

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

5. The Collection of Minor Texts (5. Khuddaka Nikāya -
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05. Commentary on the Anthology of Discourses (05. Suttanipāta-
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PaliVerse

5. The Collection of Minor Texts

05. Commentary on the Anthology of Discourses

3. The Great Chapter

1. Commentary on the Pabbajjā Sutta

408. "I will explain the going forth" - this is the Discourse on Going Forth. What is the origin? It is said that while the Blessed One was dwelling at Sāvattthī, a reflection arose in the Venerable Ānanda - "The going forth of the great disciples beginning with Sāriputta has been proclaimed; that the monks and lay followers know. But the Blessed One's has not been proclaimed; what if I were to proclaim it?" He, having sat down on a seat in the Jeta's Grove monastery, having taken a decorated fan, proclaiming the going forth of the Blessed One to the monks, spoke this discourse.

Therein, since by one proclaiming the going forth, how he went forth - that should be proclaimed. And by one proclaiming how he went forth, how he, investigating, delighted in the going forth - that should be proclaimed. Therefore, having said "I will explain the going forth," he said beginning with "how he went forth." "The one with vision" means one with vision through five eyes, endowed with vision - this is the meaning. The remainder of the first verse is clear in itself.

409. Now, making known that meaning of "investigating," he said "confinement." Therein, "confinement" means devoid of opportunity for wholesome action due to the oppression of children, wife, and so on, and the oppression of mental defilements. "A plane of dust" means, just as Kamboja and so on are for horses and so on, a place of arising of the dust of lust and so on. "Like the open air" means, by being the opposite of the aforementioned confinement, unveiled like space. "Having seen thus, he went forth" means thus, with his heart being urged on more thoroughly by illness, ageing, and death regarding the household life and the going forth, having investigated the danger and the benefit, having gone forth in the great renunciation, having cut his hair with a sword on the bank of the river Anomā, and instantly having become one with hair and beard settled at two finger-breadths' length befitting an ascetic, having taken the eight requisites brought by Ghaṭikāra Brahmā, not instructed by anyone as "thus should one dress the lower robe, thus should one wear the upper robe," being trained only by his own habitual practice of going forth carried on through many thousands of births, he went forth. Having put on one ochre robe as a lower garment, having made one as an upper robe, having placed one robe on the shoulder, having hung the clay bowl on the shoulder, he determined the appearance of one gone forth - thus it is said. The remainder here is clear in itself.

410. Having thus praised the Blessed One's going forth, in order to make known the practice of one gone forth after that, the leaving of the bank of the Anomā river, and the journey for striving, he spoke all beginning with "Having gone forth, with the body" and so on. Therein, "he avoided evil action with the body" means he avoided

the threefold bodily misconduct. "Verbal misconduct" means the fourfold verbal misconduct. "He purified his livelihood" means having abandoned wrong livelihood, he set in motion only right livelihood.

411. Having thus purified the morality with livelihood as the eighth, the Buddha went from the far bank of the Anomā river a distance of thirty yojanas in seven days to Rājagaha. Therein, although when he went to Rājagaha he was not yet a Buddha, nevertheless, considering it as the prior conduct of the Buddha, it is permissible to say thus - just like the mundane conventional language "here a king was born, here he assumed the kingdom" and so on. "Of the Magadhans" means it is said to be the city of the country of the Magadhans. "Giribbaja" - this too is its name. For that stands like a cattle pen in the middle of the five mountains named Paṇḍava, Gijjhakūṭa, Vebhāra, Isigili and Vepulla; therefore it is called "Giribbaja." "He walked for almsfood" means he wandered in that city for the purpose of almsfood. It is said that he, standing at the city gate, thought - "If I were to announce my arrival to King Bimbisāra, saying 'The prince named Siddhattha, the son of Suddhodana, has come,' he would bring me many requisites. But that is not proper for me, one gone forth, to receive requisites after announcing myself. Come, let me walk for almsfood." Having put on a rag-robe given by the gods, having taken a clay bowl, having entered the city through the eastern gate, he walked for almsfood from house to house. Therefore the Venerable Ānanda said - "He walked for almsfood." "Endowed with excellent characteristics" means one with excellent characteristics placed as if scattered over the body, or one with extensive excellent characteristics. For "extensive" too is called "ākiṇṇa." As he said - "A man of extensive cruelty, smeared like a nurse's cloth." The meaning is "extensively cruel."

412. "He saw him" - thereupon, it is said, for the preceding seven days a festival had been proclaimed in the city. On that day, however, a drum went around announcing "The festival has passed; work activities are to be undertaken." Then the great multitude assembled in the royal courtyard. The king too, thinking "I shall arrange the work," having opened the lattice window and looking at the army, saw that Great Being walking for almsfood. Therefore the Venerable Ānanda said - "Bimbisāra saw him, standing in the palace." "He spoke this matter" means he spoke this matter to the ministers.

413. Now, showing the meaning spoken to those ministers, he said - "Listen to this, sirs." Therein, "this" - that king points out the Bodhisatta; "sirs" - he addresses the ministers. "Listen" means see. "Handsome" means having beautiful major and minor limbs. "Lofty" means endowed with height and girth. "Pure" means of purified skin complexion. "In conduct" means in walking.

414-415. "Not like one from a low family" means the meaning is that he is not one gone forth from a low family. The letter "m" serves to make a connection between words. "Where will the monk go" means where will this monk go, let the king's messengers go quickly to find out where he will stay today. He said this with the intention "For we wish to see him." With guarded doors by having eyes downcast, well-restrained by mindfulness. Or with guarded doors by mindfulness, well-restrained by the pleasing wearing of the double robe.

416. "Quickly he filled his bowl" means that, due to being fully aware and being mindful, not taking more than needed, he quickly filled his bowl by fulfilling his intention, thinking "this much is sufficient." "Sage" - because of practising for the purpose of wisdom, even though he had not yet attained the state of a sage, he was called a sage; or by popular expression. For worldly people call even one gone forth who has not attained wisdom a "sage." "He approached Paṇḍava" means he ascended that mountain. It is said that he asked the people "Where do those gone forth dwell in this city?" Then they informed him "On the east-facing slope above Paṇḍava." Therefore he approached that very Paṇḍava, having thought thus "Here will be my dwelling."

419-423. "Like a tiger, like a bull, like a lion in a mountain cave" means seated in a mountain cave like a tiger, like a bull, and like a lion - this is the meaning. For these three, being foremost and free from fear and dread, sit in mountain caves; therefore he made this simile. "By an excellent vehicle" means by a supreme vehicle such as an elephant, horse, chariot, palanquin, and so on. "Having travelled the carriage-ground" means whatever ground can be traversed by a vehicle such as an elephant, horse, and so on, having gone that far. "Having approached" means having reached, having gone near to him - this is the meaning. "Sat down" means he took a seat. "Youthful" means endowed with youth. "Young" means young by birth. "A boy in the first bloom of youth" is an adjective qualifying both of those. "A youthful boy" means exceedingly young. "In the first bloom of youth" means arisen in the very first appearance of youth. "And you are young" means being in a state of youth, you appear like a young child.

424-425. "The front of the army" means the army, the forefront of the military force. Regarding "I give you wealth, enjoy it" - here the connection should be understood thus: "I give you wealth as much as you wish among the Aṅgans and Magadhans. You, adorning the front of the army, honoured by a host of elephants, enjoy it" - thus the connection should be understood. Regarding "Straight is the country, O king" - when spoken to thus "I give you wealth, enjoy it, tell me your birth when asked," it is said that the Great Man thought - "If I were desirous of kingship, even the deities of the Cātumahārājika realm and others would invite me with their own respective kingdoms, or while standing right there at home I could exercise the sovereignty of a universal monarch. But this king, not knowing, speaks thus - 'Come, I shall make him know'" - having raised his arm and pointing out the direction from which he had come, he said beginning with "Straight is the country, O king." Therein, by saying "in sight of the Himalayas," he shows the absence of deficiency in the achievement of crops. For in dependence on the Himalayas, even great sāla trees growing in rock crevices flourish with the five kinds of growth, how much less then crops sown in fields. By saying "endowed with wealth and energy," he shows the completeness of the seven treasures and the state of being established by heroic men, inconceivable to rival kings. By saying "dwelling among the Kosalans," he rejects the status of being a newly established king. For a newly established king is not called a "dweller." But one for whom, from the beginning onwards, by way of lineage, that very country is the abode, he is called a "dweller." And such a king was Suddhodana, with reference to whom he said "dwelling among the Kosalans." By that he explains the achievement of wealth that has come down through lineage.

426. Having thus far explained his own achievement of wealth, and having declared his achievement of birth by this - "by clan named Ādicca, by birth named Sākiya" - rejecting what was said by the king "I give you wealth, enjoy it," he said - "From that family I have gone forth, not longing for sensual pleasures." If indeed I were to long for sensual pleasures, I would not have gone forth having abandoned such a family endowed with wealth and energy, crowded with eighty-two thousand heroic men - here the intention is said to be this.

427. Having thus rejected the king's word, thereafter showing the cause of his own going forth, he said - "Having seen the danger in sensual pleasures, having seen security in renunciation." This should be connected with "I have gone forth." Therein, "having seen" means having seen. The remainder here and whatever was not examined in the previous verses from this, all that should be understood as not examined precisely because the meaning is manifest. Having thus stated the cause of his own going forth, wishing to go for the purpose of striving, addressing the king, he said - "I shall go for striving, here my mind finds delight." Its meaning is - Since I, great king, have gone forth having seen security in renunciation, therefore aspiring to that renunciation in the ultimate sense, the deathless of Nibbāna, which is striving in the sense of being the highest of all phenomena, I shall go for the purpose of striving; here my mind finds delight in striving, not in sensual pleasures. When this was said, it is said that the king said to the Bodhisatta - "Even before this I had heard, venerable sir, 'The son of King Suddhodana, it is said, Prince Siddhattha, having seen the four advanced signs, having gone forth, will become a Buddha.' So I, venerable sir, having seen your disposition, am thus confident: 'Surely you will attain the state of a Buddha.' Good, venerable sir, having attained the state of a Buddha, may you first enter my kingdom."

In the Paramatthajotikā, the Khuddaka Commentary,

the Commentary on the Suttanipāta, the explanation of the Pabbajjā Sutta is concluded.

2. Commentary on the Padhāna Sutta

428. "Me, resolute in striving" - this is the Discourse on Striving. What is the origin? "I shall go for striving, here my mind finds delight" - the Venerable Ānanda concluded the Discourse on Going Forth. The Blessed One, seated in the perfumed chamber, thought - "The performance of austerities was done by me while aspiring to striving for six years; I shall speak of that to the monks today." Then, having come out from the perfumed chamber, seated on the Buddha-seat, beginning with "Me, resolute in striving," he spoke this discourse.

Therein, "taṃ maṃ" - by both words he defines only himself. "Resolute in striving" means one whose mind is directed towards the purpose of Nibbāna, or one who has relinquished his individual existence. "Towards the river Nerañjarā" defines the characteristic. Indeed, the river Nerañjarā is the characteristic of one resolute in striving. For that very reason, here the accusative case is used. But this meaning is "of the river Nerañjarā"; it is said to mean on the bank of the Nerañjarā. "Viparakkamma" means having exerted exceedingly. "Meditating" means one

engaging in breathless meditative absorption. "For the attainment of freedom from bondage" means for the purpose of the achievement of Nibbāna, which is secure from the four mental bonds.

429. "Namuci" means Māra. For he does not release gods and humans who wish to depart from his domain, he creates an obstacle for them; therefore he is called "Namuci." "Compassionate speech" means speech connected with pity. "Approached speaking" - this is clear in itself. But why did he approach? The Great Man, it is said, one day thought - "One who is always seeking food is concerned about life, and it is not possible for one concerned about life to attain the Deathless." Thereupon he proceeded to the arrest of food, and because of that he became lean and discoloured. Then Māra, frightened that "This one, not knowing whether this is or is not the path to highest enlightenment, performs extremely fierce austere asceticism; at some time he might go beyond my domain," came thinking "I shall prevent him by saying this and that." Therefore he said - "You are lean and discoloured, death is near to you."

430. And having said thus, then announcing to him the nearness of death, he said - "A thousandfold is the portion of death, one portion is your life." Its meaning is - "Having a thousand portions" means a thousandfold portion. What is that? "A condition for death" is the remainder of the reading. "One part" means one portion. This is what is meant - This thousandfold portion of breathless meditation absorption and so on is a condition for your death, but from that only one portion is your life; thus near is death to you. Having thus announced the nearness of death, then encouraging him towards life, he said "Live, friend, life is better." If one asks "How is it better?" Living you will make merit.

431. Then, showing the meritorious deeds approved by himself, he said - "While you practise the holy life." Therein, "holy life" he said with reference to abstinence from sexual intercourse from time to time, which hermits practise. "Jūhato" means of one who offers. The remainder here is obvious.

432. "The path is difficult" - but he spoke this half-verse generating discouragement from striving. Therein, the meaning should be understood thus: "difficult" because it must be traversed with difficulty due to the density of breathless meditation absorption and so on; "hard to do" because it must be done with afflicted body and mind; "hard to attain" because even one near death is unable to attain it. From here onwards, "Speaking these verses, Māra stood near the Buddha" - this half-verse was spoken by the compilers of the recitation. Some say the entire verse as well. But our acceptance is that all of this of such a nature was spoken by the Blessed One himself, referring to himself as though another. Therein, "stood" means he stood. The remainder is clear in itself.

433. In the sixth verse, regarding "for whatever purpose" - here the intention is: you, Evil One, have come for your own purpose by creating obstacles for others. The remainder is clear in itself.

434. Rejecting this statement "Living you will make merit," he spoke this verse "Even the slightest." Therein, "of merit" - he speaks with reference to the merit leading to the round of rebirths spoken of by Māra. The remainder is clear in itself.

435. Now, referring to the utterance "one portion is your life," threatening Māra, he spoke this verse "there is faith." Herein, this is the intention - I say! Māra, whoever would be faithless regarding the unsurpassed state of the excellent peace, or even having faith would be lazy, or even being faithful and putting forth strenuous energy would be lacking in wisdom - you would look well asking such a one about life. But in me there is faith through conviction regarding the unsurpassed state of the excellent peace, likewise energy reckoned as unflagging bodily and mental endeavour, and wisdom like a diamond is found in me. So why do you ask about life of me who am thus resolute, of the highest disposition? Why do you ask about life? As for "and wisdom is found in me," here by the word "and," mindfulness and concentration also. This being so, why do you ask about life of me who am thus resolute, not lacking even one among the five faculties endowed with which beings attain Nibbāna? Is it not so - 'Better is the life of one day, of one who firmly arouses energy. Of a wise meditator, of one seeing rise and fall.'

436-438. Having thus threatened Māra, showing the occurrence of his own body and mind, he spoke the triad of verses beginning with "of rivers too." That is obvious in meaning. But this is the explanation of the intention - This wind that occurs in my body, arisen from the force of the energy of breathless meditative absorption, could dry up even the streams of rivers such as the Ganges, the Yamunā, and so on in the world; why should it not dry up the blood measuring only four measures of me who am thus resolute? Not only does my blood dry up, but further, when that blood is drying up, the bile that follows the body, of the twofold division of bound and unbound, and the phlegm measuring only four measures that covers what is eaten, drunk, and so on, and moreover, the same amount of urine and nutritive essence dry up; and when those are drying up, the flesh too wastes away. For me, as the flesh thus gradually wastes away, the mind becomes even more clear; it does not sink down on account of that. You, not knowing such a mind, having seen merely the body, say "You are lean and discoloured, death is near to you." Not only does my mind become clear, but further, even more mindfulness and wisdom and concentration remain for me; there is not even the slightest negligence or confusion or mental distraction. For me dwelling thus, whatever ascetics and brahmins experience feelings caused by some contrivance, whether in the past period of time, or in the future, or at present - having attained the highest feeling that serves as an example of those. Just as the mind of others touched by suffering looks for happiness, touched by cold looks for heat, touched by heat looks for cold, touched by hunger looks for food, touched by thirst looks for water, so the mind does not look for even a single sensual pleasure among the five types of sensual pleasure. My mind has not arisen in such a manner as "Oh, may I eat excellent food and lie down on a comfortable sleeping place!" Look, Māra, at the purity of this being.

439-441. Having thus shown his own purity, for the purpose of shattering the wish of Māra who had come thinking "I will obstruct you," having proclaimed Māra's army and showing his unconquered state by that, he spoke six verses beginning with "Sensual pleasures are your first army."

Therein, because from the very beginning defilement sensual pleasures delude beings who are in household life regarding objective sensual pleasures, and for those who, having overcome them, have entered the state of homelessness, discontent

arises in remote lodgings or in various highly wholesome mental states. And this was said: "For one gone forth, friend, contentment is difficult to do." Thereupon, because their livelihood is dependent on others, hunger and thirst oppresses them; for those oppressed by that, craving for seeking wearies the mind; then for those whose minds are wearied, sloth and torpor descends upon them. Thereupon, for those not attaining distinction, dwelling in lodgings in forests and deep forest wildernesses that are difficult to endure, fear designated as terror arises; for those who are suspicious and apprehensive, dwelling for a long time savouring the flavour of seclusion, sceptical doubt arises regarding the practice thus "Could this indeed not be the path?"; for those who, having dispelled that, dwell, through a trifling specific attainment, conceit, contempt, and obstinacy arise; for those who, having dispelled those too, dwell, in dependence on a specific attainment even greater than that, material gain, honour, and praise arise; those infatuated with gain and so on, making known distortions of the rule, having attained wrong fame, steady in that, exalt themselves by means of birth and so on, and scoff at others. Therefore, the status of sensual pleasures and so on as the first army and so on should be understood.

442-443. Having thus recited this tenfold army, since it, being possessed of dark qualities, leads to the help of the Dark One, the Destroyer, therefore, defining it as "your army," he said - "This, Namuci, is your army, the Dark One's striking force." Therein, "striking force" means the slayer, the crusher of ascetics and brahmins; the meaning is "the one who creates obstacles." "A coward does not conquer it, but having conquered one obtains happiness" - thus a coward, a person who has longing for the body and for life, does not conquer your army; but a hero conquers it, and having conquered, attains the happiness of the path and the happiness of fruition. And since one obtains happiness, therefore, desiring happiness, let this one too carry the muñja grass. Men who frequent the battlefield, who do not turn back, bind muñja grass on their heads or on their flags or on their weapons for the purpose of making known their state of not turning back; this one too carries that - thus remember me. Shame on my life if defeated by your army; therefore, thus remember - "Death in battle is better for me, than if I should live defeated" - by which life one would live defeated, therefore rather than life, death in battle together with you who create obstacles for those rightly practising is better for me - this is the meaning.

444. If one asks "Why is death better?" Because plunged in here, etc. "Of good conduct" means here, plunged into, submerged in, entered into your army beginning with sensual pleasure and ending with self-exaltation and contempt of others, some ascetics and brahmins are not seen, they do not shine forth with virtues such as morality and so on, they are as if having entered into darkness. These, being thus plunged in, even if at some time, like a diving man having emerged, they emerge by the method beginning with "faith is good," nevertheless, because of being overwhelmed by that army, they do not know that path, the secure one, leading to Nibbāna, by which all those of good conduct - Buddhas, Paccekabuddhas and so on - go. But having heard this verse, Māra departed without saying anything further.

445-446. But when he had departed, the Great Being, not attaining any distinction through that performance of austerities, having gradually thought "Could there be another path to enlightenment?" and so on, having taken gross food, having gained strength, early on the full moon day of Vesākha having eaten the milk-rice of Sujātā,

having sat down for the day's abiding in the auspicious jungle thicket, there producing the eight attainments, having spent the day, in the evening time having gone towards the great seat of enlightenment, having scattered at the foot of the Bodhi tree eight handfuls of grass given by a brahmin, honoured and esteemed by the deities of the ten-thousand world-systems -

"Let only skin and sinews and bones remain;
Let the flesh and blood in the body dry up entirely."

Having determined the fourfold energy, having made the resolve "I shall not now break the cross-legged posture without attaining the state of a Buddha," he sat down on the unconquered divan. Having known that, Māra the Evil One, thinking "Today Siddhattha has sat down having made a resolve; this very day that resolve of his must be obstructed," having raised Māra's army extending from the seat of enlightenment as far as the world-circle, twelve yojanas in breadth, rising upwards nine yojanas, having mounted the elephant king Girimekhala measuring one hundred and fifty yojanas, having created a thousand arms, having seized various weapons, saying "Seize them, kill them, strike them," he created rains of the kind described in the Ālavaka Sutta; those, upon reaching the Great Man, turned out in the very manner described there. Then, having struck the elephant on the frontal globe with a diamond goad, having led it near to the Great Man, he said: "Get up, my dear Siddhattha, from the cross-legged posture." The Great Man, having said "I shall not get up, Māra," looking all around at that army, spoke these verses beginning with "The army all around."

Therein, "the army" means the host. "Yoked" means parading. "With his mount" means together with the elephant king Girimekhala. "I go forth to meet" means I shall go facing upwards, and that indeed by power alone, not by body. Why? "May he not dislodge me from my position" - the meaning is: may Māra not shake me from this position, from the unconquered divan. "Does not overpower" means is not able to endure, or does not overcome. "An unfired bowl" means an earthenware vessel of the nature of glass. "With a stone" means with a rock. The remainder here is obvious.

447-448. Now, showing "having broken this army of Māra of yours, thereafter, victorious in battle, having attained the consecration as King of the Teaching, I shall do this," he said "having mastered." Therein, "having mastered thought" means having abandoned all wrong thought through path development, having mastered thought by the occurrence of right thought alone. "And mindfulness well established" means having made one's own mindfulness well established in the four objects beginning with the body, thus with thought mastered and mindfulness well established, from country to country I shall wander, training disciples far and wide among the different classes of gods and humans. Then, being trained by me, they, diligent, etc. They would not grieve - that is Nibbāna, the Deathless itself. This is the intention.

449-451. Then Māra, having heard these verses, said - "Having seen such a force, are you not afraid, monk?" "Yes, Māra, I am not afraid." "Why are you not afraid?" "Because of having done meritorious deeds of the perfections beginning with giving." "Who knows that you performed giving and so on?" "What need is there here, Evil One, for a witness? But further, in just one existence, having become Vessantara,

whatever gift I gave, by the power of that, this great earth itself, which trembled with six kinds of trembling seven times, is the witness." When this was said, having made the water its boundary, the great earth trembled, emitting a frightful sound; having heard which, Māra, frightened as if struck by a thunderbolt, having lowered his banner, fled together with his retinue. Then the Great Man, having realised the three true knowledges in the three watches, at the break of dawn, "Through the round of many births, etc. reached the elimination of cravings" - he uttered this inspired utterance. Māra, having come at the sound of the inspired utterance, "This one claims 'I am the Buddha'; come, let me follow him to see his fundamentals of conduct. If there should be any stumbling of his by body or by speech, I shall vex him" - having previously followed him for six years on the plane of a Bodhisatta, he followed for one year the one who had attained the state of a Buddha. Thereupon, not seeing any stumbling of the Blessed One, he spoke these verses of disenchantment beginning with "For seven years."

Therein, "access" means a weak spot, an opening. "I did not find" means I did not attain. "Fat-coloured" means resembling a lump of fat. "Went round about" means went around and around. "Soft" means softness. "We might find" means we might attain. "Gratification" means the state of being pleasant. "Vāyasetto" means "the crow from here." The remainder here is obvious.

But this is the connection - For seven years, watching for a chance against the Blessed One, I followed, not leaving him anywhere, step by step; yet even having followed thus, I did not attain a chance. I, just as a crow, perceiving fat, having pierced a fat-coloured stone on one side with its beak, not finding gratification, thinking "Perhaps we may find something soft here, perhaps there may be some gratification from this," piercing likewise all around, having gone round about, not having obtained gratification anywhere, having become disenchanted thinking "It is just a stone," might depart - just so I, piercing the Blessed One all around with the beak of my own insignificant wisdom regarding bodily action and so on, went round about thinking "Perhaps somewhere we may find the softness of impure bodily conduct and so on, perhaps from somewhere there may be some gratification" - now we, not obtaining gratification, like a crow having struck against a rock, let us depart disheartened; having struck against Gotama, thereupon disenchanted with Gotama, we depart. It is said that as Māra was speaking thus, powerful sorrow arose in him on account of the fruitless exertion of seven years. On account of that, from him whose limbs and minor limbs were sinking, the lute named Beluvapaṇḍu fell from his armpit. Which, once played by skilled musicians, emits a sweet sound for four months; which, having taken, Sakka gave to Pañcasikha. He did not even notice it falling. Therefore the Blessed One said -

452. "For him overcome by sorrow, the lute fell from his armpit;
Then that unhappy demon disappeared right there."

The Elders who held the convocations said this - so say some; but this is not agreeable to us.

In the Paramatthajotikā, the Khuddaka Commentary,

the Commentary on the Suttanipāta, the explanation of the Padhāna Sutta is concluded.

3. Commentary on the Subhāsita Sutta

"Thus have I heard" - the Discourse on Well-Spoken Words. And its origin is from his own disposition. For the Blessed One is one who delights in well-spoken words; he, by making known his own practice of well-spoken words, preventing beings' practice of badly spoken words, spoke this discourse. Therein, "thus have I heard" and so on is the utterance of the Elders who held the convocations. Therein, "there the Blessed One" etc. "Venerable sir," "those monks" - this is what has not been previously encountered; the remainder is the same as the method already stated. Therefore, for the purpose of explaining the terms not previously encountered, this is said - "There" is an elucidation of place and time. For it indicates "at whatever time he dwells, 'there' refers to that time; and in whichever park he dwells, 'there' refers to that park." Or it indicates the place and time suitable for speaking. For the Blessed One does not speak the Teaching in an unsuitable place or at an unsuitable time. "It is not the right time yet, Bāhiya" and so on is the proof of this here. "Kho" is an indeclinable particle used merely as an expletive, or in the sense of emphasis and so on or the beginning of a statement. "The Blessed One" is an elucidation of the teacher revered by the world. "The monks" is an elucidation of the persons suitable for hearing the talk. "Addressed" means he spoke to, he said, he aroused their attention.

