

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

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

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

3. Connected Discourses with the King of Kosala
(3. Kosalasamṃuttam)



PaliVerse

3. The Collection of the Connected Discourses - Commentaries

1. Commentary on the Book with Verses

3. Connected Discourses with the Kosalan King

1. The First Chapter

1. Commentary on the Dahara Discourse

112. In the first discourse of the Kosala Connected Discourses, "exchanged friendly greetings with the Blessed One" (bhagavatā saddhiṃ sammodi): just as the Blessed One, asking him about his health and so on, had equally arisen joy with him, so too he had equally arisen joy with the Blessed One. Like cool water mixed with hot water, they came to oneness. And by whatever - talk beginning with "Is it bearable, Master Gotama? Is it endurable? Are Master Gotama and his disciples free from illness, free from affliction, light in rising, strong, dwelling in comfort?" he exchanged friendly greetings - that is pleasant because it produces friendliness reckoned as joy and gladness, and because it is fitting to exchange friendly greetings; and it is memorable because of the sweetness of meaning and phrasing, because it is worthy of being continued without interruption for a long time, and because it is fit to be remembered. And it is pleasant because of the happiness when being heard, and memorable because of the happiness when being recollected. Likewise, it is pleasant because of the purity of phrasing, and memorable because of the purity of meaning - thus, having concluded, completed, and finished the pleasant and memorable talk in many ways, because of not having seen the Truth-finder before this, not knowing whether he was profound or shallow by way of his virtues or lack of virtues, he sat down to one side. Seated to one side, in order to ask the question about escape from the world and entry into existence - the Teacher's state of being a Perfectly Enlightened One - which he had come having made the core of his waist-pouch, he spoke beginning with "Does Master also."

Therein, "also" (bhavampi) - the particle "pi" is an indeclinable particle in the sense of combining, and by it he combines the six teachers. Just as Pūraṇa and the others claim "we are Perfectly Enlightened Ones," does Master also claim thus? - this is the meaning. But the king asks this not by his own view, but on the basis of the claim accepted by the multitude of people in the world. Then the Blessed One, roaring the Buddha's lion's roar, spoke beginning with "If anyone, great king." Therein, "I indeed, great king" means: I have fully awakened to the unsurpassed, foremost of all, perfect enlightenment reckoned as the knowledge of omniscience - this is the meaning. "Ascetics and brahmins" means ascetics by way of undertaking the going forth, brahmins by way of birth. In "having followings" and so on, a community reckoned as a multitude of those gone forth belongs to them, thus they are "having followings." That very same group belongs to them, thus they are "having groups." Teachers of that group by way of training them in conduct, thus "teachers of groups." "Well-

known" means recognised, renowned. "They are of few wishes, content, through fewness of wishes they do not even wear a garment" - thus fame that has arisen belongs to them, thus "famous." "Founders of sects" means founders of views. "Highly honoured" means regarded thus: "They are peaceful, good persons." "Of many people" means of the uninstructed, blind, foolish worldling. "Pūraṇa" and so on are their names and clans. "Pūraṇa" is indeed just a name. Likewise, "Makkhali." But he is called "Gosāla" because of being born in a cow-shed. "Nāṭaputta" means the son of Nāṭa. "Belaṭṭhaputta" means the son of Belaṭṭha. "Kaccāyana" is the clan of Pakudha. Because of wearing a blanket of hair, Ajita is called "Kesakambala."

"Even they, by me" - there are three announcements: the cosmic cycle announcement, the Buddha announcement, and the universal monarch announcement. Therein, "at the end of a hundred thousand years, the arising of a cosmic cycle will occur" - this is called the cosmic cycle announcement. "At the end of a hundred thousand years from now the world will be destroyed; develop friendliness, sirs, compassion, altruistic joy, and equanimity" - thus deities go about proclaiming along the paths of humans. "But at the end of a thousand years a Buddha will arise" - this is called the Buddha announcement. "At the end of a thousand years from now a Buddha, having arisen, surrounded by the jewel of the Community practising the practice in conformity with the Teaching, will go about expounding the Teaching" - thus the deities proclaim. "But at the end of a hundred years a universal monarch will arise" - this is called the universal monarch announcement. "At the end of a hundred years from now a wheel-turning monarch endowed with the seven treasures, lord of the four continents, with a retinue of a thousand sons, able to travel through the sky, will arise" - thus the deities proclaim.

Among these three announcements, these six teachers, having heard the announcement about a Buddha, having attended upon their teachers, having learnt the wish-fulfilling gem knowledge and other arts - having made the assertion "We are Buddhas," surrounded by the public, wandering through the country, gradually arrived at Sāvathī. Their attendants, having approached the king, announced: "Great king, Pūraṇa Kassapa, etc. Ajita Kesakambala is, it seems, a Buddha, is, it seems, omniscient." The king said: "You yourselves, having invited them, bring them." They, having gone, by them were told: "The king invites you. Accept almsfood at the king's house." Being told thus, they did not dare to go; being told again and again, having consented for the purpose of protecting the minds of their attendants, they all went together. The king, having prepared seats, said: "Let them sit down." In the bodies of those without virtue, the heat of the king pervades; being unable to sit on the very precious seats, they sat on planks and on the ground.

The king, having said "By just this much it is clear there is no pure quality within them," without even giving food, as if striking with a mallet one who has fallen from a palm tree, asked the question: "Are you Buddhas or not Buddhas?" They thought - "If we say 'We are Buddhas,' the king, having asked a question in the domain of a Buddha, when we are unable to answer, might have our tongues cut out, saying 'You wander about deceiving the public claiming we are Buddhas,' and might do other harm as well." By their own acknowledgment itself, they said "We are not Buddhas." Then the king had them dragged out from the house. When they had come out from the king's house, the attendants asked - "Teachers, did the king, having asked you

questions, show you honour and respect?" The king asked "Are you Buddhas?" Thereupon we - "If this king, not understanding a question being discussed in the domain of a Buddha, becomes hostile towards us in mind, he will generate much demerit." Out of compassion for the king, we said "We are not Buddhas." But we are indeed Buddhas; our Buddhahood cannot be carried away even by washing with water. Thus outside they said "We are Buddhas" - in the presence of the king they said "We are not Buddhas." Having taken this, the king spoke thus. Therein, "How then can Master Gotama, who is young in years and new to the going forth?" - this he says having taken their own acknowledgment. Therein, "how" is a word of rejection. These who are old in years and long gone forth do not acknowledge "We are Buddhas"; how does Master Gotama, young in years and new to the going forth, acknowledge? The meaning is: do not acknowledge.

"Should not be despised" means should not be looked down upon. "Should not be looked down upon" means should not be treated with contempt. "Which four" is a question from the wish to speak. "Warrior" means a prince. "Snake" means a venomous snake. "Fire" means fire itself. "Monk" - but in this term, through skilfulness in teaching, having included himself within, he indicates a virtuous one gone forth. And here, having seen a young prince, not stepping aside to give way on the road, not adjusting one's outer robe, not rising from the seat where one is sitting, not descending from elephant-back and so on, by way of regarding him as inferior, doing any other such misconduct - one despises a warrior. "What a fine prince indeed, with a big neck and a big belly - how could he possibly quell any danger from thieves, or govern the kingdom in any place whatsoever?" - saying such things and so on, one looks down upon him. Adorning even a young venomous snake the size of an eye-ointment stick on one's ears and so on, having it bite one's finger or tongue - one despises a snake. "What a fine venomous snake indeed, like a water-snake; how could it possibly bite anything or spread venom in anyone's body?" - saying such things and so on, one looks down upon it. Taking even a fire the size of a firefly, playing with it in the hand, throwing it into a small pot, or placing it on the topknot or on bed-covers, cloaks, bags, and so on - one despises fire. "What a fine fire indeed; which rice gruel and meal will it cook, which fish and meat, for whom will it dispel the cold?" - saying such things and so on, one looks down upon it. But having seen even a young novice, not stepping aside to give way on the road - doing the misconduct stated regarding the prince, one despises a monk. "What a fine novice indeed, with a big throat and a big belly; will he be able to learn any word of the Buddha, or to plunge into any forest and dwell there; will he be agreeable at the time of being an elder of the Community?" - saying such things and so on, one looks down upon him. Showing that all of that should not be done, he said "should not be despised, should not be looked down upon."

"Said this" means he said this verse composition. Verses by their nature are sometimes illustrations of the same meaning and sometimes illustrations of a special meaning; herein these verses illustrate both the same meaning and the special meaning. Therein, "warrior" means the lord of the fields. For this was said: "Lord of the fields, Vāseṭṭha, thus the second expression 'khattiya, khattiya' arose."

"Accomplished in birth" means accomplished in birth by that very warrior birth. "Well-born" means born surpassing three families.

"For it is possible" means a reason exists. "Lord of men" means the chief among humans. "With royal punishment" means with the punishment raised by the king; that is never small, it is of the measure of ten thousand or twenty thousand indeed. "Proceeds harshly against that person" means he makes a forceful effort against that person. "Protecting one's own life" means protecting one's own life, one should avoid that warrior, one should not offend him.

