applied, and precisely because of being concentrated, it was fully focused, unshakeable, and without trembling. To this extent, the preliminary practice of meditative absorption has been spoken of.

Now, showing the distinction attained by this practice, beginning with the first meditative absorption and ending with the threefold true knowledge, he said beginning with "So I." Therein, whatever should be said by way of analytical method, that has already been stated in the Visuddhimagga.

In "This, brahmin, was my" and so on, however, "true knowledge" means true knowledge in the meaning of making known. What does it make known? Past lives. "Ignorance" means the delusion that conceals that very past life, in the meaning of making it unknown. "Darkness" means that very delusion, in the meaning of concealing, is called darkness. "Light" means that very true knowledge, in the meaning of producing illumination, is light. And here the meaning is "true knowledge was attained"; the remainder is a word of praise. The explanation here, however, is: This true knowledge was attained by me; for me who had attained true knowledge, ignorance was destroyed - the meaning is, it perished. Why? Because true knowledge had arisen. This same method applies to the other pair of terms as well. In "just as" (yathā taṃ), here "taṃ" is merely a particle. The meaning is: "diligent" through the continuous presence of mindfulness, "ardent" through the ardour of energy, "resolute" means one whose mind is directed through disregard for body and life. This is what is meant - Just as for one dwelling diligent, ardent, and resolute, ignorance would be destroyed, true knowledge would arise, darkness would be destroyed, light would arise; just so my ignorance was destroyed, true knowledge arose, darkness was destroyed, light arose. A fruit befitting this pursuit of striving has been obtained by me.

"This, brahmin, was my first breaking forth, like a chick from the egg-shell" means: this, brahmin, was my first breaking forth, my first emergence, my first noble birth, having broken through the egg-shell of ignorance that concealed the aggregates dwelt in formerly, with the beak of the knowledge of recollecting past lives - just as a

chick's breaking forth, its emergence, its rebirth in the order of fowl, having broken through the egg-shell with its beak or with the tips of its claws from that egg-shell. This, for now, is the method in the discussion of past lives.

In the treatise on passing away and rebirth, however, "true knowledge" means the true knowledge of the divine eye knowledge. "Ignorance" means the ignorance that conceals the passing away and rebirth. But just as in the treatise on past lives it was said "having broken through the shell of ignorance that conceals the aggregates formerly dwelt in, with the beak of the knowledge of recollecting past lives," so here it should be said "having broken through the shell of ignorance that conceals the passing away and rebirth, with the beak of the knowledge of the passing away and rebirth."

Now, showing to the brahmin the achievement of the knowledge of the elimination of mental corruptions, encompassed by reviewing knowledge, he said beginning with "This, brahmin, was my third true knowledge." Therein, "true knowledge" means the true knowledge of the path of arahantship. "Ignorance" means the ignorance that conceals the four truths. "This, brahmin, was my third breaking forth" - here, this means: "This indeed, brahmin, was my third breaking forth, my third emergence, my third noble birth, having broken through the shell of ignorance that conceals the four truths with the beak of the knowledge of the elimination of mental corruptions - just as a chick, having broken through the egg-shell with its beak or with the tips of its claws, emerges from that egg-shell, a breaking forth, an emergence, a rebirth in the order of fowl."

By this much, what does he show? For, brahmin, that chick, having broken through the egg-shell, emerging from there, is born only once; but I, having broken through the shell of ignorance that conceals the aggregates formerly dwelt in, was first born through the true knowledge of the knowledge of recollecting past lives. Then, having broken through the shell of ignorance that conceals the passing away and conception of beings, I was born for the second time through the true knowledge of the divine eye knowledge; and again, having broken through the shell of ignorance that conceals the four truths, I was born for the third time through the true knowledge of the knowledge of the elimination of mental corruptions. Thus I have been born three times through the three true knowledges. "And that birth of mine was noble and fully purified" - this is what he shows. And showing thus - by the knowledge of past lives, the knowledge of the past; by the divine eye, the knowledge of the present and future; by the elimination of mental corruptions, the entire mundane and supramundane virtues - thus, having made known all the virtues of omniscience by the three true knowledges, he showed to the brahmin his own state of being the eldest and foremost by noble birth.

"When this was said, the brahmin Verañja" - when thus spoken by the Blessed One, who has compassion for the world, having compassion for the brahmin, through the proclamation of the Teaching that makes known the three true knowledges, even though his own state of being the eldest and foremost by noble birth should be concealed, the brahmin Verañja, whose body and mind were filled with the pervasion of rapture, having understood that state of the Blessed One's being the eldest and foremost by noble birth, having reproached himself thus: "Such a one indeed - the eldest of the whole world, endowed with all virtues, the Omniscient One - I said of him

'He does not perform the action of paying respect and so on to others.' Fie indeed, dear sir, upon not knowing!" and having come to the conclusion: "He is now the eldest in the world in the sense of being first-born by noble birth, and the foremost in the sense of being unmatched by all virtues," said this to the Blessed One - "Master Gotama is the elder, Master Gotama is the foremost." And having said thus, again appreciating that proclamation of the Teaching by the Blessed One, he said beginning with "Excellent, Master Gotama." That is of the meaning already stated.

2. Commentary on the Sīha Discourse

12. In the second, "well-known" means known, recognised, renowned. "In the council hall" means in a building made for the purpose of the public resting. It is said that that council hall was in the middle of the city, visible to those standing in four places; people who had come from the four directions would first rest there and afterwards go to their own comfortable places. Some say it is also a building made for the purpose of the royal families spreading out the affairs of the kingdom. For there, having sat down, the Licchavi kings spread out, conduct, and administer the affairs of the kingdom. "Seated together" means seated on seats prepared solely for their sitting, with very precious and excellent coverings, with raised white parasols. "Speaking in many ways in praise of the Buddha" means having administered both the affairs and the conduct for the welfare of the world in the royal court, they speak, relate, and explain the praise of the Buddha with many reasons. For those kings were wise, faithful, confident, noble disciples - stream-enterers, once-returners, and non-returners - and they all, having cut through the tangle of worldly affairs, spoke the praise of the three jewels beginning with the Buddha. Therein, the praise of the Buddha is threefold: praise of conduct, praise of the body, and praise of virtues. There these kings began the praise of conduct - "Difficult indeed was what was done by the Perfectly Enlightened One, who, over four incalculable aeons plus more than a hundred thousand cosmic cycles, fulfilled the ten perfections, the ten secondary perfections, and the ten ultimate perfections - thus thirty perfections, who brought to the summit the conduct for the welfare of relatives, the conduct for the welfare of the world, and the conduct of a Buddha, and who relinquished the five great relinquishments" - thus speaking the praise of the Buddha with five hundred and fifty birth stories, they brought it up to the Tusita abode and stopped there.

But those speaking in praise of the Teaching spoke of the virtues of the Teaching by way of portions: "The Teaching was expounded by that Blessed One; by collection there are five collections, by Canon there are three Canons, by factor there are nine factors, by aggregate there are eighty-four thousand aggregates of the Teaching."

Those speaking in praise of the Community, having heard the Teacher's proclamation of the Teaching, said: "Sons of good family who have gained faith, having abandoned the mass of wealth and the circle of relatives, not counting the white parasol, the viceroyalty, the positions of general, millionaire, treasurer, and so on, having gone forth, go forth in the Teacher's excellent instruction. Of those who went forth having abandoned the white parasol, of the royal ones who went forth such as King Bhaddiya, Mahākappina, Pukkusāti, and so on, in the time of the Buddha there were eighty thousand alone. But of those who went forth having abandoned many hundreds of millions in wealth, such as Yasa the son of good family, Soṇa the millionaire's son, Raṭṭhapāla the son of good family, and so on, there is no limit. Such

and such sons of good family go forth in the Teacher's Dispensation" - thus they spoke of the virtues of the Community by way of a summary of the going forth.