"Monks" is an elucidation of the manner of addressing. And that is said because of the accomplishment of the connection with qualities such as the habit of begging and so on. By that, making known a livelihood practised by both low and superior people, he effects the suppression of haughtiness and despondency. And by this word "Monks," preceded by a glance of the eyes with a gentle heart pervaded by compassion, having made them face towards himself, by that very word which indicates the desire to speak, he generates in them the desire to listen, and by that very word, in the sense of arousing attention, he also engages them in thorough hearing and attention. For the success of the Dispensation depends on thorough hearing and attention. When other gods and humans were also present, why did he address only the monks? Because of their being the eldest, the foremost, the nearest, and always present. For this proclamation of the Teaching is common to all assemblies, not personal. And monks are the eldest in the assembly because they arose first; they are the foremost because, having taken the homeless life as the starting point, they conform to the Teacher's conduct and are the recipients of the entire Dispensation. They are the nearest, because among those seated there, they are close to the Teacher; they are always present because they constantly frequent the Teacher's vicinity. Therefore the Blessed One, when expounding the Teaching common to all assemblies, addressed only the monks. Furthermore, they are vessels for this talk because of the actuality of their practice in accordance with the advice - thus too he addressed them indeed. "Venerable sir" - this is a term of respect. "Those monks" means those whom the Blessed One addressed; they, thus addressing the Blessed One, assented to the Blessed One.

"With four factors" means with four causes or with four constituents. For abstention from lying and so on are the four causes of well-spoken speech. Truthful speech and so on are the four constituents, and the word "factor" is used in the sense of cause. "With four" is an ablative expression when used in the sense of cause, and an instrumental expression when used in the sense of constituent. "Possessed of" means

endowed with, occurring, and connected with. "Speech" means conversational speech. That which has come in such passages as "speech, utterance, verbal path" and "gentle, pleasant to the ear" and so on. But that which has come as intimation thus "whatever action done by speech," and "whatever abstinence from the four kinds of verbal misconduct" etc. "This is called right speech" - thus abstinence, and "harsh speech, monks, when practised, developed, and cultivated, is conducive to hell" - thus volition too has come as speech; that is not intended here. Why? Because it is not something to be spoken. "Is well spoken" means is rightly spoken. By that he explains its quality of bringing benefit. "Not badly spoken" means not wrongly spoken. By that he explains its quality of not bringing harm. "Blameless" means free from faults reckoned as lust and other defilements. By that he explains its purity of cause and the absence of the stated faults. "And beyond reproach" means free from censure. By that he explains its achievement in all respects. "Of the wise" means of the learned. By that he explains that the foolish are of no account in matters of blame and praise.

"Which four" is a question from the wish to speak. "Here" means in this Dispensation. "Monks" is the address to those to whom he wishes to speak. "A monk" is an indication of the person who speaks speech of the aforementioned kind. "Speaks only what is well spoken" is, in the teaching based on the standpoint of the person, a statement describing one of the four factors of speech. "Not what is badly spoken" is the prevention of speaking the opposite of that very factor of speech. By that he refutes the view that "lying and so on should sometimes be spoken." Or by "not what is badly spoken" he explains the abandoning of wrong speech; by "well spoken" he explains the characteristic of speech that should be spoken by one who, having abandoned wrong speech, is mindful. Likewise, the non-performance of evil, and the undertaking of the wholesome. But for the purpose of explaining the factors, without first stating what should not be spoken, he stated only what should be spoken. This same method applies also to "speaks only what is in accordance with the Teaching" and so on.

And here, by "speaks only what is well spoken, not what is badly spoken," speech that is free from the fault of divisiveness and that brings about harmony is stated; by "speaks only what is in accordance with the Teaching, not what is contrary to the Teaching," wise speech that is free from the fault of frivolity and not deviating from the Teaching is stated; by the other two, pleasant and truthful speech free from harshness and falsehood are stated. By "with these" and so on, however, showing those factors directly, he concludes that speech. In particular here, by saying "Monks, speech possessed of these four factors is well spoken," whatever speech others consider to be "well spoken" because it is endowed with constituents such as proposition and so on, with terms such as nouns and so on, and with the achievements of gender, number, case-ending, tense, grammatical relation, and so on - that he rejects according to the Teaching. For speech endowed with constituents and so on, even though accomplished, if it is possessed of divisive speech and so on, is indeed badly spoken, because it brings harm to oneself and others. But speech possessed of these four factors, even if it is included in a barbarian language or included in a song of a pot-maker's maid servant, is nevertheless well spoken, because it brings mundane and supramundane welfare and happiness. In the island of Sīhaḷa, about sixty monks practising insight, walking along the road, having heard

a Sinhalese maid servant guarding crops beside the road singing a song in Sinhalese itself connected with birth, ageing, and death, attained arahantship here - this is the illustration. Likewise, a monk named Tissa, who had begun insight practice, going near a lotus pond, having broken lotuses again and again in the lotus pond -

"Right early the fully bloomed red lotus, by the light of the sun is scorched;
Thus beings who have come to human existence, are crushed by the force of ageing."

Having heard this song sung by a maid servant, he attained arahantship. And in the interval between Buddhas, a certain man, having come from the forest together with seven sons, while a certain woman was pounding rice-grain with a pestle -

"Crushed by ageing is this, dependent on withered skin and hide;
By death this is destroyed, food and sustenance for Death.

"This is a dwelling place of worms, filled with various corpses;
This is a vessel of impurity, like a plantain trunk is this."

Having heard this song, together with his sons he attained individual enlightenment, and others who attained the noble plane by such means - this is the illustration. But this is not wonderful, that five hundred monks attained arahantship having heard verses spoken by the Blessed One, who is skilled in inclinations and underlying tendencies, by the method beginning with "all activities are impermanent," and that many gods and human beings, having heard discourses connected with aggregates, sense bases, and so on. Thus speech possessed of these four factors, even if it is included in a barbarian language, or included in a song of a pot-maker's maid servant, even so it should be understood as "well spoken." And precisely because of being well spoken, it is blameless and beyond reproach by the wise, by sons of good family who seek benefit, who take meaning as their refuge, not phrasing as their refuge.

"This the Blessed One said" means the Blessed One said this characteristic of well-spoken speech. "Having said this, the Fortunate One, the Teacher, further said this" means having said this characteristic, then the Teacher said this further too. Now, having indicated the verse to be spoken, the Elders who held the convocations said all this. Therein, "further" is said with reference to speech composed in verse. That is twofold - With reference to an assembly that arrived later, or with reference to not having heard, hearing well, retention, strengthening, and so on, and also illuminating that same meaning. And illuminating a distinction of meaning by the elucidation of a meaning that was previously omitted for some reason, as in such passages as "For a person who is born, an axe is born in his mouth" and so on. But here it is only illuminating that same meaning.

453. Therein, "the good" means the Buddha and so on. For they praise well-spoken speech as "the highest, the foremost." "The second, the third, the fourth" - this however was said with reference to the order previously indicated. At the conclusion of the verse, however, the Elder Vaṅḡsa was pleased with the Blessed One's well-spoken words.

Showing the sign of confidence that he made, and the words that the Blessed One spoke, the Elders who held the convocations said beginning with "Then the Venerable." Therein, "it occurs to me" means my portion becomes manifest. "Let it occur to you" means let your portion become manifest. "With fitting ones" means with befitting ones. "Praised" means commended.

454. "Would not torment" means would not scorch with remorse. "Would not harm" means dividing one from another, would not afflict. "That indeed is speech" means that speech is definitively well spoken. To this extent he extols the Blessed One by way of non-divisive speech.

455. "Welcomed" (paṭinanditā) means delighted in, treated with affection, having gone to meet with a joyful heart. "Which, not taking up evil words, speaks what is pleasant to others" means whichever speech one speaks, not taking up the evil, unpleasant, repulsive, harsh words of others, one speaks only words that are sweet in meaning and phrasing, only what is pleasant - one should speak only that pleasant speech; thus it is said. By this verse he praised the Blessed One with pleasant words.

456. "Deathless" means similar to the Deathless by virtue of its sweet nature. And this too has been said: "Truth indeed is sweeter among flavours." Or deathless because of being a condition for the Deathless, Nibbāna. "This is an eternal principle" means that which is called truthful speech, this is an ancient principle, a conduct, a tradition. For this indeed was the practice of the ancients; they did not speak falsehood. Therefore he said - "In truth, in meaning, and in the Teaching, the good have said they are established." Therein, precisely because of being established in truth, they are established in the welfare of oneself and of others. And it should be understood that precisely because of being established in welfare, they are established in the Teaching. Or alternatively, the remaining pair should be understood as simply qualifying truth. Established in truth. Of what kind? In meaning and in the Teaching - because of not departing from the welfare of others, what is said is that it does not obstruct welfare. And even though it does not obstruct, because of not departing from the Teaching, what is said is that it accomplishes only righteous welfare in accordance with the Teaching. By this verse he praised the Blessed One with truthful words.

457. "Secure" means free from fear, without mishap. If one asks, "For what reason?" For the attainment of Nibbāna, for making an end of suffering, because it causes one to reach the quenching of mental defilements and leads to the making an end of the suffering of the round of rebirths - this is the meaning. Or alternatively, the speech that the Buddha speaks as secure "for the attainment of Nibbāna, for making an end of suffering" - because of illuminating the secure path for the sake of the two Nibbāna elements, he speaks secure speech; "that indeed is the highest of speeches" means that speech is the foremost of all speeches - thus the meaning here should be understood. By this verse, praising the Blessed One by way of wise speech, he concluded the teaching with the pinnacle of arahantship - this here is the explanation of terms not previously encountered. The remainder should be understood by the method already stated.

In the Paramatthajotikā, the Khuddaka Commentary,

4. Commentary on the Pūraḷāsa Sutta

"Thus have I heard" - the Pūraḷāsa Discourse. What is the origin? The Blessed One, at the conclusion of the after-meal function, surveying the world with the Buddha-eye, having seen the brahmin Sundarikabhāradvāja as one accomplished with the decisive support for arahantship, and having known "When I go there, a discussion will arise; then at the conclusion of the discussion, having heard the proclamation of the Teaching, this brahmin, having gone forth, will attain arahantship," having gone there, having raised a discussion, he spoke this discourse.

Therein, "thus have I heard" and so on is the utterance of the Elders who held the convocations. "What is your birth?" and so on is of that brahmin; "I am not a brahmin" and so on is of the Blessed One. Having combined all of that together, it is called the "Pūraḷāsa Discourse." Therein, what is similar to what has been stated should be understood by the method already stated; what has not been stated we shall explain, and that without touching upon terms with obvious meaning. "Among the Kosalans" - the Kosalans are princes who are provincial rulers by name. Their abode, though a single province, is called "Kosalā" by conventional usage. In that Kosalan province. Some, however, explain: "Because formerly, having heard that Prince Mahāpanāda, having seen various dances and other performances, did not even produce so much as a smile, the king commanded: 'Whoever makes my son laugh, I shall adorn him with all ornaments.' Thereupon, having abandoned their ploughs, a great multitude of people assembled. And those people, having shown various amusements and so on for more than seven years, were not able to make him laugh. Then Sakka sent a divine dancer, and he, having shown a divine dance, made him laugh. Then those people departed towards their own respective dwelling places. They, having seen friends, companions and others on the opposite path, made friendly welcome: 'Is all well, dear sir? Is all well, dear sir?' Therefore, taking up that word 'kusala,' that region is called 'Kosala'" - thus they explain. "On the bank of the river Sundarikā" means on the bank of the river named thus, Sundarikā.

"Now at that time" means at whatever time the Blessed One, wishing to discipline that brahmin, having gone, dwells on the bank of that river, having wrapped himself up to the head, by the posture-dwelling termed sitting at the foot of a tree.

"Sundarikabhāradvāja" - that brahmin dwells on the bank of that river and makes offerings to the fire, and "Bhāradvāja" is his clan; therefore he is called thus. "Makes an offering to the fire" means he kindles it by throwing in an oblation. "Attends to the fire-sacrifice" means he honours the fire-shrine by sweeping, plastering, making oblations, and so on. "Who indeed might eat this remainder of the oblation" - that brahmin, it is said, having made an offering in the fire, having seen the remaining milk-rice, thought - "The milk-rice thrown into the fire has been consumed by the Great Brahmā; but this remainder exists. If I were to give it to a brahmin born from Brahmā's mouth, thus both the father together with the son would be satisfied by me, and the path leading to the Brahmā world would be well purified. Come, I shall seek a brahmin." Then, for the purpose of seeing a brahmin, having risen from his seat, he surveyed the four directions - "Who indeed might eat this remainder of the oblation?"

"At the foot of a certain tree" means at the foot of the foremost tree in that jungle thicket. "Wrapped up to the head" means with the body wrapped together with the head. But why did the Blessed One act thus? Could he not, even possessing the strength known as Nārāyaṇa's, ward off the falling of snow and the cold wind? There is this reason. For indeed Buddhas do not altogether attend to the care of the body; but rather the Blessed One acted thus for the purpose of starting a conversation, thinking "When the brahmin has come, I shall uncover my head; having seen me, the brahmin will start a conversation; then I shall expound the Teaching to him in accordance with that conversation." Having seen him, with his left hand, etc. "He approached" means that brahmin, it is said, having seen the Blessed One, perceiving him as a brahmin, thinking "This one, having wrapped himself up to the head, has been engaged in striving the whole night; having given him the water of dedication, I shall give him this remainder of the oblation," approached. "This person is shaven-headed, this person is a shaveling" - as soon as the head was uncovered, having seen the ends of hair, he said "shaven-headed." Then, looking more carefully, not seeing even a small topknot, he said contemptuously "a shaveling." For such is the view of those brahmins. "From that very place" means from that spot where he was standing when he saw. "Some shaven-headed ones too" means for some reason they too have shaven heads.

458. In "I am not a brahmin," here "na" is in negation; "no" is in emphasis, as in such passages as "not equal to us" and so on. By that he shows "I am indeed not a brahmin." "Not a prince" means I am not of the warrior caste. "Not a merchant" means I am not a merchant either. "Or anyone else am I" means neither anyone else, whether a worker or an outcast or anyone, am I - thus he definitively rejects the practice of discussion about birth. Why? For just as rivers having reached the great ocean, sons of good family who have approached the going forth give up their former names and clans. And the Pahārāda Sutta is the proof of this here. Having thus rejected the discussion about birth, making manifest himself as he really is, he said - "Having fully understood the clan of worldlings, owning nothing, wisely I wander in the world." If one asks, how did he fully understand the clan? For the Blessed One fully understood the five aggregates with the three full understandings, and when these are fully understood, the clan is simply fully understood. But due to the absence of possessions such as lust and so on, he, one who owns nothing, having known wisely, conducts himself with bodily action and so on that follow knowledge. Therefore he said - "The clan, etc. in the world." "Mantā" is called wisdom, and by that he conducts himself. Therefore he said - "Wisely I wander in the world" - having made it short by the influence of metre.

459-460. Having thus revealed himself, now imputing reproof to the brahmin that "even having seen such a gross mark, you do not know what should be asked and what should not be asked," he said - "Wearing the double robe, etc. question about clan." And here, in the sense of being cut and joined together, all three robes are intended by "double robe"; he wears and puts on those - thus he is "one wearing the double robe." "Agaho" means homeless; the intention is "free from desire." However, the dwelling place of the Blessed One in Jeta's Grove was of many kinds - the Great Perfumed Chamber, the Kareri Circular Pavilion, the Kosamba Hut, the Sandalwood Garland, and so on - with reference to that, it is not fitting. "With hair removed" means with hair taken away; what is meant is "with hair and beard shaved off." "With

a perfectly calmed self" means with a mind in which the fever of passion is exceedingly calmed, or with a guarded mind. "Not being soiled here by young men" means because of the abandoning of affection for requisites, untainted by people, unassociated, completely secluded. "You ask me an improper question, brahmin" means I who am thus one wearing the double robe, etc. not being soiled here by young men - that me, you, brahmin, being one gone forth who has gone beyond ordinary names and clans, you ask an improper question about clan.

When this was said, the brahmin, releasing himself from the reproof, said -Brahmins indeed, sir, ask together with brahmins, "Are you a brahmin?" Therein, "brāhmaṇo no" means "brāhmaṇo nu" - this is the meaning. This is what is meant - I, sir, do not ask an improper question. For in our brahmin tradition, brahmins, having met together with brahmins, ask thus about both birth and clan - "Are you a brahmin, sir? Are you a Bhāradvāja, sir?" - thus indeed.

461-462. When this was said, the Blessed One, for the purpose of making the brahmin's mind soft, making known his own proficiency in the sacred hymns, said - "If indeed you call yourself a brahmin, etc. twenty-four syllables." Its meaning is - If you call yourself "I am a brahmin," and call me a non-brahmin, therefore I ask you about the Sāvittī, of three verses and twenty-four syllables; tell me that. And here the Blessed One asks with reference to this noble Sāvittī - "I go for refuge to the Buddha, I go for refuge to the Dhamma, I go for refuge to the Community" - which is the foundation of the three Canons that are the ultimate reality Vedas, made known by all Buddhas who are ultimate reality brahmins, accomplished in meaning and accomplished in phrasing. For even if the brahmin were to say something else, the Blessed One would surely have shown its corelessness, saying "This, brahmin, is not called the Sāvittī in the Noble One's discipline," and would have established him right here. But the brahmin, having merely heard this utterance spoken with a divine voice, bearing the characteristic and sign of the Sāvittī established in his own tradition - "I ask about the Sāvittī, of three verses and twenty-four syllables" - having come to the conclusion "Surely this ascetic has reached mastery in the brahmin tradition; but I, through not knowing, treated him with contempt thinking 'This is a non-brahmin'; he is of good disposition, one gone beyond the sacred texts, a brahmin indeed" - thinking "Come, let me ask him about the method of sacrifice and the method of those worthy of offerings" - asking about that matter, said "Based upon what, etc. in the world" - this triad of uneven verse-lines. Its meaning is - Based upon what, with what intention, aspiring for what, did sages and nobles and brahmins and other humans prepare sacrifices for the sake of the deities. "Yaññamakappayimṣu": the letter "m" serves to make a connection between words. "Akappayimṣu" means they arranged, they performed. "Many" means numerous; or sages, humans, nobles, and brahmins, many in the classification of giving of food, drink, and so on, of manifold kinds, based upon what, prepared sacrifices. He asks with the intention: how does that action succeed for them?

463. Then the Blessed One, explaining that meaning for him, said this remaining pair of terms: "When one who has reached the end, one who has attained the highest knowledge, at the time of sacrifice, receives an oblation from someone, for that one it succeeds, I say." Therein, "yadantagū" means "yo antagū" (whoever has reached the end); the vowel "o" becomes "a," and the letter "da" serves as a word-connector, just

as the letter "ma" in such passages as "asādhāraṇamaññesa" and so on. But this is the meaning - whoever is one who has reached the end because of having reached the end of the suffering of the round of rebirths through the three full understandings, and one who has attained the highest knowledge because of having gone through by piercing the mental defilements with the four knowledges of the path, if he, at the time of sacrifice of any one among sages, human beings, those of the warrior caste, or brahmins, when any food whatsoever is present, at least even forest leaves, roots, fruits and so on, should receive an oblation, should obtain any gift from that, for that one that act of sacrifice would succeed, would be accomplished, would be of great fruit - thus I say.

464. Then the brahmin, having heard that teaching of the Blessed One which was profound through its connection with ultimate reality, accomplished with an exceedingly sweet utterance of unchanging tone, and esteeming his achievement of all qualities as indicated by his bodily perfection, filled with joy and happiness, spoke the verse "Surely for me the oblation has succeeded." Therein, "thus spoke the brahmin" is the utterance of the Elders who held the convocations; the remainder is the brahmin's. Its meaning is - "Surely for me the oblation has succeeded" means this gift to be given today will succeed, will prosper, will be of great fruit, "that I have seen such a master of knowledge," because we have seen such a one of your nature, a master of the highest knowledge. For you yourself are that master of the highest knowledge, not another. But before this, through the non-seeing of masters of the highest knowledge and those who have reached the end such as you, other people eat the sacrificial cake, the milk-rice, and the cakes prepared at the sacrifice of those like us.

465. Thereupon the Blessed One, having known the brahmin to be devoted to him and ready to accept his words, wishing to make known those worthy of offerings in various ways so that they would be well obvious to him, spoke the verse beginning with "Therefore, you." Its meaning is - "Since you are devoted to me, therefore now here, brahmin, having approached, ask" - thus he said, showing himself. Now, the term "desirous of the good" preceding this should be connected with the following term - "Desirous of the good" - in accordance with that state of being desirous of the good, peaceful through the appeasement of the fire of mental defilements, smokeless through the departure of the smoke of wrath, free from trouble through the absence of suffering, desireless through the absence of manifold desires - perhaps here, definitively, standing right here or in this Dispensation, you may find, you will obtain, you will attain the wise one, one of excellent wisdom, one who has eliminated the mental corruptions, worthy of offerings. Or alternatively, "since you are devoted to me, therefore here, you, brahmin, being desirous of the good, having approached, ask about the peaceful, the smokeless, the free from trouble, the desireless" - thus he said, showing himself. Thus asking, "perhaps here you may find the wise one, one who has eliminated the mental corruptions, worthy of offerings" - thus here the connection should be understood.

466. Then the brahmin, proceeding in accordance with the instruction, said to the Blessed One - "I am delighted in sacrifice, etc. tell me this." Therein, "sacrifice," "offering," and "giving" are one in meaning. Therefore, "I am delighted in giving," by that very delight in giving, wishing to give a gift, but I do not know; let the venerable

one instruct me who thus does not know. And while instructing, by a straightforward method, "tell me where what is offered succeeds" - thus the interpretation of meaning here should be understood. "Yathāhuta" is also a reading.

467. Then the Blessed One, wishing to speak to him, said -"If so, etc. I shall teach." And for the purpose of instructing him who was listening with an attentive ear, he first spoke the verse "Do not ask about birth." Therein, "do not ask about birth" means if you expect the success of the oblation, the great fruitfulness of giving, do not ask about birth. For birth is not a reason for examining who is worthy of offerings."But ask about conduct" - rather, ask about conduct, which is the classification of virtues such as morality and so on. For this is the reason for examining who is worthy of offerings.

Now, making that meaning clear for him, he spoke an illustration -"From wood indeed fire is born" and so on. Herein, this is the intention - Here fire is born from wood, but it does not perform the function of fire merely because it is born from sāla wood and so on, nor does it not perform it because born from wood of drinking troughs and canoes and so on; rather, it performs it precisely because of being accomplished in its own qualities such as flame and so on. Thus one is not worthy of offerings merely because born in brahmin families and so on, nor is one not worthy because born in outcaste families and so on; rather, whether of low family or high family, a sage who has eliminated the mental corruptions, with resolution, restrained by shame, is a thoroughbred; through this achievement of qualities, with resolution and shame as the chief, one of pure birth becomes the highest one worthy of offerings. For he maintains virtues through resolution, and prevents faults through shame. And this was said: "For the peaceful do not do evil out of shame."Therefore I say to you -

"Do not ask about birth, but ask about conduct,
From wood indeed fire is born;
Even one of low family, a sage with resolution,
Becomes a thoroughbred, restrained by shame."

This is the summary; the detail, however, should be understood in accordance with the Assalāyana Sutta.

468. Having thus instructed on the purification of the four castes, now, in order to show the meaning of where what is offered succeeds and how what is offered succeeds, he spoke the verse beginning with "Tamed by truth." Therein, "by truth" means by ultimate truth. For one who has attained that is tamed. Therefore he said - "Tamed by truth." "Endowed with self-control" means endowed with sense-faculty control. "One who has reached the end of knowledge" means one who has gone to the end of the mental defilements through the knowledges, or one who has gone to the end of the knowledges, that is, the knowledge of the fourth path. "One who has fulfilled the holy life" means one who has completed the holy life of the path, because there is no need to live it again. "At the right time one should offer the oblation to him" means having ascertained the time when one's own gift is available and the time of that person's presence, at that time one should offer, present, and supply the gift to such a one who is worthy of offerings.

469-471. "Sensual pleasures" means both objective sensual pleasures and defilement sensual pleasures. "With well-concentrated faculties" means with thoroughly concentrated faculties; it is said to mean with undistracted faculties. "Freed like the moon from Rāhu's grip" means just as the moon from Rāhu's grip, so freed from the grip of defilements are those who exceedingly both shine and radiate. "Mindful" means endowed with mindfulness. "What is cherished" means what is cherished through craving and wrong view.

472. "He who, having abandoned sensual pleasures" - from here onwards he speaks with reference to himself. Therein, "having abandoned sensual pleasures" means having abandoned defilement sensual pleasures. "Wanders as an overlord" means because of their abandonment, he wanders as an overlord over objective sensual pleasures. The end of birth and death is called Nibbāna, and that he who knew means he understood by the power of his own wisdom. "Like a lake of water" means these seven great lakes in the Himalayas - the Anotatta lake, the Kaṇṇamuṇḍa lake, the Rathakāra lake, the Chaddanta lake, the Kuṇāla lake, the Mandākinī lake, and the Sīhapapāta lake - are always cool because of being untouched by the heat of fire and sun; like one of those lakes of water, he is cool because of the quenching of the fever of mental defilements.

473. "Equal" means similar. "With equals" means with Buddhas beginning with Vipassī. For they are called "equal" because of their equality in penetration. There is no distinction among them in the virtues to be attained through penetration, or in the faults to be abandoned; but there is distinction among them in duration, lifespan, family, measure, renunciation, striving, enlightenment, and radiance. For thus, by the lower limit, they fulfil the perfections in four incalculable aeons and a hundred thousand cosmic cycles, and by the upper limit, in sixteen incalculable aeons and a hundred thousand cosmic cycles. This is their distinction in duration. By the lower limit, they arise in a time when the lifespan is a hundred years, and by the upper limit, in a time when the lifespan is a hundred thousand years. This is their distinction in lifespan. They arise in a family of the warrior caste or in a brahmin family. This is the distinction in family. They are either tall, of eighty-eight cubits in measure, or short, of fifteen or eighteen cubits in measure. This is the distinction in measure. They go forth by elephants, horses, chariots, palanquins, and so on, or through the sky. For thus Vipassī and Kakusandha went forth by horse-chariot, Sikhī and Koṇāgamana on an elephant's back, Vessabhū by palanquin, Kassapa through the sky, and the Sage of the Sakyans on horseback. This is the distinction in renunciation. They engage in striving for a week, or a fortnight, a month, two months, three months, four months, five months, six months, one year, or two, three, four, five, or six years. This is the distinction in striving. The Bodhi tree is either a holy fig tree or a certain one among banyan trees and so on. This is the distinction in enlightenment. They are endowed with a fathom-radiance, an eighty-radiance, or an infinite radiance. Therein, the fathom-radiance or the eighty-radiance is the same for all; but the infinite radiance goes both far and near - one league, two leagues, a yojana, many yojanas, even to the edge of the world-circle; the bodily radiance of the Buddha Maṅgala went to ten thousand world-circles. Even this being so, it is dependent upon the mental intention of all Buddhas; for whoever wishes for however much, to that extent it goes. This is the distinction in radiance. Setting aside these eight distinctions, in the remaining virtues to be attained through penetration, or in the faults to be abandoned, there is

no distinction among them; therefore they are called "equal." Thus he is equal with these equals.