"With various" means with manifold. "With colours" means with forms. For with whatever colour it moves about and obtains food, whether with the colour of a cobra, whether with the colour of a water-snake, whether with the colour of a vein, it moves about even with the colour of a squirrel at the very least. "Having approached" means having reached. "A fool" means whichever fool has provoked it, it would bite that foolish man or woman.

"Eating much" means having abundant food. For there is nothing that is not food for fire. "Flaming" means possessing flames. "Pāvaka" means fire. "Pāvaga" is also a reading. "Black-pathed" - "vattani" means path; the path traversed by fire becomes black, dark; therefore it is called "the black-pathed one."

"Having become great" means having become large. For fire at one time reaches even the measure of the Brahma world. "Shoots spring up there" means shoots spring up there in the forest burnt by fire. "Shoots" refers to grasses, trees, and so on. For in the place burnt by fire, even when only the roots remain, they grow from the base, spring up, and increase; therefore they are called "shoots." Or they are "shoots" in the sense of growing again. "After the passing of days and nights" means with the passing of nights and days. Even in the dry season, they spring up as soon as it has rained.

"A monk burns with his power" - here, a monk who reviles back one who reviles, quarrels back with one who quarrels, strikes back one who strikes, is unable to burn anything with a monk's power. But whoever does not revile back one who reviles, does not quarrel back with one who quarrels, does not strike back one who strikes - one who has acted wrongly towards him is burnt by the power of that one's morality. Therefore this was said. "Neither his sons nor cattle" means his sons and daughters, and also cattle, buffaloes, chickens, pigs, and other livestock do not come into being; the meaning is they perish. "Nor heirs would obtain wealth" means his heirs too do not obtain wealth. "They become like palm stumps" means those burnt by the monk's power become like a palmyra palm with its crown cut off, with only the site remaining; the meaning is they do not increase by way of sons, daughters, and so on.

"Therefore" means because those burnt by the power of an ascetic become subject to non-growth, like a palmyra palm with its crown cut off, therefore. "Should treat them properly" means one should treat them rightly. But what should be done by one who treats them rightly? By one who sees the benefit obtainable in dependence on a warrior - namely villages, market towns, vehicles, conveyances, and so on; the benefit obtainable in dependence on a snake by making it perform - namely cloth, silver, gold, and so on; the benefit attainable in dependence on fire through its power - namely cooking rice gruel and meals, dispelling cold, and so on; the benefit attainable in dependence on a monk through his influence - namely hearing what has not been heard, purification of what has been heard, achievement of heaven and the path, and

so on - and who considers: "In dependence on these, there is the danger of the kind previously described. What use are these?" They should not be altogether abandoned. But one who desires supremacy, without showing the aforesaid contempt and scorn, should please the young warrior by such means as rising before him and retiring after him, and so on; thus he will attain supremacy from him. A snake-catcher, without placing trust in snakes, having mastered the serpent-lore, having seized it by the neck with a forked stick, having washed its fangs with a poison-removing root, having put it in a box, should go about making it perform. Thus in dependence on that, he will obtain food, clothing, and so on. By one who wishes to cook rice gruel and so on, without carelessly throwing fire into pots and vessels and so on, without touching it with the hands, having kindled it with cow-dung powder and so on, the cooking of rice gruel and so on should be done; thus in dependence on that, he will obtain the benefit. Even by one who desires hearing what has not been heard and so on, without engaging the monk through excessive familiarity in medical work, construction work, and so on, he should be attended upon carefully with the four requisites; thus in dependence on that, one will obtain the word of the Buddha never heard before, the judgment of questions never heard before, the benefit pertaining to the present life and the future life, the three accomplishments of family, the six sensual heavens, and having reached the nine Brahma worlds, even the vision of the deathless, great Nibbāna - with reference to this meaning, he said "should treat them properly."

"He said this" means having heard the proclamation of the Teaching, being confident, making manifest his confidence, he spoke this utterance beginning with "excellent." Therein, "excellent" means extremely desirable, extremely agreeable, extremely beautiful - this is the meaning. Here, with one word "excellent" he extols the teaching: "Excellent, venerable sir, that is to say, the Blessed One's proclamation of the Teaching." With the other, his own confidence: "Excellent, venerable sir, that is to say, my confidence having come to the Blessed One's proclamation of the Teaching."

Furthermore, he extols the teaching itself with four similes. Therein, "overturned" means placed face down, or naturally turned face down. "Would set upright" means would make the face upward. "Concealed" means covered with grass, leaves, and so on. "Would reveal" means would uncover. "Of one who was lost" means of one who has lost his bearings. "Would point out the path" means having taken him by the hand, would say "this is the path." "In the darkness" means in the fourfold darkness of the fourteenth day of the dark fortnight, midnight, dense forest thicket, and cloud cover. This is what is meant - Just as someone might set upright what had been overturned, so by raising me up from what is not the Good Teaching - me who was turned away from the Good Teaching and had fallen into what is not the Good Teaching; just as one might reveal what had been concealed, so by revealing the Dispensation that had been concealed by the thicket of wrong views ever since the disappearance of the Dispensation of the Blessed One Kassapa; just as one might point out the path to one who was lost, so by making manifest to me the path to heaven and liberation - to me who had entered upon wrong paths and false paths; just as one might hold up an oil lamp in the darkness, so by the Blessed One who holds up the lamp of the teaching that destroys the darkness of delusion concealing the forms of the jewels beginning with the Buddha - for me who was submerged in

the darkness of delusion and not seeing them; because it was made clear to me by my Blessed One through these methods, the Teaching has been made clear in many ways.

Having thus praised the Teaching, with a mind of confidence in the Triple Gem through this Teaching, showing the sign of his confidence, he said beginning with "I." Therein, "I" means "this I." "I go for refuge to the Blessed One, to the Teaching, and to the Community of monks" means I go for refuge to this Triple Gem - the Blessed One, the Teaching, and the Community of monks. "May the Blessed One remember me as a lay follower, venerable sir" means: may the Blessed One remember, may he know me thus: "this one is a lay follower." This is the meaning. "From this day forth" (ajjatagge) means having made today the beginning. Or the reading is "ajjadagge"; the letter "da" serves as a word-connector; the meaning is "having made today the foremost." "For life" (pāṇupeta) means endowed with life; as long as my life continues, so long endowed - may the Blessed One remember me as a lay follower, having no other teacher, gone for refuge by the three goings for refuge, a caretaker of legally allowable things. This is the summary here; the detail, however, has been stated in every respect in the Sumaṅgalavilāsinī, the Commentary on the Dīgha Nikāya, in the Sāmaññaphala Sutta. The first.

2. Commentary on the Purisa Discourse

113. In the second, "having paid respect" means because of having gone for refuge in the preceding discourse, here he paid respect. "Internally" means one's own internal; the meaning is arising in one's own continuity. Among greed and so on, greed has the characteristic of coveting, hate has the characteristic of being hostile, delusion has the characteristic of bewilderment. "They harm" means they vex, they remove, they destroy. "Arisen from oneself" means arisen in oneself. "Like the fruit destroys the bark-cored tree" means just as the fruit hurts and destroys a bark-cored bamboo or reed, so they hurt and destroy. The second.

3. Commentary on the Ageing and Death Discourse

114. In the third, "apart from ageing and death" is said to mean "is there anyone who is free from ageing and death?" "Wealthy warriors" means wealthy warriors are warriors who have attained great substance. For those warriors who have, at the very least, a hundred ten millions gone into deposit, and three pots of coins placed in a heap in the middle of the house for the purpose of expenditure, they are called wealthy warriors. For those brahmins who have eighty ten millions of wealth deposited, and one and a half pots of coins placed in a heap in the middle of the house for the purpose of expenditure, they are called wealthy brahmins. For those householders who have forty ten millions of wealth deposited, and a pot of coins placed in a heap in the middle of the house for the purpose of expenditure, they are called very wealthy householders.

"Rich" means lords. "Of great riches" is due to the greatness of wealth gone into deposit. "Of great possessions" is due to the greatness of articles of enjoyment such as vessels of gold and silver and so on. "With abundant gold and silver" is due to the abundance of gold and silver not gone into deposit. "With abundant wealth and provisions" is due to the abundance of wealth and provisions that produce satisfaction. "With abundant riches and grain" is due to the abundance of cattle-

wealth and so on and the seven kinds of grain. "For them too who are born there is nothing apart from ageing and death" means for them too, being thus lords, born, arisen, there is nothing apart from ageing and death; by the very fact of being born there is no release from ageing and death; one is within ageing and death itself.

In the passage beginning with "Worthy Ones" and so on, "far from the mental defilements" thus "Worthy Ones." "Eliminated are the four mental corruptions of these" thus "those who have eliminated the mental corruptions." "Having dwelt the dwelling of the holy life, having completed the dwelling" thus "those who have lived the holy life." "what had to be done by the four paths has been done by these" thus "those who have done what had to be done." "The burden of aggregates, the burden of mental defilements, the burden of volitional activities, the burden of types of sensual pleasure - these burdens have been laid down by these" thus "those who have laid down the burden." "Attained is their own welfare, reckoned as arahantship, by these" thus "those who have attained their own welfare." "The tenfold fetter of becoming has been completely destroyed by these" thus "those who have utterly eliminated the fetter of becoming." "Having known rightly by reasons, liberated" thus "those completely liberated through final knowledge." The meaning is: having known the Teaching of the four truths by path wisdom, liberated by fruition-liberation. "Subject to breaking up" means having the intrinsic nature of breaking. "Subject to being laid down" means having the intrinsic nature of what should be laid down. For one who has eliminated the mental corruptions, there is also that which is not subject to decaying - Nibbāna penetrated as object; for that indeed does not decay. But here, showing its nature of being subject to decaying, he said thus. The laying down of this discourse, it is said, arises from an occasion. They say it was spoken while sitting in the palanquin hall. Therein, the Blessed One, having seen the variegated chariot-vehicles and so on, making a simile from what was seen, spoke the verse "Royal chariots indeed decay."