"The general Sīha" means the one so named who is the chief of the army. For in Vesālī there were seven thousand seven hundred and seven kings. They all, having assembled together, having taken the consent of all, while selecting, saying "Search for one able to administer the country," having seen the prince Sīha, having made the conclusion "This one will be able," gave him the general's parasol of the colour of a red gem, wrapped in woollen cloth. With reference to that it was said - "The general Sīha." "A disciple of the Jains" means a giver of requisites and attendant of Nigaṇṭha Nāṭaputta. For in the surface of the Indian subcontinent there were three persons who were the chief attendants of the Jains - In Nāḷandā, the householder Upālī; in the city of Kapila, Vappa the Sakyan; in Vesālī, this general Sīha. "Was seated" means they prepared seats at intervals in the assembly of the remaining kings, but for Sīha the place was in the middle; thus he was seated on that prepared, very precious royal seat. "Without doubt" means without uncertainty, certainly, definitely; for these do not speak praise in this way with many hundreds of reasons for just anyone of little influence.

"He approached Nigaṇṭha Nāṭaputta" means it is said that Nigaṇṭha Nāṭaputta, having thought "If this Sīha, having heard someone speaking the praise of the ascetic Gotama, approaches the ascetic Gotama for an audience, there will be decline for me," even earlier said this to the general Sīha - "General, in this world many go about saying 'I am a Buddha, I am a Buddha.' If you wish to approach someone for an audience, you should ask me. I shall send you to the appropriate place, and I shall prevent you from the inappropriate place." He, having recalled that talk, having thought "If he sends me, I shall go. If not, I shall not go," approached Nigaṇṭha Nāṭaputta.

Then, having heard his words, the Jain, overwhelmed by intense sorrow like a great mountain, having become displeased thinking "Where now I do not wish him to go, there he has become desirous of going; I am ruined," having thought "I shall devise a means of warding him off," said beginning with "But why would you." Speaking thus, like one striking a wandering bull with a stick, like one extinguishing a burning lamp, like one overturning a bowl filled with food, he destroyed the joy that had arisen in Sīha. "Intention to go" means the undertaking that had occurred by way of harnessing elephant vehicles and so on and taking garlands of flowers and so on. "That subsided" means that was allayed.

"For the second time also" means for the second time too. And on this occasion, those speaking in praise of the Buddha, beginning from the Tusita abode up to the great Bodhi seat, having defined the One of Ten Powers below from the soles of the feet and above to the tips of the hair, spoke of the beauty of the body by way of the thirty-two marks of a great man, the eighty minor features, and the fathom-wide radiance. Those speaking in praise of the Teaching spoke of the virtues of the Teaching by way of its being well spoken, saying "There is not even a single stumble in a single term or a single phrase." Those speaking in praise of the Community spoke of the virtues of the Community by way of practice, saying "Having abandoned such fame, glory, and wealth, those gone forth in the Teacher's Dispensation are not of lazy nature; but having become fulfillers of the thirteen ascetic practice virtues,

they practise in the seven observations, and employ the thirty-eight classifications of objects."

But on the third occasion, those speaking in praise of the Buddha spoke of the virtues of the Buddha by the discourse method itself beginning with "Thus indeed is the Blessed One"; they spoke of the virtues of the Teaching by the discourse method itself beginning with "Well proclaimed by the Blessed One is the Teaching" and so on; and they spoke of the virtues of the Community by the discourse method itself beginning with "The Community of the Blessed One's disciples is practising well" and so on. Then Sīha thought - "The mouths of these Licchavi princes, speaking of the virtues of the Buddha, the Teaching, and the Community from the third day onwards, do not cease; surely that Blessed One is endowed with extraordinary virtues. Without abandoning this joy that has now arisen, I shall today see the Perfectly Enlightened One." Then the thought arose in him: "What indeed will the Jains do to me?" Therein, "what indeed will they do to me" means what indeed will the Jains do to me? "Whether consulted or not consulted" means whether asked permission or not asked permission. For indeed, when asked, they will not give me the achievement of vehicles and conveyances, nor any distinction of sovereignty; nor, when not asked, will they take them away. Asking their permission is fruitless - this is the intention.

"He departed from Vesālī" - just as in the hot season, when the sky has rained, the flowing water, having descended into the river, having gone only a little way, stands still and does not proceed, so on the first day, the time when the joy had arisen in Sīha thinking "I shall see the One of Ten Powers" was ward off by the Jain. Just as on the second day, when the sky has rained, the flowing water, having descended into the river, having gone a little way, having struck a heap of sand, does not proceed, so on the second day, the time when the joy had arisen in Sīha thinking "I shall see the One of Ten Powers" was ward off by the Jain. Just as on the third day, when the sky has rained, the flowing water, having descended into the river, dragging along old leaves, dry twigs, sticks, rubbish, and so on, having broken through the heap of sand, flows slanting towards the ocean, so Sīha on the third day, having heard the talk of praise of the three subjects, when joy and gladness had arisen, having directed his mind thinking "The Jains are fruitless, the Jains are useless; what will these do to me? I shall go to the presence of the Teacher," departed from Vesālī. And while departing, thinking "For a long time I have become desirous of going to the presence of the One of Ten Powers, but it is not proper for me to go in the guise of an unknown person," having had the proclamation made "Whoever are desirous of going to the presence of the One of Ten Powers, let all go forth," having had five hundred chariots harnessed, standing in the finest chariot, surrounded by those five hundred chariots and a great assembly, having had perfumes, flowers, bath powders, incense, and so on taken, he departed. "In the middle of the day" means during the daytime of the day, just when midday had passed.

"He approached the Blessed One" - entering the monastery, even from afar having seen the eighty minor features, the fathom-wide radiance, the thirty-two marks of a great man, and the six-coloured compact Buddha-rays, having thought "Such a person indeed, dwelling so near, for so long a time I did not see; surely I have been deceived; alas, it is a loss for me," like a poor man having seen a great treasure, with joy and gladness arisen, he approached the Blessed One. "They explain what is in

conformity with the Teaching" means they speak of a subsidiary reason conforming to the reason stated by the Venerable Gotama. Here the word "dhamma" has the meaning of reason, as in such passages as "Knowledge regarding the cause is analytical knowledge of phenomena" and so on. "Reason" - here the meaning intended is that of a word thus occurring, because of its being the cause of that occurrence. For the use of a word is connected with its meaning. "Subsidiary reason" means this very thing being thus spoken of by others. "A reasonable counter-argument" - Having a reason corresponding to the reasons stated by others, not even the slightest reason blameworthy by the wise comes regarding your speech or, beyond that, a counter-argument to it. This is what is meant - Is there not in any way whatsoever a blameworthy reason in your doctrine? "Not wishing to misrepresent" means not wishing to speak with what is untrue. The meaning of "There is, Siha, a method" and so on should be understood according to the method that has come in the Verañja section. "With the supreme comfort" means with the highest, reckoned as the four paths and four fruits. "I expound the Teaching for comfort" means I expound the Teaching for the purpose of comforting, for the purpose of reassuring. Thus the Blessed One expounded the Teaching to the general Siha by means of eight factors.

"Through investigation" means having investigated, having thought, having weighed, do what ought to be done - this is what is meant. "Is good" means is excellent. For in the case of one like you, having seen me, going for refuge to me, having seen a Jain, going for refuge to a Jain - "Why does this Siha go for refuge to whoever he happens to see?" - reproach arises; therefore he shows that thorough investigation is good for those like you. "They would carry a banner" - it is said that they, having obtained such a disciple - "Such and such a king or a king's minister or a millionaire has gone for refuge to us, has become a disciple" - raising a banner, they wander about proclaiming in the city. Why? Thinking "Thus our greatness will become manifest," and also If regret should arise in him, "Why have I gone for refuge to these?" he too, having dispelled that by thinking "Many know of my state of having gone for refuge to these; it is difficult to turn back now," will not withdraw - and also. Therefore he said - "They would carry a banner." "Like a well" means standing like a prepared well. "Family" means your dwelling. "You might think it should be given" means formerly, having seen ten, twenty, or even sixty people who had arrived, without saying "there is nothing," he gave; now do not, merely on account of having gone for refuge to me, cut off the gift to these ones. For indeed, to those who have arrived, it should be given - thus he exhorted. "I have heard this, venerable sir" - from where was it heard? From the Jains. It is said that they make known thus in the houses of families: "We say 'it should be given to whoever has arrived,' but the ascetic Gotama says 'gifts should be given only to me, not to others; gifts should be given only to my disciples, not to the disciples of others; only what is given to me is of great fruit, not what is given to others; only what is given to my disciples is of great fruit, not what is given to the disciples of others' - thus he speaks." With reference to that, he said "I have heard this."

