

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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PaliVerse

5. The Collection of Minor Texts

09. Commentary on the Verses of the Elder Nuns

14. The Book of the Thirties

1. Commentary on the Verses of the Elder Nun Subhā of Jīvaka's Mango Grove

368-401. In the Chapter of Thirties, the verses of the Elder Nun Subhā of Jīvaka's Mango Grove beginning with "Jīvaka's Mango Grove, delightful." This one too, having formed aspirations under former Buddhas, accumulating wholesome action as a decisive support for the end of the round of rebirths in this and that existence, with developed wholesome roots, gradually with cultivated requisites of deliverance, with matured knowledge, in this arising of a Buddha, was reborn in Rājagaha in a wealthy brahmin family; her name was Subhātissā. Her bodily limbs, it is said, were endowed with beautiful complexion; therefore the name Subhā arose as fitting the meaning. She, having gained faith at the Teacher's entrance to Rājagaha, having become a female lay follower, at a later time, with a sense of urgency arisen regarding the round of rebirths, having seen the danger in sensual pleasures and regarding renunciation as security, having gone forth in the presence of Mahāpajāpati Gotamī, doing the work of insight, in just a few days became established in the fruition of non-returning.

Then one day a certain scoundrel dwelling in Rājagaha, a young man standing in early youth, having seen her going to Jīvaka's Mango Grove for the day residence, with his mind enamoured, blocking her way, invited her with sensual pleasures. She expounded the Teaching to him, making known in various ways the danger of sensual pleasures and her own disposition towards renunciation. He, even having heard the talk on the Teaching, did not withdraw; he kept insisting. The elder nun, having seen him not standing by her words and infatuated with her eye, saying "Well then, the eye esteemed by you," having plucked out one of her own eyes, presented it to him. Thereupon that man, shocked, with a sense of urgency arisen, having become as if free from lust therein, having asked forgiveness from the elder nun, departed. The elder nun went to the Teacher's presence. Together with the very sight of the Teacher, her eye was restored to its original state. Thereupon she, being continuously pervaded with joy directed towards the Buddha, stood there. The Teacher, having known the disposition of her mind, having expounded the Teaching, told her the meditation subject for the purpose of the highest path. She, having suppressed the joy, at that very moment having developed insight, attained arahantship together with the analytical knowledges. But having attained arahantship, dwelling in the happiness of fruition and the happiness of Nibbāna, having reviewed her own practice, by way of an inspired utterance the verses spoken by herself and by that scoundrel -

368. "Going to the delightful Jīvaka's Mango Grove, the nun Subhā;
A scoundrel blocked her way, Subhā said this to him.

369. "What wrong have I done to you, that you stand blocking my way?
For indeed, friend, it is not allowable for a man to touch one gone forth.
370. "In my Teacher's instruction which is weighty, the training taught by the
Fortunate One;
The state of purity, without blemish, why do you stand blocking my way?
371. "With a disturbed mind, you approach one undisturbed, with impurity, one free
from impurity, without blemish;
With a mind liberated everywhere, why do you stand blocking my way?
372. "You are young and not evil, what will going forth do for you?
Put down the ochre robe, come, let us delight in the forest covered with
flowers.
373. "And the trees, risen with flower pollen, waft sweetness all around;
The first month of spring is a pleasant season, come, let us delight in the
forest covered with flowers.
374. "And the trees with flowering tops, stirred by the wind, seem to roar;
What delight will there be for you, if you enter the forest alone?
375. "Frequented by packs of beasts of prey, disturbed by bull elephants and she-
elephants;
Without a companion you wish to go, to the deserted, terrifying great forest.
376. "Like a doll made of gold, you wander about like a nymph in the Cittalatā
garden;
In fine Kāsi cloth, soft and lovely, you shine in beautiful garments,
incomparable.
377. "I would be obedient to you, if we were to dwell in the forest;
For indeed there is no being dearer to me than you, O round-eyed one like a
kinnarī.
378. "If you will do my bidding, come happily and dwell in a house;
Dwelling in sheltered mansions, let women attend upon you.
379. "Wear fine Kāsi cloth, and adorn yourself with garlands and cosmetics;
I shall make for you abundant ornaments of gold, jewels and pearls, of various
kinds.
380. "A beautiful bed with well-washed dust-free covering, newly spread with
woollen carpet and cotton quilt;
Ascend this very precious couch, fragrant with the essence of sandalwood
adorned.
381. "Like a waterlily risen from the water, as one frequented by non-human spirits;
So you, practitioner of the holy life, will go to old age with your hair and limbs
untouched.