Therein, "decay" means they reach ageing. "Royal chariots" means the chariots for the king's mounting. "Beautifully decorated" means well adorned with gold, silver, and so on. "And also the body approaches ageing" means when such non-clung-to chariots made of heartwood timber decay, what is to be said about this internal, clung-to body made of flesh, blood, and so on? The meaning is: the body too indeed approaches ageing. "The virtuous indeed declare this among the virtuous" means the virtuous declare thus together with the virtuous: "The teaching of the virtuous does not approach ageing." The meaning is: "They speak thus: 'The teaching of the virtuous is Nibbāna; that does not decay; it is ageless, deathless.'" Or, because having come to Nibbāna, the mental defilements whose intrinsic nature is sinking are broken, therefore it is called "the virtuous." Thus, showing the reason for the preceding verse, he said "The virtuous indeed declare this among the virtuous." For this is what is said: The teaching of the virtuous does not approach ageing; therefore the virtuous declare this among the virtuous. The meaning is: they proclaim that the ageless Nibbāna is the teaching of the virtuous. Or "among the virtuous" is a beautiful designation for this. The meaning is also: that Nibbāna which has become the teaching of the virtuous, which the virtuous declare and speak of - that teaching of the virtuous does not approach ageing. The third.

4. Commentary on the Piya Discourse

115. In the fourth, "had gone to a private place" means having gone to a secret place. "In seclusion" means having withdrawn, having become alone. "So it is, great king" - here the Blessed One said this making this discourse spoken by the Omniscient One. "Overcome by the Ender" means overwhelmed by death. The fourth.

5. Commentary on the Self-Protected Discourse

116. In the fifth, "elephant corps" means troops of elephants. The same method applies in the remaining ones too. "Restraint" means closing. "Good is restraint everywhere" - by this he shows the restraint of action that has not reached the distinction of a course of action. "Conscientious" means one who has shame. And here, by the mention of "conscientious," moral fear too is included. The fifth.

6. Commentary on the Appaka Discourse

117. In the sixth, "lofty" means superior and abundant. "Become intoxicated" means they become intoxicated through the intoxication of conceit. "Transgression" means overstepping. "Snare" means a trap. "Afterwards for them" means afterwards, of them. The sixth.

7. Commentary on the Aḍḍakaraṇa Discourse

118. In the seventh, "because of sensual pleasures" means having sensual pleasures as the root. "With sensual pleasures as the source" means conditioned by sensual pleasures. "With sensual pleasures as the reason" means because of sensual pleasures as the cause. All these are merely synonyms for each other. "Fair-faced one" means one with a handsome face. One day, it is said, the king sat in judgment. There, the ministers who had first taken bribes and were seated made even those without sponsors into sponsors. The king, having known that - "Even in my presence, the lord of the earth's, they act thus; in my absence, what indeed will they not do? Let the general Viṭaṭṭbha now become known through his own kingship; what use is it for me to sit in one place together with such bribe-eaters and liars?" - thus he thought. Therefore he spoke thus. "The bait that is laid" means laid like a fish-trap. Just as fish entering a laid fish-trap do not know it, so beings transgressing towards objective sensual pleasure through the defilement of sensuality do not know it - this is the meaning. The seventh.

8. Commentary on the Mallikā Discourse

119. In the eighth, "Is there indeed anyone, Mallikā, more dear to you" - why does he ask? It is said that this Mallikā was the daughter of a poor garland-maker. One day, having taken a cake from a shop, going thinking "I shall go to the flower park and eat it there," on the opposite path, having seen the Blessed One, surrounded by the community of monks, entering on the alms round, with a confident mind she gave it to the Blessed One. The Teacher showed the appearance of wishing to sit down. The Elder Ānanda, having prepared a robe, gave it. The Blessed One, having sat down there, having eaten that cake, having rinsed his mouth, manifested a smile. The Elder asked "Venerable sir, what will be the result for her?" Ānanda, today she gave the first meal to the Truth-finder; this very day she will become the queen-consort of the King of Kosala. On that very day too, the king, defeated in battle by his nephew at the Kāsi village, having fled, coming to the city, having entered the flower park, waited

for the arrival of the army. She performed her duty to him. He, having been pleased by her duty, having had her brought into the inner palace, established her in the position of queen-consort.

Then one day he thought - "Great authority has been given by me to this daughter of a poor family. What if I were to ask her 'Who is dear to you?' She, having said 'You, great king, are dear to me,' will then ask me in return. Then I shall say to her 'For me too you alone are dear.'" Thus he, speaking pleasant talk for the purpose of generating mutual trust, asks. But that queen was wise, an attendant of the Buddha, an attendant of the Dhamma, an attendant of the Community, of great wisdom; therefore she thought thus - "This question should not be answered by looking at the king's face." She, having spoken in verse, asked the king. The king, being unable to turn back because she had spoken in verse, himself too having spoken in verse, thinking "This has a reason; I shall report it to the Truth-finder," having gone, reported it to the Blessed One. "Never found" (nevajjhagā) means does not find. "Thus the self is dear to each of others" means just as one's own self is dear to oneself, so too the self is dear to others, to the many beings - this is the meaning. The eighth.

9. Commentary on the Sacrifice Discourse

120. In the ninth, "brought to the sacrificial post" means brought to the post, they are bound to the post. "Make the preparations" - by this much, the sacrifice begun by the king was reported to the Truth-finder by those monks. But why was this sacrifice begun by the king? For the warding off of a bad dream. One day, it is said, the king, adorned with all ornaments, mounted upon the excellent back of an elephant, going about the city, having seen a woman who had opened a window and was looking out, with his mind bound to her, having turned back from that very place, having entered the inner palace, having reported that matter to a certain man, sent him saying "Go and find out whether she has a husband or is without a husband." He, having gone, asked. She showed, saying "This is my husband, seated in the shop." The king's man reported that matter to the king. The king, having summoned that man, said "Attend upon me." And when he said "I do not know how to attend, Sire," saying "Attendance is not something that needs to be learnt in the presence of a teacher," by force he had him take up weapons and a shield and made him an attendant. And having attended and just as he had gone home, having summoned him again, saying "An attendant must do the king's bidding. Go, at a distance of about a yojana from here there is our head-washing pond; from there, having taken dawn-coloured clay and a garland of red water lilies, come back. If you do not come back this very day, I shall impose the royal punishment," having said this, he sent him. He, out of fear of the king, departed and went.

And when he had gone, the king too, having summoned the doorkeeper, said "Today, at evening itself, having shut the gate, even to those saying 'I am the king's messenger' or 'I am the viceroy's messenger,' do not open." That man, having taken the clay and the water lilies, having come just when the gate was shut, even though speaking much, not obtaining the gate, out of fear of danger went to Jeta's Grove. The king too, overcome by the fever of lust, at one time sits, at one time stands, at one time lies down, not obtaining a conclusion, wherever he was, just sitting, he sleeps the sleep of a monkey.

And formerly, in that very city, four merchant's sons, having committed adultery, were reborn in the copper cauldron named Nandopananda. They, being cooked throwing up foam, going downwards for thirty thousand years reach the bottom of the cauldron, going upwards for thirty thousand years reach the top. They, on that day, having looked at the light, out of fear of their wrong-doing, wishing to say one verse each, being unable to say it, uttered just one syllable each. One said the syllable "sa," one the syllable "so," one the syllable "na," one the syllable "du." The king, from the time of hearing the sound of those hell-beings, not finding happiness, spent the remainder of that night.

When dawn arose, the chaplain, having come, asked him about sleeping happily. He said "How could there be happiness for me, teacher?" Having said this, he reported "In a dream I heard such sounds." The brahmin - Thinking "There is neither growth nor deterioration for this king by this dream, but rather whatever is in his house, that goes to the ascetic Gotama, goes to Gotama's disciples, the brahmins do not obtain anything; I shall produce almsfood for the brahmins," he said "This is a grave dream, great king. One of three calamities is apparent: either there will be an obstacle to the kingdom, or an obstacle to life, or the rain god will not rain." "How might there be safety, teacher?" "It is possible to know by consulting, great king." "Go and having consulted with the teachers, bring about our safety."