"Far from the unequal" means those who are not equal are unequal - Individually Enlightened Ones and so on, all remaining beings. Far from those unequal ones by reason of incomparability. For even Individually Enlightened Ones, having filled the entire Indian subcontinent, seated with cross-legged posture touching cross-legged posture, are not worth a sixteenth fraction of the virtues of a single Perfectly Enlightened One - what then to say of disciples and so on. Therefore he said - "Far from the unequal." "The Truth-finder is" should be connected with "far" in both terms. "Of infinite wisdom" means of unlimited wisdom. For compared with the wisdom of mundane human beings, the wisdom of an eighth-path-attainer is superior; compared with his wisdom, that of a stream-enterer. Thus, up to compared with the wisdom of a Worthy One, the wisdom of an Individually Enlightened One is superior; but compared with the wisdom of an Individually Enlightened One, the wisdom of the Truth-finder should not be said to be merely superior, but rather should be said to be infinite. Therefore he said - "Of infinite wisdom." "Untainted" means not smeared with the smearing of craving and wrong view. "Here or beyond" means in this world or in the world beyond. The explanation here, however, is: The Truth-finder is equal to equals, far from the unequal. Why? Because he is of infinite wisdom, untainted here or beyond; therefore the Truth-finder deserves the sacrificial cake.

474. "In whom no deceit" - but this verse and others like it should be understood as stated for the purpose of abandoning the perception of worthiness of offerings with regard to brahmins endowed with faults such as deceit and so on. Therein, "unselfish" means the state of having abandoned the cherishing of "this is mine" with regard to beings and activities.

475. "Dwelling" means the dwelling of craving and wrong view. For by that the mind settles in the three existences, on account of that it is called "dwelling of the mind." Or it settles right there due to the inability to abandon it and go. On account of that too it is called "dwelling." "Possessions" means craving and wrong views themselves, or phenomena possessed by them. "Whatsoever" means even a trifling amount. "Not clinging" means not clinging to any phenomenon due to the absence of those dwellings and possessions.

476. "Concentrated" means by path-concentration. "Crossed over" means one who has crossed over. "And understood the Teaching" means he knew all phenomena that should be known. "With supreme view" means by omniscient knowledge.

477. "Mental corruptions of existence" means lusts accompanied by craving for existence, attachment to meditative absorption, and eternalist view. "Vacī" means speech. "Harsh" means hard, rough. "Scattered" means burnt. "Passed away" means passed away. "They do not exist" means because of being scattered and because of having passed away. However, both should be connected with both. "Everywhere" means in all aggregates, sense bases, and so on.

478. "Among those attached to conceit" means among those stuck through conceit. "Having fully understood suffering" means having fully understood the suffering of the round of rebirths with three full understandings. "Together with its field and site" means together with cause and condition; it is said to mean together with action and

mental defilements.

479. "Not depending on hope" means not clinging to craving. "Seeing seclusion" means seeing Nibbāna. "To be known by others" means what should be made known by others. "Having gone beyond view" means having surpassed even the sixty-two kinds of wrong view. "Objects" means conditions; it is said to mean causes of rebirth.

480. "Higher and lower" means excellent and inferior, beautiful and unbeautiful. Or "higher" means external, "lower" means internal. "Having understood" means having penetrated with knowledge. "Mental states" means mental states such as aggregates, sense bases, and so on. "Liberated through the destruction of clinging" means liberated in Nibbāna, from having Nibbāna as object; the meaning is one who obtains liberation with Nibbāna as object.

481. "The one who sees the end of mental fetters and birth's destruction" means one who sees the end of the elimination of mental fetters and one who sees the end of the destruction of birth. And here, by the end of the elimination of mental fetters, the element of Nibbāna with residue of clinging is stated, and by the end of the destruction of birth, that without residue of clinging is stated. For "the end of elimination" is a designation for the abandoning by eradication of absolute elimination. And here the elision of the nasal has not been made, as in such passages as "rapture and happiness born of seclusion." "Who has dispelled" means who dispelled. "The path of lust" means the object of lust, or lust itself. For lust too, because of being a path to unfortunate realms, is called "the path of lust," just like a course of action. "Pure, faultless, spotless, flawless" - he is pure through the purity of bodily conduct and so on. By which it is said "this generation is spoiled by lust, spoiled by hate, spoiled by delusion." Because of the absence of those, he is faultless. He is spotless through the departure of the eight stains of a person, and flawless because of the absence of impurities. For one who is impure through impurity is called "flawed." Or he is pure because he is faultless, spotless through faultlessness, and flawless through spotlessness due to the absence of external stains. For one who is stained is called "flawed." Or through spotlessness he commits no offence, therefore he is flawless. For the committing of offence, because of causing destruction, is called "flaw."

482. "Does not observe a self in oneself" means seeing with insight by means of consciousness associated with knowledge, one does not see any other so-called self in one's own aggregates; one sees only the mere aggregates. And whatever view arises in him as true and reliable: "I perceive self by means of self" - due to the absence of that, one does not observe a self in oneself; on the other hand, one sees the aggregates with wisdom. Concentrated by path-concentration; upright because of the absence of crookedness of body and so on; of established self because of being unshakeable by worldly adversities; without longing, without barrenness, without uncertainty because of the absence of longing, which is a term for craving, and of the five mental rigidities, and of uncertainty regarding the eight grounds.

483. "Causes of delusion" means on account of delusion, with delusion as condition; this is a designation for all mental defilements. "Who sees with knowledge regarding all phenomena" means one who has realised the knowledge of omniscience. For that is knowledge regarding all phenomena, and the Blessed One saw that, having

realised it as "attained by me," he dwelt. Therefore it is said "who sees with knowledge regarding all phenomena." "Highest enlightenment" means arahantship. "Unsurpassed" means not shared with Individually Enlightened Ones and disciples. "Safe" means secure, without mishap, or glorious. "Of a being" means of a person. "Purity" means cleansing. For here, by the absence of causes of delusion there is the absence of all faults; by that there is the eradication of the cause of wandering in the round of rebirths, the bearing of the final body; by the quality of seeing with knowledge there is the origination of all virtues. By that there is the attainment of unsurpassed highest enlightenment, and beyond this there is nothing to be abandoned or to be attained. Therefore he said - "To this extent is the purity of a being."

484. When this was said, the brahmin, exceedingly confident in the Blessed One, showing the sign of his confidence, said "And may my oblation." Its meaning is - That which I formerly offered in the fire referring to Brahmā, whether that oblation of mine is true or false, I do not know. But today, "and may this oblation of mine be a true oblation, may it be a true oblation indeed" - thus he speaks requesting. "That I have obtained such a master of knowledge" means because, standing right here, I have obtained a master of knowledge of your nature from another existence. "For Brahmā is my witness" means indeed you are Brahmā directly, face to face; "therefore may the Blessed One accept from me, and having accepted, may the Blessed One eat my sacrificial cake" - thus he said, offering that remainder of the oblation.

487. Then the Blessed One spoke a pair of verses by the method stated in the Kasibhāradvāja Discourse. Then the brahmin, not having observed the meaning of the verse thus: "This one does not wish it for himself; with reference to someone else he says 'Serve the complete one, the great sage, one who has eliminated the mental corruptions, in whom remorse is allayed, with food and drink,'" wishing to know that, said "It would be good, Blessed One." Therein, "good" is an indeclinable particle in the sense of a request. "Thus" means in the manner in which you have said. "Might know" means I might know. "Whom" - the remainder of the reading is: whom, one worthy of offerings, seeking at the time of sacrifice, I might attend upon. "Having attained" means having reached. "Your teaching" means your exhortation. This is what is meant. "It would be good, Blessed One, if I, having come to your exhortation, might thus know; tell me that complete one" - this is the intention. "Whoever would consume the offering of one such as me, and whom I, seeking at the time of sacrifice, might attend upon - show me such a one worthy of offerings, if you do not consume it yourself."

488-490. Then the Blessed One, showing such a one worthy of offerings by an obvious method, spoke the triad of verses beginning with "for whom rivalry." Therein, "the trainer of those at the boundary's end" - "boundary" means a limit, the conduct of good people; taking "the ends of that" as the final goal, the latter part, "those at the boundary's end" are called mental defilements; "the trainer of them" is the meaning. "Those at the boundary's end" means those to be guided by a Buddha, trainees and worldlings; "the trainer of them" - some say thus. "Skilled in birth and death" means skilled here in "thus is birth, thus is death." "Accomplished in moral perfection" means accomplished in wisdom, or accomplished in bodily moral perfection and so on. "Having removed the frown" means that which certain people of

poor understanding, having seen a beggar, make a frown - having removed that, having become with a serene face - this is the meaning. "With joined palms" means having raised up the joined palms in salutation.

491. Then the brahmin, praising the Blessed One, spoke the verse "Be a Buddha." Therein, "āyāga" means one who should be worshipped, or alternatively āyāga means one to whom, having come from here and there, offerings should be made here; it is said to mean the foundation for gifts. The remainder here and whatever was not explained in the previous verses from this, that can be known even though not explained, precisely because the meaning is manifest, it was not explained. From here onwards, however, it is the same as the method stated in the Kasibhāradvāja Discourse.

In the Paramatthajotikā, the Khuddaka Commentary,

the Commentary on the Suttanipāta, the explanation of the Pūraṇa Sutta is concluded.

5. Commentary on the Māgha Sutta

"Thus have I heard" is the Māgha Discourse. What is the origin? This itself was stated in its introduction. For this Māgha, a young man, was a donor, a master of giving. He had this thought - "Is a gift given to those who have arrived - the poor, travellers and so on - of great fruit, or not? I shall ask the ascetic Gotama about this matter; the ascetic Gotama, it is said, knows the past, future and present." He, having approached the Blessed One, asked. And the Blessed One explained to him in accordance with his question. This, by combining the three utterances of the compilers of the recitation - "of the brahmin" and "of the Blessed One" - is called the "Māgha Discourse."

Therein, "at Rājagaha" means in the city so named. For because it was occupied by Mandhātū, Mahāgovinda and others, it is called "Rājagaha." Others too explain various derivations here. What use are those? This is the name of that city. But this becomes a city during the time of a Buddha and during the time of a universal monarch; at other times it is empty, occupied by demons, and remains as their dwelling forest. Having thus shown the village as food resort, he states the dwelling place - "On the Vulture's Peak mountain." And that should be understood thus: vultures dwelt on its peaks, or its peaks resemble vultures, therefore it is called "Vulture's Peak."

Then indeed, etc. "Said" - here "Māgha" is the name of that brahmin. "Young man" is said because of not having gone beyond the state of dwelling as a pupil, but by birth he was old. "By force of habitual practice," say some, like the young man Piṅgiya. For he, even though two thousand years old, went by the term "the young man Piṅgiya" by force of habitual practice. The remainder is according to the method already stated.

"Indeed, Master Gotama, etc. generate" - here "a donor, a master of giving" means a donor as well as a master of giving. For whoever, being commanded by another, gives what belongs to that other, he too is a donor, but because of the absence of sovereignty over that gift, he is not a master of giving. But this one gives only what belongs to himself. Therefore he said - "Indeed, Master Gotama, I am a donor, a

master of giving." For this indeed is the meaning here; but elsewhere it is also proper to say by such a method as: "a donor is one who is overcome by stinginess now and then, a master of giving is one who is not overcome" and so on. "Bountiful" means I know the words of beggars; at the very moment of being spoken to, by the determination of the distinction among persons, thinking "this one deserves this, this one deserves this," or by the apprehension of the state of being very helpful. "Accessible to requests" means fit to be asked. For whoever, upon merely seeing beggars, having made a frown, speaks harsh words and so on, he is not accessible to requests. But "I am not such a one" - thus he explains. "Righteously" means having avoided taking what is not given, fraud, deception and so on, by going about for alms; the meaning is by requesting. For requesting is the righteous practice for brahmins in seeking wealth, and when they are requesting, the wealth given to them by others who wish to help is called righteously acquired and righteously obtained, and he, having sought in that way, obtained it. Therefore he said - "I seek wealth righteously, etc. righteously obtained." "I give even more" means I give even beyond that; there is no limit; here he shows that he gives in proportion to the wealth obtained.

"Truly" (taggha) is an indeclinable particle used in a definitive statement. For giving is definitively praised by all Buddhas, Individually Enlightened Ones, and disciples, even when given at least to animals. And this was said: "Giving is praised everywhere; giving is not blamed anywhere." Therefore the Blessed One too, definitively praising it, said - "Truly you, young man, etc. generate." The remainder is of clear meaning. Even though the Blessed One had thus said "he generates much merit," the brahmin, wishing to hear further about the purification of offerings from those worthy of offerings, asked the Blessed One further. Therefore the compilers of the recitation said - "Then the young man Māgha addressed the Blessed One in verse." That, in meaning, is the same as the method already stated.

492. In the verses beginning with "I ask," however, "the bountiful one" means one who knows speech; it is said to mean one who knows in every way the intention of what has been spoken by beings. "Becomes pure" means it would become pure, of great fruit, by way of being worthy of offerings. The explanation here, however, is: Whoever, being accessible to requests, a master of giving, a householder, desirous of merit, giving food and drink to others, sacrifices - not throwing a mere oblation into the fire - and that too only hoping for merit, not looking for reciprocal help, good reputation, and so on - how may the oblation become pure for such a one who sacrifices?

493. "Such a one may succeed with those worthy of offerings" means such a one who is accessible to requests may succeed with, may accomplish, may purify those worthy of offerings - he would make that oblation rich in result, not otherwise - this is the meaning. By this, his question "how may the oblation become pure for the one sacrificing" is answered.

494. "Tell me, Blessed One, about those worthy of offerings" - here, the explanation should be understood thus: "whoever, being accessible to requests, giving to others, sacrifices - tell me, Blessed One, about those worthy of offerings."

495. Then the Blessed One, making known those worthy of offerings by various methods, spoke the verses beginning with "Those who indeed are unattached." Therein, "unattached" means not stuck by way of attachment to lust and so on. "Consummate ones" means those who have completed their tasks. "With controlled selves" means with guarded minds.

496-497. "Tamed" by unsurpassed mastery, "liberated" by liberation through wisdom and liberation of mind, "free from trouble" by the absence of the suffering of the round of rebirths in the future, "desireless" by the absence of mental defilements just now. But the second verse of this verse should be understood as stated by the method of illuminating the power of meditation. "For a monk dwelling engaged in the pursuit of meditation, monks, even though such a wish might not arise - 'Oh, may my mind indeed become liberated from the mental corruptions by non-clinging!' - yet his mind becomes liberated from the mental corruptions by non-clinging" - this is the discourse that is the proof of this here.

498-502. "Lust and" etc. "In whom deceit does not" etc. "Have not fallen into cravings" means not inclined towards sensual craving and so on. "Having crossed over" means having crossed. "Craving" means sixfold beginning with craving for visible form. "For this or that existence" means for eternalism or for annihilation. Or alternatively, for the non-becoming of becoming, for this or that existence; it is said to mean for the production of rebirth. "Here or beyond": this, however, is the detailed statement of "anywhere in the world."

504. Those who are without lust, etc. "Those who have calmed themselves" means those who are calmed, those who bring about the appeasement of mental defilements - this is the meaning. And because of being those who have calmed themselves, they are without lust and without irritation. "Having abandoned here" means having forsaken the aggregates existing in this world; it has been said that beyond that there is no going for them. After this, some also read this verse: "Those who, having abandoned sensual pleasures, wander homeless, thoroughly restrained, straight like a shuttle."

506-508. "Having abandoned" (jahitvā) means having left. "Jahitvānā" is also a reading; the meaning is the same. "Having yourselves as an island" (attadīpā) means those who go about having made their own virtues alone as their own island are called ones who have eliminated the mental corruptions. "Ye hetthā" - the letter "ha" is merely an indeclinable particle used as an expletive. But this is the meaning - those who here in the continuity of aggregates, sense bases, and so on, know this as it truly is - the aggregates, sense bases, and so on - they perceive whatever has such an intrinsic nature as having just that intrinsic nature, knowing by way of impermanence and so on. "This is the last, there is no more rebirth" means "this is our last birth, now there is no more rebirth" - and those who know thus.

509. "Whoever has attained the highest knowledge" - now, with reference to himself, the Blessed One spoke this verse. Therein, "mindful" means endowed with the mindfulness of the six constant abiding-mindfulnesses. "Having reached the highest enlightenment" means having attained omniscience. "A refuge for many" means one who has become a refuge for many gods and humans by the removal of fear and violence.

510. Having thus heard about those worthy of offerings, the delighted brahmin said - "Surely not fruitless." Therein, "for you here know this as it truly is" means you indeed here in the world know all this that is to be known as it truly is, you know it according to reality, you know it just as it is - this is what is said. "For thus this teaching is known to you" means for thus this element of phenomena has been thoroughly penetrated by you; through the thorough penetration of which, whatever you wish, that you know - this is the intention.

511. Thus, having praised the Blessed One, that brahmin, having known the accomplishment of sacrifice through the accomplishment of those worthy of offerings, wishing to hear that accomplishment of sacrifice complete with six factors also through the accomplishment of the donor, asked a further question: "Whoever is accessible to requests." Herein this is the construction - Whoever, being accessible to requests, giving to others, sacrifices - tell me, Blessed One, about the accomplishment of sacrifice for him.

512. Then the Blessed One declared to him with two verses. Therein, this is the interpretation of meaning - Sacrifice, O Māgha, and while sacrificing purify the mind everywhere; gladden the mind in all three times. Thus for you, this which -

"Even before giving one is glad, while giving one should make the mind confident;

Having given one is delighted, this is the accomplishment of sacrifice."

The accomplishment of sacrifice has been stated; accomplished by that, the sacrifice will be. Therein one might ask "How should the mind be gladdened?" By the abandoning of hate. How does the abandoning of hate come about? By having the sacrifice as object. For this is the object - the sacrifice is that by which one who is sacrificing, having established oneself here, gives up hate. For, with a mind preceded by friendliness towards beings, with the darkness of delusion dispelled by the lamp of right view, for one who is sacrificing, the sacrifice reckoned as the gift becomes the object. He, having established himself here in the sacrifice by way of activity through the object, gives up the threefold hate thus: greed conditioned by the gift, wrath conditioned by the recipient, and delusion having both of those as source. He, thus without lust towards possessions, and having removed hate towards beings, by that very abandoning having eliminated the five hindrances, gradually developing the limitless mind of friendliness of the distinction of access and absorption, by pervading immeasurable beings or by pervading without remainder a single being, again for the purpose of the expansion of development, having been diligent night and day constantly in all postures, he pervades all directions with that very boundless state reckoned as the meditative absorption through friendliness.

514. Then the brahmin, not knowing that friendliness is the path to the Brahma world, having merely heard the development of friendliness which was beyond his own domain, with even greater esteem for the omniscience of the Blessed One arisen in him, because of his own inclination towards the Brahma world, imagining that rebirth in the Brahma world itself is purification and freedom, asking about the path to the Brahma world, spoke the verse "Who is purified." And therein, with reference to one who is doing merit leading to the Brahma world, he said - "Who is purified, who is freed" - with reference to one who is not doing it, "and who is bound." "Kenattanā"

means by what reason. "Sakkhi brahmajjaddiṭṭho" means Brahmā has been seen today as a witness. "Saccam" - with reference to the Blessed One's equality with Brahmā, he makes an oath with excessive esteem. "How is one reborn" - with excessive esteem itself, he asks yet again. "Jutimā" - he addresses the Blessed One.

Therein, since whatever monk, having produced the third or fourth meditative absorption of friendliness, having made that itself the foundation, seeing with insight, attains arahantship, he is purified and freed, and such a one does not go to the Brahma world. But whoever, having produced the third or fourth meditative absorption of friendliness, enjoys it by the method beginning with "This attainment is peaceful," he is bound. And one who has not fallen away from the meditative absorption goes to the Brahma world by that very meditative absorption; therefore the Blessed One, not approving the going to the Brahma world for one who is purified and freed, without touching upon that person, whoever is bound - Showing his going to the Brahma world by that meditative absorption, by a method suitable for the brahmin, he spoke this verse "Whoever sacrifices."

515. Therein, "threefold" is said with reference to confidence at the three times. By that he shows the triad of factors from the side of the donor. "Such a one may succeed with those worthy of offerings" means that such a person who accomplishes the threefold success would accomplish, would bring about, the threefold accomplishment of sacrifice with those worthy of offerings who have eliminated the mental corruptions. By this he shows the triad of factors from the side of the recipient. "Having thus sacrificed rightly, one accessible to requests" means having thus rightly sacrificed the sacrifice possessed of six factors by way of the meditative absorption through friendliness being the proximate cause, that one accessible to requests, by means of the meditative absorption through friendliness with the sacrifice of six factors as decisive support, is reborn in the Brahma world, I say - thus encouraging the brahmin, he concluded the Teaching. The remainder in all the verses is of clear meaning. And what follows from here is the same as the method stated previously.

In the Paramatthajotikā, the Khuddaka Commentary,

the Commentary on the Suttanipāṭa, the explanation of the Māgha Sutta is concluded.

6. Commentary on the Sabhiya Sutta

"Thus have I heard" - the Sabhiya Discourse. What is the origin? This itself was stated in its introduction. And the sequence of the commentary on the meaning should be understood in the manner already stated previously, similar to the preceding. But what has not been previously encountered, that we shall explain, setting aside terms with obvious meaning. "In the Bamboo Grove, the Squirrels' Feeding Ground" - "Bamboo Grove" is the name of that park. That, it is said, was fenced with bamboos and with a wall eighteen cubits high, fitted with gateways, doors and watchtowers, with a dark-blue lustre, delightful; on account of that it is called "Bamboo Grove." And here they gave fodder for the squirrels; on account of that it is called "the Squirrels' Feeding Ground." Squirrels are called "kāḷakā" (dark ones). Formerly, it is said, a certain king came there for the purpose of amusement in the park and, intoxicated by the tipsiness of liquor, slept taking a midday rest. And his retinue, thinking "the king

is asleep," being enticed by flowers, fruits and so on, departed here and there. Then, attracted by the smell of liquor, a venomous black snake, having come out from a certain hollow tree, was coming towards the king. Having seen that, a tree deity, thinking "I shall give the king his life," having come in the guise of a squirrel, made a sound at the base of his ear. The king woke up; the venomous black snake turned back. He, having seen that, thinking "By this squirrel of mine my life has been given," established fodder for the squirrels there, and had a proclamation of safety proclaimed. Therefore, from that time onwards, that came to be reckoned as "the Squirrels' Feeding Ground."

"Of the wandering ascetic Sabhiya" - "Sabhiya" is his name; "wandering ascetic" is said with reference to the external going forth. "By a deity who was a former blood-relation" - not a mother, not a father; but yet, because of his disposition for welfare like a mother and like a father, that young god is called "a deity who was a former blood-relation." It is said that when the Blessed One Kassapa had attained final Nibbāna and a golden shrine had been established, three sons of good family, having gone forth in the presence of the direct disciples, having taken meditation subjects suitable to their temperaments, having gone to a borderland province, practised the ascetic duty in a forest haunt, and now and then went to the city for the purpose of paying homage at the shrine and for the purpose of hearing the Teaching. And at a later time, finding even that much separation in the forest objectionable, they dwelt right there, diligent; yet even dwelling thus, they did not attain any distinction. Then it occurred to them - "We, going for almsfood, are concerned about life, and it is not possible for one concerned about life to attain the supramundane Teaching; even death as a worldling is suffering; come, let us, having tied a ladder, having ascended a mountain, without longing for body and life, practise the ascetic duty." They did so.

Then their great elder, because of being endowed with decisive support, on that very day realised arahantship together with the retinue of the six direct knowledges. He, having gone to the Himalayas by supernormal power, having washed his face at Lake Anotatta, having walked for almsfood in Uttarakuru, having finished his meal duty, having gone again to another region, having filled his bowl, having taken water from Lake Anotatta and a betel-creeper toothstick, having come to their presence, said - "Look, friends, at my power; this is almsfood from Uttarakuru, this water and toothstick has been brought from the Himalayas; having eaten this, practise the ascetic duty; thus I shall always attend upon you." They, having heard that, said - "You, venerable sir, have done what had to be done; even mere conversation with you is an obstruction for us; do not now come again to our presence." He, being unable to make them accept by any method, departed.

Thereupon one of them, after the elapse of two or three days, became a non-returner possessing the five direct knowledges. He too did in the same way, but being rejected by the other, went away in the same way. He, having rejected that, striving, on the seventh day from the day of ascending the mountain, without having attained any distinction whatsoever, died and was reborn in the heavenly world. The elder who had eliminated the mental corruptions also attained final Nibbāna on that very day; the non-returner arose in the Pure Abodes. The young god, having experienced divine success in forward and reverse order in the six sensual-sphere heavenly worlds, in the time of our Blessed One, having passed away from the heavenly world, took

conception in the womb of a certain female wandering ascetic. She, it is said, was the daughter of a certain warrior; her mother and father handed her over to a certain wandering ascetic, thinking "Let our daughter learn another doctrine." One pupil, a wandering ascetic of his, committed sin together with her. She conceived an embryo by him. Having seen her pregnant, the female wandering ascetics drove her out. She, going elsewhere, gave birth on the road in a rest-house; on account of that she gave him the name "Sabhiya." That Sabhiya too, having grown up, having gone forth into the going forth of a wandering ascetic, having learnt various scriptures, having become a great debater, wandering about the whole of Jambudīpa through his skill in debate, not seeing a debater equal to himself, having had a hermitage built at the city gate, teaching crafts to warrior princes and others, dwells there.