382. "What here do you consider essential, in this corpse-filled, cemetery-augmenting,
Perishable body, seeing which, displeased, you look up?"
383. "Your eyes are like a doe's, like a kinnara woman's in the mountain caves;
Having seen your eyes, my amorous enjoyment grows more and more.
384. "Your eyelashes are like the tips of blue lotuses, on your spotless face
resembling gold;
Having seen your eyes, my sensual pleasure grows more and more.
385. "Even when gone far away, I shall remember you, O one with long eyelashes
and pure vision;
For indeed there are no eyes dearer to me than yours, O round-eyed one like a
kinnarī.
386. "You wish to travel by a wrong path, you seek the moon as a plaything;
You wish to jump over Meru, you who pursue a daughter of the Buddha.
387. "There is not indeed in the world with its gods, any object where lust could
now arise in me;
Nor do I know what it is like, for it has been destroyed with its root by the path.
388. "Cast away like a charcoal pit, removed from the fire like a poison bowl;
Nor do I see what it is like, for it has been destroyed with its root by the path.
389. "For one whose [practice] would be unconsidered, or whose Teacher would be
unattended;
You should entice such a one, but you vex yourself with this one who knows.
390. "For me, whether reviled or honoured, in pleasure and pain, mindfulness is
established;
Knowing the conditioned as foul, my mind does not cling to anything at all.
391. "I am a female disciple of the Fortunate One, travelling by the vehicle of the
Eightfold Path;
With the dart removed, without mental corruptions, gone to an empty
dwelling, I rejoice.
392. "For I have seen well-painted figures, dolls or wooden puppets;
Bound with strings and pegs, dancing in various ways.
393. When the strings and pegs are pulled out, released, separated, scattered
about;
One would not find it when made into pieces, on what there should one fix the
mind?
394. "Such is the simile for my bodily parts, without those phenomena they do not
exist;
Without phenomena it does not exist, on what there should one fix the mind?

395. "Just as one might see a picture on a wall, smeared with yellow orpiment;
In that your vision is distorted, the perception of a human woman is
meaningless.
396. "Like a magical illusion made in front, like a golden tree in a dream;
You approach, blind one, what is void, like a silver figure in the midst of
people.
397. "Like a ball of lac placed in a hollow, in the middle a water bubble with tears;
And here a boil and abscess arises, various eye components are massed
together.
398. Having plucked out the lovely to behold, she did not fall into attachment, with
unattached mind;
"Come, take this eye of yours," she gave it to that man at that very moment.
399. And his lust ceased at that very moment, and he asked her forgiveness there;
"May there be well-being for you, practitioner of the holy life, such a thing will
not happen again."
400. "Having assailed such a person, like clasping a blazing fire;
Like grasping a venomous snake, could there be well-being? Forgive us."
401. Released from that, the nun went to the presence of the excellent Buddha;
Having seen him possessing the signs of uttermost merits, her eye became as
it was before.

She recited these verses.

Therein, "Jīvaka's Mango Grove" means the mango grove of Jīvaka Komārabhacca.
"Charming" means delightful. That, it is said, through the excellence of the terrain,
the excellence of shade and water, and the manner in which the trees were planted,
was exceedingly pleasant and delightful. "Going" means having gone towards the
mango grove, approaching for the day residence. "Subhā" means one so named.
"Scoundrel" means one who indulges in women. It is said that a certain man dwelling
in Rājagaha, the son of a goldsmith of great wealth, a youth, handsome, one who
indulges in women, intoxicated, was wandering about. He, having seen her on the
opposite path, with his mind enamoured, having blocked the road, stood there.
Therefore it was said - "A scoundrel blocked her way" means he prevented my going -
this is the meaning. "Subhā said this to him" means the nun Subhā spoke to that
scoundrel who stood having obstructed her way. And here, by "the nun Subhā going"
and "Subhā said," the elder nun speaks of herself as if speaking of another. This
verse was spoken by the compilers of the recitation for the purpose of showing the
connection of the verses spoken by the elder nun.