He, having assembled the brahmins in the palanquin hall and having reported that matter, made three groups, saying "Go separately and speak thus." The brahmins, having entered, asked the king about sleeping happily. The king, having spoken in the very same manner as was spoken by the chaplain, asked "How might there be well-being?" The great brahmins - "Having performed the sacrifice of all five hundred, there would be well-being from this action; thus, great king, the teachers say," they said. The king, having heard them, neither delighting nor protesting, remained silent. Then the brahmins of the second group also, having come, spoke about that very same thing. Likewise the brahmins of the third group also. Then the king commanded "Let them perform the sacrifice." From then on, the brahmins had bulls and other living beings brought. A great sound arose in the city. Having known the circumstances, Mallikā sent the king to the presence of the Truth-finder. He, having gone, having paid homage to the Blessed One, sat down to one side. Then the Blessed One - "Well now, from where are you coming, great king, in the middle of the day?" he said. The king - "Today, venerable sir, four sounds were heard by me in a dream; I asked the brahmins. The brahmins said 'The dream is grave, great king; having performed the sacrifice of all five hundred, we shall make atonement - they have begun,'" he said. "What sounds were heard by you, great king?" He reported as he had heard. Then the Blessed One said to him - "Formerly, great king, in this very city, four merchant's sons, having been adulterers, were reborn in the copper cauldron called Nandopananda and rose up at the summit of sixty thousand years.

Therein, one -

"Sixty thousand years, complete in every respect;
For those being tormented in hell, when will there be an end?"

He wished to speak this verse. The second -

"Surely I, having gone from here, having obtained a human womb;
Bountiful, accomplished in morality, I will do much wholesome."

He wished to speak this verse. The third -

"There is no end, whence an end? No end is seen;
For such evil was done, by me and by you, sir."

He wished to speak this verse. The fourth -

"We lived a wrong life, we who did not give while there were virtuous ones;
Though possessions existed, we made no refuge for ourselves."

This one. They, being unable to utter these verses, having said one syllable each, sank right there. Thus, great king, those beings doomed to hell cried out according to their actions. On account of having heard that sound, there is neither deterioration nor growth for you. Having threatened with the fear of hell, saying "The act of slaughtering so many animals is indeed grave," he gave a talk on the Teaching. The king, having gained confidence in the One of Ten Powers, having said "I release them, I give them life; let them eat green grass, let them drink cool water, and let a cool breeze blow upon them," commanded the people "Go and take them away." They, having gone, having put the brahmins to flight, having released that group of living beings from bondage, had the drum of the Teaching beaten throughout the city.

Then the king, seated in the presence of the One of Ten Powers, said - "Venerable sir, one night consists of three watches, but for me today two nights seemed as if joined together." That man too, seated right there, said - "Venerable sir, a yojana consists of four leagues, but for me today two yojanas seemed as if made into one." Then the Blessed One - "First, the length of the night is obvious for one who is awake; the length of a yojana is obvious for one who is weary; but for a foolish worldling who has fallen into the round of rebirths, the round of wandering in the round of rebirths without discernible beginning is absolutely long" - referring to the king, that man, and the beings doomed to hell, he spoke this verse in the Dhammapada -

"Long is the night for one who is awake, long is a yojana for one who is weary;
Long is the wandering in the round of rebirths for the foolish, not
understanding the Good Teaching."

At the conclusion of the verse, that man, the husband of the woman, became established in the fruition of stream-entry. "Having understood this matter" means having known this reason.

In "the 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 house-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 middle 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 sattra-sacrifice to be performed by one who, day by day, having thrown the peg, 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." "Great undertakings" means great tasks, great duties to be done. "Those who have gone the right way" means those who have rightly practised, the Buddha and so on. "Without killing" means without endeavour, having few duties. "They sacrifice according to family tradition" means they sacrifice in accordance with families; whatever regular meal offering and so on was established by ancestors, that people give successively without interruption - this is the meaning. The ninth.

10. Commentary on the Bondage Discourse

121. In the tenth, "Here, venerable sir, by the king" - this those monks reported while reporting the Elder Ānanda's good deed among those people. It is said that an octagonal jewel given by Sakka to King Kusa had come down by tradition to the king. The king, at the time of adorning, said "Bring that jewel." The people reported "We do not see it in the place where it was kept." The king had the inner household attendants bound, saying "Search for the jewel and hand it over." The Elder Ānanda, having seen them, told those who were to recover the jewel a strategy. They reported to the king. The king said "The elder is wise; do as the elder says." The people in charge of recovery, having placed a water pot in the royal courtyard and having had it surrounded with a curtain, said to those people - "Having wrapped yourselves in a cloth, go in there and lower your hand." The jewel thief thought - "It is not possible to give up or make use of the king's property." He, having gone home, having placed

the jewel in his armpit, having wrapped himself in a cloth, having come back, having dropped it into the water pot, departed. When the great multitude had withdrawn, the king's men, having lowered their hand into the pot, having seen the jewel, having brought it, gave it to the king. The great multitude made an uproar, saying "The jewel has been found, it is said, by the method shown by the Elder Ānanda." Those monks, while reporting that matter to the Truth-finder, reported this incident. The Teacher - "It is not wonderful, monks, that Ānanda should have caused a jewel taken into the hands of human beings to be brought back, when formerly wise men, standing in their own knowledge, having caused goods taken into the hands of even animals born with rootless rebirth-linking to be brought back, gave them to the king" - having said this -

"In superior situations they desire a hero, in councils one who is not excitable;
And a dear one when food and drink are present, and a wise person when a
matter has arisen."

He related the Mahāsāra Jātaka.

"Not that strong" - they do not call that bondage firm. "Which is of iron" means which is made of iron. "Thoroughly infatuated" means well and truly infatuated; or infatuated with infatuation, thus thoroughly infatuated; the meaning is infatuated through the imagination "this is the essence." "Longing" means attachment, desire. "They say" means they speak. "Dragging down" means dragging into the four realms of misery. "Loose" means not standing having prevented movement like a bondage of iron and so on. For indeed, those bound by that bondage go even to foreign lands. "Difficult to escape" means impossible to release except by supramundane knowledge. The tenth.

The first chapter.

2. The Second Chapter

1. Commentary on the Seven Matted-Hair Ascetics Discourse

122. In the first discourse of the Second Chapter, "in the Eastern Park, in Migāramātā's mansion" means in the monastery termed the Eastern Park, in the mansion of Migāramātā. Herein this is the progressive discourse - In the past, at the summit of a hundred thousand cosmic cycles, a certain female lay follower, having invited the Blessed One Padumuttara, having given a gift of a hundred thousand to the Community of monks headed by the Buddha, having lain down at the feet of the Blessed One - made the aspiration "May I be the chief female attendant of a Buddha such as you in the future." She, having wandered in the round of rebirths among gods and human beings for a hundred thousand cosmic cycles, in the time of our Blessed One, took conception in the womb of Queen Sumanā in the house of the millionaire Dhanañcaya, the son of Meṇḍaka, in the city of Bhaddiya. At the time of her birth they gave her the name Visākhā. When the Blessed One came to the city of Bhaddiya, she, together with five hundred girls, having gone out to meet the Blessed One, became a stream-enterer at the very first sight. Afterwards she went to the house of the prince Puṇṇavaḍḍhana, the son of the millionaire Migāra, in Sāvattihī. There the millionaire Migāra placed her in the position of mother. Therefore she is called Migāramātā. In the mansion built by her.

"Outside the door-porch" means outside the door-porch of the mansion, not of the monastery. That mansion, it is said, like the Brazen Palace, was surrounded on all sides by a wall fitted with four door-porches. Among those, outside the eastern door-porch, in the shade of the mansion, looking towards the eastern world system, he was seated on the excellent Buddha-seat that had been prepared.

"With overgrown armpit hair, nails, and body hair" means with overgrown armpit hair, overgrown nails, and overgrown body hair; the meaning is: with long hair in the armpits and so on, and with long nails. "Carrying various requisites" means a varied pingo, various kinds of articles that are requisites of one gone forth. "Passing by not far" means they enter the city by a path not far away. "I am King, venerable sir" means "I, venerable sir, am King Pasenadi of Kosala; you know my name." But why does the king, seated in the presence of the foremost person in the world, raise joined palms in salutation towards such naked, wretched, and unfortunate ones? For the purpose of winning them over. For thus it occurred to him - "If I do not do even this much for them, thinking 'We have abandoned wife and children and for his sake endure poor food, uncomfortable sleeping places, and so on, yet this one does not even make a salutation with joined palms to us,' they would conceal what they have seen and heard by themselves and would not report it. But when this is done, they will report without concealing." Therefore he acted thus. Furthermore, he acted thus for the purpose of knowing the Teacher's disposition.

"Kāsi sandalwood" means smooth sandalwood. "Garlands, scents, and cosmetics" means by one wearing garlands for the purpose of beauty and fragrance, scents for the purpose of pleasant fragrance, and cosmetics for the purpose of beauty and fragrance.

"By living together" means by dwelling together. "Morality should be known" means he should be known as either virtuous or immoral by one who lives together with him, by one who approaches him. "And that over a long period, not briefly" means that morality should be known over a long time, not over a short time. For in two or three days, the appearance of self-restraint and the appearance of sense-restraint cannot be displayed. "By one who pays attention" means it is possible to know only by one who pays attention, reflecting "I shall examine his morality," by one who reviews; not by the other. "By one who is wise" means that too only by a wise person endowed with wisdom. For a fool, even though paying attention, is unable to know.

"By dealings" means by speaking.