"Progressive discourse" means after giving morality, after morality heaven, after heaven the path - thus a discourse in succession. Therein, "a talk on giving" means this giving is the source of happiness, the root of successes, the support of wealth, the shelter, rock cell, destination, and ultimate goal for one gone to adversity; in this world and the world beyond there is no support, foundation, basis, shelter, rock cell,

destination, or ultimate goal equal to giving. For this, in the meaning of support, is like a throne made of jewels; in the meaning of foundation, is like the great earth; in the meaning of basis, is like a supporting rope. For this, in the meaning of crossing over suffering, is a boat; in the meaning of giving relief, a hero in battle; in the meaning of protection from danger, a well-constructed citadel; in the meaning of being untainted by the stain of stinginess and the like, a lotus; in the meaning of consuming them, fire; in the meaning of being difficult to approach, a venomous snake; in the meaning of being unafraid, a lion; in the meaning of being powerful, an elephant; in the meaning of being considered supremely auspicious, a white bull; in the meaning of leading to a land of security, the horse-king Valāhaka. Giving is such a path gone by me, this is my very lineage; while I was fulfilling the ten perfections, the great sacrifice of Velāma, the great sacrifice of Mahāgovinda, the great sacrifice of Mahāsudassana, the great sacrifice of Vessantara - thus many great sacrifices were carried out; and as the hare, by surrendering oneself into the blazing mass of fire, the hearts of the beggars who had arrived were won. For giving in the world bestows the success of Sakka, the success of Māra, the success of Brahmā, the success of a universal monarch, the knowledge of the perfections of a disciple, the knowledge of individual enlightenment, and the knowledge of perfect enlightenment - thus a talk connected with the virtues of giving and so on.

But since one who gives a gift is able to undertake morality, therefore immediately after that he spoke a talk on morality. "A talk on morality" means this morality is a support, a foundation, a basis, a shelter, a rock cell, a destination, and an ultimate goal. This morality is my lineage; I fulfilled morality in countless individual existences - during the time of the nāga king Saṅkhapāla, during the time of the nāga king Bhūridatta, during the time of the nāga king Campeyya, during the time of King Sīlavant, during the time of the elephant king who supported his mother, during the time of the elephant king Chaddanta. For there is no support, foundation, basis, shelter, rock cell, destination, or ultimate goal equal to morality for the successes of this world and the world beyond; there is no ornament equal to the ornament of morality, there is no flower equal to the flower of morality, there is no fragrance equal to the fragrance of morality. For even the world with its gods, looking upon one adorned with the ornament of morality, anointed with the fragrance of morality, does not reach satisfaction - thus a talk connected with the virtues of morality and so on.

But in order to show that "in dependence on this morality this heaven is obtained," after morality he spoke a talk on heaven. "A talk on heaven" means this heaven is desirable, pleasant, agreeable; here there is always sport, successes are always obtained; the gods ruled by the four great kings experience divine happiness and divine success for nine million years; the gods of the Thirty-three for three ten million years and sixty hundred thousand years - thus a talk connected with the virtues of heaven and so on. For when the Buddhas are speaking of the success of heaven, their mouths are not adequate. And this too was said - "In many ways indeed, monks, I could speak a talk on heaven," and so on.

Having thus enticed with the talk on heaven, but like one who, having adorned an elephant, cuts off its trunk, for the purpose of showing that "this heaven too is impermanent, unstable; desire and lust should not be entertained herein," by the method beginning with "sensual pleasures are of little enjoyment, of much suffering,

of much anguish; the danger herein is greater," he spoke of the danger, degradation, and defilement of sensual pleasures. Therein, "danger" means fault. "Degradation" means lowliness, the state of being inferior. "Defilement" means the becoming defiled of beings in the round of rebirths through them. As he said - "Beings become defiled indeed, friend."

Thus, having frightened with the danger of sensual pleasures, he made known the benefit of renunciation. "Of pliant mind" means of healthy mind. "Discovered by themselves" means exalted by oneself, lifted up and grasped by oneself alone, seen through self-born knowledge, not shared with others - this is the meaning. But what is that? The teaching of the noble truths. Therefore he said - suffering, origin, cessation, path. "Stainless, spotless" means stainless because of the absence of the dust of lust and so on; spotless because of the disappearance of the stain of lust and so on. "Eye of the Teaching" - here the path of stream-entry is intended. In order to show the manner of its arising, he said "Whatever has the nature of arising, all that has the nature of cessation." For that arises having made cessation its object, thus penetrating all that is conditioned by way of function. "The noble truth Teaching has been seen by means of this" - thus "one who has seen the Teaching." The same method applies in the remaining ones too. "Doubt has been crossed over by means of this" - thus "one who has crossed over doubt." "Bewilderment has gone for him" - thus "one who has gone beyond uncertainty." "Self-confidence has been attained" - thus "one who has attained self-confidence." Where? In the Teacher's instruction. There is no other as a condition for him; he does not proceed here by another's faith - thus "not relying on others."

"Available meat" means the intention is: having taken the price, seek allowable meat that is naturally available in the market place. "Several Jains" means about five hundred Jains. "A fat beast" means a fat, large-bodied beast reckoned as an elk, a buffalo, or a pig. "Specifically prepared" means done having designated oneself; the meaning is "killed." "Dependent on that action" means he experiences the action of killing a living being dependent on that meat. For that unwholesome action is half the donor's and half the recipient's - such is their view. Another method - "Dependent on that action" means done dependent on oneself. Alternatively, "dependent on that action" is a designation for the action connected with the sign; the meat is called "dependent on that action" because "dependent on that, there is action here." "Whispering" means at the base of the ear. "Enough" is a word of rejection; the meaning is "what is the use of this?" "And yet those" means those venerable ones, having been desirous of blaming for a long time, even while speaking blame and misrepresenting, do not tire; they do not come to the end of their false accusation - this is the meaning. Alternatively, the word "tire" here should be seen in the sense of being ashamed; the meaning is "they are not ashamed."

3. Commentary on the Thoroughbred Horse Discourse

13. In the third, "with factors" means with quality-factors. "He is born in that direction" means he is born in the direction of the bank of the river Sindhu. Other good thoroughbred horses too are born right there. "Whether fresh or dry" means whether fresh grass or dry grass. "Does not agitate other horses" means he does not agitate other horses, does not strike, does not bite, does not make dispute. "Fraudulent behaviours" means the state of being fraudulent. "Deceitful behaviours"

means the state of being deceitful. "Crooked behaviours" means the state of being crooked. "Dishonest behaviours" means the states of being dishonest. Thus by these four terms too, only the state of being untrained is spoken of. "One who draws" means the nature of drawing, one who acts in accordance with the exhortation given. "Until the exhaustion of life and death" means until the ending of life by death. "Consumes carefully" means having reviewed as if it were the Deathless, he consumes. In the terms beginning with "by manly strength," knowledge-strength and so on are spoken of. "Cessation" means drawing back, revocation.