Having said "Subhā said," in order to show the manner of what was said by her, he
said "what wrong have I done to you" and so on. Therein, "what wrong have I done to
you" means what, friend, has been done wrong by me to you. "That you stand
blocking my way" means the offence on account of which you stand having blocked
me while going and having prevented my passage - that does not exist at all; this is

the intention. Then, showing that "if you proceed thus with the perception 'she is a woman,' even so it is not fitting," she said - "For indeed, friend, it is not allowable for a man to touch one gone forth" - friend, son of a goldsmith, even by mundane custom it is not allowable for a man to touch those gone forth; for one gone forth, however, a man even of animal birth is not allowable for touching; let the touching of a man be set aside for now - even the touching by one who has forfeited, of a man who has forfeited, by the influence of lust, is indeed not allowable.

Therefore she said "in my Teacher's instruction which is weighty" and so on. Its meaning is - In my Teacher's instruction which is weighty, to be revered like a stone umbrella, the training which was taught and laid down by the Fortunate One, the Perfectly Enlightened One, with reference to nuns. By those trainings, one whose state is pure, whose wholesome portion is pure, without blemish through the complete absence of blemishes such as lust and so on - why do you stand blocking me, one of such nature, while I am going, and for what reason?

"With a disturbed mind" means with a mind disturbed by the influence of sensual thoughts and so on which cause the disturbed state of the mind; you approach one undisturbed because of the absence of those, with impurity by the influence of the dust of lust and so on, with a blemish; one free from impurity, without blemish because of the absence of those, with a mind liberated everywhere in the fivefold group of aggregates through liberation by eradication - why do you stand blocking my way?

When this was said thus by the elder nun, the scoundrel, making clear his own intention, spoke ten verses beginning with "you are young." Therein, "young" means a maiden standing in the first youth. "And you are not evil" means you are not ugly in appearance, and you were one bearing the highest beauty - this is the intention. "What will going forth do for you" means what will going forth do for you who are thus standing in the first stage of life and endowed with beauty; he speaks with the intention that one should go forth when old or of repulsive appearance. "Cast off" means throw away. Or the reading is "ukkipā," meaning remove.

"Sweet" means beautiful; the meaning is fragrant. "Waft" means blow. "All around" means from every side. "The trees risen with flower pollen" means these trees, having become as if risen by themselves with their own flower pollen produced by the flower dust arising through a gentle breeze, waft fragrance all around. "The first month of spring is a pleasant season" means this first month of spring prevails, and the season is of pleasant contact - this is the meaning.

"With flowering tops" means with tops fully in flower. "Stirred by the wind, seem to roar" means shaken by the wind, they stand as if roaring, as if thundering. "If you enter the forest alone" means if you, a solitary woman, enter the forest, what delight indeed will there be for you there - he said thus because of his own attachment to the pleasure of being bound together.

"Frequented by herds of beasts of prey" means frequented here and there by multitudes of beasts of prey such as lions, tigers, and so on. "Disturbed by intoxicated elephants and she-elephants" means a region disturbed by intoxicated elephants and she-elephants through tormenting the minds of deer and through breaking the branches of trees, shrubs, and so on. Although such things did not exist in that forest

at that time, wishing to frighten her, thinking "a forest is of such a nature," he said thus. "Desolate" means devoid of people, deserted. "Terrifying" means fear-producing.

"Like a doll made of gold" means you wander about like a doll fashioned with red gold, like a golden image prepared by a very skilful machine-master through the application of a machine; just now you move about here and there. "Like a nymph in the Cittalatā garden" means like a celestial nymph in the park named Cittalatā. "In fine Kāsi cloth" means in exceedingly fine cloth produced in the Kāsi country. "Soft and lovely" means smooth and polished. "You shine in beautiful garments, incomparable" means in lower and upper robes, incomparable, without comparison; he speaks making what is future as if it were certainly present, by the influence of his own intention, saying "you now shine as one obedient to me."

"I would be obedient to you" means I too would be obedient to you, doing whatever you command. "If we were to dwell in the forest" means if we both were to live together and delight in the forest. "For indeed there is no being dearer to me than you" - he states the reason for being obedient. "Living being" means a being; the meaning is that no other being whatsoever is dearer to me than you. Or alternatively, "living being" - he speaks with reference to his own life; the meaning is that my life is not dearer to me than you. "Round-eyed one like a kinnarī" means O one with gentle, broad eyes like a kinnarī.