"Whoever among humans lives by trade;

Thus, Vāsetṭha, know that he is a merchant, not a brahmin."

Here indeed, commercial dealing is called "conventional expression." In "Four noble statements, four ignoble statements," here it is volition. In "Term, designation, description, conventional expression," here it is concept. In "He would express himself merely by conventional expression," here talk is the conventional expression. Here too, this very same is intended. For a certain person, his talk face to face does not agree with his talk in one's absence, and his talk in one's absence does not agree with his talk face to face; likewise, his former talk does not agree with his latter talk, and his latter talk does not agree with his former talk. He can be known just by his

speaking thus: "This person is impure." But for one of pure morality, the former agrees with the latter, and the latter with the former; what is spoken face to face agrees with what is spoken in one's absence, and what is spoken in one's absence agrees with what is spoken face to face. Therefore, making known that the state of purity can be known by one who speaks, he said thus.

"Strength" means the strength of knowledge. For one who has no strength of knowledge, when misfortunes have arisen, not seeing what should be grasped and what duty should be done, he goes about as if having entered a house without a door. Therefore he said: "In misfortunes, great king, strength should be known." "By discussion" means by conversation. For the talk of one lacking wisdom bobs up like a ball in water, but for a wise person who is speaking, discernment is immediate. For indeed by the splashing in the water, a fish is known to be either small or great. "Informants" means those who prowl beneath. For spies, even though they move about on the mountain top, are still those who prowl beneath. "Having investigated" means having gone about, having examined; the meaning is having known this and that occurrence. "Dust and dirt" means dust and dirt. "By appearance and form" means by colour and shape. "By a brief seeing" means by a cursory seeing. "By the guise" means by the requisite articles. "Like an imitation, like a clay earring" means like a clay earring resembling a gold earring. "A half-māsa of copper" means a half-māsa coin of copper. The first.

2. Commentary on the Five Kings Discourse

123. In the second, "forms" means visual object with the classification of blue, yellow, and so on. "The highest of sensual pleasures" - one who regards forms as important said this is the highest, the foremost of sensual pleasures. The same method applies in the remaining ones too. "When" (yato) means whenever (yadā). "Having agreeableness as its limit" means having agreeableness as its culmination, having agreeableness as its summit. Therein, there are two kinds of agreeableness: personal agreeableness and conventional agreeableness. Personal agreeableness means what is desirable and pleasant to one person is that very thing undesirable and unpleasant to another. For to those dwelling in the borderlands, even earthworms are desirable, pleasant, and agreeable, but to those dwelling in the middle country, they are extremely loathsome. And for them, peacock meat and so on are desirable, but for the others, those are extremely loathsome. This is personal agreeableness. The other is conventional agreeableness.

What is called desirable and undesirable object is not divided in the world, but it should be shown by dividing it. And when dividing, it should not be divided by reference to those of extreme sovereignty such as Mahāsammata, Mahāsudassana, Dhammāsoka, and so on. For even a celestial-like object presents itself as disagreeable to them. Nor should it be divided by reference to those who are extremely destitute, for whom food and drink are difficult to obtain. For to them, even the leftover grains of broken-rice porridge and even the flavour of rotten meat are extremely sweet, like the Deathless. But it should be divided by reference to those of middling status - accountants, chief ministers, millionaires, householders, merchants, and so on - who at times obtain what is desirable and at times what is undesirable. But impulsion is unable to define that object as desirable or undesirable. For impulsion finds pleasure even in the desirable and even in the undesirable, and

becomes corrupted even towards the desirable and even towards the undesirable. But exclusively, resultant consciousness defines the desirable and undesirable. Although indeed those holding wrong views, having seen the Buddha or the Community or great shrines and other lofty objects, close their eyes and experience displeasure, and having heard the sound of the Teaching, block their ears, yet their eye-consciousness and ear-consciousness are only wholesome resultant. Although indeed dung-pigs and so on, having smelled the odour of dung, become joyful thinking "We shall get to eat," yet in seeing the dung, their eye-consciousness, in smelling its odour, their nose-consciousness, and in tasting its flavour, their tongue-consciousness are only unwholesome resultant. But the Blessed One, with reference to personal agreeableness, said beginning with "Those forms, great king."

"Candanaṅgalika" - this is the name of that lay follower. "It occurs to me, Blessed One" means the Blessed One, one reason presents itself to me, becomes evident. For him, those five kings, adorned with jewelled earrings, even though they had come by way of being seated in a prepared banqueting hall, with great royal majesty and supreme sovereign wealth, from the time of standing in the presence of the One of Ten Powers, like lamps by day, like embers sprinkled with water, like fireflies at sunrise, their radiance destroyed, their splendour destroyed, and having seen that Truth-finder shining a hundredfold, a thousandfold more than them, the inspiration arose: "Great indeed, sirs, are those called Buddhas." Therefore he spoke thus.

"Kokanada" - this is a synonym for lotus. "In the morning" (pāto) means early in the morning. "Would be" (siyā) means might be (bhavēyya). "With fragrance not faded" (avītagandha) means with fragrance not departed. "The Resplendent One" (Aṅgīrasa) means the Perfectly Enlightened One. For rays issue forth from the limbs of the Blessed One; therefore he is called "the Resplendent One." Just as a lotus known as kokanada would be in full bloom right early in the morning, with its fragrance not faded, just so, see the Blessed One, the Resplendent One, blazing like the sun, shining in the sky - this is the meaning here in brief. "Clothed the Blessed One" means he gave to the Blessed One - this is the meaning. But here, from the standpoint of popular expression, such a statement is used. It is said that that lay follower - Having thought "These, having gained confidence in the virtues of the Truth-finder, give me five upper robes; I too will give them to the Blessed One alone," he gave them. The second.

3. Commentary on the Doṇapāka Discourse

124. In the third, "doṇapākakuraṃ" means a doṇa-measure of cooked rice - the meaning is he eats cooked food of a doṇa-measure of rice-grain and a suitable amount of lentil curry and vegetables. "One who has eaten" means previously, having dispelled the drowsiness after a meal and having rested for a moment, he goes to attend upon the Buddha; but on that day, while still eating, having remembered the One of Ten Powers, having washed his hands, he went. "Breathing heavily" means as he was going, a powerful fever from the meal arose; therefore he breathes with heavy breaths, and drops of sweat emit from his body too; standing on both sides, they fan him with pairs of palm-leaf fans; but out of respect for the Buddha, he does not venture to lie down - with reference to this, "breathing heavily" is said. "Spoke this verse" means the king is wearied by immoderation in eating; having thought "Now I shall bring about comfortable abiding for him," he spoke. "Of a person" means

of a being. "A hundred coins" means fifty for the morning meal and fifty for the evening meal - thus a hundred coins. "Having learnt thoroughly" means having gone a little way with the king, "To whom shall I give this ceremonial sword, great king?" "Give it to so-and-so by name" - he, having given that sword, having come to the presence of the One of Ten Powers, having paid homage, while still standing, having said "Speak the verse, Master Gotama," the meaning is having learnt thoroughly what was spoken by the Blessed One.

"Would recite it when food was being served" - how does he recite? According to the procedure of the Blessed One's advice. For the Blessed One instructed him thus - "Young man, do not recite this verse like an actor at every place you arrive at; having stood at the king's eating place, without saying it at the first morsels and so on, you should say it when the last morsel is taken; the king, having merely heard, will throw away the morsel of food. Then, when the king's hands are washed, having removed the bowl, having counted the grains of rice, having ascertained the suitable amount of vegetables, on the following day you should bring just that much rice-grain; and having recited it at the morning meal, you should not recite it at the evening meal." He, having assented saying "Very well," on that day, because of having gone after the king had eaten the morning meal, at the evening meal he spoke the verse according to the procedure of the Blessed One's advice. The king, having remembered the word of the One of Ten Powers, threw away the morsel of food right into the bowl. When the king's hands were washed, having removed the bowl, having counted the grains of rice, having ascertained the suitable amount of vegetables, on the following day they brought just that much rice-grain.

"Settled on a nālī-measure of rice at most" means that young man, it is said, goes day by day to the presence of the Truth-finder; he became intimate with the One of Ten Powers. Then one day he asked him "How much does the king eat?" He said "A nālī-measure of rice." "That will suffice; to this extent this is a man's portion; from now on do not recite the verse." Thus the king settled right there. "With benefit pertaining to the present life and with benefit pertaining to the future life" - here, the state of having a well-slimmed body is called the benefit pertaining to the present life; morality is the benefit pertaining to the future life. For moderation in eating is a factor of morality. The third.

4. Commentary on the First Battle Discourse

125. In the fourth, "Vedehiputta" - "Vedehī" is a designation for a wise person; the meaning is the son of a wise woman. "Fourfold" means possessed of four factors reckoned as elephants, horses, chariots, and infantry. "Having arrayed" means having put on armour by donning leather and so on. "Fought a battle" means they fought. For what reason? It is said that when King Mahākosala was giving his daughter to Bimbisāra, a village named Kāsigāma, yielding a hundred thousand, situated between the two kingdoms, was given to the daughter. And when the father was killed by Ajātasattu, his mother too died before long through the sorrow of separation from the king. Thereupon King Pasenadi of Kosala - "Mother and father were killed by Ajātasattu; the village belongs to my father" - for that purpose he makes a case. Ajātasattu too, saying "It belongs to my mother," for the sake of that village, the two, uncle and nephew, fought.