4. Commentary on the Inferior Horse Discourse

14. In the fourth, "told 'Go!'" means told "Go!" "Pushes the chariot back from behind" means having pressed the yoke upward with the shoulder bone, he retreats rolling the chariot back by the hind part. "Jumps backwards, strikes the pole" means having raised the two hind feet and having struck with them, he breaks the chariot pole. "Breaks the tripod" means there are three sticks at the front of the chariot; he breaks them. "Having raised its thigh onto the chariot pole" means having bent its head down, having brought the yoke down to the ground, having struck the chariot pole with its thigh. "Tramples down" means it stands trampling the pole with its two front feet. "Overturns the chariot" means it drives the chariot onto dry ground or onto a thorny place. "Not heeding" means not paying attention, not taking into account. "Bridle" means an iron chain given for the purpose of placing on the mouth. "Standing like a post" means having placed the four feet motionless like pillars, it stands in a posture similar to the position of a post. In this discourse only the round of rebirths has been spoken of.

5. Commentary on the Discourse on Stains

15. In the fifth, "non-recitation is the stain" means the non-recitation of learnt spells is called a stain. "Inactivity is the stain of houses" means the absence of industriousness and energy is called the stain of houses. "Of beauty" means of bodily beauty. "Of one who guards" means of one who guards whatever is one's own property. "Ignorance is the supreme stain" means that, more than the remaining stain of unwholesome mental states, the thick-darkness ignorance that is not knowing regarding the eight states, reckoned as the root of the round of rebirths, is the supreme stain. For indeed there is nothing called more staining than that. In this discourse too, only the round of rebirths has been spoken of.

6. Commentary on the Discourse on Messenger Duty

16. In the sixth, "messenger duty" means the work of a messenger. "Is worthy to go" means he is worthy to bear and carry that message reckoned as messenger duty. "A listener" means a listener to whoever gives him that message. "One who causes to hear" means having learnt that, one who causes to hear back, saying "This indeed was spoken by you." "A learner" means one who learns having made it rightly taken. "A retainer" means one who retains having made it well considered. "One who cognises" means one who knows the meaning of what is beneficial and unbeneficial. "One who causes to cognise" means one who causes others to understand. "Skilled in what is connected with meaning" means skilled in what is connected with meaning and what is not connected with meaning, thus: "this is connected with meaning, this is not connected with meaning"; clever in what is relevant and what is not relevant,

when reporting the message, having observed what is connected with meaning, he reports it. "Does not tremble" means does not quiver, does not become frightened. "Without doubt" means free from doubt, with uncertainty gone. "When questioned" means questioned for the purpose of a question.

7-8. Commentary on the Two Discourses on Bondage

17-18. In the seventh, "by weeping" means by crying. "By deportment" means by the arrangement of robing and draping the outer robe and so on. "By forest offerings" means by a present of flowers, fruits and so on, having broken and brought from the forest. The same method applies to the eighth as well.

9. Commentary on the Pahārāda Discourse

19. In the ninth, "Pahārāda" means one so named. "The lord of titans" means the chief of the titans. For among the titans, Vepacitti, Rāhu, and Pahārāda - these three are the chiefs. "He approached the Blessed One" means from the day of the full awakening of the One of Ten Powers, having let eleven years pass thinking "I shall go today, I shall go tomorrow," in the twelfth year, during the time of the Teacher's dwelling at Verañjā, having given rise to the thought "I shall go to the presence of the Perfectly Enlightened One," thinking "Twelve years have passed for me saying 'today, tomorrow'; come, let me go right now," at that very moment, surrounded by a company of titans, having departed from the titan abode, during the day, he approached the Blessed One and stood to one side. It is said that he had come thinking "Having asked the Truth-finder a question, I shall then listen to the Teaching," but from the time of seeing the Truth-finder, being unable to ask out of respect for the Buddha, he paid homage to the Teacher and stood to one side. Then the Teacher thought - "This Pahārāda will not be able to speak first while I am not speaking; I shall ask him one question about a matter familiar to him for the purpose of bringing up a discussion."

Then, asking him, he said beginning with "But, Pahārāda" and so on. Therein, "delight" means they find pleasure, they dwell without discontent - this is the meaning. He, having become delighted thinking "The Blessed One asks me about a matter familiar to me," said "They delight, venerable sir." "Progressively slanting" and so on - all are synonyms for the state of slanting in succession. "Not abruptly precipitous" means not a precipice from the very beginning, like a great pit with a cut-off bank. For it shows that, beginning from the shore, becoming deep by the measure of one finger-breadth, two finger-breadths, a span, a cubit, a pole, a usabha, half a league, a league, half a yojana, and so on, going on, at the base of Sineru it stands eighty-four thousand yojanas deep.

"Stable in nature" means of stable intrinsic nature. "With a corpse" means with any carcass whatsoever of elephants, horses, and so on. "Pushes it onto dry land" means by the striking of waves alone, as if having taken it by hand, it throws it onto dry land.

"The Ganges, the Yamunā" - standing here, it is fitting to tell the account of the origin of these rivers. This Indian subcontinent, for now, is ten thousand yojanas in extent; therein, a region of four thousand yojanas in extent, submerged by water, has gone by the term "great ocean"; in a region of three thousand yojanas in extent, human

beings dwell; in a region of three thousand yojanas in extent, the Himalayas are established, five hundred yojanas in height, adorned with eighty-four thousand peaks, decorated with five hundred rivers flowing all around, where, fifty yojanas each in length and breadth and in depth, one hundred and fifty yojanas in circumference, the seven great lakes are established - the Anotatta lake, the Kaṇṇamuṇḍa lake, the Rathakāra lake, the Chaddanta lake, the Kuṇāla lake, the Mandākinī lake, and the Sīhapapāta lake.

Among these, Anotatta is surrounded by these five mountains - the Sudassana peak, the Citta peak, the Kāḷa peak, the Gandhamādana peak, and the Kelāsa peak. Therein, the Sudassana peak is made of gold, two hundred yojanas in height, curved inward, having the shape of a crow's beak, standing having covered over that very lake; the Citta peak is made of all jewels; the Kāḷa peak is made of eye ointment; the Gandhamādana peak is made of tableland, of mung-bean colour inside, abundant with these ten odours - the odour of roots, the odour of heartwood, the odour of softwood, the odour of bark, the odour of outer bark, the odour of sap, the odour of leaves, the odour of flowers, the odour of fruits, and the odour of all fragrances - covered with medicines of various kinds; on the Observance day of the dark fortnight, it stands blazing like a burning ember; the Kelāsa peak is made of silver. All are of the same height and shape as the Sudassana, standing having covered over that very lake. All of those rain by the power of the gods and by the power of the serpents, and rivers flow in them. All that water enters into Anotatta itself. The moon and sun, going to the south or to the north, cast light there through the gaps between the mountains; going straight, they do not cast light. Therefore the term "Anotatta" arose for it.

There are charming stone terraces, free from fish and turtles, with water pure like crystal, bathing places well prepared, where Buddhas, those who have eliminated the mental corruptions, Individually Enlightened Ones, and sages possessing supernormal power bathe, and gods, demons, and others sport in water-play.

On its four sides there are four openings - a lion-mouth, an elephant-mouth, a horse-mouth, and a bull-mouth - through which four rivers flow. On the bank of the river that goes out through the lion-mouth, lions are more numerous; through the elephant-mouth and so on, elephants, horses, and bulls. The river that goes out from the eastern direction, having circumambulated Anotatta three times, without approaching the other three rivers, going along the eastern Himalayas by a non-human path, enters the great ocean. The rivers that go out from the western direction and from the northern direction also, having likewise circumambulated it, going along the western Himalayas and along the northern Himalayas by a non-human path, enter the great ocean. But the river that goes out from the southern opening, having circumambulated it three times, going straight to the north over the surface of rock for sixty yojanas, having struck a mountain, having risen up, having become a torrent of water three leagues in circumference, having gone through space for sixty yojanas, fell upon a rock named Tiyaggaḷa; the rock was split by the force of the torrent of water. There a great pond named Tiyaggaḷā, fifty yojanas in extent, arose; having broken through the bank of the pond, having entered the rock, it went sixty yojanas. Then, having broken through the solid earth, having gone sixty yojanas through a tunnel, having struck the transverse mountain named Giṇḍha, it becomes

five streams resembling five fingers on the palm of a hand and flows on. The place where it went having circumambulated Anotatta three times is called the Āvatta Ganges. The place where it went straight over the surface of rock for sixty yojanas is called the Kaṇha Ganges; the place where it went through space for sixty yojanas is called the Ākāsa Ganges; where it stood at the Tiyaggaḷa rock in a space of fifty yojanas is called the Tiyaggaḷa pond; the place where it went sixty yojanas having broken through the bank and having entered the rock is called the Bahala Ganges; the place where it went sixty yojanas through a tunnel is called the Umaṅga Ganges. But at the place where, having struck the transverse mountain named Viñjha, having become five streams, it flows on, it has gone by the term in five ways - the Ganges, the Yamunā, the Aciravatī, the Sarabhū, and the Mahī. Thus these five great rivers should be understood as flowing from the Himalayas.