Then the Blessed One, having set in motion the excellent wheel of the Teaching, having come gradually to Rājagaha, dwells in the Bamboo Grove, the Squirrels' Feeding Ground. But Sabhiya does not know of the arising of a Buddha. Then that Pure Abode Brahmā, having emerged from the attainment, reflecting "By whose power have I attained this distinction?", having recollected the practice of the ascetic duty in the Dispensation of the Blessed One Kassapa and those companions, reflecting "Among them one has attained final Nibbāna, where is the other one now?", having known "Having passed away from the heavenly world, he has arisen in Jambudīpa and does not even know of the arising of a Buddha," thinking "Come, let me urge him to attend upon the Buddha," having prepared twenty questions, having come to his hermitage in the night-time, standing in the sky, called out "Sabhiya, Sabhiya!" He, while sleeping, having heard that sound three times, having come out, having seen the radiance, stood with joined palms. Thereupon that Brahmā said to him - "I, Sabhiya, have brought twenty questions for your benefit; learn them. And whatever ascetic or brahmin, when asked these questions, answers them, in his presence you should live the holy life." With reference to this young god, this was said: "Questions had been recited by a deity who was a former blood-relation." "Recited" means stated merely by way of synopsis, not with analysis.

And when this was said, Sabhiya learnt them by just a single utterance, in the order of the words. Then that Brahmā, even though knowing of the arising of a Buddha, did not tell him about it. "The wandering ascetic, seeking the meaning, will himself come to know the Teacher. And outside of this, the hollowness of the ascetics and brahmins" - but with this intention he spoke thus - "Whoever, Sabhiya, etc. you should live the holy life." But in the Theragāthā, in the Book of Fours, those describing the life history of the Elder Sabhiya say: "And his mother, having reflected on her own transgression, being disgusted with that, having produced meditative absorption, was reborn in the Brahma world; by that Brahma deity those questions were recited."

"Those who" is a recapitulation of the synopsis of what is now to be stated. "Ascetics and brahmins" means ascetics by way of undertaking the going forth and brahmins by worldly convention. "Having a following" means having groups. "Having a group" means teachers, those who have declared thus: "We are omniscient." "Teachers of groups" means teachers of the group of those gone forth and householders by way of recitation, interrogation, and so on. "Well-known" means recognised; it is said to mean renowned and famous. "Famous" means accomplished in material gain and retinue. "Founders of sects" means the makers of view-fords to be descended into

and plunged into by those who follow the course of their views. "Highly honoured by many people" means regarded by many people thus: "These are good, peaceful, good persons."

"As follows" is an indeclinable particle in the meaning of "which are those." "Pūraṇa" is his name; "Kassapa" is his clan. He, it is said, was a slave by birth, born completing a hundred slaves. Therefore they gave him the name "Pūraṇa." But having run away and having gone forth among the naked ascetics, he declared his clan as "I am a Kassapa," and he claimed omniscience. "Makkhali" is his name; because of being born in a cow-shed, he is also called "Gosāla." He too, it is said, was indeed a slave by birth; having run away, he went forth, and he claimed omniscience. "Ajita" is his name; out of fewness of wishes he wears a hair blanket, therefore he is also called "Kesakambala"; he too claimed omniscience. "Pakudha" is his name; "Kaccāyana" is his clan. Out of fewness of wishes and due to the perception of a living being in water, bathing, face-washing, and so on were rejected by him; he too claimed omniscience. "Sañcaya" is his name; but Belaṭṭha was his father, therefore he is called "Belaṭṭhaputta"; he too claimed omniscience. "Nigaṇṭha" is called by his going-forth name; "Nāṭaputta" is called by his father's name. "Nāṭa," it is said, was his father by name; being his son, he is "Nāṭaputta"; he too claimed omniscience. All of them had retinues of five hundred pupils each. "They" means those six teachers. "Those questions" means those twenty questions. "They" means those six teachers. "Are not able to answer" means they do not accomplish. "Irritation" means the agitated state of consciousness and mental factors. "Hate" means the state of a corrupted mind; both of these are indeed a designation for wrath of the mild and sharp varieties. "Displeasure" means dissatisfaction; it is said to mean displeasure. "They manifest" means they make known by bodily and verbal alteration; they make it obvious.

"To the lower life" means to the state of a householder. For the state of a householder, compared with the going forth, is called "low" because of being devoid of virtues such as morality and so on, or because of indulging in low sensual happiness. The going forth is high. "Having returned" means having retreated. "Should enjoy sensual pleasures" means "I should indulge in sensual pleasures." Thus indeed, having seen the hollowness of even those gone forth who claimed omniscience, this occurred to him. And having come driven by the arisen reflection itself, as he was investigating again and again, then this occurred to the wandering ascetic Sabhiya - "This ascetic too" and "Even those venerable" and "An ascetic should not be despised as young" and so on. Therein, the terms "old" and so on are in the manner already stated. "Elders" means those who have attained firmness in their own ascetic practice. "Of long standing" means knowers of the jewel, authorised even by the world through their own acknowledgment thus "We know the jewel of Nibbāna"; or knowers of many nights. "Long is the going forth of these" - thus "long gone forth." "Should not be despised" means should not be looked down upon; it is said to mean should not be known by making low. "Should not be looked down upon" means should not be treated with contempt; it is said to mean should not be regarded thus "What would this one know?"

516. "Doubting and uncertain": Sabhiya, being joyful together with the Blessed One, thus esteeming the omniscience indicated by the Blessed One's beauty of form, self-control, and peace, having become free from restlessness, said - "Doubting and

uncertain." Therein, "doubting" means one who is uncertain with the uncertainty about the answering of the questions, thus: "Might I indeed obtain an answer to these?" "Uncertain" means one with sceptical doubt, thus: "What indeed is the meaning of this and that question?" Or, "doubting" because of being uncertain about the meaning of those questions through weak sceptical doubt; "uncertain" because, when discriminating with powerful sceptical doubt, one is merely troubled and is unable to reach a conclusion. "Longing" means desiring very much. "One who makes an end of them" means one who makes an end of those questions. Showing "May you yourself be thus," he said "being asked my questions, etc. answer me." Therein, "my questions" means questions by me. "Asked" means questioned. "Gradually" means in the order of the questions; "in conformity with the Teaching" means setting forth the text in conformity with the meaning. "Answer me" means answer for me.

517. "From afar" means he, it is said, wandering here and there, came from a road of seven hundred yojanas. Therefore he said - the Blessed One said "you have come from afar," or because of having come from the Dispensation of the Blessed One Kassapa, he said to him "you have come from afar."

518. "Ask me" - by this verse, however, he makes the invitation of the Omniscient One. Therein, "manasicchasi" means you wish by mind.

"Yaṃ vatāhaṃ" means "which indeed I." "Delighted" means one whose mind is pervaded by joy, gladness, and pleasure. "Elated" means risen high in body and mind. This term, however, does not exist in all readings. Now, showing those qualities by which he was delighted, he said - "Greatly pleased, filled with joy and happiness."

519. "What attainment" means what has been attained, what has been achieved. "Gentle" means well allayed. "Surata" is also a reading; the meaning is well desisted. "Tamed" means mastered. "Buddha" means awakened, or one who should be awakened to. Thus Sabhiya, making four in each verse, asked twenty questions in five verses. But the Blessed One answered him, making each question into each verse, with the pinnacle of arahantship itself, in twenty verses.

520. Therein, because the monk in the ultimate sense is one whose mental defilements are broken, and he has attained Nibbāna, therefore, answering this question "What attainment do they call a monk," he said beginning with "By the path." Its meaning is - Whoever, by the path developed by oneself, has gone to final nibbāna, has attained the final extinguishment of the mental defilements, and precisely because of having gone to final nibbāna is one who has crossed over uncertainty, having abandoned the distinction of failure and success, deterioration and higher intelligence, annihilation and eternalism, demerit and merit, and non-existence and existence, and is worthy of these words of praise - one who has lived the holy life and one whose rebirth is eliminated - that is a monk.

521. Now since he is gentle by the state of well desisting from wrong action and by the appeasement of various kinds of mental defilements, therefore, showing that meaning, he spoke the second answering of the question by the method beginning with "equanimous everywhere." Its meaning is - Whoever is equanimous everywhere regarding objects such as matter and so on, through the six-factored equanimity occurring thus: "Having seen a form with the eye, he is neither glad nor unhappy," mindful with mindfulness that has reached expansion, he does not harm - he does not

harm anyone, any being of the classification of trembling and immovable and so on, in the entire world, in all the world; one who has crossed over because of having crossed the flood, an ascetic because of having calmed evil, undisturbed because of the abandoning of agitated thoughts. For one for whom these seven excesses reckoned as lust, hate, delusion, conceit, wrong view, mental defilement, and misconduct, whether gross or subtle, do not exist whatsoever, he, through this abiding in equanimity, through this expansion of mindfulness, and through this harmlessness, by the state of well desisting from wrong action, and by this appeasement of various kinds of mental defilements such as the floods and so on, is gentle.

522. And since one with developed faculties is fearless, unchanging, and tamed, therefore, showing that meaning, he answered the third question with the verse "Whose faculties." Its meaning is - Whose six faculties beginning with the eye have been developed by the development of the sensory field through applying the three characteristics beginning with impermanence, and by the development of habituation through causing them to take on the odour of mindfulness and full awareness, and those indeed, just as internally by the development of the sensory field, so too externally "in the entire world" means wherever there is deficiency of the faculties or the origination of deficiency, there in each case they have been developed by not being under the control of covetousness and so on - thus having become disenchanted, having known, having penetrated this world and the other, the world of aggregates in one's own continuity and the world of aggregates in others' continuity, desiring to die a quick death, he awaits the time, he waits for the time of the dissolution of life, he looks forward to it, he does not fear death. As the elder said -

"There is no fear for me in death, there is no attachment to life";
"I do not long for death, I do not long for life;
And I await the time, like a hired servant earning his wages."

"Developed, he is tamed" means thus one with developed faculties, he is tamed.

523. Now since one called a Buddha is endowed with higher intelligence and awakened from the sleep of mental defilements, therefore, showing that meaning, he answered the fourth question with the verse beginning with "cosmic cycles." Therein, "cosmic cycles" means craving and wrong views. For because of their being fashioned in such and such ways, they are called "cosmic cycles." "Having investigated" means having meditated upon by way of impermanence and so on. "All" means the whole. "The round of rebirths" means that which is -

"The succession of aggregates, and of elements and sense bases;
Continuing uninterrupted, is called the round of rebirths."

Thus the round of rebirths reckoned as the succession of aggregates and so on - having investigated that round of rebirths entirely. By this much, he stated insight into the three rounds of rebirths, namely, in the actions and mental defilements that are the root of the aggregates, and in the aggregates themselves. "Both death and rebirth" means having investigated and known both this - the passing away and rebirth of beings - this is the meaning. By this he stated the knowledge of the passing away and rebirth. "Free from defilement, without blemish, pure" means free from

defilement, without blemish, and pure because of the departure of the defilements of lust and so on, because of the absence of blemishes, and because of the departure of stains. "Having attained the destruction of birth" means having attained Nibbāna. "Him they call a Buddha" means they call him a Buddha who, because of being accomplished with this higher intelligence consisting of supramundane insight and the knowledge of the passing away and rebirth, and because of being awakened from the sleep of mental defilements through this state of being free from defilement and so on, has attained the destruction of birth through that practice.

Or alternatively, "having investigated all the cosmic cycles" means having discriminated by the method beginning with "through many cosmic cycles of universe-contraction and expansion, there you were" - this is the meaning. By this he stated the first true knowledge. "The round of rebirths, both death and rebirth" means having discriminated this both - the passing away and rebirth of beings - this round of rebirths, by the method beginning with "These beings indeed, sirs" - this is the meaning. By this he stated the second true knowledge. By the remainder he stated the third true knowledge. For through the knowledge of the elimination of mental corruptions, there is both the state of being free from defilement and so on, and the attainment of Nibbāna. "Him they call a Buddha" means they call him a Buddha who is thus accomplished with higher intelligence consisting of the threefold division of true knowledge.

525. Having thus answered the questions stated in the first verse, among the questions stated in the second verse too, since a brahmin in the ultimate sense who has attained the state of Brahmā, the supreme state, is one who has warded off all evil, therefore, showing that meaning, he answered the first question with the verse "Having expelled." Its meaning is - Whoever, having expelled all evil deeds by the fourth path, is of established self - it is said simply as "established." And precisely because of having warded off evil, he is spotless; having attained the spotless state, the state of Brahmā, the supreme state; well concentrated through the concentration of the highest fruition, by which the stain of mental defilements that cause disturbance to concentration has been calmed; having passed beyond the round of rebirths through the transcendence of the cause of the round of rebirths, a consummate one because of having completed his task; he, because of being independent of craving and wrong views, is unattached, and because of being unchanging regarding worldly adversities, is called "such a one." Thus worthy of praise, he is a Brahmā, he is a brahmin.

526. Now since one is called an ascetic because of having calmed evil, one who has bathed because of having washed away evil, and a noble one because of the non-performance of offences, therefore, showing that meaning, he answered three questions with three further verses. Therein, "one who has quieted himself" means one who stands having calmed the mental defilements by the noble path. "Is called an ascetic because of that state" means one of such nature is called an ascetic. To this extent the question has been answered; the remainder is words of praise for the purpose of generating esteem in Sabhiya towards that ascetic. For whoever is one who has quieted himself, he, having abandoned by not producing renewed

conception of merit and evil, is stainless through the disappearance of the dust of merit and evil; having known by way of impermanence and so on this world and the other, he has gone beyond birth and death, and is such a one.

527. Having washed away, etc. "One who has bathed" - here, however, whoever, having washed away, having cleansed by path knowledge all evil deeds that are grounds for rebirth by way of internal and external objects in the entire world of sense bases, which is termed internal and external, by that state of having washed away evil, does not go to speculation among gods and humans who are subject to speculation through the speculations of craving and wrong view - him they call one who has bathed - the meaning should be seen thus.

528. In the fourth verse too, "he commits no offence whatsoever in the world" means whoever in the world commits no offence reckoned as evil, even a trifle, "is called an elephant because of that state." To this extent the question has been answered; the remainder is words of praise by the former method just. For whoever, through the state of offence having been abandoned by the path, commits no offence, he, having released and abandoned all mental bonds such as the bond of sensual pleasure and so on, and all bondages classified as the ten mental fetters, does not cling anywhere to the aggregates and so on by any attachment, and is liberated by the two liberations, and is such a one.

530. Having thus answered the questions stated in the second verse, among the questions stated in the third verse too, since "fields" means sense bases are called. As he said - "The eye too is that, the eye sense base too is that, etc. the field too is that, the site too is that." Having conquered those - having conquered, having overcome, or having investigated - having examined by way of impermanence and so on, all without remainder; but in particular, the divine, the human, and the Brahma field which have become the cause of attachment - whatever is divine, classified as the twelve sense bases, and likewise the human, and whatever is the Brahma field, classified as the twelve sense bases beginning with the eye sense base among the six sense bases - having conquered or having investigated all of that too. Since whatever is the root-bondage of all those fields, namely ignorance, craving for existence, and so on, therefore released from the root-bondage of all fields. Thus, because of having conquered or having investigated these fields, one is called a conqueror of fields; therefore he answered the first question with this verse "fields." Therein, some say that actions are the fields, from the statement "action is the field, consciousness is the seed, craving is the moisture." Regarding "the divine, the human, and the Brahma field," here they explain that action leading to rebirth among gods is the divine, action leading to rebirth among humans is the human, and action leading to rebirth among Brahmās is the Brahma field. The remainder is according to the method already stated.

531. Now since actions are called "sheaths" because of their similarity to a sheath in their own meaning, and one who cuts them off, who eradicates them, is wholesome, therefore, showing that meaning, he answered the second question with the verse "sheaths." Its meaning is - Having investigated all the sheaths reckoned as wholesome and unwholesome actions by way of impermanence and so on, by domain and by function, through mundane and supramundane insight; but in particular, having investigated the divine and the human sheath, which has become the cause of

attachment, classified as eight types of sensual-sphere wholesome volition, and the Brahma sheath, classified as nine types of exalted wholesome volition. Then, through this path development, released from the root-bondage of all sheaths, classified as ignorance, craving for existence, and so on - thus by the cutting off of these sheaths he is called "wholesome," and because of that state he is such a one. Or alternatively, because of their similarity to a sword-sheath in the sense of being a dwelling place for beings and phenomena, "sheaths" should be understood as the three existences and the twelve sense bases. Thus the explanation here should be made.

532. And since he is not called "wise" (paṇḍito) only by this much, that "he understands" (paṇḍati), but rather he is also called "wise" (paṇḍito) because he has approached the bright things (paṇḍarāṇi) from here and clung to them through the wisdom of investigation, therefore, showing that meaning, he answered the third question with the verse "Having investigated both" (dubhayāṇi). Its meaning is - "Internally and externally" means having investigated both in this way by way of impermanence and so on. "Bright things" (paṇḍarāṇi) means the sense bases. For those are so called because of their natural purity and by convention; having investigated those, because of the removal of stain through this practice, one of pure wisdom is called wise because of that state, since from here he goes forth with wisdom regarding those bright things; the remainder is words of praise for him. For he has gone beyond the dark and the bright, reckoned as evil and merit, and is such a one; therefore he is thus praised.

533. Now since "wisdom is called knowledge, whatever wisdom, understanding, etc. right view - endowed with that knowledge, he is a sage" was said, therefore, showing that meaning, he answered the fourth question with the verse beginning with "of the bad and." Its meaning is - That principle of the bad and the good, which is distinguished as unwholesome and wholesome - having known that principle of the bad and the good by the knowledge of investigation in this entire world as "internally and externally," because of that having been known, having passed beyond, having overcome the sevenfold attachment distinguished as lust and so on, and the twofold net distinguished as craving and wrong view, he stands. He is a sage because of being endowed with that knowledge of investigation termed wisdom. "Worthy of veneration by gods and humans" - this, however, is a word of praise for him. For because of being a sage who has eliminated the mental corruptions, he is worthy of veneration by gods and humans; therefore he is thus praised.

535. Having thus answered the questions stated in the third verse, among the questions stated in the fourth verse too, since whoever, making the destruction of mental defilements by means of the four knowledges of the path as inspirations, has gone, he is in the ultimate sense called one who has attained the highest knowledge. And whoever, the vedas designated as scriptures of all ascetics and brahmins, having investigated them by that very path development, by function, by way of impermanence and so on. Therein, through the abandoning of desire and lust, having overcome that very all knowledge, whatever feelings arise conditioned by knowledge or otherwise, he is without lust regarding all those feelings. Therefore, showing that meaning, without saying "this is the attainment," he answered the first question with the verse "the vedas." Or because whoever, having investigated the vedas through the wisdom of investigation, through the abandoning of desire and lust therein,

having overcome all knowledge, goes on, he has gone to, known, and surpassed the vedas designated as scriptures. Whoever is without lust regarding feelings, he too has gone to and surpassed the vedas designated as feelings. One who has attained the highest knowledge also because he has gone to the vedas. Therefore, showing that meaning too, without saying "this is the attainment," he answered the first question with this verse.

536. Now since in the second question "recognised" means understood, and he, having investigated obsession, mentality-materiality - internally, in one's own continuity, obsession classified as craving, conceit, and wrong view, and the mentality-materiality conditioned by that, having investigated and recognised through the observation of impermanence and so on - and not only internally, but also externally the root of disease, and the root of this disease of mentality-materiality in the continuity of others, beginning with ignorance and craving for existence, or having investigated that very obsession, through that development released from the root-bondage of all diseases, or from all the root-bondage of diseases, classified as ignorance, craving for existence, and so on, or therefore indeed released from obsession - therefore, showing that, he answered the second question with the verse "Having investigated."

537. Now, regarding "And how is one energetic," here, since whoever has abstained from all evil by the noble path, and because of thus abstaining, through non-conception in the future, having overcome the suffering of hell, stands firm, whose home is energy, whose abode is energy - he, one who has eliminated the mental corruptions, deserves to be called "energetic." Therefore, showing that meaning, he answered the third question with the verse "Abstaining." "Possessed of striving, wise, such a one" - these, however, are his words of praise. For he is possessed of striving through the striving of path-meditative absorption, wise through the ability to destroy the enemy of mental defilements, such a one through being unchanging; therefore he is thus praised. The remainder should be stated having combined it.

538. Now, regarding "How does one become a thoroughbred by name," here, since a horse or an elephant whose every crookedness and fault has been eliminated, who knows what should and should not be done, is said in the world to be "a thoroughbred," yet those faults of his are not altogether eliminated, but for one who has eliminated the mental corruptions they are eliminated, therefore he, showing that he deserves to be called "a thoroughbred" in the ultimate sense, answered the fourth question with the verse beginning with "whose." Its meaning is - "Internally and externally" means whose bonds, reckoned as internal-external mental fetters thus, have been cut - cut and burst apart by the weapon of wisdom. "The root of attachment" means those which are the root for the clinging to and not overcoming of attachment in those various objects. Or alternatively, whose bonds beginning with lust have been cut, which are internally and externally the roots of attachment - he, released from the bondage that is the root of all attachments, or released from the bondage that is the root of all attachments, is called "a thoroughbred," and because of that state he is such a one.

540. Having thus answered the questions stated in the fourth verse, among the questions stated in the fifth verse too, since those whom the grammarians praise as a learned one merely by the extent of desire and zeal for syllables, he is a learned one

only in the conventional sense. But a noble one, through great learning and through the state of having expelled evil, is a learned one in the ultimate sense. Therefore, showing that meaning, without saying "this is the attainment," he answered the first question with the verse "having heard." Its meaning is - Whoever in this world, having heard by way of the function of wisdom gained through learning, or having heard by way of the function to be done, having directly known all phenomena that are accessible to insight by way of impermanence and so on, whatever is blameworthy and blameless, whatever there is, having overcome by this practice the mental defilements and the phenomena that are the basis of mental defilements, has gone to the designation of "overlord" - that one, having heard, having directly known all phenomena in the world, whatever is blameworthy and blameless, whatever there is, the overlord - because of the state of being learned, they call him a learned one. And since whoever is free from doubt, liberated from the bonds of mental defilements, and is free from trouble by the troubles of lust and so on, everywhere, in all phenomena, in aggregates, sense bases, and so on, therefore that one who is free from doubt, liberated, free from trouble, everywhere, also because of the state of having expelled evil, they call him a learned one.

541. But since one is noble because of being worthy of reverence by a person desiring welfare, the meaning is "worthy of being approached." Therefore, showing the virtues by which he is worthy of reverence, he answered the second question with the verse "having cut off." Its meaning is - Having cut off the four mental corruptions and the two attachments with the weapon of wisdom, the wise one, the intelligent one, the discerning one, the one possessing the knowledge of the four paths, he does not go to lying in a womb by way of rebirth, does not approach any realm of rebirth, and the threefold perception distinguished as sensuality and so on. And having dispelled, having driven away the mire termed types of sensual pleasure, he does not go to even one speculation among the speculations of craving and wrong view - thus, him who is endowed with virtues beginning with the cutting off of mental corruptions, they call a noble one. Or since one is noble because of being far from evil things and because of not proceeding to calamity, therefore, showing that meaning too, he answered the second question with this verse. For mental corruptions and so on are evil mental states considered as calamity, and these have been cut off and dispelled by him, and he does not waver because of them - thus they are far from him, and he does not move about in them - therefore evil mental states are far from him - by this meaning. "He does not proceed to calamity" - by this meaning, they call him a noble one - and thus here the connection should be understood. "The wise one does not go to lying in a womb" - this, however, in this alternative meaning, is merely a word of praise.

542. Now, regarding "How is one of good conduct," here, since one who has attained what is to be attained through conduct deserves to be called "one of good conduct," therefore, showing that, he answered the third question with the verse "Whoever here." Therein, "whoever here" means whoever in this Dispensation. "In conduct" means in the fifteen qualities beginning with morality stated in the Hemavata Sutta. The locative expression is used in the sense of cause. "Has attained attainment" means has attained what is to be attained. It is said that whoever, on account of conduct, by reason of conduct, through the condition of conduct, has attained the arahantship that is to be attained. "He is one of good conduct" means he, through

this attainment of what is to be attained by conduct, is one of good conduct. To this extent the question has been answered; the remainder is words of praise for him. For whoever has attained attainment through conduct, he is wholesome and skilled, and always understands the Nibbāna-teaching, and because of the mind being constantly inclined towards Nibbāna, he does not cling anywhere to the aggregates and so on. And he has a liberated mind through the two liberations, one for whom there are no aversions.

543. Now since one is called a wandering ascetic by the driving out of action and so on, therefore, showing that meaning, he answered the fourth question with the verse beginning with "with suffering as its result." Therein, result itself is "vepakka"; suffering is its result, thus "with suffering as its result." Because of producing suffering in the course of existence, all action in the three realms is referred to. "Above" means the past. "Below" means the future. "Or across in the middle" means the present. For that is neither above nor below, across and in between both, therefore it is said "in the middle." "Having driven out" means having expelled, having ejected. "One who practises with full understanding" means one who practises having determined with wisdom. This, for now, is the explanation of terms not previously encountered. But this is the connection of the intention: Whoever, whatever action there is that is included in the three periods of time and productive of suffering, all of that, by drying up the moisture of craving and ignorance through the noble path, having driven it out by making it incapable of producing rebirth-linking, and because of having thus driven it out, by practising with full understanding of that action through conduct - one who practises with full understanding. And not only action alone, but deceit, conceit, and also greed and anger - one who practises with full understanding of these mental states too through full understanding as abandoning, he made an end of mentality-materiality, and he made an end of mentality-materiality means he drove it out - this is the meaning. By the driving out of these, beginning with action, they call him a wandering ascetic. "One who has attained the attainment" - this, however, is a word of praise for him.

544. Now, in the verses of praise beginning with "the three and" of Sabhiya who was satisfied by the answering of questions, "entries" means plungings into, fords; the meaning is views. Those, since together with identity view, having taken the sixty-two wrong views stated in the Brahmajāla, become sixty-three; and since those are dependent on the doctrines of heterodox ascetics, knives, in the sense of what is to be pointed out, not in the sense of arising. But in the sense of arising, whatever this conventional name consisting of conventional terms "woman, man," and whatever distorted perception arises in the foolish by way of wrong reflection, oral tradition, and so on, thinking "one should exist with such a self" - they are dependent on both of those, they arise by virtue of those, they are not self-witnessed. And the Blessed One, having removed those, having removed them, went beyond the darkness of the flood - he went to the darkness of the flood, he went beyond it. "Oghantamagā" is also a reading - he went to the end of the floods; therefore he said "the three and etc. went beyond the darkness."