"If you will do my bidding, come happily and dwell in a house" means if you will do my bidding, having abandoned the suffering of the holy life with its single seat and single sleeping place, come, having become happy with sensual pleasures, dwell in a house. Some read "sukhitā heti agāramāvasantī"; for them the meaning is: you will be happy, dwelling in a house. "Dwelling in sheltered mansions" means dwelling in mansions that are sheltered from the wind. "Dwelling in mansion-palaces" is also a reading; the meaning is dwelling in mansions resembling celestial palaces. "Attendance" means service.

"Wear" means put on; dress in both the lower garment and the upper cloak. "Adorn yourself" means apply to the body by way of adornment and decoration; the meaning is adorn yourself. "Garlands and cosmetics" means garlands and fragrant ointments. "Gold, gems, and pearls" means fitted with gold and with gems and pearls; the meaning is inlaid with gems and pearls made of gold. "Much" means of many kinds by the distinction of hand-ornaments and so on. "Various" means of different kinds by the variety of workmanship.

"Well-washed dust-free canopy" means an upper canopy from which dust has been washed away by thorough cleaning. "Beautiful" means attractive. "Spread with a woollen carpet and a cotton quilt" means spread with a long-fleeced black woollen carpet and with a cotton quilt stuffed with goose down and the like. "New" means brand new. "Very costly" means very expensive. "Fragrant with fine sandal-wood decoration" means fragrant by being decorated with fine sandal-wood such as gosāsa and so on; ascend such a bed, and having ascended it, lie down and sit at ease - this is the meaning.

"A waterlily risen from the water" - the particle "ca" is merely a particle; a fully bloomed waterlily that has risen from the water, stood up, risen above and remained

standing. "As one frequented by non-human spirits" means that, because it grew in a pond possessed by demons, it would be frequented by non-human spirits and not enjoyed by anyone. "So you, practitioner of the holy life" means just like that fully bloomed waterlily, so you, practitioner of the holy life. With your own hair and limbs, your own bodily parts, not enjoyed by anyone, you will go to old age; you will become feeble and decrepit with age for nothing.

Thus, when the scoundrel had made known his intention, the elder nun, cutting him off there by making clear the true nature of the body, spoke the verse "What here do you." Its meaning is - Friend, son of a goldsmith, in this body-so-called impure carcass, filled with corpses beginning with hair, invariably subject to breaking apart, augmenting the cemetery, what indeed do you consider essential, esteemed, which having seen, displeased, with mental intention gone regarding some other object, or not displeased, having become joyful right here, you look upon - tell me that.

Having heard that, the scoundrel, although her beauty was adorned with skill, but from the first sight onwards, with his mind enamoured by that very glance, citing that very thing, said beginning with "Your eyes are like a doe's." Certainly this elder nun had peaceful faculties through being well restrained; yet in that glance where there was distinguished skill and power obtainable in her eyes - adorned with the five clear sensitive matters, produced by the power of action, with steadily serene, gentle, peaceful gazes of the eyes - because that scoundrel had become deceived by his own supposition of coquetry, charm, grace, and so on in her conduct, therefore his lust from the glance reached a distinguished expansion. Therein, "your eyes are like a doe's" - "tūri" is called a hind; the word "ca" is merely a particle; the meaning is your eyes are like those of a young deer. Or the reading is "koryārivā"; it means a peahen. "Like a kinnarī in the mountain caves" means the meaning is your eyes are like those of a kinnarī woman wandering in the belly of the mountain. "Having seen your eyes" means having seen your eyes possessing the aforesaid distinguished qualities, my amorous delight grows more and more.

"Like the tips of blue lotuses" means your eyelashes are similar to the tips of red lotuses. "Spotless" means pure. "Resembling gold" means on your face resembling the face of a golden figure - the explanation is: having seen your eyes.

"Even gone far" means even having gone to a distant place. "I remember" means without thinking of anything else, I recollect only your eyes. "With long eyelashes" means with long eyelashes. "Of pure vision" means with spotless eyes. "There is nothing dearer to me than your eyes" means there is no one else dearer to me than your eyes. "Tayā" is indeed an instrumental expression used in the genitive sense.