"Streams" means whatever great rivers or rivulets that are flowing, going. "Flow into" means they cling to, they enter into. "Showers" means showers of rain. "Fullness" means the state of being full. For this is the natural order of the great ocean - It is not possible to say "At this time the rain has become slack; taking nets and so on, we shall catch fish and turtles" or "At this time the rain is great; shall we find a place to stretch our backs?" For from the time of the first cosmic period, whatever water stood reaching the girdle of Sineru, from that, not even a finger-breadth of water sinks below or rises above. "Of one flavour" means of undifferentiated flavour.

"Pearls" means pearls of many kinds, distinguished as small, large, round, long, and so on. "Gems" means gems of many kinds, distinguished as red, blue, and so on. "Lapis lazuli" means of many kinds, distinguished as bamboo-coloured, sirīsa-flower-coloured, and so on. "Conch" means of many kinds, distinguished as right-turning conch, copper-bellied conch, blowing conch, and so on. "Stones" means of many kinds, distinguished as white, black, mung-bean-coloured, and so on. "Coral" means of many kinds, distinguished as small, large, red, deeply red, and so on. "Cat's eye gem" means a variegated gem. "Serpents" means both those dwelling on the surface of the waves and those established in mansions.

"Eight, Pahārāda" - the Teacher is able to speak of eight phenomena, or sixteen, or thirty-two, or sixty-four, or a thousand; but since eight were spoken of by Pahārāda, having thought "I too shall speak making them comparable to those very ones," he spoke thus. In "gradual training" and so on, by "gradual training" the three trainings are included; by "gradual action" the thirteen ascetic practices; by "gradual practice" the seven observations, the eighteen great insights, the thirty-eight classifications of objects, and the thirty-seven qualities conducive to enlightenment. "Not a sudden penetration of final knowledge" means just as a frog goes by jumping up, so without first fulfilling morality and so on from the very beginning, there is no such thing as the penetration of arahantship; but the meaning is that arahantship can be attained only by fulfilling morality, concentration, and wisdom in succession.

"Far indeed" means far away indeed. "No deficiency or fullness of the Nibbāna element by that" - even during an incalculable cosmic cycle when no Buddhas have arisen, not even a single being is able to attain final Nibbāna, yet even then it is not possible to say "the Nibbāna element is empty." But during the time of a Buddha, at each single assembly even incalculable beings attain the Deathless, yet even then it is not possible to say - "The Nibbāna element is full."

10. Commentary on the Observance Day Discourse

20. In the tenth, "was seated" means he was seated in the jewel mansion of the female lay follower for the purpose of performing the Observance ceremony. But having sat down and surveying the minds of the monks, having seen one immoral person, thinking "If I were to recite the Pātimokkha while this person is seated right here, his head would split into seven pieces," out of compassion for him, he just remained silent. "Passed" means gone beyond, exhausted. "When dawn had risen" means when the tip of dawn had arisen. "With a joyful face" means with a delighted face. "The assembly is not pure, Ānanda" - without saying "Such and such a person is impure," he said "The assembly is not pure, Ānanda." The remainder is clear everywhere.

The Great Chapter is the second.

3. The Chapter on Householders

1. Commentary on the First Ugga Discourse

21. "He sat down on the prepared seat" - in his house, it is said, five hundred seats for five hundred monks were always prepared; he sat down on a certain one of those seats. "Listen to that" means listen to them, or listen to those eight kinds of wonderful qualities. "The mind became confident" means not even the mere thought "Is he a Buddha or is he not a Buddha?" arose; the arising of consciousness was confident and undisturbed, thinking "This one is indeed the Buddha." "Or to her own family of relatives" means let her take just enough wealth for her own sustenance and go to the houses of her relatives. "To whom shall I give you?" means to which man shall I give you; inform me of your own intention. "Undivided" means for by one who gives rise to the thought "I will give this much, I will not give this much, I will give this, I will not give this," it is called divided; but for me it is not so. Rather, as if belonging to the monastic community, as if the property of a group, they are simply shared in common with the virtuous. "I attend upon attentively" means I serve with my own hands, I approach with respect.

"It is not wonderful, venerable sir, that" means venerable sir, that deities having approached me announce thus, this is not wonderful. But that I do not know of any elation of mind on that account - that itself is wonderful, he says. "Good, good, monk" - here, although he addresses the monk, this should be understood as an expression of approval for the gladdening of the lay follower's explanation.

2. Commentary on the Second Ugga Discourse

22. In the second, "in the elephant forest" - it is said that millionaire had a pleasure grove called Nāgavana; he, having had perfumes, garlands and so on taken up there before the meal, having gone desiring to play in the pleasure grove sport, while being entertained, saw the Blessed One. Together with the very seeing, by the former method just as before, his mind became confident, and the intoxication arisen from drinking liquor was abandoned at that very moment. With reference to that, he said thus. "I presented" means having poured water into the hands, I gave. "Such and such" means so-and-so. "I give with an even mind" shows that "I do not make such

diversity of mind as 'to this one little, to this one much,' but I make the gift the same for all." "They announce" means standing in the sky, they announce. "There is no mental fetter" - by this the lay follower declares his own fruition of non-returning.

3. Commentary on the First Hatthaka Discourse

23. In the third, "Hatthaka of Āḷavī" - he was a prince who obtained the name Hatthaka because he was received by the Blessed One with his hands from the hands of the demon Āḷavaka. "Moral" means moral through the five precepts and the ten precepts. "Generous" means accomplished in generosity. "Was there, venerable sir" means venerable sir, was there at the Blessed One's place of declaration. "Of few wishes" means of few wishes through fewness of wishes regarding achievement.

4. Commentary on the Second Hatthaka Discourse

24. In the fourth, "by about five hundred lay followers" means surrounded by five hundred lay followers who were noble disciples, stream-enterers and once-returners only, having eaten his morning meal, having taken perfumes, garlands, ointments, and bath powders, he approached the Blessed One. "Ways of supporting others" means reasons for supporting. "By these I" means by these, I. "Him I support by giving" means I support by giving ploughs, oxen, food, seeds, and so on, as well as perfumes, garlands, roots, and so on. "By endearing speech" means I support by pleasant speech that is pleasing to the ear and gentle, beginning with "mother, father, brother, sister" and so on. "By beneficent conduct" means having known "for this one there is no need for giving or endearing speech; this one is fit to be supported by beneficent conduct," I support by beneficent conduct, which is reckoned as the overcoming of arisen duties. "By impartiality" means having known "for this one there is no need for giving and so on; this one should be supported by impartiality," I support by making him equal to oneself through eating together, drinking together, sitting together, and so on. "They do not think a poor person is worth listening to in the same way" means of a poor person who is unable to give or do anything, just as they do not think a poor person is worth listening to in the same way, but they think I am worth listening to, they stand firm in the exhortation given, and they do not think my instruction should be transgressed. "This is indeed the method for you" means this is indeed the method for you. But it should be understood that in both these discourses, morality, generosity, and wisdom are spoken of by the Teacher as mixed.