545. Furthermore, Nibbāna is the end of the suffering of the round of rebirths and the far shore; because through its attainment there is the absence of suffering and because it is the opposite of that, with reference to that he said "you have gone to the

end, gone beyond suffering." Or alternatively, because the Blessed One has gone beyond to Nibbāna, addressing him he said "gone beyond, you have gone to the end of suffering" - this is the connection here. "Perfectly Enlightened One" means one who is rightly awakened and by himself awakened. "Methinks" means "I think that very thing, not another" - he speaks with excessive esteem. "Brilliant" means accomplished in brilliance by dispelling the darkness even of others. "Sensible" means accomplished in understanding, that is, wisdom capable of knowledge of what is to be known without depending on others. "Of abundant wisdom" means of infinite wisdom. Here, omniscient knowledge is intended. "One who makes an end of suffering" - he said this addressing him. "You have helped me across" means you have helped me across from uncertainty.

546-549. By the verse beginning with "Yaṃ me" he speaks the making of homage. Therein, "was doubted" - he said this with reference to the meaning based upon the twenty questions. For that was doubted by him. "In the paths of wisdom" means in the paths of knowledge. "Rendered barren" means made with barrenness removed; it is said to mean "cut off." "O serpent, of the serpent" - one is a term of address, the connection of the other is with "they rejoice in what he speaks." "Teaching of the Dhamma" is the remainder of the reading. "All the gods" means both those situated in the sky and those situated on the ground. "Nārada and Pabbata" - these two groups of gods, it is said, are wise; they too rejoice - thus he speaks the entire making of homage with confidence.

550-553. Having heard the accomplishment of the explanation worthy of appreciation, he raised joined palms saying "Homage to you" and said. "Thoroughbred among men" means accomplished in birth among men. "A match" means a counterpart person; you are a Buddha through the penetration of the four truths, a Teacher through instruction and through leading the caravan, an overlord of Māra through overcoming the four Māras, a sage - a Buddha-sage. "Clinging" means four kinds, classified as aggregates, mental defilements, types of sensual pleasure, and volitional activities. "Vaggu" means lovely. "And in merit" means you are not tainted by mundane merit through not performing them, or because of the absence of enjoyment of the fruit in the future even of those previously performed. Or by the smearing of craving and wrong view on account of that. "Pays homage to the Teacher" means while speaking thus, having grasped at the ankles, he paid homage with the fivefold prostration.

"Formerly belonging to another sect" means simply one belonging to another sect. "Wishes" means desires. "Having won the favour" means with gladdened minds. "But here the difference among individuals is known to me" means but here the diversity of individuals among those of other sects in the probation period is known by me; not everyone should undergo probation. But by whom should probation not be undergone? By fire-worshipping matted-hair ascetics, by one of the Sākyan birth, and by one who has come having abandoned the outward marks. And even one who has come without abandoning the outward marks but who is endowed with the cause for the attainment of path and fruit - such indeed was the wandering ascetic Sabhiya. Therefore the Blessed One, allowing his going forth, said - "But for you, Sabhiya, there is no reason for probation for the purpose of fulfilling the duties of other sects; you are one who seeks the goal, and it is known by me that 'you are endowed with

the cause for the attainment of path and fruit" - "But here the difference among individuals is known to me." But Sabhiya, showing his esteem, said "If, venerable sir." All that and other such matters are not explained here because the meaning is manifest and because the method has been stated previously, since it should be understood in accordance with what was previously explained.

In the Paramatthajotikā, the Khuddaka Commentary,

the Commentary on the Suttanipāta, the explanation of the Sabhiya Sutta is concluded.

7. Commentary on the Sela Sutta

"Thus have I heard" - this is the Sela Discourse. What is the origin? This itself was stated in its introduction. And the sequence of the commentary on the meaning should be understood in the manner already stated previously, similar to the preceding. But what has not been previously encountered, that we shall explain, setting aside terms with obvious meaning. "Among the Aṅguttarāpans" - that country is indeed Aṅga, but because the waters that are to the north of the Ganges are not far from it, it is also called "Uttarāpa." The waters to the north of which Ganges? Of the Great Mahī Ganges.

Herein this is the explanation from the beginning onwards for the purpose of making manifest that river - It is said that this Indian subcontinent is ten thousand yojanas in extent. Therein, a region of four thousand yojanas in extent, submerged by water, has gone by the term "ocean." In a region of three thousand yojanas in extent, human beings dwell. In a region of three thousand yojanas in extent, the Himalayas are established, five hundred yojanas in height, adorned with eighty-four thousand peaks, decorated with five hundred rivers flowing all around. Where, fifty yojanas each in length and breadth and in depth, one hundred and fifty yojanas in circumference, the seven great lakes beginning with Anotatta, stated in the commentary on the Pūraṇāsa Discourse, are established.

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

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

On its four sides there are four openings - a lion-mouth, an elephant-mouth, a horse-mouth, and a bull-mouth - through which four rivers flow. On the bank of the river that goes out through the lion-mouth, lions are more numerous; through the elephant-mouth and so on, elephants, horses, and bulls. The river that goes out from the eastern direction, having circumambulated Anotatta three times, without approaching the other three rivers, going along the eastern Himalayas by a non-human path, enters the great ocean. The rivers that go out from the western direction and from the northern direction also, having likewise circumambulated it, going along the western Himalayas and along the northern Himalayas by a non-human path, enter the great ocean. But the river that goes out from the southern direction, having circumambulated it three times, going straight to the south over the surface of rock for sixty yojanas, having struck a mountain, having risen up, having become a torrent of water three leagues in circumference, having gone through space for sixty yojanas, fell upon a rock named Tiyaggaḷa; the rock was split by the force of the torrent of water. There a pond named Tiyaggaḷā, fifty yojanas in extent, arose. Having broken through the bank of the pond, having entered the rock, it went sixty yojanas. Then, having broken through the solid earth, having gone sixty yojanas through a tunnel, having struck the transverse mountain named Viñjha, it becomes five streams resembling five fingers on the palm of a hand and flows on. The place where it went having circumambulated Anotatta three times is called the "Āvaṭṭa Ganges." The place where it went straight over the surface of rock for sixty yojanas is called the "Kaṇha Ganges." The place where it went through space for sixty yojanas is called the "Ākāsa Ganges." At the Tiyaggaḷa rock in a space of fifty yojanas, it is called the "Tiyaggaḷa pond." The place where it went sixty yojanas having broken through the bank and having entered the rock is called the "Bahala Ganges." The place where it went sixty yojanas having broken through the earth through a tunnel is called the "Umaṅga Ganges." At the place where, having struck the transverse mountain named Viñjha, having become five streams, it flows on, it is called in five ways - the Ganges, the Yamunā, the Aciravatī, the Sarabhū, and the Mahī. Thus these five great rivers originate from the Himalayas. Among those, the one which is this fifth, named the Mahī, is what is intended here as the "Great Mahī Ganges." The waters that are to the north of that river - because of their not being far from those, that country should be understood as "Aṅguttarāpa." In that country, among the Aṅguttarāpans.

"Wandering on a journey" means making a long journey. Therein, the Blessed One's journey is of two kinds - the hurried journey and the unhurried journey. Therein, having seen persons capable of being awakened even far away, the swift going is the hurried journey. That should be seen in the going out to meet Mahākassapa and so on. For the Blessed One, going out to meet him, traversed three leagues in just a moment; for the purpose of taming Āḷavaka, thirty yojanas; likewise for the sake of Aṅgulimāla. But for Pukkusāti, forty-five yojanas; for Mahākappina, two thousand yojanas; for the sake of Dhaniya, he traversed a distance of seven hundred yojanas. This is called the hurried journey. But the going in the order of villages, market towns, and cities, helping the world by the practice of walking for almsfood and so on, is called the unhurried journey. This is what is intended here. Thus wandering on a journey. "Large" means large in number and large in qualities. "With the Community of monks" means with the group of ascetics. "One thousand two hundred and fifty" means with half of thirteen, that is, it is said together with twelve hundred and fifty

monks. "Where" etc. "Arrived there" - because of the abundance of shops, that market town obtained the name "Āpaṇa" itself. It is said that in it twenty thousand shop-fronts were distributed. In whatever direction or by whatever road that market town of the Aṅguttarāpaṇas' country was to be approached, by that he approached - "arrived there" means he went, he reached that market town. This is what is said.

"Keṇiya the matted-hair ascetic" - "Keṇiya" is by name; "matted-hair ascetic" means a hermit. He was, it is said, a wealthy brahmin, but having undertaken the going forth of a hermit for the purpose of protecting his wealth, having given a present to the king, having obtained a piece of land, having had a hermitage built there, he dwells having become a support for a thousand families. And they say that in his hermitage too there was one palmyra tree that released one golden fruit day after day. During the day he wears ochre robes and ties matted hair, and at night, comfortably, endowed and furnished with the five types of sensual pleasure, he indulges himself. "A Sakyan son" is an illustration of his noble clan. "Gone forth from the Sakyan clan" is an illustration of his state of having gone forth through faith; not overcome by any loss, having abandoned that clan while it was not yet exhausted, he went forth through faith - this is what is meant. "That" is an accusative expression used in the sense of the itthambhūta predication; the meaning is "of that Master Gotama." "Good" means endowed with good qualities; it means "excellent." "Reputation" means fame itself, or the sound of praise.

Regarding the beginning of "Thus indeed is the Blessed One," this, to begin with, is the construal - That Blessed One is thus indeed the Worthy One, thus indeed the Perfectly Enlightened One, etc. Thus indeed the Blessed One - it means "for this and this reason." Therein, because of being far from, because of having destroyed the enemies and the spokes, because of being worthy of requisites and so on, and because of the absence of secrecy in evil-doing - for these reasons, to begin with, that Blessed One should be understood as the Worthy One. For he stands far from all mental defilements, because of having destroyed the defilements together with their latent tendencies by the path - thus he is the Worthy One because of being far from. And those enemies that are mental defilements have been destroyed by him through the path - thus he is the Worthy One also because of having destroyed the enemies. And that wheel of the round of rebirths whose hub is made of ignorance and craving for existence, whose rim is ageing and death of the volitional activities beginning with merit, which has been pierced through with the axle made of the origin of mental corruptions, which has been yoked to the chariot of the three existences, and which has been revolving since beginningless time. By him, at the seat of enlightenment, having established himself on the ground of morality with the feet of energy, having taken with the hand of faith the axe of knowledge that brings about the destruction of action, all the spokes have been destroyed - thus he is the Worthy One also because of having destroyed the spokes. And because of being the foremost worthy of offerings, he deserves requisites such as robes and so on, and honour, respect, and so on - thus he is the Worthy One also because of being worthy of requisites and so on. And just as in the world some fools who fancy themselves wise do evil in secret out of fear of ill-repute, he never does so - thus he is the Worthy One also because of the absence of secrecy in evil-doing. And here there is this verse -

"Because of being far from, and because of having destroyed the enemies that

are mental defilements, that sage;
With the spokes of the wheel of the round of rebirths destroyed, and worthy of
requisites and so on;
He does not do evil deeds in secret; therefore he is called the Worthy One."

Because of having perfectly and by himself awakened to the truths - thus the
Perfectly Enlightened One. Because of being endowed with exceedingly pure true
knowledges and with excellent conduct - thus accomplished in true knowledge and
conduct. Because of beautiful conduct, because of having gone to a beautiful state,
because of having gone well, and because of having spoken rightly - thus the
Fortunate One. Because of having known the world in every way - thus the knower of
the world. For that Blessed One knew the world of activities, classified as aggregates,
sense bases, and so on, in every way - by intrinsic nature, by origin, by cessation, and
by the means of cessation: "One world - all beings are sustained by nutriment. Two
worlds - mentality and materiality. Three worlds - the three feelings. Four worlds - the
four nutriments. Five worlds - the five aggregates of clinging. Six worlds - the six
internal sense bases. Seven worlds - the seven stations of consciousness. Eight
worlds - the eight worldly adversities. Nine worlds - the nine abodes of beings. Ten
worlds - the ten sense bases. Twelve worlds - the twelve sense bases. Eighteen
worlds - the eighteen elements." Thus he knew the world of activities in every way.
He knows the disposition of beings, knows their underlying tendencies, knows their
temperament, knows their inclination; he knows beings with little dust in their eyes,
with much dust in their eyes, with sharp faculties, with soft faculties, of good
disposition, of poor disposition, easy to instruct, difficult to instruct, capable and
incapable - thus he knew the world of beings in every way. Likewise, one world-circle
is twelve hundred thousand, three thousand, and four hundred and fifty yojanas in
length and in breadth, and thirty-six hundred thousand, ten thousand, and three
hundred and fifty yojanas in circumference.

Therein -

Two hundred thousand and four myriads;
This much in thickness is this earth reckoned.

Four hundred thousand and eight myriads;
This much in thickness is the water established upon wind.

Nine hundred thousand, the wind risen into the sky;
And sixty thousand - this is the structure of the world.

And in what is thus structured, in yojanas -

Eighty-four thousand, plunged into the great ocean;
Risen up just as much, Sineru, the highest mountain.

From that, by successive halves, in measure, in succession;
Plunged and risen, divine, variegated with various jewels.

Yugandhara, Īsadhara, Karavīka, Sudassana;
Nemindhara, Vinataka, Assakaṇṇa - lofty mountains.

These seven great rocks, all around Sineru;
The residences of the great kings, frequented by gods and demons.

Five hundred yojanas high, the Himalaya mountain;
Three thousand yojanas in length and breadth.

Adorned with eighty-four thousand peaks;
The trees, so called, with trunk circumferences of fifteen yojanas.

With branch lengths of fifty yojanas in trunk all around;
Seven yojanas wide and risen up just as much.

The rose-apple tree, by whose power Jambudīpa is made known;
Eighty-two thousand, plunged into the great ocean.

Risen up just as much, the world-circle rock wall;
Having encircled all that, stands as the world-circle.

Therein, the disc of the moon is forty-nine yojanas, the orb of the sun is fifty yojanas, the realm of the Thirty-three is ten thousand yojanas, likewise the titan realm, the great hell of Avīci, and Jambudīpa. Aparagoyāna is seven thousand yojanas, likewise Pubbavideha; Uttarakuru is eight thousand yojanas. And here each great continent has a retinue of five hundred and five hundred small islands. All that is one world-circle, one world system. In the interstices between world-circles are the world-interstice hells. Thus infinite world-circles, infinite world systems - he understood with infinite Buddha-knowledge; thus he knew the world of space in every way. Thus that Blessed One in every way. Because of having known the world, he should be understood as the knower of the world.

But because of the absence of anyone more distinguished than himself by virtues, he is unsurpassed. He urges persons to be tamed by various means of training - thus the trainer of persons to be tamed. He instructs as is fitting and causes to cross over by means of benefits pertaining to the present life, the future life, and the highest good - thus the Teacher. The mention of gods and humans is made by way of the superior delimitation and by way of the discernment of capable persons; but he also instructs even serpents and others in the mundane sense. Whatever is to be guided by name, because of having awakened to all of it, by the power of the knowledge culminating in liberation, he is the Buddha. And since he -

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

This is the summary here; but in detail, these terms are stated in the Visuddhimagga.

"He this world" means he, the Blessed One, this world. He points out what is now to be spoken. "Including the gods" and so on are in the manner already stated in the Kasibhāradvāja and Āḷavaka Suttas. "Himself" means by oneself, having become one not needing to be guided by another. "By direct knowledge" means having directly

known. "Having realised" means having made evident. "Proclaims" means awakens, informs, makes known. He expounds the Teaching, etc. good in the end" - that Blessed One, dependent on compassion for beings, even having relinquished the unsurpassed happiness of seclusion, expounds the Teaching. And whether teaching little or much, he teaches in the manner of good in the beginning and so on only. How? For even a single verse, because of the Teaching being completely auspicious, is good in the beginning by its first line, good in the middle by the second and third lines, and good in the end by the last line. A discourse with a single theme is good in the beginning by the introduction, good in the end by the conclusion, and good in the middle by the remainder. A discourse with multiple themes is good in the beginning by the first theme, good in the end by the last, and good in the middle by the remaining ones. The entire teaching of the Dispensation also is good in the beginning by morality, which is its own essential purpose, good in the middle by serenity, insight, path, and fruition, and good in the end by Nibbāna. Or good in the beginning by morality and concentration, good in the middle by insight and the paths, and good in the end by fruition and Nibbāna. Or good in the beginning by the Buddha being well awakened, good in the middle by the Teaching being good Teaching, and good in the end by the Community being well practising. Or good in the beginning by the full enlightenment to be attained by one who, having heard it, practises towards the truth, good in the middle by individual enlightenment, and good in the end by the enlightenment of a disciple. And when being heard, because of the suppression of the mental hindrances and so on, it brings good even by hearing - thus good in the beginning; when being practised, because of bringing the happiness of serenity and insight, it brings good even by practice - thus good in the middle; and when one thus practising, when the fruit of practice is completed, because of bringing the state of imperturbability, it brings good even by the fruit of practice - thus good in the end. And because of having the Protector as its source, it is good in the beginning by purity of source, good in the middle by purity of meaning, and good in the end by purity of function. Since whether teaching little or much, he teaches in the manner of good in the beginning and so on only - this should be understood.

"With meaning and with phrasing" - in such passages as these, since when teaching this Teaching he reveals the holy life of the Dispensation and the holy life of the path, and explains by various methods, and that, according to its origination, is with meaning through the achievement of meaning, and with phrasing through the achievement of phrasing. It is with meaning through the combination of the terms of meaning in description, explanation, revelation, classification, exposition, and making known; with phrasing through the achievement of syllables, terms, phrasing, form, language, and analytic explanation. It is with meaning through the profundity of meaning and the profundity of penetration; with phrasing through the profundity of the Teaching and the profundity of the teaching. It is with meaning from the domain of the analytical knowledge of meaning and discernment; with phrasing from the domain of the analytical knowledge of the Teaching and language. It is with meaning because it is to be experienced by the wise and inspires confidence in those who investigate; with phrasing because it is trustworthy and inspires confidence in worldly people. It is with meaning because of its profound intention; with phrasing because of its clear terms. It is complete in its entirety through the state of being wholly complete because of the absence of anything to be added; pure through the state of

being faultless because of the absence of anything to be removed. It is the holy life because of being encompassed by the threefold training, because it is to be practised by the foremost who have become supreme, and because of being their conduct. Therefore "with meaning, with phrasing, etc. he reveals the holy life" - thus it is said.

Furthermore, since when teaching with the source and with the origination, he teaches what is good in the beginning; what is good in the middle through suitability for those to be trained, through the non-distortion of the meaning, and through the application of reasons and examples; and what is good in the end through the listeners' acquisition of faith and through the conclusion. And thus teaching, he reveals the holy life. And that is with meaning because of the clarity of attainment through practice; with phrasing because of the clarity of scripture through learning; complete in its entirety because of being endowed with the five aggregates of the Teaching beginning with morality; pure because of being free from impurities, because of operating for the purpose of crossing over, and because of being indifferent to worldly gains; it is called the holy life because of being the conduct of those who are supreme in the sense of being the foremost - Buddhas, Individually Enlightened Ones, and disciples; therefore too "he expounds the Teaching, etc. he reveals the holy life" - thus it is said.

"Good indeed" means beautiful indeed; it brings benefit, it brings happiness - this is what is meant. "With a talk on the Teaching" means connected with the benefits of beverages. For this Keṇiya heard of the Blessed One's arrival in the evening time. Having thought "Being ashamed to go empty-handed for an audience with the Blessed One, even for those who abstain from eating at the improper time, a beverage is allowable," having had well-prepared jujube drink carried by five hundred carrying poles, he departed. As it is said in the Medicine Section, "Then this occurred to the matted-hair ascetic Keṇiya - 'What might I have brought for the ascetic Gotama?'" - all should be understood. Thereupon the Blessed One, just as in the Sekkha Sutta he instructed the Sakyans with a talk connected with the benefits of a public rest-house, and in the Gosiṅga Sal Grove the three sons of good family with a talk connected with the benefits of the taste of concord, and in the Rathavinīta the monks of the birth-plane with a talk connected with the ten points of discussion, so too with a talk connected with the benefits of beverages suitable to that moment, he pointed out the benefits of giving beverages; urging them to perform such meritorious deeds again, he instigated them; generating enthusiasm, he inspired them; gladdening them with the distinction of fruit pertaining to the present life and the future life, he gladdened them. Therefore he said "with a talk on the Teaching, etc. he gladdened them." He, exceedingly confident in the Blessed One, invited the Blessed One, and the Blessed One, having refused three times, consented. Therefore he said "Then the matted-hair ascetic Keṇiya, etc. the Blessed One consented by silence."

For what purpose did the Blessed One refuse? By repeated entreaty there will be growth of merit for him, and he will prepare more; thus what was prepared for one thousand two hundred and fifty monks will suffice for one thousand five hundred and fifty. If one asks, whence the other three hundred? For when the meal was not yet prepared, the brahmin Sela together with three hundred young men will go forth; having seen that, the Blessed One spoke thus. "Friends and colleagues" means

friends and labourers. "Relatives and blood-relations" means those of the same blood, those connected by a single lineage - sons, daughters, and so on, and the remaining kinsmen. "Because" (yena) means since (yasmā). "Me" means for me (mayhaṃ). "Bodily service" means service by body. "Prepares a circular pavilion" means he makes a pavilion with a white canopy.

"Of the three Vedas" means of the Iru Veda, the Yaju Veda, and the Sāma Veda.

"Together with the vocabulary and the ritual" - thus "together with their vocabularies and rituals." "Nighaṇḍu" is a treatise that reveals the synonyms of names, nighaṇḍu trees, and so on. "Keṭubha" is a treatise on the variety of ritual procedures, for the benefit of poets. "Together with phonology" - thus "together with phonology."

"Phonology" means phonetics and etymology. "With the histories as a fifth" means having made the Athabbaṇa Veda the fourth, the history - reckoned as an ancient narrative connected with such expressions as "thus it was, thus it was" - is the fifth of these; thus they are "those with the histories as a fifth." Of those with the histories as a fifth. "One who studies verse and the remainder, grammar, and knows" - thus he is "learned in verse, a grammarian." In worldly knowledge, the treatise of sophistry, and in the subject of the marks of a great man, in the twelve-thousand treatise on the marks of a great man, not deficient, one who fulfils completely - thus "fully versed in worldly knowledge and the marks of a great man"; it is said that he is not one who falls short. "One who falls short" means one who is unable to retain those subjects both in meaning and in text.

An abiding beneficial for the legs is a leg exercise; it is said to mean a not-long walk for the purpose of stretching the legs, to dispel fatigue generated by prolonged sitting and so on. "Walking up and down" means just walking up and down. "Wandering about" means going about here and there. "The hermitage of the matted-hair ascetic Keṇiya" means the hermitage, the dwelling of Keṇiya. "Marriage arrangement from the bride's side" means the taking of a maiden. "Marriage arrangement from the groom's side" means the giving of a maiden. "Great sacrifice" means a great offering. "Of Magadha" means the lord of the Magadhans. He is "Seniya" because of being endowed with a great army. "Bimbī" means gold; therefore, because of having a complexion similar to the colour of pure gold, he is "Bimbisāra." "He has been invited by me" means he was invited by me.

Then the brahmin, because of having made an aspiration in the past, upon merely hearing the word "Buddha," as if sprinkled with the Deathless, being of an astonished nature, said - "A Buddha, my dear Keṇiya, you say?" The other, declaring as it really is, said - "A Buddha, my dear Sela, I say." Thereupon he asked him again for the purpose of strengthening, and the other likewise announced. Then, showing the rare nature of the word "Buddha" even over a hundred thousand cosmic cycles, he said - "This sound too is rare in the world, that is to say, 'Buddha'." Therein, "yadidaṃ" is an indeclinable particle; it is said to mean "which is this."

Then the brahmin, having heard the word "Buddha," wishing to investigate "Is he indeed truly a Buddha, or is he a Buddha in name only?" thought, or indeed spoke: "There have come down, etc. one who removes the veil." Therein, "in the mantras" (mantesu) means in the Vedas. Thinking "A Truth-finder will arise," the gods of the Pure Abodes, beforehand, having inserted the marks into the Vedas in the guise of brahmins, recite them, thinking "By following that, influential beings will know the

Truth-finder." Therefore, formerly the marks of a great man come in the Vedas. But when the Truth-finder has attained final Nibbāna, they gradually disappear; therefore they do not exist now. "Of a great man" (mahāpurisassa) means of a man who is great by virtue of aspiration, undertaking, knowledge, compassion, and other qualities. "Only two destinations" (dveva gatiyo) means only two conclusions. Certainly this word "gati" is used in the sense of distinction of existence in such passages as "There are, Sāriputta, these five destinations" and so on; in the sense of dwelling place in such passages as "The wilds of forest are the destination of deer" and so on; in the sense of wisdom in such passages as "So endowed with supreme understanding" and so on; in the sense of diffusion in such passages as "Spread abroad" and so on; but here it should be understood as being used in the sense of conclusion. Therein, although the marks with which one endowed becomes a wheel-turning monarch, one does not become a Buddha by those very same marks. But due to the similarity of their kind, those very ones are called the same. Therefore it was said "possessed of which."

"If he dwells in a house" means if he lives in a house. "He becomes a king, a wheel-turning monarch" - he is a king because he delights the world with the four marvellous qualities and the ways of supporting others. He turns the wheel treasure, he operates by the four wheels of success, and by those he makes others operate, and for the welfare of others the turning of the wheels of deportment exists in him - thus he is a wheel-turning monarch. And here, "king" is the general term, "wheel-turning monarch" is the distinguishing term. "One who practises by righteousness" is righteous; the meaning is: he conducts himself by the true method and impartially. Having obtained the kingdom by righteousness, one who has become a king is a king of righteousness. Or, one is righteous by the practice of qualities for the welfare of others; one is a king of righteousness by the practice of qualities for one's own welfare. "Ruler of the four quarters" (caturantāya issaro) means one who is lord of the four quarters; the meaning is: one who is lord of the earth bounded by the four oceans, adorned with the fourfold islands. "Victorious" (vijitāvī) means one who conquers internally the adversaries such as anger and so on, and externally all kings. "Who has established the security of his realm" (janapadatthāvariyaṃ) means one who has attained permanence and stability in the realm; he cannot be shaken by anyone. Or, the realm in his domain has attained stability, without eagerness, delighting in its own work, immovable, unshakeable - thus "one who has established the security of his realm."