Thus, overturning the wish of that man who was babbling this and that as if maddened by the beauty of her eyes, the elder nun spoke twelve verses beginning with "by a wrong path." Therein, "you wish to travel by a wrong path" means: friend, son of a goldsmith, while other women exist, you who pursue me, a daughter of the Buddha, a legitimate daughter of the Blessed One Buddha, desire me - you wish to travel by a wrong path, a thorn-covered, dangerous wrong road, you desire to proceed thus; you seek the moon as a plaything, you wish to make the disc of the

moon into a ball for play; you wish to jump over Meru, you wish to leap over the king of mountains Sineru, eighty-four thousand yojanas in height, and stand on the other side - you pursue me, a daughter of the Buddha. This is the explanation.

Now, to show that she was beyond his domain and that his longing would bring vexation, "there is not" and so on was stated. Therein, "any object where lust could now arise in me" means that object where lust could now arise in me, could exist - such an object does not exist indeed in the world with its gods. "Nor do I know what it is like" means I do not even know what that lust is like. "For it has been destroyed with its root by the path" - "atha" is merely a particle. Lust, together with its root termed unwise attention, has been destroyed, uprooted by the noble path.

"From a charcoal pit" means from a pit of embers. "Cast away" means like anyone blown by the wind, like fuel for burning - this is the meaning. "Like a vessel of poison" means like a vessel in which poison has been. "Removed from the fire" means removed from the fire, from the embers, made gone away; without leaving even a trace of the poison, removed, destroyed - this is the meaning.

"For one whose [practice] would be unconsidered" means for whatever woman this five-fold aggregate would be unexamined, not fully understood by knowledge. "Or whose Teacher would be unattended" means or for whatever woman the Teacher would be uninstructed, through not seeing the body of the Teaching. "You should entice such a one" means: friend, you should entice with sensual pleasures and approach such a one whose activities have not been crushed, whose supramundane states have not been reviewed. "But you vex yourself with this one who knows" means you vex yourself having come to this nun Subhā who knows occurrence and cessation as they really are, who has penetrated the truth; you incur vexation and suffering both now and in the future.

Now, showing that his vexation was reached by making clear the reason, she said beginning with "for my." Therein, "hi" is an indeclinable particle in the sense of cause. "In reviling and homage" means in reviling and in homage. "In happiness and suffering" means in happiness and in suffering, or in the conjunction with desirable and undesirable objects. "Mindfulness is established" means mindfulness endowed with reviewing is established at all times. "Knowing the conditioned as foul" means having known that which pertains to activities belonging to the three planes is foul through the trickling of the impurity of mental defilements. "In everything" means in the entire threefold existence, my mind is not tainted by the smearing of craving and so on.

"One who travels by the vehicle of the eightfold path" means one who has travelled to, who has reached, the city of Nibbāna by the noble vehicle termed the eightfold path. "With darts removed" means with the darts of lust and so on lifted out from one's own continuity.

"Well-painted" means well painted and fashioned in the form of hands, feet, face, and so on. "Sombhā" means dolls. "Or wooden puppets" means figures constructed with wooden sticks and so on. "With strings" means with sinew threads. "With pegs" means with sticks placed for the purpose of hands, feet, back, ears, and so on. "Tied together" means bound in various ways. "Various dancers" means dancers set in motion by the pulling and releasing of mechanism-strings and so on; the explanation

is: they appeared as if dancing.

"When the strings and pegs are pulled out" means on account of the designation of the figure being dependent on the particular arrangement distinguished by its special composition, when in those strings and pegs they are pulled out from their positions, when the bindings are released, when they are mutually separated by being made apart, when they are scattered about by being thrown here and there. "One would not find it when made into pieces" means when the constituents of the puppet-figure are made broken into pieces, one would not find, one would not obtain, the puppet-figure. This being so, "on what there should one fix the mind?" means in that constituent of the puppet-figure, on what - on what stump, or on what cord, or on what lump of clay and so on - should one fix the mind, the perception of mind? In the disassembled constituents, that perception would never apply - this is the meaning.