5-6. Commentary on the Mahānāma Discourse and Others

25-26. In the fifth, "is an investigator of the meaning" means one who investigates benefit and harm, what has a reason and what has no reason. In the sixth, faith, morality, and generosity are spoken of as combined.

7. Commentary on the First Discourse on Power

27. In the seventh, "having complaint as their power" means having complaining as their power. For fools, indeed, complaining itself is their power, thus: "Such and such a person said this and that, he said it to me, not to another." "Having persuasion as their power" means the power of convincing others of what is beneficial and what is unbeneficial, thus: "This is not so, it is indeed thus." "Having reflection as their power" means having reviewing as their power. "Having patience as their power" means

having endurance as their power.

8. Commentary on the Second Discourse on Power

28. In the eighth, "powers" means powers of knowledge. "Acknowledges the elimination of the mental corruptions" means acknowledges arahantship. "As impermanent" means by way of non-existence after having been. "As it really is" means according to the intrinsic nature. "With right wisdom" means with path wisdom together with insight. "Like a pit of burning charcoal" means these sensual pleasures are compared to a pit of burning charcoal in the sense of tormenting. "Slanting towards seclusion" means slanting towards Nibbāna by way of fruition attainment. "Established in seclusion" means free from mental defilements, or having become far from them. "Delighting in renunciation" means delighted in the going forth. "Has become completely free" means having become one whose end has disappeared, not clinging even to a portion, unbound, unassociated. "From phenomena conducive to mental corruptions" means from those that are the causes of mental corruptions by way of association; the meaning is from defilement phenomena. Or alternatively, "has become completely free" means one whose exertion has disappeared - this is the meaning. From what? From all phenomena conducive to mental corruptions, that is, from all phenomena of the three planes of existence - this is the meaning. In this discourse, the noble path, both mundane and supramundane, is spoken of.

9. Commentary on the Inopportune Moment Discourse

29. In the ninth, "one who does duties at the moment" means one who has momentary duties; the meaning is one who does duties only after obtaining the opportunity. "Teaching" means the Teaching of the four truths. "Calming" means bringing about the calming of mental defilements. "Leading to final nibbāna" means effecting the final extinguishment of mental defilements. "Leading to the highest enlightenment" means it goes to, reaches the highest enlightenment reckoned as the knowledge of the four paths. "A long-lived order of gods" means this was said with reference to the unconscious order of gods. "Among those who do not understand" means among those who are exceedingly unintelligent.

"Well proclaimed" means well spoken. "Obstructive" means creating obstacles. "Let not the moment pass by indeed" means let not this obtained moment pass by. "If here one fails to attain" means if any heedless person, even having obtained this moment here, fails to attain, does not accomplish the fixed course of the Good Teaching, the noble path. "Who has missed his profit" means one whose profit has been lost. "One will regret for a long time" means one will grieve for a long time. Just as, having heard "goods have arisen at such and such a place," one merchant would not go, others having gone would take them, and for them that would become eightfold or even tenfold. Then the other would regret thinking "my profit has passed by." In the same way, whoever here, having obtained the moment but not practising, fails to attain the fixed course of the Good Teaching, he, like a merchant who has missed his profit, will regret and grieve for a long time. "What is more, hindered by ignorance" means likewise. "They understood" means they penetrated. "Restraints" means restraints of morality. "For those who follow after Māra's realm" means for those who follow the round of rebirths reckoned as Māra's realm. "Gone beyond"

means gone to Nibbāna. "Those who have attained the elimination of mental corruptions" means those who have attained arahantship. Thus in these verses, the round of rebirths and the end of the round of rebirths have been spoken of.

10. Commentary on the Anuruddha's Great Applied Thought Discourse

30. In the tenth, "among the Cetis" means in the country that has thus obtained its designation because it was the dwelling place of kings named Ceti. "The Eastern Bamboo Grove" means in the forest situated to the east of the dwelling place of the One of Ten Powers, in the bamboo grove covered with bamboos of dark-blue lustre. "This reflection arose in his mind" means the elder, it is said, having gone forth, during the very first rainy season itself, having become an obtainer of attainment, produced the knowledge of the divine eye capable of seeing a thousand world systems. He, having gone to the presence of the Elder Sāriputta, said thus - "Here I, friend Sāriputta, with the divine eye, which is pure and surpasses the human, survey a thousand worlds. My energy is aroused and unsluggish, mindfulness is established and unconfused, the body is calm and not excited, the mind is concentrated and fully focused. And yet my mind is not liberated from the mental corruptions by non-clinging." Then the elder said to him - "That you, friend Anuruddha, think thus - 'I with the divine eye... etc. survey' - this is conceit in you. And that you, friend Anuruddha, think thus - 'My energy is aroused... etc. fully focused' - this is restlessness in you. And that you, friend Anuruddha, think thus - 'And yet my mind is not liberated from the mental corruptions by non-clinging' - this is remorse in you. It would be good if the Venerable Anuruddha, having abandoned these three mental states, not attending to these three mental states, would focus the mind on the deathless element." Thus the elder taught him the meditation subject. He, having taken the meditation subject, having asked permission of the Teacher, having gone to the Ceti country, practising the ascetic duty, spent eight months on the walking path. He, with body wearied because of being crushed by the force of striving, sat down beneath a certain bamboo thicket. Then this reflection arose in his mind; the meaning is that a thought of a great man arose.

"Of one of few wishes" - here there are four types of few wishes: few wishes regarding requisites, few wishes regarding achievement, few wishes regarding the Scriptures, and few wishes regarding ascetic practices. Therein, one of few wishes regarding requisites, when much is being given, takes little; when little is being given, takes even less; he is not one who takes everything without remainder. One of few wishes regarding achievement, like the Elder Majjhantika, does not allow others to know of his own achievement. One of few wishes regarding the Scriptures, even though being a master of the three Canons, does not wish to make known his state of being very learned, like the Elder Sāketatissa. One of few wishes regarding ascetic practices does not allow others to know of his observance of ascetic practices, like the senior elder among the two brother elders. The story has been told in the Visuddhimagga. "This Teaching" means thus, through the concealment of existing virtues and through moderation in acceptance, for a person of few wishes, this nine-fold supramundane Teaching succeeds, not for one of many wishes. Thus it should be construed everywhere.

"Of one who is content" means of one who is content with the four requisites through three kinds of contentment. "Of one who is secluded" means of one who is secluded

through seclusion of the body, seclusion of the mind, and seclusion from clinging. Therein, seclusion of the body means solitude by way of the grounds for arousing energy, having dispelled the company of groups. Since the task is not accomplished by mere solitude alone, having performed the preliminary work on a circular meditation object, one produces the eight meditative attainments; this is called seclusion of the mind. Since the task is not accomplished by mere meditative attainment alone, having made the meditative absorption the foundation, having contemplated activities, one attains arahantship together with the analytical knowledges; this is called seclusion from clinging in every respect. Therefore the Blessed One said - "Seclusion of the body is for those whose bodies are in seclusion, who delight in renunciation; seclusion of the mind is for those with pure minds, who have attained the highest cleansing; seclusion from clinging is for those persons free from clinging, who have gone beyond activities."

"Of one who delights in company" means of one who is devoted to the company of groups and the association of mental defilements. "Of one with aroused energy" means of one with aroused energy by way of bodily and mental energy. "Of one with established mindfulness" means of one with established mindfulness by way of the four establishments of mindfulness. "Of one who is concentrated" means of one with a fully focused mind. "Of one who is wise" means of one wise with the wisdom that actions are one's own property.

"Good, good!" - gladdening the Elder's reflection, he spoke thus. "This eighth" means just as one giving an eighth treasure to a man who has obtained seven treasures, just as one giving an eighth to a man who has obtained seven jewel gems, seven elephant jewels, seven horse jewels - so declaring the eighth to one who had stood having reflected on the seven thoughts of a great man, he spoke thus. "Of one who delights in the absence of obsession" means of one who delights in the state of Nibbāna, which is reckoned as absence of obsession, because of being free from the obsessions of craving, conceit, and wrong view. The other is a synonym for that very thing. "Of one who delights in obsession" means of one who delights in the aforesaid obsessions. The other is a synonym for that very thing.