"As follows" (seyyathidaṃ) is an indeclinable particle; the meaning is "which are those of his." The wheel treasure, etc. the adviser treasure as the seventh - those have been stated in every respect in the commentary on the Ratana Sutta. Among those, this wheel-turning monarch conquers the unconquered by means of the wheel treasure, roams at ease through the realm by means of the elephant and horse treasures, protects the realm by means of the adviser treasure, and experiences the happiness of enjoyment by means of the remaining ones. And by the first, his conjunction with the power of endeavour, by the elephant, horse, and householder treasures, his conjunction with the power of lordship, by the adviser treasure, his conjunction with the power of counsel is well fulfilled, and by the woman and jewel treasures, the fruit of the threefold conjunction of power. He experiences the happiness of enjoyment by means of the woman and jewel treasures, and the

happiness of sovereignty by means of the remaining ones. And in particular, it should be understood that the first three succeed through the power of action generated by the wholesome root of non-hate, the middle ones through the power of action generated by the wholesome root of non-greed, and the last one through the power of action generated by the wholesome root of non-delusion.

"More than a thousand" (parosahassaṃ) means exceeding a thousand. "Brave" (sūrā) means of a fearless nature. "Heroic in form" (vīraṅgarūpā) means having bodies similar to sons of gods; thus, for now, some explain it. But here this is the intrinsic nature - "heroes" (vīrā) are called the supremely brave; the quality of heroes is heroism (vīraṅgaṃ); what is meant is that the cause of heroism is energy (vīriya). "Those whose form is heroism" (vīraṅgaṃ rūpaṃ etesaṃ) thus "heroic in form" (vīraṅgarūpā); what is meant is "as if having bodies made of energy." "Crushers of enemy armies" (parasenappamaddanā) means the intention is that if an enemy army were to stand face to face, they would be able to crush it. "By righteousness" (dhammena) means by the principle of the five precepts beginning with "a living being should not be killed." In "he becomes a Worthy One, a Perfectly Enlightened One, one who removes the veil in the world" - here, in the world concealed by the darkness of mental defilements, covered by the seven coverings of lust, hate, delusion, conceit, wrong view, ignorance, and misconduct, having removed that covering and having become one in whom light has arisen all around and who stands thus, he is "one who removes the veil" (vivaṭṭacchado). Therein, by the first term, worthiness of veneration is stated; by the second, the cause of that, since he is a Perfectly Enlightened One. By the third, it should be understood that the removal of the veil, which is the cause of Buddhahood, is stated. Or alternatively, "one who has turned away" (vivaṭṭo) and "one who has removed the covering" (vicchado) thus "one who removes the veil" (vivaṭṭacchado); what is meant is "devoid of the round of rebirths and devoid of covering." Therefore, "Worthy One" (araṃhaṃ) by the absence of the round of rebirths, "Perfectly Enlightened One" (sammāsambuddho) by the absence of covering - thus the twofold cause of just the former pair of terms is stated. And here, by the second ground of self-confidence, the establishment of the former is achieved; by the first, the establishment of the second; by the third and fourth, the establishment of the third. And it should be understood that the former establishes the eye of the Teaching, the second the Buddha-eye, and the third the all-seeing eye.

Now, wishing to go to the presence of the Blessed One, he said - "But where, dear sir, etc. the Perfectly Enlightened One?" In "when this was said" and so on, "where this" means in whatever direction this. "Blue line of forest" means a row of blue-coloured trees. The forest, it is said, was like a line of clouds. Pointing out where the Blessed One was dwelling at that time, he said - "Where that blue line of forest is, dear Sela." Therein, "he dwells" - this, however, is the remainder of the reading here; or the instrumental expression is used in the locative sense. "Foot after foot" means a step near the previous step. By that he prohibits hasty going. "For they are difficult to approach" - he states the reason: because they are difficult to approach, therefore let the sirs come thus. But for what reason are they difficult to approach? Like lions, they wander alone. For just as lions wander alone because of the absence of need for companions, so too they, because of their desire for seclusion. But by "and when he says" and so on, he trains those young men in proper conduct. Therein, "do not interrupt" means do not enter in, do not speak - this is what is meant. "Let them wait"

means let them be patient; as long as the discussion reaches its conclusion, so long let them remain silent - this is the meaning.

"Examined" means he searched. "For the most part" means he saw many, he did not see a few. Then, explaining those which he did not see, he said "setting aside two." "He was uncertain" means he gives rise to uncertainty, the longing "Oh, if only I could see!" "He doubted sceptically" means searching for those here and there, he is troubled and is not able to see them. "He was not resolved" means due to that sceptical doubt he does not come to a conclusion. "He was not confident" means thereupon he does not arrive at confidence in the Blessed One, thinking "This one has complete characteristics." Or, by uncertainty a very weak doubt is stated; by sceptical doubt a middling one; by non-resolution a strong one; by lack of confidence, the state of obscurity of the mind through those three mental states.

"Sheathed" means concealed by the sheath of the bladder. "Private parts" means the genitals. For the Blessed One's private parts, sheathed like those of a noble bull elephant, are golden-coloured, resembling the interior of a lotus. He, not seeing that because it was covered by cloth, and not discerning the broadness of the tongue which had gone inside the mouth, was uncertain and doubted sceptically regarding those two characteristics. "Such" means what kind of form? What is there to be said here by us? This was stated by the Elder Nāgasena himself when asked by King Milinda -

"A difficult deed, venerable sir, Nāgasena, was done by the Blessed One." "What, great king?" "He showed to the public the place that causes shame - to the pupil Uttara of the brahmin Brahmāyu, and to the sixteen brahmins who were pupils of Bāvarī, and to the three hundred young men who were pupils of the brahmin Sela, venerable sir." "The Blessed One, great king, does not show the secret; the Blessed One shows a shadow. Having constructed by supernormal power a mere shadow-image clothed in the inner robe, bound with a waistband, and wrapped in the outer robe, he shows it, great king." "When a shadow-image has been seen, is it not just as if seen, venerable sir?" "Let that be, great king. If there were a being who could awaken by seeing the material phenomenon of the heart, the Perfectly Enlightened One would have taken out the flesh of the heart and shown it." "You are able, venerable sir, Nāgasena."

"Having put out" means having taken out. And here, by the stroking of the ear-holes, the length is shown; by the stroking of the nostrils, the thinness is shown; by the covering of the forehead, the broadness is shown - thus it should be understood. "Teachers and teachers' teachers" means teachers and also teachers of teachers. "In his own praise" means in his own virtues.

554. "With perfect body" means one whose body is complete by the completeness of the characteristics and by the non-deficiency of major and minor limbs. "Radiant" means one having beautiful bodily lustre. "Well-born" means well-formed through the achievement of height and girth and through the achievement of proportions. "Lovely to behold" means one who has an appearance that is charming indeed, delightful, non-repulsive, generating non-satisfaction even in those who look for a long time - thus "lovely to behold." Some, however, say: "'Lovely to behold' means one with beautiful eyes." "Golden-coloured" means one whose colour is similar to gold. "You

are" means you are. This should be connected with all the terms. "Having very white canine teeth" means one having well white canine teeth. For from the Blessed One's canine teeth, exceedingly white rays emanate, like moonbeams. Therefore he said - "You have very white canine teeth."

555. "Marks of a great man" - he said this concluding with an alternative expression the very same characteristics stated formerly.

556. Now, praising the Blessed One with characteristics pleasing to himself from among those characteristics, he said - "With clear eyes" and so on. For the Blessed One has clear eyes through the achievement of the beauty of the five colours, is fair-faced through having a face resembling the disc of the full moon, is lofty through the achievement of height and girth, is upright through the straightness of a great upright body, and is majestic through brilliance. And whatever was said here previously, that was said again by the one praising by this method "in the midst of the Community of ascetics." For indeed one such as this shines thus. The same method applies also in the following verse.

557-558. "Of excellent beauty" means of one endowed with the highest beauty. "Of the rose-apple grove" means of the Indian subcontinent. He spoke describing the supremacy by what is well-known; but further, a universal monarch is lord of all four continents.

559. "Warriors" means warriors by birth. "Wealthy" means those possessing wealth. "Kings" means any who exercise kingship. "Followers" means attendants who follow along. "King of kings" means having become a king worthy of veneration by kings; the intention is a universal monarch. "Lord of men" means having become the overlord of humans, the supreme lord.

560. When this was said, the Blessed One, fulfilling this wish of Sela that "those who are Worthy Ones, Perfectly Enlightened Ones, they reveal themselves when their own praise is being spoken," said "I am a king." Herein, this is the intention - That which you, Sela, request of me saying "You deserve to be a king, a universal monarch," regarding this I am unconcerned - I am a king; and as regards kingship, just as another king, even being such, governs a hundred yojanas, or two or three or four or five hundred yojanas, or a thousand yojanas, or even as a universal monarch only the extent bounded by the four continents, I am not thus of limited domain. For I, the unsurpassed king of righteousness, from the highest point of existence, making Avīci as the limit, and across, instruct immeasurable world systems. For as far as there are beings classified as footless, two-footed, and so on, I am their foremost. For indeed no one equals me in morality or etc. in knowledge and vision of liberation. And I, thus the unsurpassed king of righteousness, turn the wheel with the unsurpassed Teaching reckoned as the factors pertaining to enlightenment classified as the four establishments of mindfulness and so on - "Abandon this, enter upon and dwell in this" and so on, the wheel of command; or the wheel of the Teaching itself, by the scriptural Teaching beginning with "But this, monks, is the noble truth of suffering." "The wheel that cannot be turned back" means that wheel which cannot be turned back by an ascetic or etc. by anyone in the world.

561-562. Having seen the Blessed One thus revealing himself, Sela, filled with joy and happiness, for the purpose of strengthening, spoke a pair of verses beginning

with "You claim to be fully enlightened." Therein, "who then is the general" - he asked: "Who indeed is the general who continues to turn the wheel of the Teaching set in motion by the Teaching by the Blessed One, the king of righteousness?"

563. Now at that time the Venerable Sāriputta was seated on the right side of the Blessed One, shining with splendour like a heap of gold; showing him, the Blessed One spoke the verse beginning with "The wheel set in motion by me." Therein, "born after the Truth-finder" means born after the Truth-finder as cause, born by the cause of the Truth-finder - this is the meaning.

564. Having thus answered the question "who then is the general," and regarding what Sela said - "You claim to be fully enlightened," wishing to make him free from doubt, he spoke the verse beginning with "what should be directly known" in order to inform him: "I do not claim merely by assertion; but I am the Buddha by this reason." Therein, "what should be directly known" means true knowledge and liberation. But the truth of the path and the truth of origin are what should be developed and what should be abandoned; but by the statement of the cause, through the accomplishment of the fruit, their fruits - the truth of cessation and the truth of suffering - are also stated. Since what should be realised has been realised, what should be fully understood has been fully understood - thus here too this is included in what has been said. Thus, showing the fruit of the development of the four truths and true knowledge and liberation, he establishes the state of a Buddha by a fitting reason: "Having awakened to what should be awakened to, I have become the Buddha."

565-567. Having thus manifested himself without qualification, and urging the brahmin for the purpose of overcoming doubt about himself, he spoke three verses beginning with "Remove." Therein, "surgeon" means one who cuts out the seven darts beginning with the dart of lust. "Become supreme" means become the most excellent. "Beyond compare" means gone beyond comparison, gone beyond simile; incomparable - this is the meaning. "Crusher of Māra's army" means the crusher of Māra's army reckoned as Māra's retinue, stated thus beginning with "Sensual pleasures are your first army" up to "and despises others." "All enemies" means all adversaries beginning with the aggregates, mental defilements, volitional activities, death, and the son-of-a-god Māra. "Having brought under control" means having made them subject to one's own control. "Free from fear from any quarter" means fearless from anywhere.

568-570. When this was said, the brahmin Sela, at that very moment having gained confidence in the Blessed One, being a candidate for going forth, spoke the triad of verses beginning with "This, sirs," as is natural when being rightly urged by the achievement of decisive support that has reached maturity. Therein, "of dark birth" means born in a low family such as an outcast and so on.

571. Then those young men too, likewise being candidates for going forth, spoke the verse "If this pleases you, sir," as is natural for sons of good family who had made aspirations together with him.

572. Then Sela, with a gladdened mind towards those young men, showing them and requesting the going forth, spoke a verse beginning with "brahmins."

573. Then the Blessed One, because Sela in the past, in the Dispensation of the Blessed One Padumuttara, having been the chief of the group of those very three hundred men, having had a residential cell built together with them, and having performed meritorious deeds such as giving and so on, gradually experiencing the success of gods and humans, was reborn in the final existence as the teacher of those very ones, and that action of theirs had ripened for the maturation of liberation and had become the decisive support for the come-monk status, therefore giving the come-monk going forth to all of them, he spoke the verse beginning with "Well proclaimed." Therein, "visible here and now" means evident. "Immediately effective" means through the arising of fruition immediately after the path, the fruit is not to be attained after an interval of time. "Wherein" means for which reason. For the going forth, which has the path-holy life as its reason, is not fruitless for the diligent one, free from separation from mindfulness, who trains in the three trainings. Therefore he said - "Well proclaimed, etc. who trains."

And having said thus, the Blessed One said "Come, monks." They all, having become bearers of bowl and robes, having come through the sky, paid respect to the Blessed One. Thus, with reference to their come-monk status, the compilers of the recitation said "Sela received, etc. full ordination."

"Bhuttāviṃ" means one who has finished eating. "With the hand removed from the bowl" means with the hand removed from the bowl; what is said is "with the hand taken away." Therein, "having approached" should be seen as the remainder of the reading. For otherwise, "the Blessed One sat down to one side" is not fitting.

574. "Sacrifices have the fire-sacrifice as foremost": the Blessed One said this while giving thanks in accordance with Keṇiya's disposition. Therein, because there is no sacrifice for brahmins without tending the fire, "sacrifices have the fire-sacrifice as foremost" was said. The meaning is having the fire-sacrifice as foremost, with the fire-sacrifice as the chief practice. Because the Sāvittī must be recited first by those reciting the Vedas, the Sāvittī is said to be "the foremost of metres." Because of being the foremost of humans, the king is said to be "the foremost." Because of being the support and the refuge of rivers, the ocean is said to be "the foremost." Because of being recognised through conjunction with the moon as "today is Kattikā, today is Rohiṇī," because of producing light, and because of its gentle nature, "the moon is the foremost of constellations" was said. Because of being the highest among those that shine, the sun is said to be "the foremost of those that shine." But because of being the highest among those worthy of offerings, particularly with reference to the Community headed by the Buddha at that time, "for those desiring merit, the Community is indeed the foremost for those who sacrifice" was said. By that he shows that the Community is the source of income for merit.

576. "Having come to that refuge" - he spoke a verse of declaration of the final liberating knowledge. Its meaning is - The Blessed One is one with vision through five eyes; since we went to that refuge on the eighth day from now, therefore in a week we have been tamed in your teaching with unsurpassed mastery. Oh, the power of your refuge!

577-578. Thereafter, having praised the Blessed One with two verses, he requests homage with the third -

579. "These three hundred monks stand with joined palms;
Stretch out your feet, O hero, let the serpents pay homage to the Teacher."

In the Paramatthajotikā, the Khuddaka Commentary,

the Commentary on the Suttanipāta, the explanation of the Sela Sutta is concluded.

8. Commentary on the Dart Discourse

580. "Signless" thus is the Discourse on the Dart. What is the origin? It is said that a certain lay follower was an attendant of the Blessed One; his son died. He, overcome by sorrow for his son, was without food for seven days. Having compassion for him, the Blessed One, having gone to his house, spoke this discourse for the purpose of dispelling sorrow.

Therein, "signless" means devoid of any sign of action or gesture. For just as in such cases as "When I bury my eyes or raise my eyebrows, by that sign steal those goods," there is a sign of action or gesture, it is not so with life. For indeed it is not possible to obtain "As long as I do this or that, so long you live, do not die."

"Unknown" means hence indeed it is not possible to know definitively "For this much or that much time one should live by this one," either by way of destination or by way of the limit of life span. For just as the life span of the Cātumahārājika devas and so on is limited, not so for mortals; thus too it is definitively unknown.

"Difficult" means because its sustenance is dependent on many conditions, it is troublesome, not easily maintained. For thus it is dependent on in-breath, dependent on out-breath, dependent on the primary elements, dependent on edible food, dependent on heat, and dependent on consciousness. For indeed one who does not breathe in does not live, nor one who does not breathe out. And among the four elements, the body, as if bitten by a venomous snake such as the wood-mouth snake and so on, through agitation of the solid element, first becomes stiff, resembling a log. As he said -

"The body becomes very stiff, bitten by a wood-mouth snake or;
Through agitation of the solid element, it becomes just like one bitten by a wood-mouth snake."

Through agitation of the liquid element, having reached a state of putrefaction, with pus, flesh, and blood oozing out, it becomes a remainder of bones and skin. As he said -

"The body becomes putrid, bitten by a putrid-mouth snake or;
Through agitation of the liquid element, it becomes just like one bitten by a putrid-mouth snake."

Through agitation of the heat element, it is scorched all around as if thrown into a charcoal pit. As he said -

"The body becomes scorched, bitten by a fire-mouth snake or;
Through agitation of the heat element, it becomes just like one bitten by a fire-mouth snake."

Through agitation of the air element, with its joint-bindings being severed, it becomes as if its bones were being crushed to powder by being pounded with stones. As he said -

"The body becomes cut asunder, bitten by a knife-mouth snake or;
Through agitation of the air element, it becomes just like one bitten by a knife-mouth snake."

And one whose body is afflicted by the agitation of the elements does not live. But when those elements, while accomplishing their mutual functions of support and so on, flow evenly, then life continues. Thus life is bound to the primary elements. But in famines and so on, the destruction of life for beings through the cutting off of food is obvious indeed. Thus life is bound to edible food. Likewise, when the kamma-born heat that digests what is eaten, drunk, and so on is eliminated, beings reaching the destruction of life is obvious indeed. Thus life is bound to heat. But when consciousness has ceased, from the moment of cessation onwards there is no life for beings - this too is obvious in the world. Thus life is bound to consciousness. Thus, because of its existence being bound to many conditions, it should be understood as difficult.

"And small" means little, like a dew-drop on the tip of a blade of grass compared with the life of the gods, or small because of its non-existence beyond a mind-moment. For even a being of exceedingly long life span lived by a past consciousness, does not live, will not live; will live by a future consciousness, does not live, did not live; lives by a present consciousness, did not live, will not live. And this was said -

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

"Eighty-four thousand cosmic cycles, those gods remain;
Yet even they do not live, combined with two consciousnesses."

"And that is bound with suffering" means that life, even being thus signless, unknown, difficult, and small, is bound with the suffering of contact with cold, heat, gadflies, mosquitoes, and so on, hunger and thirst, the suffering of activities, the suffering of change, and the suffering of suffering. What is meant? Because such is the life of mortals, therefore you, as long as it does not go to utter elimination, should develop only righteous conduct; do not bewail your son.

581. And furthermore, you might think "Even though I was protecting my son with all provisions, he died on me; therefore I grieve" - even so, do not grieve. For there is no means by which those born do not die; for it is not possible by any means to protect born beings so that they do not die - this is what is said. Then, since he thought "Having reached old age, venerable sir, death is suitable, but my son died very young," therefore he said "Even having reached old age, death - for such is the nature of living beings" - whether having reached old age or not having reached it, there is death; there is no fixed rule herein - this is what is said.

582. Now, establishing that meaning by an example, he said beginning with "just as for ripe fruits." Its meaning is - Just as for ripe fruits, since from sunrise onwards, when the tree is being heated by the sun's heat, the flavour of earth and the flavour

of water enters from the leaves to the branches, from the branches to the trunk, from the trunk to the roots, thus gradually from the roots into the earth itself; but from sunset onwards, from the earth to the roots, from the roots to the trunk, thus gradually it ascends again to the branches, leaves, sprouts and so on; and thus ascending, when the fruit has reached full ripeness, it does not enter the base of the stalk. Then, when the base of the stalk is being heated by the sun's heat, fever arises. Therefore those fruits fall every morning constantly; for them there is fear from falling in the morning; the meaning is that there is fear from falling. So for mortals who are born, there is always fear from death. For beings are like ripe fruits.

583-586. What is more, "Just as the potter's, etc. life." Therefore, "The young and, etc. heading for" - understand it thus, and having understood it thus, "For them Death, etc. or else relatives their kin" - understand it thus too. And since a father does not protect his son, or else relatives their kin, therefore even while looking on, etc. is led away.

Therein, this is the connection - Even while relatives are looking on, while mortals are lamenting in manifold ways by the method beginning with "Mother, father," each and every mortal is led away just as an ox to be slaughtered - thus see, lay follower, how the world is without shelter.

587. Therein, those who are accomplished in energy, such as Buddhas, Paccekabuddhas and so on, since they know "Thus the world is afflicted by death and by ageing, and it is not possible for anyone to provide protection for it," therefore the wise do not grieve, having understood the way of the world. Having known this intrinsic nature of the world, they do not grieve - this is what is said.

588. But you, whose path, etc. you lament. What is meant? Of one who has come into the mother's womb, whose path of coming you do not know, or of one who, having passed away from here, has gone elsewhere, whose path of going you do not know - not seeing these two ends of his, you lament in vain. But the wise, seeing those, having understood the way of the world, do not grieve.

589. Now, establishing the uselessness of the lamentation stated in "you lamented in vain," he said beginning with "if by lamenting." Therein, "udabbahe" means one could bring about, could bear, could produce in oneself - this is the meaning. "Deluded, harming oneself" means having become deluded, afflicting oneself. "The discerning one would do it" means if such a one could bring about any benefit, even a discerning one would lament.

590. "For not by weeping" - here this is the connection: But no one attains peace of mind by weeping or by sorrow; but rather for one who weeps and grieves, more suffering arises, and the body is harmed by disfigurement and so on.

591. "The ghosts are not by that" means by that lamentation the deceased are not protected nor sustained, it is not for their help. "Therefore lamentation is useless."

592. And not only is it useless, it also brings harm. Why? Because a creature not abandoning sorrow, etc. has come under the control of sorrow. Therein, "lamenting" means bewailing. "Has come under the control" means has come under control.

593. Having thus shown the uselessness and harmfulness of sorrow, now exhorting for the purpose of removing sorrow, he said beginning with "See also others." Therein, "going" means travellers; it is said to mean standing ready for the journey to the world beyond. "Living beings here are trembling" means beings here who are indeed trembling with fear of death.

594. "In whatever way" means by whatever manner they imagine "he will be long-lived, he will be healthy." Thereby it becomes otherwise indeed; he who is thus imagined dies and becomes ill. Such is this separation, which occurs as the opposite of what is imagined - see, lay follower, the intrinsic nature of the world - thus here the connection of the intention should be understood.

596. "Having heard the Worthy One" means having heard this such proclamation of the Teaching of the Worthy One. "He cannot be obtained by me, thus" means that ghost, fully understanding thus "Now it is not possible that he should live again through me," having removed lamentation - this is what is said.

597. And what is more - "Just as a burning house, etc. should dispel." Therein, "the wise one" should be understood by the accomplishment of energy, "the one with wisdom" by natural wisdom, "the learned" by the wisdom of great learning, "the wholesome" by being of a thoughtful nature. Or they should be construed by way of wisdom born of thought, wisdom born of learning, and wisdom born of meditative development.

598-599. And not only sorrow, lamentation, etc. the dart from oneself. Therein, "prattle" means craving. "Displeasure" means mental pain. "Should draw out" means should pull out. "Dart" means this very threefold dart, in the sense of being difficult to extract and in the sense of piercing within. Or the sevenfold dart beginning with lust stated previously. For when this dart has been pulled out, one with the dart pulled out, etc. "quenched" - thus he concluded the teaching with the pinnacle of arahantship. Therein, "unattached" means independent of craving and wrong views. "Having reached" means having attained. The remainder here, since it was stated previously, is of clear meaning only; therefore it was not explained.

In the Paramatthajotikā, the Khuddaka Commentary,

the Commentary on the Suttanipāta, the explanation of the Salla Sutta is concluded.

9. Commentary on the Vāseṭṭha Sutta

"Thus have I heard" - this is the Vāseṭṭha Discourse. What is the origin? This itself was stated in its introduction. But we shall give the explanation of meaning, setting aside terms stated by the same method and of clear meaning. "Icchānaṅgala" is the name of the village. Among the wealthy brahmins, Caṅkī, Tārukkha, and Todeyya - this is a conventional name. Pokkharasāti and Jāṇussoṇi - this is a name based on a sign. Among them, it is said, one was born in a lotus in a pond on the slopes of the Himalayas; a certain hermit, having taken that lotus, having seen a child lying there, having reared him, showed him to the king. Because of having lain in a lotus, he gave him the name "Pokkharasāti." For one, it is a name based on a sign relating to a rank. It is said that by that he obtained the position of chaplain named Jāṇussoṇi; he became known by that very name.

Why were all of them and other well-known wealthy brahmins dwelling at Icchānaṅgala? For the purpose of reciting and investigating the Vedas. It is said that at that time in the Kosala country, brahmins learned in the Vedas gathered together in that very village for the purpose of reciting the Vedas and for the purpose of examining their meaning. Therefore they too, from time to time, having come from their own revenue villages, dwelt there.

"Vāsetṭha and Bhāradvāja" means of Vāsetṭha and of Bhāradvāja. "This discussion arose" means whatever talk befitting their state of friendship they were speaking while wandering about, in the midst of that talk, in the very middle, this other discussion arose - this is what is said. "Of pure descent" means of pure womb; the intention is that one is born in the womb of a pure brahmin woman only. For in such passages as "of even-ripening digestion" and so on, the digestive fire is called "digestion." But here it means the mother's womb. "Up to the seventh" means the mother's mother, the father's father - thus in reverse order up to seven births. And here, the paternal grandfather and the paternal grandmother are the paternal ancestors; likewise the maternal grandfather and the maternal grandmother are the maternal ancestors; the paternal ancestors and the maternal ancestors are just the paternal ancestors. The generation of the paternal ancestors is the generation of ancestors. "Generation" means the measure of a lifespan. But this is merely a manner of speaking; in meaning, however, the paternal ancestors themselves are the generation of ancestors. "Unassailed" means not despised by anyone as "What is he?" with regard to birth. "Irreproachable" means not previously reproached by talk of defect in birth. "Accomplished in observances" means accomplished in good conduct. "To convince" means to inform, to awaken; it is said to mean to make continuous. "Let us go" means let us go.