"Having evil ones such as Devadatta and others as friends" - thus he has evil friends. "Those very ones are his companions" - thus he has evil companions. "Towards those very ones his mind is slanting and inclined" - thus he has evil associates. For Pasenadi, the state of having good friends and so on should be understood by virtue of the Elder Sāriputta and others. "Sleeps in suffering" means bewailing the elephants and so on that were lost, he will sleep in suffering. This the Blessed One said having again seen the cause of his victory. "Winning, one begets enmity" means the one who conquers begets enmity, obtains an inimical person. The fourth.

5. Commentary on the Second Battle Discourse

126. In the fifth, "marched against" means having incurred reproach through defeat, during the night-time, having heard from a senior gone-forth named Buddharakkhita the cause of victory stated to the senior gone-forth Dhammarakkhita - "Go to the monastery and listen to the friendly conversation of the monks" - namely "if the king were to employ this strategy and go, he would conquer again," he marched against.

"As long as it is suitable for him" means as long as it is suitable for him, it is bearable. "When others" means when others. "They plunder" means they plunder the person who stands having plundered that one. "Is plundered" means is plundered. "Thinks it is an opportunity" means he indeed imagines it to be a "reason." "When" means at whatever time. "The victor obtains one who conquers" means the person who conquers afterwards obtains even one who conquers him. "An irritator" means one who strikes back. "One who irritates" means one who strikes. "By the turning of action" means by the ripening of action, by the giving of the result of that action of plundering. "The plundered one is plundered" means that plunderer is plundered. The fifth.

6. Commentary on the Mallikā Discourse

127. In the sixth, "approached" means having had the lying-in-chamber attended to and having given protection at the time of Queen Mallikā's delivery, he approached. "Was displeased" means he was displeased, thinking: "Great authority has been given to my daughter of a poor family; if she had obtained a son, she would have achieved great honour; now she has declined from that." "Better" means some women are indeed better than a slow-witted, dull-and-dumb son. "Posa" means "than men." "Lord of people" means he addresses the king who is the sovereign of the people. "Sassudevā" means one who regards her mother-in-law and father-in-law as deities. "Lord of the land" means chief of the directions. "Of such a fortunate woman" means of such a good wife. The sixth.

7. Commentary on the Heedfulness Discourse

128. In the seventh, "having taken hold of" means having taken hold of, having taken - this is the meaning. "Diligence" means the diligence of one who causes others to act. "Included" means containment, throwing in. "Even so" - for the diligence of one who causes others to act is like the elephant's footprint, and the remaining wholesome mental states of the four planes are like the remaining kinds of footprints. Those, like the remaining footprints in the elephant's footprint, are included in diligence, and revolve within diligence. And just as the elephant's footprint is the foremost and highest among the remaining footprints, so it shows that diligence is

among the remaining mental states. For even though mundane, in the sense of being the cause of attainment of even exalted and supramundane mental states, it is indeed the foremost.

"They praise diligence" means they praise diligence itself, saying "by one desiring these things beginning with life, only diligence should be practised." Or because the wise praise diligence in meritorious deeds, therefore by one desiring things beginning with life, only diligence should be practised - this is the meaning. "Through the attainment of benefit" means through the obtaining of benefit. The seventh.

8. Commentary on the Good Friend Discourse

129. In the eighth, "and that is for one with good friends" means this Teaching is indeed well proclaimed only for one with good friends, not for one with evil friends. Although indeed the Teaching is well proclaimed for all, yet it fulfils its purpose for one with good friends who listens and has faith, like medicine for one who uses it, not for the other. Therefore this was said. "Teaching" - here the proclamation of the Teaching should be understood.

"This is half" - the Elder, it is said, having gone to a private place, thought - "This so-called ascetic practice succeeds for one established in individual effort when there are exhorters, instructors, and good friends; half comes from good friends, half from individual effort." Then this occurred to him - "I, established in limited knowledge, am not able to think about it without remainder; having asked the Teacher, I shall become free from uncertainty." Therefore, having approached the Teacher, he spoke thus. "Of the holy life" means of the noble path. "That is to say, good friendship" means whatever is called good friendship, that is the half; from that the half comes - this is the meaning. Thus by the Elder it was said: "Half and half of right view and so on come from good friends, half and half from individual effort." Although this was the Elder's wish, just as when a stone pillar is raised by many, there is no distinction "this much was raised by such a one, this much by such a one"; and just as when sons have arisen in dependence on mother and father, there is no distinction "this much originated from the mother, this much from the father"; so here too this is a matter that cannot be distinguished - it is not possible to determine "this much of right view and so on originated from good friends, this much from individual effort." But since half the quality is obtainable through good friendship, by the Elder's disposition it became called "half"; since the entire quality is obtained, by the Blessed One's disposition it became called "the entirety." "Good friendship" - this is taken as being called the factor of attainment in the preliminary portion. In meaning, the four aggregates obtained in dependence on a good friend by way of morality, concentration, and insight. Some say "the aggregate of mental activities" as well.

"Do not say so, Ānanda" means Ānanda, do not speak thus; you who are very learned, who have attained analytical knowledge as a learner, having received eight boons, attend upon me, possessed of four wonderful and marvellous qualities - it is not proper for one such as you to speak thus. "This is the entire holy life, Ānanda, that is to say, good friendship" - this the Blessed One - said with reference to: "The four paths, the four fruits, the three true knowledges, the six direct knowledges - all are indeed rooted in good friendship." Now, showing the reason by verbal expression

alone, he said beginning with "for a monk with good friends, this." Therein, "to be expected" means to be anticipated, to be desired; the meaning is that it will inevitably come to be.

"Here" means in this Dispensation. In "he develops right view" and so on, first, this is the brief explanation of just the eight initial terms - Right view has the characteristic of right seeing. Right thought has the characteristic of right application. Right speech has the characteristic of right encompassing. Right action has the characteristic of right originating. Right livelihood has the characteristic of right purification. Right effort has the characteristic of right exertion. Right mindfulness has the characteristic of right establishing. Right concentration has the characteristic of right composing.

Among these, each one has three functions. As follows - Right view, to begin with, abandons wrong view together with other defilements opposed to itself, makes cessation its object, and sees the associated mental states through non-delusion by means of dispelling the delusion that conceals them. Right thought and the rest likewise abandon wrong thought and so on, and make cessation their object. But here, in particular, right view rightly shows the co-arisen mental states. Right thought applies the co-arisen mental states, right speech rightly encompasses, right action rightly originates, right livelihood rightly purifies, right effort rightly exerts, right mindfulness rightly establishes, right concentration rightly fixes.

Furthermore, this right view, in the preliminary stage, occurs at different moments and with different objects, but at the time of the path, at one moment and with one object. But by function, right view obtains four names beginning with "knowledge of suffering." Right thought and the rest too, in the preliminary stage, occur at different moments and with different objects, but at the time of the path, at one moment and with one object. Among them, right thought, by function, obtains three names beginning with "thought of renunciation." Right speech and the other two are abstinences and also volitions, but at the moment of the path, they are only abstinences. Right effort and right mindfulness - this pair too, by function, obtains four names by way of right strivings and establishments of mindfulness. But right concentration, both in the preliminary stage and at the moment of the path, is just right concentration itself.

Thus, for now, having known the explanation of meaning of just the eight initial terms stated by the method beginning with "right view," now in "he develops, based upon seclusion" and so on, it should be understood thus. "Develops" means increases; the meaning is that one generates again and again in one's own continuity of consciousness, brings into existence. "Based upon seclusion" means dependent on seclusion, or dependent in seclusion - thus "based upon seclusion." "Seclusion" means the state of being secluded. And this state of being secluded is fivefold: seclusion by substitution, seclusion by suppression, seclusion by eradication, seclusion by subsiding, and seclusion by escape. Thus, regarding this fivefold seclusion. "Based upon seclusion" means one should understand this meaning: one develops right view based upon seclusion by substitution, based upon seclusion by eradication, and based upon seclusion by escape. For thus this meditator engaged in the development of the noble path develops right view based upon seclusion by substitution by function at the moment of insight, based upon seclusion by escape by disposition, but at the time of the path, based upon seclusion by eradication by function, and based upon

seclusion by escape by way of object. This same method applies to "based upon dispassion" and so on. For dispassion and so on are indeed of the same meaning as seclusion.

Only here, release is twofold: release by relinquishment and release by springing forward. Therein, "release by relinquishment" means the abandoning of mental defilements by way of substitution at the moment of insight, and by way of eradication at the moment of the path. "Release by springing forward" means the springing forward towards Nibbāna by the state of inclining towards it at the moment of insight, but by making it the object at the moment of the path; both of those are applicable in this method of explanation of meaning that is a mixture of mundane and supramundane. For thus this right view relinquishes mental defilements in the aforesaid manner, and springs forward towards Nibbāna.