"When" (yato) means whenever (yadā). "Tato" means then. "Of various colours" means of those dyed with various dyes of blue, yellow, red, and white colours. "Rag-robe" means the rag-robe found in the twenty-three fields. "Will seem agreeable" means just as for that one, in the forenoon period and so on, at whatever time he wishes whatever, at that time when he puts it on, that clothes-chest having become agreeable seems pleasing; just so for you too, dwelling satisfied through the great noble lineage of contentment with robes, the rag-robe will seem agreeable, will be at hand. "For delight" means for the purpose of delight. "For freedom from agitation" means for the purpose of freedom from the agitations of craving and wrong view. "For comfortable abiding" means for the purpose of pleasant abiding. "For entry into Nibbāna" means for the purpose of descending into the Deathless, Nibbāna.

"Meal consisting of mouthfuls of almsfood" means the meal consisting of mouthfuls of almsfood obtained by one going from house to house in succession, depending on the strength of his legs, in villages, market towns, and royal cities. "Will seem agreeable" means it will be at hand like the food of various excellent flavours of that householder. "For one dwelling contented" means for one dwelling contented through

the great noble lineage of contentment with almsfood. "The lodging at the root of a tree will seem agreeable" means the root of a tree will be at hand like a pinnacle chamber fragrant with the scent of perfumes and flowers in a three-storeyed mansion of that householder. "Of one who is content" means of one who is content through the great noble lineage of contentment with lodging. "Spread with grass" means spread on one or another of these: grass, or leaves, or the ground, or the surfaces of planks and stones. "Cattle-urine" means any urine whatsoever. Even that collected at that very moment is called just cattle-urine because of its foul smell. "For one dwelling contented" means for one dwelling contented through contentment with the requisite of medicines for the sick.

Thus the Blessed One, having spoken the meditation subject while including arahantship in the four instances, reflecting "In which lodging will the meditation subject be suitable for one dwelling?" and having known "For one dwelling in that very place," said beginning with "If so, Anuruddha." "For one dwelling secluded" means for one dwelling secluded with the three kinds of seclusion. "Connected with dismissal" means connected with dismissing words only; the meaning is that it is only for the purpose of their departure from his presence. "The cessation of obsession" means the state of Nibbāna. "Springs forward" means springs forward by way of making it an object. In "becomes clear" and so on too, the becoming clear, becoming settled, and becoming liberated should be understood as being by way of object only. Thus the Blessed One, having spoken the eight thoughts of a great man to the Venerable Anuruddha in the Eastern Bamboo Grove in the Ceti country, again having sat down at the great monastery in the Bhesakaḷā Grove, spoke in detail to the community of monks.

"With a mind-made body" - a body produced by the mind is also called "mind-made," and a body that has gone by the mind is also; here he said thus with reference to a body that has gone by the mind. "According to what my thought was" means according to what my thought was; showing the eighth thought of a great man beyond that, he taught beyond that. The remainder is clear everywhere.

The Chapter on Householders is the third.

4. The Chapter on Gifts

1. Commentary on the First Giving Discourse

31. In the first of the fourth, "gives a gift having approached" means having reached, one gives a gift. Having seen one who has come, having caused him to sit down for just a moment, having shown honour, one gives a gift; one does not weary him thinking "I shall give." "Out of fear" means out of fear of reproach, thinking "this one is a non-giver, a non-doer," or out of fear of the realms of misery. "He gave to me" means one gives thinking "formerly this person gave such and such a thing to me." "He will give to me" means one gives thinking "in the future he will give such and such a thing." "Giving is good" means one gives thinking "giving is indeed good, beautiful, praised by wise persons such as the Buddha and others." "Gives a gift for the purpose of adorning and equipping the mind" means one gives for the purpose of adorning and as a requisite for the mind of serenity and insight meditation. For giving

makes the mind soft. The one by whom it is received, he becomes soft-minded thinking "it was received by me." The one by whom it is given, he too becomes soft-minded thinking "it was given by me." Thus it makes the mind of both soft. Therefore it is said "the taming of the untamed." As he said -

"Giving is the taming of the untamed, not giving is the corrupting of the tamed;
By giving and by dear speech, they rise up and they bow down."

But among these eight kinds of giving, the giving for adorning the mind alone is the highest.

2. Commentary on the Second Giving Discourse

32. In the second, "faith" means the faith by which one gives a gift - that is faith. "Shame" means the shame by which one gives a gift - that itself is what is intended. "And wholesome giving" means faultless giving. "Divine" means going to heaven.

3. Commentary on the Things to Be Given Discourse

33. In the third, "grounds for giving" means reasons for giving. "One gives a gift out of desire" means one gives a gift out of affection. "Out of hate" means having become angry through hate, whatever there is, having grabbed that impulsively, one gives. "Out of delusion" means being confused through delusion, one gives. "Out of fear" means one gives out of fear of reproach or out of fear of the realms of misery, or else out of fear of this or that. "Family lineage" means family tradition.

4. Commentary on the Field Discourse

34. "Is not of great fruit" means it is not of great fruit in terms of harvest. "Not of great gratification" means whatever fruit there is of it, its gratification is not great - of slight gratification, not sweet. "Not of great increase" means even its increase does not exist as growth; the meaning is that it does not have a great settlement of rice stalks. "Uneven with high and low ground" means uneven ground by way of high and low terrain. Therein, on the high ground water does not remain, in the low ground too much stands. "Full of stones and gravel" means possessed of flat rocks spread out, and small stones, and gravel. "Saline" means with salt sprung up. "Not deeply ploughed" means due to the hardness of the ground it is not deeply penetrated; it is not possible to plough making a plough-furrow, there is only a shallow plough-furrow. "Not accomplished with water inflow" means not accomplished with the inflow of water. "Not accomplished with water outflow" means it is not accomplished with a path for the outflow of water at the rear. "Not accomplished with channels" means it is not accomplished with small and large water channels. "Not accomplished with boundaries" means not accomplished with field boundaries. "Not of great fruit" and so on - all should be understood in terms of resultant fruit.

"Accomplished" means complete, endowed with success. "When an accomplished seed is sown" means an accomplished seed is planted. "When the sky provides rain" means when the sky rains properly. "There is accomplishment of freedom from calamity" means the absence of calamity from insects, worms, and other creatures is one accomplishment. "Increase" means growth is the second accomplishment. "Expansion" means the state of being extensive is the third accomplishment. "Fruit"

means complete fruit is the fourth accomplishment. "To those accomplished in virtue" means to those of complete morality. "Accomplishment of food" means accomplished, various food. "Accomplishments" means the threefold wholesome accomplishment. "Leads to" means that accomplishment of food leads to. Why? "For that deed of his is accomplished" - because that deed done by him is accomplished, complete - this is the meaning. "Wishing for accomplishment here" means may there be accomplishment here. "Accomplished in true knowledge and conduct" means endowed with the three true knowledges and the fifteen qualities of conduct. "Having obtained" means such a person, having obtained the accomplishment of mind - the state of being complete without deficiency. "Performs accomplishment of action" means one performs complete action. "Obtains accomplishment of welfare" means one obtains welfare that is complete. "Accomplishment in view" means insight view. "Accomplishment of the path" means the path of stream-entry. "Goes with an accomplished mind" means having become one of complete mind, one goes to arahantship. "That is the accomplishment of all" means that liberation from all suffering is called the accomplishment of all.

5. Commentary on the Giving and Rebirth Discourse

35. In the fifth, "rebirths through giving" means rebirths by reason of giving. "Fixes" means establishes. "Determines" is a synonym for that very thing. "Develops" means increases. "Liberated in what is inferior" means liberated in the inferior five types of sensual pleasure. "Not developed further" means not developed further for the purpose of the path and its fruition. "Leads to rebirth there" means having aspired to whatever state where wholesome action was done, it leads to the purpose of being reborn there. "For one without lust" means for one whose lust has been utterly cut off by the path, or for one whose lust has been suppressed by meditative attainment. For by mere giving alone it is not possible to be reborn in the Brahma world, but giving is an ornament and a retinue for the mind of concentration and insight. Then, with a mind made soft through giving, having developed the divine abidings, one is reborn in the Brahma world. Therefore it was said - "For one without lust, not for one with lust."