600. "Acknowledged and approved" means: "You possess the threefold true knowledge" - thus we are permitted by the teachers and we acknowledge it ourselves; this is the meaning. "We are" means we exist. "Both" means the two persons. "I am of Pokkharasāti, this young man is of Tārukkha" - he speaks with the intention "I am the chief pupil, the foremost student of Pokkharasāti, and this one is of Tārukkha," explaining the achievement of the teacher and his own achievement.

601. "Of those who possess the threefold true knowledge" means of those who possess the three Vedas. "Consummate ones" means those who have reached the goal. "Asmase" means "we are." Now, expanding that state of completeness, he said - "In verse, etc. equal to our teachers." Therein, "jappe" means the Vedas. "By action" means by the tenfold wholesome course of action. For previously, with reference to the sevenfold bodily and verbal action, he said "when, friend, one is virtuous." With reference to the threefold mental action, he said "accomplished in ascetic practices." For one endowed with that is accomplished in good conduct.

602-605. Now, showing that by an alternative expression, he said - "But I say by action." "Past beyond waning" means having gone beyond the state of deficiency; the meaning is complete. "Having approached" means having gone to. "They venerate" means they pay homage. "The Eye arisen in the world" means in the world darkened by ignorance, having dispelled that darkness, having become the eye for the world through the showing of benefit pertaining to the present life and so on, it has arisen.

606. Thus, having praised, the Blessed One, requested by Vāsetṭha, treating both persons kindly, said - "I will explain to you" and so on. Therein, "I will explain" means I will answer. "Gradually" means let the brahmin question stand aside for now; "I will explain to you gradually beginning from insects, moths, grasses, and trees" - thus the intention here should be understood, for those young men were to be instructed by means of a detailed discourse. "Analysis of births" means the detailed account of births. "For births are mutually different" means the births of those various living beings are different from one another, of many kinds - this is the meaning.

607. Then, when the analysis of births of living beings was to be spoken of, he began first to speak of the not clung-to, with "Know even grasses and trees." For what purpose? For the purpose of easily making known regarding the clung-to. For when the distinction of birth is grasped among the not clung-to, that becomes more obvious among the clung-to. Therein, grasses are those with soft wood inside and heartwood outside. Therefore palmyra palms, coconut palms, and so on also fall under the classification of grasses. Trees are those with soft wood outside and heartwood inside. Grasses and trees are "grasses-and-trees." Showing them with the accusative plural, he said - "Know even grasses and trees." "Yet they do not acknowledge it" means they do not acknowledge even thus: "We are grasses, we are trees." "Their mark is determined by birth" means even though they do not acknowledge it, their form determined by birth is similar to their own original grass and so on. What is the reason? "For births are mutually different" - because the birth of grass is one thing, the birth of a tree is another; even among grasses, the birth of a palmyra palm is one thing, the birth of a coconut palm is another; thus it should be expanded.

What does he make clear by that? Whatever is diverse by reason of birth, that is distinguished from another birth by its distinction, even without one's own acknowledgment or the instruction of others. And if one were a brahmin by birth, he too would be distinguished from a warrior, a merchant or a worker without one's own acknowledgment or the instruction of others; but he is not so distinguished, therefore one is not a brahmin by birth. But later, by the verse "Just as among these births," he will make this meaning clear by verbal expression alone.

608. Having thus shown the distinction of births among the not clung-to, showing that among the clung-to, he said beginning with "Then insects." Therein, "insects" means worms. "Moths" means moths only. "Even down to lice and ants" means having made lice and ants the limit - this is the meaning.

609. "Small" means black insects, ticks, and so on. "Large" means hares, cats, and so on. For all of them are of various colours.

610. "Those whose bellies are their feet" means belly-footed ones; what is said is that their belly itself is their feet. "With long backs" means for snakes, from the head up to the tail there is just the back; therefore they are called "those with long backs." They too are manifold, by the distinction of venomous snakes and so on.

611. "In water" means born in water. Fish too are manifold, by the distinction of salmon and so on.

612. "Birds" means winged creatures. For they are called "birds" because of the existence of wings. They go by wings, thus "winged ones." They travel through the sky, thus "sky-goers." They too are manifold, by the distinction of crows and so on.

613. Having thus shown the distinction of births among living beings whose domain is land, water, and sky, now making manifest the intention with which he showed that, he spoke the verse beginning with "Just as among these." Its meaning should be understood in brief by way of the explanation of the intention stated before.

614-616. But what should be said here in detail, showing that himself, he said beginning with "Not by hair." Herein this is the construction - What was said "there is not among humans a mark determined by birth that is manifold" - that should be understood as not existing thus. As follows: "not by hair." For indeed there is no fixed rule that "brahmins have such hair, warriors have such hair," as with elephants, horses, deer, and so on - by this method everything should be connected. "There is indeed no mark determined by birth, as in other births" - this, however, should be understood as the conclusion of the very meaning that was stated. Its construction - That same, since by these hair and so on there is not among humans a mark determined by birth that is manifold, therefore this should be known: "Among humans divided into brahmins and so on, there is indeed no mark determined by birth, as in other births."

617. Now, even though there is no distinction of birth in this way, in order to show how this diversity "brahmin, noble" has arisen, he spoke the verse beginning with "individually." Its meaning is - This diversity of form such as hair and so on, which is established by birth itself as in the case of animals, is not found among humans in the respective bodies of brahmins and others. But even though this is not found, that which is this distinction, a method of arrangement of diversity as "brahmin, noble" - that distinction among humans is spoken of by convention, is said merely by conventional expression.

619-625. By this much, the Blessed One, having refuted the doctrine of Bhāradvāja, now if one were a brahmin by birth, even one failing in livelihood, morality, and good conduct would be a brahmin. But since the ancient brahmins do not accept his brahmin status, and other wise people in the world too, therefore, for the purpose of upholding the doctrine of Vāsetṭha, showing that, he spoke eight verses beginning with "Whoever among humans." Therein, "cow-keeping" means field-protection; what is meant is farming. For the earth is called "go," and a division of it is a field. "By various crafts" means by various crafts such as weaving and so on. "Trade" means commerce. "By serving others" means by the service of others. "Archery" means livelihood by weapons; what is meant is arrows and spears. "By the office of chaplain" means by the work of a royal chaplain.

626. Thus, having established the non-brahmin status of one failing in livelihood, morality, and good conduct by both the brahmin tradition and popular expression, this being so, one is not a brahmin by birth, but one is a brahmin by virtues. Therefore, whoever is born in whatever family and is virtuous, he is a brahmin - this is the true method here; having thus brought this true method to bear in meaning, again making known that very same true method by verbal expression, he said "And I do not call one a brahmin."

Its meaning is - But I - whoever this one is, born anywhere in the four modes of generation, or therein especially one who is born from a mother designated as a brahmin, that womb-born one arisen from a mother; and that which by the method beginning with "well-born on both sides" is called by brahmins the womb reckoned as the pure path of birth for a brahmin, and by "of pure descent" there is the achievement of the mother's side, and because of being born and arisen from that too, one is called "womb-born, arisen from a mother"; that too, womb-born, arisen from a mother - by this mere fact of being womb-born and arisen from a mother, I do not call one a brahmin. Why? Because, by the mere utterance "bho, bho," being distinguished from others who have possessions, he is called a "bho-sayer" by name, if he has possessions. But whoever this one is, though born in whatever family, is one who owns nothing through the absence of possessions such as lust and so on, and without grasping through the relinquishment of all grasping - one who owns nothing, without grasping, him I call a brahmin. Why? Because he has warded off evil.

627. And what is more - "Having cut all mental fetters" and so on - twenty-seven verses. Therein, "all mental fetters" means the tenfold mental fetter. "Is not agitated" means does not tremble through craving. "Him I" means him I call a brahmin who has gone beyond attachment because of having surpassed the attachments of lust and so on, and who is unbound by the absence of all four mental bonds - this is the meaning.

628. "Thong" means wrath occurring in the manner of binding. "Strap" means craving occurring in the manner of bondage. "The chain together with the knot" means the chain of the sixty-two views accompanied by the succession of underlying tendencies; having cut all this and standing firm, because of the lifting of the cross-bar of ignorance, one whose bar is lifted; because of having awakened to the four truths, awakened - him I call a brahmin - this is the meaning.

629. "Without anger" means whoever, having become one with an unangered mind, endures reviling with the ten grounds for reviling, and beating with the hand and so on, and bondage with fetters and so on - because of being endowed with the power of patience, "whose power is patience"; because of being endowed with that very military unit of the power of patience which has become a military unit by arising again and again, "whose military unit is power" - him of such a kind I call a brahmin - this is the meaning.

630. "Observant of religious duties" means endowed with the ascetic practice of austerity; "virtuous" means virtuous through the morality of fourfold purity; "without excess" means by the absence of the excess of craving; "tamed" means by the restraint of the six faculties; "bearing the final body" means with an individual existence standing at the end - him I call a brahmin - this is the meaning.

631. "Whoever does not cling" means just so, whoever internally does not cling to even the twofold sensual pleasures, in whom those sensual pleasures do not remain, him I call a brahmin - this is the meaning.

632. "Of suffering" means of the suffering of the aggregates. "With burden laid down" means one whose burden of the aggregates has been laid down, unbound from the four mental bonds or from all mental defilements, him I call a brahmin - this is the meaning.

633. "Of profound wisdom" means endowed with wisdom that operates regarding the profound aggregates and so on; "intelligent" means endowed with wisdom nourished by the Teaching; "skilled in what is the path and what is not the path" means skilled through cleverness regarding the path and the non-path thus: "this is the path to an unfortunate realm, this is the path to a fortunate realm, this is the path to Nibbāna, this is a non-path"; "having attained the highest good" means having attained the highest good reckoned as arahantship; him I call a brahmin - this is the meaning.

634. "Unassociated" means unassociated by the absence of bonding through seeing, hearing, conversation, sharing of requisites, and physical contact. "Both" means unassociated with both - with householders and with homeless ones. "Not dwelling in a home" means one who conducts oneself without attachment - him of such a kind I call a brahmin; this is the meaning.

635. "Having laid aside" means having put down, having lowered. "Towards those that tremble and those that are firm" means towards those that tremble by the trembling of craving, and towards those that are firm by the firmness of the absence of craving. "Whoever neither kills" means whoever thus, with the rod laid down through the absence of aversion towards all beings, neither kills anyone himself nor causes another to kill - him I call a brahmin - this is the meaning.

636. "Unopposed" means unopposed through the absence of resentment even among worldly common people who are opposed through the influence of resentment; quenched among people who have taken up the rod - who, even when there is no stick or knife come into possession, have not refrained from giving blows to others - means one who has laid down the rod; without grasping among those with grasping - who have grasped the five aggregates as "I" and "mine" - means one without that grasping through the absence of that seizing; him of such a kind I call a brahmin - this is the meaning.

637. "From a needle's tip" means: for whom these beginning with lust, and this contempt which has the characteristic of disparaging others' virtues, have fallen like a mustard seed from a needle's tip; just as a mustard seed does not remain on a needle's tip, so they do not remain in the mind - him I call a brahmin - this is the meaning.

638. "Not harsh" means not rough. "Informative" means making the meaning known. "Truthful" means factual. "Does not offend" means by which utterance one would not cause another to become attached by way of making them angry. One who has eliminated the mental corruptions would speak only speech of such a kind. Therefore, "him I call a brahmin" - this is the meaning.

639. Among cloths, ornaments, and so on, whether long or short; among gems, pearls, and so on, whether subtle or gross; whether beautiful or ugly by way of being costly or of little value - whatever person in this world does not take what belongs to another, him I call a brahmin - this is the meaning.

640. "Desireless" means free from craving. "Unbound" means detached from all mental defilements, him I call a brahmin - this is the meaning.

641. "Attachments" means craving. "Through final knowledge free from doubt" means having known the eight bases as they really are, one is free from doubt regarding the doubt with eight bases. "Who has reached the state grounded upon the Deathless" means having plunged into the Deathless, Nibbāna, one who has attained it - him I call a brahmin - this is the meaning.

642. "Both" means having abandoned both the two, merit and evil; this is the meaning. "Attachment" means attachment classified as lust and so on. "Has overcome" means has surpassed. Him I call a brahmin who is sorrowless through the absence of sorrow rooted in the round of rebirths, stainless through the absence within of the dust of lust and so on, pure through being free from mental impurities; this is the meaning.

643. "Spotless" means without stains such as clouds and so on. "Pure" means free from impurity. "Serene" means with a clear mind. "Undisturbed" means without the state of being agitated by mental defilements. "With delight and existence exhausted" means with craving exhausted in the three existences, him I call a brahmin - this is the meaning.

644. Whatever monk has gone beyond this dangerous path of lust, this difficult passage of mental defilements, the round of rebirths, and the delusion of not penetrating the four truths, having crossed over the four mental floods, having reached the beyond, a meditator with the twofold meditative absorption, without longing due to the absence of craving, free from doubt due to the absence of bewilderment, without clinging due to the absence of clingings, quenched through the quenching of the mental defilements - him I call a brahmin - this is the meaning.

645. Whatever person here in the world, having abandoned both kinds of sensual pleasures, having become homeless, wanders forth, him, with sensual pleasures exhausted and existence exhausted, I call a brahmin - this is the meaning.

646. Whoever here in the world, having abandoned craving belonging to the six outlets of the senses, having no need for the household life, having become homeless, wanders forth, because of the exhaustion of both craving and existence, him with craving and existence exhausted, I call a brahmin - this is the meaning.

647. "Human bond" means human life span and the fivefold types of sensual pleasure. In the divine bond too, the same method applies. "Having overcome" means whoever, having abandoned the human bond, has overcome the divine bond, him, unbound from all four bonds, I call a brahmin - this is the meaning.

648. "Delight" means delight in the five types of sensual pleasure. "Discontent" means the state of being dissatisfied with dwelling in the forest. "Become cool" means quenched; "without clinging" means free from impurity; "a hero" means one of such a kind who stands having overcome the entire world of aggregates, possessing energy - him I call a brahmin - this is the meaning.

649. "One who knows" means whoever, having made manifest the passing away and conception of beings in every way, knows - him I call, because of non-clinging, non-attached; because of having well gone through practice, the Fortunate One; because of the awakening to the four truths, awakened; a brahmin - this is the meaning.

650. "Whose" means whose destination these gods and others do not know - him I call, because of the elimination of the mental corruptions, one who has eliminated the mental corruptions; because of being far from the mental defilements, a Worthy One; a brahmin - this is the meaning.

651. "Pure" means in the past aggregates. "Pacchā" means in the future. "Majjhe" means in the present. "Kiñcana" means for whom in these states there is no possession reckoned as the grip of craving. Him I call one who owns nothing of the possession of lust and so on. Without grasping through the absence of seizing anything, a brahmin, I call - this is the meaning.

652. "The bull" because of being like a bull in the sense of being unshaken; "the excellent" in the sense of highest; "the hero" because of the achievement of energy; "the great sage" because of having sought great things such as the aggregates of morality and so on; "the victorious" because of having conquered the three Māras; "bathed" because of having washed off the mental defilements; "awakened" because of having awakened to the four truths - him of such a kind I call a brahmin - this is the meaning.

653. Whoever, having made manifest past lives, knows them; sees with the divine eye heaven with its division into twenty-six god realms, and the fourfold realm of misery; and also has attained arahantship, which is reckoned as the destruction of birth - him I call a brahmin - this is the meaning.

654. Thus, the Blessed One, having spoken of the brahmin by virtue, showing that "those who make the adherence 'one is a brahmin by birth,' not knowing this is merely a conventional expression, and that view of theirs is a wrong view," spoke a pair of verses beginning with "This is merely a designation." Its meaning is - That is to say, name and clan such as "brahmin," "warrior," "Bhāradvāja," "Vāseṭṭha" are arranged; this is merely a designation in the world - it should be understood as merely a concept and conventional expression. Why? Because it has arisen from convention, come about through mutual agreement. For that has been arranged and made by one's relatives and blood-relations at the very time of birth here and there. If they did not thus arrange it, no one, having seen anyone, would know "this is a brahmin" or "this is a Bhāradvāja."

655. "Thus arranged, this which has lain dormant for a long time, a wrong view of those not knowing" - not knowing that "name and clan are arranged, this is merely name and clan, arranged for the purpose of conventional expression," a wrong view has lain dormant for a long time in the hearts of beings who do not know. Because of its having lain dormant, not knowing that name and clan, they tell us "one is a brahmin by birth"; it is said that not knowing, they speak thus.

656-657. Thus, having shown that "those who make the adherence 'one is a brahmin by birth,' not knowing this is merely a conventional expression, and that view of theirs is a wrong view," now, rejecting the doctrine of birth without qualification and setting forth the doctrine of action, he said beginning with "not by birth." Therein, for the purpose of elaborating the meaning of this half-verse "by action one is a brahmin, by action one is a non-brahmin," the passage beginning with "a farmer by action" was stated. Therein, "by action" means by the action of volition that produces farming and other such activities in the present.

659. "Seers of dependent origination" means those who see dependent origination thus: "by this condition, this comes to be." "Skilled in the result of action" means rebirth occurs by the power of action in families deserving of honour or contempt; other states of inferiority and superiority also occur when inferior and superior actions ripen - thus they are skilled in the result of action.

660. Now, in the verse "By action goes on," whether "the world" or "the generation" or "beings" - the meaning is one and the same; the difference is merely in the wording. And here, by the first term, the refutation of the view "there is Brahmā, the Great Brahmā, etc. the Supreme, the Ordainer, the Almighty, the Father of all that are and are to be" should be understood. For the world goes on by action, arises in those various destinations; who then is its ordainer? By the second, he shows that "thus, even one arisen by action and even in the course of existence, proceeds by action alone of the distinction of past and present, experiencing happiness and suffering, undergoing the state of inferior, superior, and so on." By the third, he concludes that very meaning: "thus, in every way, beings bound by action, having been bound by action alone, proceed; not otherwise." By the fourth, he makes clear that meaning by a simile: "like the linchpin of a moving chariot." Just as the linchpin is the binding of a moving chariot, and without being bound by it, it does not move, so action is the binding of the world in its arising and proceeding, and without being bound by it, it neither arises nor proceeds.

661. Now, because the world is thus bound by action, therefore, showing the supreme state through supreme action, he spoke a pair of verses beginning with "by austere asceticism." Therein, "by austere asceticism" means by restraint of the faculties. "By the holy life" means by the foremost conduct among the remaining ones spoken of, which is based upon the training. "By self-control" means by morality. "By taming" means by wisdom. By this action which is supreme in meaning and divine, one is a brahmin. Why? Because this is the highest brahmin quality; it is said that this action is the highest state of a brahmin. "Brahmāna" is also a reading; its meaning is - "It brings the divine" - thus "brahmāna"; it is said that it brings, conveys, gives the state of Brahmā.

662. In the second verse, "peaceful" means one whose defilements are stilled. "Brahmā Sakko" means Brahmā and Sakka. One who is of such nature is not merely a brahmin, but rather he is both Brahmā and Sakka to those who understand, to the wise - thus, Vāseṭṭha, know this - this is what is meant. The remainder is just by the method already stated.

In the Paramatthajotikā, the Khuddaka Commentary,

the Commentary on the Suttanipāta, the explanation of the Vāseṭṭha Sutta is concluded.

10. Commentary on the Kokālika Sutta

"Thus have I heard" - this is the Kokālika Sutta. What is the origin? The origin of this discourse will become evident in the explanation of meaning itself. And in the explanation of meaning, "thus have I heard" and so on is by the method already stated. "Then Kokālika" - here, however, who is this Kokālika, and why did he approach? It is said - It is said that this one, the son of the Kokālika millionaire in the

Kokālika country, in the Kokālika city, having gone forth, dwells in the very monastery built by his father, by the name Cūḷakokālika; he is not a pupil of Devadatta. For that one, a brahmin's son, became known as Mahākokālika.

It is said that while the Blessed One was dwelling at Sāvattḥī, the two chief disciples, wandering on a journey through the country together with about five hundred monks, when entering the rains retreat was approaching, wishing to dwell in a secluded residence, having dismissed those monks, having taken their own bowls and robes, having reached that city in that country, went to that monastery. There, having exchanged friendly greetings with Kokālika, they said to him - "Friend, we shall dwell here for three months; do not report it to anyone." He, having assented "Very well," when the three months had passed, on the following day, early, having entered the city, reported - "You did not know that the chief disciples have come here and are dwelling here; no one even invites them with requisites." The city-dwellers said "Why, venerable sir, did you not inform us?" What is the use of informing? Did you not see two monks dwelling here? Are these not the chief disciples? They, having quickly assembled together, having brought ghee, molasses, cloth, and so on, laid them down before Kokālika. He thought - "The chief disciples, being supremely of few wishes, having known 'this is material gain arisen through contrived speech,' will not consent; not consenting, they will surely say 'Give it to the resident monk.' Come, let me have this gain taken and go." He did so. The elders, having seen them, having known that they had arisen through contrived speech, having thought "These requisites are suitable neither for us nor for Kokālika," without saying "Give them to the resident monk," having rejected them, departed. Because of that, Kokālika gave rise to displeasure, thinking "How is it that while not accepting themselves, they did not have them given to me either?"

They went to the presence of the Blessed One. And the Blessed One, having performed the invitation ceremony, if he does not go on a journey through the country himself, sends the chief disciples - having said "Wander, monks, on a journey for the welfare of many people" and so on. This is the habitual practice of the Truth-finders. But at that time he wished to go himself. Then he sent them off once again - "Go, monks, wander on a journey." They, wandering on a journey together with about five hundred monks, gradually went to that very same city in that country. The citizens, having recognised the elders, having prepared a gift together with requisites, having made a pavilion in the middle of the city, gave the gift, and offered requisites to the elders. The elders, having accepted them, gave them to the community of monks. Having seen that, Kokālika thought - "These were formerly of few wishes; now, overcome by greed, they have become ones with evil desires. Even formerly they were, methinks, similar to those of few wishes, content, and secluded. These are ones with evil desires, displaying non-existent virtues, evil monks." He, having approached the elders, having said "Friends, you were formerly as if of few wishes, content, and secluded, but now you have become evil monks," having taken his bowl and robes, at that very moment, being in a hurry, having departed and gone, thinking "I shall report this matter to the Blessed One," having gone towards Sāvattḥī, gradually approached the Blessed One. This here is Kokālika; for this reason he approached. Therefore it was said "Then the monk Kokālika approached the Blessed One" and so on.

The Blessed One, having seen him coming in great haste, having reflected, understood - "He has come wishing to revile the chief disciples." And reflecting "Is it possible to prevent him?" he saw "It is not possible; he has come having offended against the elders; he will definitively be reborn in the Paduma hell." Yet even having seen thus, for the purpose of freeing himself from the reproach of others, and for the purpose of showing the greatly blameworthy nature of insulting noble ones, thinking "Having heard one censuring even Sāriputta and Moggallāna, he does not prevent him," he prevented him three times by the method beginning with "Do not say so." Therein, "do not say so" means do not speak thus, do not say thus - this is the meaning. "Well-behaved" means of amiable nature. "Trustworthy" means one who produces faith; it is said to mean one who brings confidence. "Reliable" means one who produces conviction; it is said to mean one who brings the conclusion "so it is."

"Not long after he had departed" means not long after he had departed, his whole body was covered - considering even a space as small as a hair-tip, his entire body was overwhelmed by boils that had risen up having broken through the bones. Therein, since by the power of the Buddha, such action does not give its result in the presence of Buddhas, but gives it as soon as one has left the region of sight, therefore boils arose on him not long after he had departed. For that very reason it was said "not long after Kokālika had departed." Then if one asks, why did he not remain right there? Through the power of his action. For action that has found its opportunity inevitably ripens; it did not allow him to remain there. He, being driven by the power of his action, rose from his seat and departed. "The size of chickpeas" means the size of gram seeds. "The size of unripe wood-apples" means the size of young wood-apples. "Burst open" means they broke open. When those had burst, his entire body was like a ripe jackfruit. He, with his decaying body, having come to calamity and disaster, overcome by suffering, lay at the gateway of Jeta's Grove. Then people who had come one after another for the purpose of hearing the Teaching, having seen him, said "Fie on Kokālika, fie on Kokālika, he did what was inappropriate; in dependence on his own mouth alone he has come to calamity and disaster." Having heard them, the guardian deities uttered exclamations of "fie"; from the guardian deities to the sky deities - by this method, a single proclamation of "fie" arose up to the Akaniṭṭha realm.

And at that time a monk named Turū, Kokālika's preceptor, having attained the fruition of non-returning, had been reborn in the Pure Abodes. He too, having emerged from his attainment, having heard that proclamation of "fie," having come, exhorted Kokālika for the purpose of generating confidence of mind towards Sāriputta and Moggallāna. He, not accepting even his word, but rather offending against him, having died, was reborn in the Paduma hell. Therefore he said - "Then the monk Kokālika, from that very illness, etc. having harboured hostility."

"Then Brahmā Sahampati" - who is this Brahmā, and why did he approach the Blessed One and say this? This one was a monk named Sahaka in the Dispensation of the Blessed One Kassapa, who, having become a non-returner, was reborn in the Pure Abodes; there they perceive him as "Brahmā Sahampati." He thought "I shall approach the Blessed One and proclaim the Paduma hell; thereupon the Blessed One will inform the monks. Monks skilled in the connection of discourse will ask about the life-span there; the Blessed One, explaining, will make known the danger in insulting

noble ones" - for this reason he approached the Blessed One and said this. The Blessed One acted in just that way, and a certain monk also asked. And when asked by him, he said beginning with "Just as, monk."

Therein, "measuring twenty khāris" means four Magadhan patthas make one pattha in the Kosala country; four of those patthas make one āḷhaka; four āḷhakas make one doṇa; four doṇas make one mānikā; four mānikās make one khārī; twenty of those khārīs make the measure of twenty khāris. "A cartload of sesame" means a cart of sesame seeds. "The Abbuda hell" - there is no separate hell called the Abbuda; but a period within Avīci itself reckoned by the abbuda calculation is called "the Abbuda hell." The same method applies to the Nirabbuda and so on.