"Maturing in release" - but by this complete expression, it means: maturing towards the purpose of release, and matured; ripening, and fully ripened. For this monk engaged in the development of the noble path develops it in such a way that right view ripens towards the purpose of release by relinquishment of mental defilements and the purpose of release by springing forward towards Nibbāna, and in such a way that it becomes fully ripened. This same method applies to the remaining path factors.

"Having come to" means beginning with, with reference to, dependent on. "Subject to birth" means having the intrinsic nature of birth, having birth as their natural condition. "Therefore" - because even the entire noble path is obtained in dependence on a good friend, therefore. "Well then" is an indeclinable particle used in the sense of release. "They praise diligence" means they commend diligence; therefore diligence should be practised. "Through the attainment of benefit" means through the obtaining of benefit. The eighth.

9. Commentary on the First Heirless Discourse

130. In the ninth, "during the day" means the daytime of the day; the meaning is the noon period of the day. "Property" means wealth. "What then to say of silver" means what then to say of silver goods of the various kinds such as gold, silver, copper, iron, planks, tortoise-shell and so on, both in compact form and of the various kinds of articles for use such as vessels and so on? "It is so much indeed" - the meaning is what talk of limitation could there be? "It is so much indeed" - the meaning is what talk of limitation could there be. "Porridge of broken rice" means a meal of rice with husk-powder. "With vinegar as a second" means with rice-gruel as a second. "Hempen" means made of hempen bark-strips. "A garment of three pieces" means a lower garment made by sewing three pieces together at two places.

"A bad person" means an inferior person. Regarding "conducive to higher states" and so on: because by way of giving fruit in successively higher planes, its summit is upward, thus it is "conducive to higher states." "Leading to heaven" means beneficial for heaven, because it produces rebirth there. "Resulting in happiness" means its result in the places of rebirth would be happiness. "Conducive to heaven" because of the well arising of the highest distinctions such as divine beauty and so on. He does not establish such an offering of giving.

"With sweet water" means with sweet-tasting water. "With pure water" means with pure water, due to the whiteness of the water at the place where the waves break. "With good fords" means with beautiful fords. "People would that" means the water by which it has sweet water, people would not carry away that water having filled vessels. "Nor use it as they need" means whatever water-function should be done with water, that they would not do. "That, not being drunk" means that not being consumed. "He becomes a doer of duties" means a doer of duties that should be done by oneself and also a doer of wholesome duties; he consumes, and engages in business activities, and gives gifts - this is the meaning. The ninth.

10. Commentary on the Second Heirless Discourse

131. In the tenth, "provided with almsfood" means he connected him with almsfood, he gave almsfood - this is the meaning. "Departed" means he went on some business such as attendance on the king and so on. "Afterwards he was remorseful" means he, it is said, sees that Paccekasambuddha on other days too, but the thought to give does not arise in him. But on that day, this Individually Enlightened One Tagarasikhi, the third son of Queen Padumavatī, having spent time in the happiness of fruition attainment on Mount Gandhamādana, having risen in the earlier period of the day, having washed his face at Lake Anotatta, having dressed on the red arsenic slab, having tied the waistband, having taken his bowl and robe, having attained the fourth meditative absorption which is the foundation for direct knowledge, having risen up into the sky by supernormal power, having descended at the city gate, having put on his robe, having taken his bowl, as if depositing a bag of a thousand at the house-doors of the city-dwellers, with his pleasing deportment of going forth and so on, gradually he arrived at the millionaire's house-door. And on that day the millionaire, having risen right early, having eaten sumptuous food, having had a seat prepared in the door-porch, was seated cleaning between his teeth. He, having seen the Individually Enlightened One, because he had eaten early that day and was seated, having produced a thought of giving, having had his wife summoned, having said "Give almsfood to this ascetic," departed.

The millionaire's wife thought - "In all this time I have never before heard the word 'give' from him, and even when he has something given, today he does not have it given to just anyone, but has it given to an Individually Enlightened One who is free from lust, hate and delusion, who has vomited out the mental defilements, who has laid down the burden; without giving just anything, I shall give superior almsfood." Having come out from the house, having paid homage to the Individually Enlightened One with the fivefold prostration, having taken his bowl, having had him seated on a prepared seat inside the dwelling, having prepared a meal with well-purified rice grains, having observed solid food, vegetables and lentil curry suitable to that, having filled the bowl, having adorned it outside with perfumes, having placed it in the hands of the Individually Enlightened One, she paid homage. The Individually Enlightened One - Thinking "I shall look after other Individually Enlightened Ones too," without eating at all, having given thanksgiving, departed. That millionaire too, coming from outside, having seen the Individually Enlightened One, said: "We said 'Give almsfood to you' and departed; have you received it?" "Yes, millionaire, it has been received."

Saying "Let me see," he raised his neck and looked. Then the fragrance of the almsfood, having risen up, struck his nostrils. He, being unable to restrain his mind, was afterwards remorseful.

"It would be better that this" and so on is a showing of the manner in which the remorse arose. "And he deprived his brother's only son of life for the sake of property" means at that time, it is said, while the family was still undivided, his mother and father and elder brother died. He lived together with his brother's wife. But his brother had one son; people say to him while he was playing in the street - "This slave, this female slave, this vehicle, this wealth is your property." He, having taken up their talk - Says such things as "This slave is my property."

Then his uncle thought - "This boy speaks thus even now; in old age he might split the family in the middle. I shall do now what has to be done to him." One day, having taken an adze - Having said "Come, son, let us go to the forest," having led him to the forest, having killed him while he was crying out and crying out, having thrown him into a pit, he covered him with earth. With reference to this, that was said. "Seven times" means seven occasions. And here the meaning should be understood by way of the prior and subsequent volitions. For in a single giving of almsfood, a single volition alone does not give two conceptions; but by the prior and subsequent volitions, he was reborn seven times in heaven and seven times in a millionaire's family. "Old" means the volitional action of the volition of giving almsfood to the Paccekasambuddha.

"Possession" means the object possessed. "Dependents" means in dependence on one great family, even fifty or sixty families live; with reference to those people, this was said. "All must be left behind" means all this must be gone without taking. "All goes to being abandoned" means all this is of the intrinsic nature of being abandoned, the meaning is that it is of the intrinsic nature of what must be relinquished. The tenth.

The second chapter.

3. The Third Chapter

1. Commentary on the Puggala Discourse

132. In the first discourse of the third chapter, "darkness" means connected with the darkness indicated by "reborn in a low family" and so on. "Heading for darkness" because of again approaching the darkness of hell through bodily misconduct and so on. Thus by both, only the darkness of the aggregates has been spoken of. "Light" means connected with the light indicated by "reborn in a high family" and so on; it is said to mean "one who has become luminous." "Heading for light" because of again approaching the state of light through rebirth in heaven by bodily good conduct and so on. By this method, the other two should also be understood.

"Basket-maker's family" means in a family of bamboo-strip workers. "Hunter's family" means in a family of deer-hunters and so on. "Chariot-maker's family" means in a family of leather-workers. "Refuse-scavenger's family" means in a family of flower-refuse removers. "With a difficult livelihood" means with a painful livelihood. "Ugly" means having the colour of a charred stump, like a dust-sprite. "Unsightly" means

disagreeable to look at even for a mother who has given birth. "Dwarfish" means a dwarf. "Blind" means blind in one eye or blind in both eyes. "Crippled" means crippled in one hand or crippled in both hands. "Lame" means lame in one foot or lame in both feet. "Paralysed" means one whose side of the body is destroyed, one who crawls on a chair. "Of lighting" means of the requisites for a lamp such as an oil saucer and so on. In "Thus, great king," here a certain person, without seeing the light outside, having died in the mother's womb itself, being reborn in the realms of misery, transmigrates even for an entire cosmic cycle; he too is one heading from darkness to darkness. He, however, would be a deceitful person. For it is said that such a rebirth occurs for a deceitful person.

And here, by "reborn in a low family, in an outcast family or" and so on, failure of coming and failure of conditions for previous arising are shown. By "poor" and so on, failure of conditions for ongoing existence. By "with a difficult livelihood" and so on, failure of means of livelihood. By "ugly" and so on, failure of individual existence. By "sickly" and so on, conjunction with causes of suffering. By "not an obtainer" and so on, failure of causes of happiness and failure of enjoyment. By "misconduct by body" and so on, conjunction with causes for the state of heading for darkness. By "upon the body's collapse" and so on, approaching darkness pertaining to the future life. The bright side should be understood by the method opposite to what was stated.

"Reviles" means he reviles with the ten grounds for reviling. "Abuses" means, "Why do you stand here? What agricultural work and so on have you done for us?" and so on - he abuses with words of contempt. "One who irritates" means one who strikes. "Of undistracted mind" means of fully focused mind. The first.

2. Commentary on the Ayyikā Discourse

133. In the second, "old" means feeble and decrepit with age. "Aged" means advanced in age. "Advanced in years" means old by birth. "Having traversed the span of life" means having passed beyond a long period of time. "Having reached the final stage of life" means having arrived at the final stage of life. "Dear and agreeable" means it is said that when the king's mother had died, his grandmother, standing in the position of mother, looked after him; therefore strong affection arose in him towards his grandmother. Therefore he spoke thus. "By means of an elephant-jewel" means an elephant worth a hundred thousand, adorned with ornaments worth a hundred thousand, is called an elephant-jewel. In the case of a horse-jewel too, the same method applies. An excellent village too is just a village yielding a hundred thousand. "All of them are subject to breaking" means for among those, some break even while being made, some when completed but not yet removed from the wheel, some merely placed on the ground after being removed, some beyond that; just so among beings too, some die having taken conception, some while still not emerged from the mother's womb when the mother has a difficult pregnancy, some just after emerging, some beyond that. Therefore he spoke thus. The second.