"Of such a simile" means similar to that, similar to that puppet-figure. If one asks "what?" she said "bodily parts" and so on. Therein, "bodily parts" means the bodily constituents such as hands, feet, face, and so on. "Me" means they are connected with me, they are present. "By those phenomena" means by those phenomena such as earth and so on and eye and so on. "Without them they do not exist" means for indeed, apart from the phenomena of earth and so on arranged in such and such ways, there are no such things as bodies. "Without phenomena it does not exist" means the body without its constituents, without the constituent phenomena, does not exist, is not found. This being so, "on what there should one fix the mind?" means on what - on what, on earth, or on water and so on, or on what is called body, or on what are called hands, feet, and so on - should one fix the mind, the perception of mind? Because this designation is merely a matter of the phenomena of earth and so on and sensitive matter, that is to say, "body" or "hands, feet, and so on" or "being" or "woman" or "man," therefore for one who knows, there is no adherence here whatsoever.

"Just as one might see a picture on a wall, smeared with yellow orpiment" means just as a skilled painter on a wall, having smeared it with yellow orpiment, having plastered it, having applied that coating, having drawn a picture, a woman's form - one might see it. Therein, whatever perception arises through the accomplishment of actions such as supporting and moving and so on, thinking "Is this wall a human woman standing with her back turned?" - that is meaningless, because of the absence there of the reality termed human nature; but perceiving it as "a human woman" is merely a distorted vision there of that, and there is no grasping as it really is. The intention is that the grasping of woman, man, and so on in what is merely a heap of phenomena should be seen as being of just this nature.

"Like a magical illusion made in front" means similar to a magical illusion, conjured up in front by a juggler. "Like a golden tree in a dream" means a dream itself is "in a dream"; like a golden tree appearing therein. "You approach, blind one, what is void" means you, blind fool, approach and cling to this individual existence which is void, hollow, devoid of substance within, as though it were substantial, thinking "this is mine." "Like a silver figure in the midst of people" means like a figure resembling a silver form displayed by a juggler in the midst of a great multitude of people, appearing as though it had substance; the meaning is without substance.

"Like balls" means like pills of lac. "Placed in a hollow" means placed in a hollow, in the cavity of a tree. "Bubbles in the middle" means resembling water bubbles situated in the middle of the eyelids. "With tears" means accompanied by tear-water. "Eye-filth" means eye-excrement. "Arises here" means at both corners of this eye-globe, foul-smelling matter blowing forth arises. Or alternatively, "eye-filth" refers to boils that arise on the eyelids. "Various" means manifold by way of the white and blue circles and the seven membranes of red, yellow, and so on. "Eye-parts" means portions of the eye or types of the eye, because of its nature of consisting of many material groups. "Massed together" means combined.

Thus she made clear the foulness of the eye to one who was attached to the eye, and also its impermanence through its unsettled nature. And having made this clear, just as someone, having taken desirable goods and proceeding along a wilderness of thieves, obstructed by thieves, gives away those desirable goods and departs, just so the elder nun, obstructed by that man who was filled with lust for the eye, having plucked out her own eye, gave it to him. Therefore it was said "having plucked out the lovely to behold" and so on. Therein, "having plucked out" means having plucked out and removed from the eye-socket. "Lovely to behold" means dear to behold, captivating to behold. "She did not fall into" means she did not fall into attachment regarding that eye. "With unattached mind" means with a mind not clinging to any object whatsoever. "Come, here is your eye" means since it was desired by you, and therefore given by me, take this lump of impurity called an eye; having taken it, carry it away, take it to whatever place endowed with confidence you wish.

"And his lust ceased at that very moment" means the lust of that scoundrel departed at that very moment, at the instant the eye was plucked out. "There" means regarding the eye, or regarding that elder nun. Or alternatively, "there" means in that very place. "Asked forgiveness" means he asked for pardon. "May there be well-being for you, practitioner of the holy life" means O one of the noblest conduct, O great sage, may there be good health for you. "Such a thing will not happen again" means from now on such misconduct will not occur; the meaning is I shall not do it.

"Having assailed" means having struck against. "Such" means of such a form, without lust everywhere. "Having clasped a blazing fire" means as if having embraced a blazing fire.

"From that" means from that scoundrel. "That nun" means that nun Subhā. "Went to the presence of the excellent Buddha" means she approached, she went to the presence of the Perfectly Enlightened One. "Possessing the signs of uttermost merits" means having seen the marks of a great man produced by the highest accumulations of merit. "As it was before" means the eye became restored to its original state, as if the old one, as before the tearing out. Whatever was not said here and there in between, that is easily understood since the method has been stated.

The commentary on the verses of the Elder Nun Subhā of Jīvaka's Mango Grove is concluded.

The commentary on the Chapter of Thirties is concluded.



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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