6. Commentary on the Way of Making Merit Sutta

36. In the sixth, they are meritorious actions and they are the bases for those various benefits - thus they are ways of making merit. For having fixed the mind on the characteristic of giving and so on, beings make merit thinking "Such giving should be given by us, morality should be guarded, meditation should be developed." Giving itself is that consisting of giving, or among the volitions of giving, the decisive volition produced from the prior volition is that consisting of giving, just as those consisting of morality and so on are from morality and so on. In the remaining two also, the same method applies. "Done to a limited extent" means done slightly and feebly. "Does not attain" means it is not produced. "Has not been done" means the exertion in meditation itself has not been undertaken - this is the meaning. "Human misfortune" means the fivefold low family devoid of success among human beings. "Is reborn" means approaches by way of conception; the meaning is that one is reborn there. "Done to a moderate extent" means done in measure, a little, not much. "Human good fortune" means the state of being fortunate among human beings, the threefold family success. "Exceeding" means of exceeding measure or powerful. "Surpass"

means having overcome, they take hold; the meaning is that they are more distinguished and foremost.

7. Commentary on the Good Person's Giving Discourse

37. In the seventh, "what is pure" means one gives what is completely pure and endowed with colour. "What is superior" means possessed of flavour. "At the proper time" means at the fitting and appropriate time. "What is allowable" means whatever is allowable, that one gives. "One gives with discrimination" means having discriminated by way of seeking a recipient, thinking "what is given to this one will be of great fruit, what is given to this one will not be of great fruit," or by way of having the intention of giving, one gives.

8. Commentary on the Good Person Discourse

38. In the eighth, "for the benefit" means for the sake of purpose. "For the welfare and happiness" means for the sake of welfare and for the sake of happiness. "Deceased spirits" means relatives who have gone to the world beyond. In this discourse, when a Buddha has not arisen, wheel-turning monarchs, Bodhisattas, and Individually Enlightened Ones are found; in the time of the Buddha, Buddhas themselves and disciples of the Buddha. For indeed they lead to the benefit, welfare, and happiness of those as aforesaid. "Indeed for the benefit of many, the wise one dwelling in a house" means the wise one living in a house is indeed for the benefit of many. "First" means beforehand. "Recollecting what was done before" means recollecting the virtues of the prior services of mother and father. "With reason" means he venerates with cause, by the veneration of offering requisites. "He honours the practitioners of the holy life" means he pays homage to the practitioners of the holy life, he conducts himself humbly towards them. "Well-behaved" means of amiable nature.

9. Commentary on the Outflow Discourse

39. In the ninth, "gifts" means gifts of volition. The meaning of "primordial" and so on has been stated above.

10. Commentary on the Result of Misconduct Discourse

40. In the tenth, "killing living beings" means the volition of killing living beings. "The very lightest" means the very lightest. "Conducive to a short life span" means by that insignificant result of action one is short-lived, or one perishes at the mere granting of conception, or just upon emerging from the mother's womb. For such is not the outcome of anything else whatsoever; this is the path gone by killing living beings itself. "Conducive to disaster of wealth" means just as not even a farthing's worth remains in the hand, thus it leads to disaster of wealth. "It is conducive to enmity with rivals" means it leads to enmity together with rivals. For he has many rivals. And whoever sees him, produces only enmity towards him; it does not cease. For such is the outcome of an offence against another's guarded and protected goods.

"It is conducive to false accusation" means it leads to accusation with what is untrue; whatever is done by anyone whatsoever falls upon him alone. "Conducive to breaking with friends" means it leads to breaking with friends. Whatever friend he makes, each one breaks away. "Conducive to disagreeable sounds" means it leads to disagreeable

sounds. Whatever speech is thorny, rough, bitter, offensive, cutting to the vital spots - in whatever place he goes, he hears only that; he does not obtain the hearing of agreeable sounds. Such is the path gone by harsh speech. "Conducive to speech not to be heeded" means it leads to the state of one's words not being taken up; one comes to the point where one must be told "Why do you speak? Who indeed will accept your word?" This is the path gone by idle chatter. "It is conducive to madness" means it leads to the state of madness. For by that a human being becomes either mad or mentally deranged or an idiot. This is the outcome of drinking liquor. In this discourse only the round of rebirths has been spoken of.

The Chapter on Giving is the fourth.

5. The Chapter on the Observance Day

4. Commentary on the Vāseṭṭha Sutta

44. In the fourth of the fifth, "If even these great sal trees, Vāseṭṭha" - showing the two sal trees standing in front, he spoke a simile by way of supposition. This is what is meant - these great sal trees, for now, are senseless. If even they, having become conscious, were to observe the Observance endowed with eight factors, that Observance dwelling would be for their welfare and happiness for a long time. But regarding beings, there is indeed nothing to be said.

6. Commentary on the Anuruddha Sutta

46. In the sixth, "approached the Venerable Anuruddha" - those deities, it is said, having surveyed their own success, reflecting "In dependence on what indeed was this success obtained by us?" having seen the Elder, thinking "We, having been wives of our noble master when he was formerly exercising wheel-turning sovereignty, having stood firm in the exhortation given by him, obtained this success; let us go, having brought the Elder, we shall experience this success" - during the day they approached the Venerable Anuruddha. "In three states" means in three reasons. "We obtain with reason and cause" means we obtain in a moment. "Sound" means the sound of speech, or the sound of song, or the sound of ornaments. "May they be yellow" and so on - having thought by the method "They have already become blue; will they not be able to become yellow?" he reflects. They too, thinking "Now the noble one wishes our yellow state, now the red state," became just like that.

"Snapped her fingers" means she sounded the palm of her hand. "Of the five-piece" means possessed of these five factors: ātata, vitata, ātatavitata, ghana, and susira. Therein, "ātata" means a musical instrument with one face, among drums and so on covered with leather; "vitata" means with both faces; "ātatavitata" means covered with leather on all sides; "susira" means bamboo flutes and so on; "ghana" means cymbals and so on. "Well-trained" means well-harmonised by pulling, loosening, and so on. "Well-played" means well struck for the purpose of knowing the state of being in proper measure. "Struck by skilled musicians" means played by those who are clever and skilful at playing. "Vaggu" means skilful, beautiful. "Rajānīya" means able to delight. "Kamanīya" means fit to be desired. Or the reading is "khamanīya"; even when heard for a whole day, it is indeed bearable; it does not cause weariness - this is the meaning. "Madanīya" means producing the intoxication of conceit and the

intoxication of manhood. "He withdrew his faculties" means thinking "These deities are doing what is unsuitable," he cast his faculties downward; he did not open his eyes and look. "The venerable Anuruddha does not consent" means "We dance, we sing, but the venerable Anuruddha does not consent, he does not open his eyes and look; what shall we accomplish by dancing or singing?" - and they disappeared right there. "He approached the Blessed One" means having seen the power of those deities, he approached in order to ask this matter: "Possessed of how many qualities does a woman become reborn in the Agreeable-bodied heavenly world?"

9-10. Commentary on the Pair of Discourses on This World

49-50. In the ninth, "this world is won" means this world of his is won, complete, because of having been undertaken, because of being fulfilled, by the mere doing in this world. "Accomplished in sixteen aspects" means endowed with sixteen aspects - eight stated in the discourse and eight in the verses; or some say "accomplished in sixteen aspects" thus: the eight factors, and she instigates others too in those. But here faith, morality and wisdom have been spoken of as mixed. The tenth was spoken to the community of monks. But whatever was not stated in all the discourses, that is of manifest meaning only, because the method has come above.

The Chapter on the Observance 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.

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