134. In the third, everything is clear in itself. The third.

4. Commentary on the Issatta Discourse

135. The laying down of the fourth arises from an occasion. It is said that at the time of the Blessed One's first enlightenment, great material gain and honour arose for him and for the Community of monks. The sectarians, their material gain and honour having been destroyed, went about lamenting thus among families - "The ascetic Gotama says thus: 'Gifts should be given only to me, gifts should not be given to others. Gifts should be given only to my disciples, gifts should not be given to the disciples of others. Only what is given to me is of great fruit, what is given to others is not of great fruit. Only what is given to my disciples is of great fruit, what is given to the disciples of others is not of great fruit.' Is it proper for one who himself depends on going for alms to create an obstacle to the four requisites of others who depend on going for alms? He does what is inappropriate, what is unsuitable." That talk, spreading, reached the royal family. The king, having heard, thought - "This is impossible, that the Truth-finder should create an obstacle to the material gain of others. These are striving for the loss and disrepute of the Truth-finder. If I, standing right here, were to say 'Do not speak thus, the Teacher does not speak thus,' that talk would not be brought to acceptance; I shall persuade them of it at the very time when this public has assembled" - and waiting for a festival day, he remained silent.

At a later time, when a great festival had arrived, thinking "This is the time for this," he had a drum beaten in the city - "Whether faithful or faithless, whether holding right views or holding wrong views, except for those guarding the house, children, or women, the rest who do not come to the monastery - a fine of fifty." He himself too, having bathed right early, having finished his morning meal, adorned with all ornaments, together with a great army, went to the monastery. And while going, he thought - "Blessed One, you, it is said, speak thus: 'Gifts should be given only to me... etc. what is given to the disciples of others is not of great fruit' - to ask thus would be inappropriate; I shall ask a question instead, and the Blessed One, while answering the question, will at the end break the argument of the sectarians." He, asking the question, said: "Where, venerable sir, should a gift be given?" "Where" means in whichever person the mind has confidence, to that person it should be given, or it should be given to him - this is the meaning.

When this was said, the king looked at those people by whom the words of the sectarians had been reported to him. They, merely being looked at by the king, became downcast, with faces cast down, scratching the ground with their big toes, and stood there. The king - "With a single statement, venerable sir, the sectarians are defeated!" - thus he spoke in a loud voice, making the public hear. And having spoken thus - "The Blessed One says that the mind can have confidence anywhere among Jains, naked ascetics, wandering ascetics, and so on; but where, venerable sir, is what is given of great fruit?" he asked. "This is one thing" means having said "Great king, what was asked by you first is one thing, what was asked afterwards is another; consider this; but the answering of questions is my burden," he said beginning with "to one who is moral, indeed" and so on. Therein, "idha tyassā" means "here for you there would be." "Fully engaged" means become a mass. "Untrained" means untrained in the art of archery. "Unpractised in hand" means one whose hand has not been trained by way of fist-clenching and so on. "Unpractised in training" means one who has not gained familiarity with heaps of grass, heaps of clay, and so on. "Unpractised in archery" means one who has not demonstrated the throwing of arrows before kings, royal ministers, and chief ministers. "Terrified" means one whose

body trembles.

In the passage beginning with "sensual desire has been abandoned" and so on, sensual desire is abandoned by the path of arahantship, anger by the path of non-returning, sloth and torpor by the path of arahantship itself, likewise restlessness, remorse by the third path itself, and sceptical doubt is abandoned by the first path. "With the aggregate of morality of one beyond training" means the aggregate of morality of one beyond training is called the aggregate of morality of one beyond training. This same method applies everywhere. And here, by the former four terms, mundane and supramundane morality, concentration, wisdom, and liberation have been spoken of. Knowledge and vision of liberation is reviewing knowledge; that is mundane only.

"Archery" means the craft of arrows. In "strength and energy," here "strength" means the air element; "energy" means just bodily and mental energy. "Bhare" means "he would support." "Not a coward on account of birth" means he would not support a coward on account of birth, thinking "this one is accomplished in birth."

In "patience and meekness," here "patience" means endurance-patience; "meekness" means arahantship. "Qualities" means these two qualities. "Hermitages" means public rest-houses. "In the wilderness" means in a forest place; the meaning is that one should have quadrangular ponds and so on constructed in a waterless forest. "In difficult places" means in uneven places. "Bridges" means one should make bridges of fifty cubits or sixty cubits, sprinkled with pure sand.

Now, describing the duty of going for alms for monks dwelling in these forest lodgings, he said beginning with "food, drink" and so on. Therein, "lodgings" means beds, chairs, and so on. "With a clear mind" means even when giving to one who has eliminated the mental corruptions, one should give not with a mind that is doubtful and stained by mental defilements, but with a clear mind only. "Thundering" means roaring. "With a hundred peaks" means with a hundred summits; the meaning is with many peaks. "Having prepared" means having constructed, having combined, having made into a heap.

"Rejoicing" means having become satisfied in mind. "He distributes" means he moves about in the place where alms are given; or he gives gifts as if scattering. "Stream of merit" means a stream of merit made of many volitions of giving. "Rains down upon the giver" means just as a torrent of water issuing from a cloud arisen in the sky, moistening, wetting, and drenching the earth, rains down upon it, just so this stream of merit too, arisen within the donor, moistens, fills, and overflows that very giver within. Therefore it was said "rains down upon the giver." The fourth.

5. Commentary on the Pabbatūpama Discourse

136. In the fifth, "head-anointed" means those who have been sprinkled on the head with the warrior-caste consecration, those who have received the consecration. "Obsessed with greed for sensual pleasures" means those who are obsessed by greed for sensual pleasures, those who are overpowered. "Who have attained stability in the country" means those who have attained the state of firmness in the country. "Royal duties" means royal tasks, duties that must be performed by kings. "In those I" means in those, I. "Engaged" means committed to activity. It is said that this king

goes three times a day to attend upon the Blessed One, and there are also many visits in between. As he goes regularly, his army is sometimes large and sometimes small. Then one day five hundred thieves thought - "This king goes at an improper time with a small force to attend upon the ascetic Gotama; having seized him on the way, we shall take the kingdom." They hid in the Blind Men's Grove. Kings indeed are of great merit. Then one man from among them came out and reported to the king. The king, having taken a large army, having surrounded the Blind Men's Grove, having seized them all, from the Blind Men's Grove up to the city gate, on both sides of the road, had stakes planted so close together that one could look from eye to eye at each other, and impaled them on the stakes. With reference to this, he spoke thus.

Then the Teacher thought - "If I were to say, 'Great king, while a Perfectly Enlightened One like me is dwelling in a neighbouring monastery, such a cruel deed has been done by you; what was done by you is inappropriate,' then this king, becoming ashamed, would not be able to compose himself; he will understand while I expound the Teaching by an indirect method" - beginning the proclamation of the Teaching, he said beginning with "What do you think?" Therein, "trustworthy" means one who is to be believed; the meaning is one whose word you believe. "Reliable" is a synonym for that very same thing; the meaning is one whose word you have confidence in. "As high as the clouds" means as high as the sky. "Crushing as it comes" means coming from the surface of the earth up to the Akaniṭṭha Brahmā world, making all beings like grass powder on a grinding stone, grinding and coming.

"Other than righteous conduct" means setting aside righteous conduct, there is nothing else to be done; only righteous conduct reckoned as the ten wholesome courses of action should be practised, venerable sir - "Peaceful conduct" and so on are synonyms for that very same thing. "I inform" means I tell. "I announce" means I make known. "Rolls over" means overpowers. "Elephant battles" means battles to be fought having mounted elephants with golden trappings, similar to Nālāgiri. "Scope" means accomplishment. "Domain" means opportunity, or the state of being capable. For it is not possible to ward off ageing and death by those means. "Counsellors and chief ministers" means great councillors accomplished in stratagems, similar to the wise men Mahosadha, Vidhura, and others. "Stored in the ground" means having filled great iron cauldrons and placed them in the ground. "Stored in the sky" means having filled leather bags and hung them on beam-joints and so on, and also having filled turrets and so on and placed them there. "To entice" means to divide one from another. To make it so that two persons do not go by one road.

"Reaching up to the sky" means having filled space. "Thus ageing and death" - here only two mountains are taken, but in the Exhortation to the King, "ageing approaches, plundering all youth" - thus these four, namely ageing, death, illness, and failure, have come indeed. "Therefore" - because it is not possible to conquer ageing and death by elephant battles and so on, therefore. "Should establish faith" means should establish faith, should set it up. The fifth.

The third chapter.

Thus in the Sāratthappakāsinī

Of the Commentary on the Saṃyutta Nikāya

the commentary on the Kosala Saṃyutta is completed.



ABOUT THIS TRANSLATION

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