Therein, the calculation of years too should be understood thus -For just as a hundred times a hundred thousand is a koṭi, so a hundred times a hundred thousand koṭis is called a pakoṭi, a hundred times a hundred thousand pakoṭis is called a koṭippakoṭi, a hundred times a hundred thousand koṭippakoṭis is a nahuta, a hundred times a hundred thousand nahutas is a ninnahuta, a hundred times a hundred thousand ninnahutas is one abbuda, and twenty times that is a nirabbuda. This same method applies everywhere. Some, however, say "These names were obtained on account of the diversity of lamentations in each place and on account of the diversity of punishments"; others say "These are indeed cold hells."

"And further" is said with reference to the verse composition that illuminates the meaning of that and the distinctive meaning. For among the twenty verses stated according to the text, here the single verse "A hundred thousand" alone illuminates the stated meaning; the rest illuminate only the distinctive meaning; but the two verses at the end are not found in the established text of the Great Commentary. Therefore we said "among the twenty verses."

663. Therein, "an axe" means harsh speech resembling an axe in the sense of cutting oneself. "Cuts" means he cuts off right at one's own root, which is termed the wholesome root.

664. "One who is blameworthy" means one who should be blamed. "Or blames one who is praiseworthy" means whoever is a person worthy of praise in the sense of the highest, him he censures by imputing evil desires and so on. "Gathers" means accumulates. "Misfortune" means offence.

665. "This misfortune" means this offence. "At dice" means at dice used for gambling. "Together with all, together with oneself" means together with all one's own wealth and even with oneself. "Towards the Fortunate Ones" means towards Buddhas, Individually Enlightened Ones, and disciples who are called Fortunate Ones, because of having gone well and because of having gone to a beautiful state. "Corrupts his mind" means whoever would defile his mind. For him, this very ill-will is the greater misfortune - this is what has been said.

666. Why? Since a hundred thousand, etc. evil, since by the counting of years that time is so much, the time during which one who blames the noble ones, having directed speech and mind to evil, goes to hell and is tormented there - this is what has been said. For this is, in brief, the life-span in the Paduma hell.

667. Now, making clear this meaning - "this is the greater misfortune, he who corrupts his mind towards the Fortunate Ones" - by yet another method as well, he said beginning with "a liar." Therein, "a liar" means one who speaks falsehood by way of insulting a noble one. "Hell" means the Paduma hell and so on. "After death become equal" means having departed from here, they become equal by rebirth in hell. "In the hereafter" means in the world beyond.

668. And what is more - "Whoever wrongs one who is innocent." Therein, one should understand that he is "innocent" through the absence of ill-will, "pure" through the absence of the stain of ignorance, and "without blemish" through the absence of evil desires. Or it should be construed here thus: he is pure because of being innocent, and without blemish because of being pure.

669. Having thus established the state of greater misfortune of ill-will towards the Fortunate Ones, now he spoke fourteen verses called the verses on the subject of what is prohibited. These, it is said, were spoken by the Venerable Mahāmoggallāna while exhorting Kokālika as he was dying; "by the Great Brahmā," say some. The synopsis of these together with this discourse for the purpose of one inclusion is "whoever is devoted to the quality of greed" and so on. Therein, in the first verse to begin with, because it is indicated as "quality," or because it occurs many times, greed itself is the quality of greed; this is a designation for craving. "Ungenerous" means one who does not know words of advice, through non-grasping of even the exhortation of Buddhas. "Stingy" means by the fivefold stinginess. "Devoted to slander" means through the desire to cause division among the chief disciples. The remainder is well-known. This is what is meant - Whoever, friend Kokālika, one like you, devoted to greedy craving, is devoted to the quality of greed, faithless, miserly, ungenerous, stingy, devoted to slander, he abuses with speech another person who should not even be spoken to. Therefore I say to you the triad of verses beginning with "from the fortress of the mouth."

670. Herein, this is the meaning of the non-obvious terms - Foul-mouthed means foul in speech, devoid of truth means devoid of what is factual, a liar, ignoble means a bad person, destroyer of growth means one who destroys prosperity, a destroyer of progress, lowest of men means the last of men, unlucky means a man of misfortune, lowborn means a degenerate son of the Buddha.

671. "Rajamākirasī" means you throw the dust of defilement into yourself. "Papataṃ" means a pit. "Papāta" is also a reading; the meaning is the same. "Papada" is also a reading; the meaning is "the great hell."

672. "It comes, indeed" - here "ha" is an indeclinable particle; "that" means that wholesome-unwholesome action. Or alternatively, "indeed" means gone, practicing; the meaning is "accumulated." "The owner" means the owner because of having done that action. For he indeed obtains that action; it does not perish for him - this is what is said. And because he obtains it, therefore the fool suffers, etc. the wrongdoer.

673. Now, making known the suffering that the fool sees, he said beginning with "the place struck by iron spikes." Therein, the meaning of the first half-verse, for now - With reference to that place struck by iron spikes, what was said by the Blessed One "Then, monks, the guardians of hell inflict on him the torture called the fivefold binding" - he goes to that; and thus going, having been made to lie down right there

on the blazing iron ground, being beaten by the guardians of hell in five places, he goes to the sharp-edged iron stake reckoned as a red-hot peg, with reference to which it was said by the Blessed One "they drive a red-hot iron stake into his hand" and so on. The latter half-verse is said with reference to that which was said "they put a red-hot iron ball into his mouth, they pour red-hot copper into his mouth" concerning one who, having been tormented there for many thousands of years, has gradually gone to the bank of the river of caustic water for the purpose of experiencing the remainder of the ripened result. Therein, "iron" means metal. "Resembling a ball" means having the shape of a wood-apple. And here, by the term "iron," copper should be understood; by the other, an iron ball should be understood. "Befitting" means conforming to the deed done.

674. In the verses following that, "na hi vaggu" means the guardians of hell, saying such things as "Seize them, strike them," do not speak sweet speech. "Nābhijavanti" means they do not hasten towards them with a friendly disposition, they do not approach with a pleasant countenance; it is said to mean they approach only bringing calamity and disaster. "Na tāṇamupenti" means they do not come as shelter, rock cell, or refuge; it is said to mean they come only seizing and striking. "Aṅgāre santhate sayanti" means having been placed upon the mountain of embers, they lie on spread embers for many thousands of years. "Ginisampajjalita" means fire blazing all around and ablaze in all directions. "Pavisanti" means having been thrown into the great hell, they plunge in. The great hell is that which is called "four-cornered"; the eyes of those looking at it from a distance of a hundred yojanas are destroyed.

675. "And having been covered with a net" means having wrapped with an iron net, they strike like deer-hunters strike a deer. This is a form of torture not mentioned in the Devadūta Sutta. "They go to the blind darkness" means by that which is blinding, they go to the hell called Dhūmaroruva, designated as "darkness" because of its dense darkness which is indeed blinding. There, it is said, having smelled the harsh smoke, their eyes are destroyed; therefore "blind" is said. "For that is spread out like frost" means that blind darkness is spread out like frost - this is the meaning. "Vitthata" is also a reading. This too is a form of torture not mentioned in the Devadūta Sutta.

676. "Then made of copper" - but this copper pot extends to the boundary of the earth, two hundred thousand yojanas plus forty thousand in depth, full to the brim, filled with molten copper therein. "For they are cooked in those for a long time" means they are cooked in those pots for a long time. "Like fire" means similar to fire. "Bobbing up and down" means bobbing up and down, going sometimes upwards and sometimes downwards, they are cooked throwing up foam - this is what is said. This should be understood by the method stated in the Devadūta Sutta.

677. "In the mixture of pus and blood" means in the copper cauldron mixed with pus and blood. "There what" means there. "Whatever direction" means direction and intermediate direction. "Lies upon" means goes. "Abhisetī" is also a reading; therein the meaning is whatever direction he clings to and leans against. "Is defiled" means is afflicted. "Kilijjatī" is also a reading; the meaning is becomes putrid. "Touching" means being touched by that pus and blood. This too is a form of torture not mentioned in the Devadūta Sutta.

678. "Abode of worms" means in the residence of worms. This too is just the copper pot; in the Devadūta Sutta it is called "the excrement hell." There, for one who has fallen in, needle-mouthed creatures, having cut through the skin and so on, eat the bone marrow. "For there is no shore to go to" means there is indeed no shore to depart to. "Tiravamatthī" is also a reading; the meaning is the same. Here "tīrava" is said for "shore" itself. "For the pans are level all around" means because that pot, being inverted even on its upper portion, has cauldrons that are level everywhere all around, therefore it is said that there is no shore to depart to.

679. The sword-leaf forest is the same as the method stated in the Devadūta Sutta. For from afar it appears like a delightful mango grove, and then the hell-beings enter it out of greed, and thereupon the leaves stirred by the wind, having fallen, cut off their limbs and minor limbs. Therefore he said - "They enter it with bodies cut to pieces." They enter it, and thereupon they become those with bodies well cut. "Having seized the tongue with a hook, they strike it again and again" means therein, the guardians of hell, having dragged out with a hook the tongue of the liars doomed to Niraya Hell who have run with speed and fallen in the sword-leaf forest, just as people spread out moist hide on the ground and beat it with stakes, so having beaten it, having split it again and again with hatchets, having cut off each and every tip, they strike it; each tip that is cut off arises again and again. "Āracayāracayā" is also a reading; the meaning is "having stretched out again and again." This too is a form of torture not mentioned in the Devadūta Sutta.

680. "Vetaraṇī" means the river spoken of in the Devadūta Sutta as "a great river of caustic water." It is said that it appears filled with water like the Ganges. Thinking "Now here we shall bathe and drink," the hell-beings fall in. "With sharp-edged razor blades" means having sharp edges and razor blades; what is said is "having sharp-edged razor blades." It is said that in that river, above and below and on both banks, sharp-edged razors stand as if placed in succession; therefore it is called "having sharp edges and razor blades." They approach that sharp-edged razor-bladed river with the desire for water, clinging to it - this is the meaning. And thus approaching, driven by evil action, there the fools fall - the meaning is the ignorant.

681. "Brown and spotted" - this should be connected with "dogs" which follows. The meaning stated is that dogs of brown colour and spotted colour eat them. "Flocks of ravens" means flocks of black crows. "Greedy vultures" means having become thoroughly arisen in greed; "great vultures," say some. "Hawks" means hawk-birds; "this is a name for eagles," say some. "Crows" means non-black crows. This too is a form of torture not mentioned in the Devadūta Sutta. However, certain things stated there but not stated here should be understood as being stated, since they belong to the preceding and following portions of these.

682. Now, having shown all this existence in hell and exhorting, he spoke the verse "Difficult indeed is this." Its meaning is - Difficult indeed is this existence here in hell, differentiated by the carrying out of various kinds of actions, which a wrongdoer experiences. Therefore, here in the remainder of life, while the continuity of life still exists, while still standing right here in this world, a man should be a doer of duties through the undertaking of wholesome states beginning with going for refuge. And even while being a doer of duties, one should be so only by way of perseverance in doing; one should not be negligent even for a moment, one should not fall into

heedlessness - this here is the explanation of the conjunction. But since the remaining terms that have been stated are easily understood precisely because the method has been stated previously and because the meaning is manifest, therefore a word-by-word explanation was not made.

In the Paramatthajotikā, the Khuddaka Commentary,

the Commentary on the Suttanipāta, the explanation of the Kokālika Sutta is concluded.

11. Commentary on the Nālaka Sutta

685. "Filled with joy" is the Nālaka Discourse. What is the origin? It is said that, having seen a disciple of the Blessed One Padumuttara practicing the practice of moral perfection, longing for that same state, from then on having fulfilled the perfections for a hundred thousand cosmic cycles, a hermit named Nālaka, the nephew of the sage Asita, on the seventh day from the day of the setting in motion of the wheel of the Teaching, asked the Blessed One about the practice of moral perfection with two verses beginning with "This has been understood." To him the Blessed One explained that by the method beginning with "I shall explain to you the practice of moral perfection." But when the Blessed One had attained final Nibbāna, the Venerable Ānanda, being asked by the Venerable Mahākassapa who was conducting the rehearsal about that very practice of moral perfection - by whom and when Nālaka was instigated to ask the Blessed One. Wishing to make all that manifest and to show it, having spoken twenty introductory verses beginning with "filled with joy," he spoke. All that too is called the "Nālaka Discourse."

Therein, "filled with joy" means arisen in prosperity, having reached growth. "Delighted" means satisfied. Or alternatively, "filled with joy" means greatly delighted. "Delighted" means arisen in pleasure. "In pure garments" means in unsoiled garments. For the garments of the gods, produced from wish-fulfilling trees, do not take dust or stain. "Having taken cloth" means here, because of its resemblance to cloth, having lifted up a divine garment that has acquired the conventional expression "cloth." "The sage Asita" means a sage who received this name on account of the black colour of his body. "In the day residence" means in the place of the day residence. The remainder is clear from the terms themselves.

But as regards the connection - It is said that this one was the chaplain of King Sīhahanu, the father of Suddhodana, and having been the teacher of crafts to Suddhodana before his consecration, became the chaplain itself at the time of his consecration. When he came to attend upon the king evening and morning, the king, not making the act of prostration as in the time of youth, merely performs the salutation with joined palms alone. For this is indeed the natural custom of Sakyan kings who have received consecration. The chaplain, having become disgusted by that, said "I shall go forth, great king." The king, having known his determination, requested "If so, teacher, you should dwell in my very own pleasure grove, so that I may see you often." He, having promised "May it be so," having gone forth in the going forth of a hermit, being attended upon by the king, dwelling in the pleasure grove itself, having performed the preliminary work on a circular meditation object, produced the eight attainments and the five direct knowledges. From then on, having done the meal duty at the royal family, he goes to one among the Himālaya, the

realm of the Four Great Kings, and so on, and takes the day residence. Then one day, having gone to the realm of the Thirty-three, having entered the jewelled mansion, seated on a divan of celestial jewels, having experienced the happiness of concentration, having risen in the evening time, standing at the door of the mansion, looking here and there, he saw the gods headed by Sakka, waving garments on the great highway of sixty yojanas, speaking words of praise praising the virtues of the Bodhisatta, and sporting. Therefore the Venerable Ānanda said - "Filled with joy, etc. in the day residence."

686. Thereupon he, having thus seen the gods, etc. dependent on what. Therein, "elated" means with body raised high. "Having paid attention" means having shown esteem. "Beautiful" means satisfied in appearance. The remainder is of clear meaning.

687. Now the verses beginning with "Even when there was" are of manifest connection only. The meaning of the terms, however, in the first verse to begin with: "saṅgamo" means battle. "Victory for the gods" means victory of the gods.

For the elucidation of that, this progressive discourse should be known -It is said that Sakka, having been a young man named Magha, a resident of the village of Macala in the country of Magadha, the foremost among thirty-three men, having fulfilled seven items of duty, was reborn in the realm of the Thirty-three together with his assembly. Thereupon the ancient gods, having said "Visiting young gods have come; we shall make an offering to them," offered divine lotuses and invited them with half the kingdom. Sakka, discontented with half the kingdom, having convinced his own assembly, one day, when they were intoxicated with liquor, having seized them by the feet, threw them down to the foot of Mount Sineru. For them, on the lower level of Sineru, a titan realm of ten thousand yojanas arose, adorned with a variegated trumpet-flower tree that had become covered by the coral tree. Thereupon they, having regained mindfulness, not seeing the realm of the Thirty-three, said "Alas, hey, we are lost through the fault of intoxication with drink! We did not drink liquor now; we drank non-liquor. We are not gods now; we have now become titans." From then on, having become ones with the arisen designation "titans" only, saying "Come now, let us fight together with the gods," they climbed Sineru all around. Thereupon Sakka, having risen up against the titans in battle, having thrown them again into the ocean, having created an image of Inda similar to himself at the four gates, placed it there. Thereupon the titans, having thought "This Sakka is indeed diligent, standing guard always," went back again to their city. Thereupon the gods, proclaiming their own victory, waving garments on the great highway, celebrated a festival. Then Asita, through his ability to recollect forty cosmic cycles into the past and future, reflecting "Have these indeed celebrated thus before too?", having seen the victory of the gods in that battle between the gods and titans, said -

"Even when there was a battle with the titans,
Victory for the gods, the titans defeated;
Even then there was no such terror."

Even at that time there was no such terrifying delight. "Having seen what marvel are the gods delighted?" means but today, having seen what marvel are the gods thus delighted?

688. In the second verse, "they shout" means they emit shouting sounds with their mouths. "They sing" various kinds of songs, "they play" sixty-eight thousand musical instruments, "they clap" means they clap their hands. "I ask you" - though able to know by adverting himself, he asks out of desire to hear their words. "Dwellers on the summit of Meru" means those dwelling on the summit of Sineru. For on the lower level of Sineru is the titan realm of ten thousand yojanas, on the middle level are the four great continents with a retinue of two thousand minor continents, and on the upper level is the realm of the Thirty-three of ten thousand yojanas. Therefore the gods are called "dwellers on the summit of Meru." "Sirs" is a form of addressing the gods; the meaning is "free from suffering, free from affliction."

689. Then, in the third verse spoken by the gods announcing that matter to him, "Bodhisatta" means an awakening being, a being worthy of attaining perfect enlightenment; "the best of jewels" means one who has become an excellent jewel. "Because of that we are satisfied" means because of that reason we are satisfied. For he, having attained the state of a Buddha, will expound the Teaching in such a way that we and other groups of gods will reach the plane of the trainee and the one beyond training. And even human beings, having heard his Teaching, those who will not be able to attain final Nibbāna, having performed giving and so on, will fulfil their time in the heavenly world - this, it is said, is their intention. Therein, although this pair of terms "satisfied, beautiful" is undifferentiated in meaning, nevertheless it should be understood that they were spoken for the purpose of answering this pair of questions: "Having seen what marvel are the gods delighted? Why is the assembly of gods so excessively beautiful?"

690. Now, in the fourth verse spoken by those making manifest the intention on account of which they were satisfied when the Bodhisatta was born, by the mention of "beings" there is the inclusion of gods and humans, and by the mention of "creatures" there is the inclusion of the remaining destinations. Thus, by two terms, he shows supremacy in all five destinations. For even among animals, lions and others are endowed with qualities such as fearlessness and so on, yet even them this one surpasses. Therefore he is called "the best of all creatures." Among gods and humans, however, there are the four persons beginning with one practising for personal welfare; among them, this one, who is practising for the welfare of both, is the foremost person, and because of being like a bull among men, he is the lord of men. Therefore, those speaking his praise uttered this pair of terms as well.

691. In the fifth verse, "that sound" means that sound of the words spoken by the gods. "Descended" means went down. "Then the dwelling" means at that time the dwelling.

692. In the sixth verse, "then" means immediately after Asita's words. "In the furnace" means in the furnace itself; it is said to mean "in the mouth of the crucible." "Skilfully refined" means struck by a very skilful goldsmith; the intention is heated by the one striking it. "Gleaming" means shining. "Of the one named Asita" means of the sage named Asita, by his second name Kaṇhadevila.

693. In the seventh verse, "the bull of stars" means similar to a bull among the stars; the intention is the moon. "Pure" means free from impurities such as clouds and so on. "As in autumn" means as if in autumn. "Filled with joy" means filled with rapture

through the rapture that arose by merely hearing. "Attained rapture" means having seen, he again obtained rapture.

694. Furthermore, in the eighth verse spoken for the purpose of illustrating the honour always being offered by the gods to the Bodhisatta, "with many branches" means with many ribs. "A thousand orbs" means fitted with a thousand orbs made of red gold. "Umbrella" means a divine white parasol. "Fly up and down" means flying through the air over the body, they make a falling and rising motion.

695. In the ninth verse, "jaṭṭi" means a matted-hair ascetic. "Kaṇhasirivhaya" means one being called by the word "kaṇha" and the word "siri." Him, it is said, they also call "Sirikaṇha" - they address, they speak to - this is what is meant. "Paṇḍukambale" means on a red blanket. And here, from the subject matter, "the boy" should be stated, or the remainder of the reading should be supplied. And in the previous verse, "having seen" was said with reference to one not yet come within arm's reach. Here, however, one come within arm's reach, brought for the purpose of acceptance - therefore the word "having seen" is repeated. Or the former has the expectation of obtaining the joy of seeing, from the statement at the end of the verse "he attained abundant rapture"; this has the expectation of acceptance, from the statement at the end "glad at heart, he received." And the former is connected with the boy only; this is connected also with the white parasol. "Having seen" means having seen the boy, like a gold coin on a Gandhāran red blanket worth a hundred thousand, with a white parasol of the kind described at "the umbrella the gods" being held over his head. Some, however, say "this was said with reference to a human umbrella." For just as the gods, so too human beings approach the great man with umbrellas, chowries, peacock-feather fans, palm-leaf fans, and hair-tail fans in hand. Even this being so, there is no distinction whatsoever by that statement; therefore, as stated before is fitting. "He received" means he received with both hands. They brought the boy, it is said, to make him pay homage to the sage. Then his feet turned around and became established on the head of the sage. He, having seen that marvel too, elated in mind, glad at heart, received him.

696. In the tenth verse, "seeking" means seeking, searching, investigating; it is said to mean "examining." "One who had gone beyond the marks and sacred hymns" means one who has gone to the far shore of the marks and the Vedas. "This unsurpassed one" means this one is unsurpassed. He, it is said, having seen the wheels on the soles of the feet of the Great Being who had come into his presence, seeking the remaining marks in accordance with that, having seen the entire excellency of marks, having known "Surely this one will become a Buddha," spoke thus.

697. "This eleventh, then his own departure" means going to the immaterial realm by way of conception. "Being unwell, he shed tears" means having recollected his own rebirth in the immaterial world, thinking "Now I shall not obtain the opportunity to hear his proclamation of the Teaching," being dissatisfied, overcome by powerful sorrow, having become one arisen with displeasure, he drops and sheds tears. "Garayati" is also a reading. But if he were to incline his mind towards fine-material existence, why would he not arise there, such that he weeps thus? It is not that he would not arise there, but due to unskilfulness he does not know this method. Even this being so, the arising of displeasure for him is indeed inappropriate, since it has

been suppressed by the attainment of meditative attainment? No, precisely because it is only suppressed. For mental defilements cut off by path development do not arise, but for those who have obtained meditative attainments, they arise through a powerful condition. If mental defilements have arisen, since his meditative absorption has declined, from where is his going to the immaterial realm? Because of re-attaining it with little difficulty. For those who have obtained meditative attainments, when mental defilements have arisen, not falling into powerful transgression, when the force of mental defilements has merely subsided, they again attain that distinction with little difficulty; they are also difficult to recognise as "these have declined in distinction"; and he is such a one. "Surely there will be no obstacle for the boy" means surely there will not be an obstacle for this boy.

698. "This one is not inferior" (dvādasāyaṃ na orakāyanti) means this one is not inferior or limited. He said this with reference to the Buddhahood that is to be spoken of in the following verse.

699. Thirteen. "The highest enlightenment" means the knowledge of omniscience. For that is called "highest enlightenment" (sambodhi) because of rightly awakening through its non-distorted nature, and "the highest" (agga) because of being the supreme among all knowledges due to the absence of obstruction anywhere. "Will attain" means will reach. "The seer of the supremely pure" means the seer of Nibbāna. For that is supremely pure because of its absolute purity. "Widespread" means widespread for him. "Holy life" means the Dispensation.

700. "In the fourteenth, and in between" means right there in between, it is said to mean before the attainment of highest enlightenment. "I shall not hear" means I shall not hear. "Of the matchless one" means of the one of matchless energy. "Afflicted" means sick. "Gone to disaster" means having reached the destruction of happiness. "In misery" means unhappy; he said this with reference to the entire arising of displeasure only. For he is sick with displeasure. And that disaster of his is from the disaster of happiness; it is said to mean from the destruction of happiness. And by that which has become mental misery, he is in misery.

701. "Having generated abundant on the fifteenth" means having generated abundant. Or this itself is the reading. "Departed" means gone out. Thus having gone out, he, "his nephew himself" means his own nephew; it is said to mean his own sister's son. "Encouraged" means having known his own state of short lifespan, and having known by his own power the accumulated merit of the young man Nālaka, the son of his youngest sister, having compassion for him thinking "Having come of age, he might even fall into negligence," having gone to his sister's house, "Where is Nālaka?" "Outside, venerable sir, he is playing." Having commanded "Bring him," at that very moment having given him the going forth as a hermit, he encouraged, exhorted, and instructed him. How? "The sound 'Buddha'" etc. "Holy life" - thus he spoke sixteen verses.

702. Therein, "yada parato" means "when from another." "Dhammamaggan" means the path of the supreme Teaching, Nibbāna; or the Teaching as the highest, Nibbāna together with the practice. "Tasmin" means in his presence. "Brahmacariyam" means the duties of an ascetic.

703. "Such a one at seventeen" means by one who was steadfast in that; the intention is: at that time, when there was suppression of mental defilements and attainment of concentration, with suppressed mental defilements and with a concentrated mind. "The seer of the supremely pure in the future" means because it was seen thus: "This Nālaka will, at a future time, see the supremely pure Nibbāna in the presence of the Blessed One," that sage was, by this method, called "the seer of the supremely pure in the future." By him, the seer of the supremely pure in the future. "With accumulated store of merit" means one who had made an accumulation of merit from the time of Padumuttara onwards. "Awaiting" means waiting for. "Lived" means having gone forth, he dwelt in the guise of a hermit. "With guarded faculties" means having guarded the ear-faculty. It is said that from then on he did not plunge into water, having thought: "Having entered the water, the ear-faculty might be destroyed; thereby one would become excluded from hearing the Teaching."

704. "Having heard the sound at eighteen" - that Nālaka, thus living, gradually, when the Blessed One had attained the highest enlightenment and the wheel of the Teaching had been set in motion at Bārāṇasī, having heard the sound of the turning of the wheel by the excellent Conqueror, announced by deities who wished for his welfare, having come and informed him by the method beginning with "The wheel of the Teaching has been set in motion by the Blessed One, the Blessed One has indeed arisen as a Perfectly Enlightened One." "Having gone and seen the bull among sages" - while the commotion of moral perfection was being made by the deities for seven days, on the seventh day having gone to Isipatana, and having seen the Blessed One, the bull among sages, resembling a leading bull, seated on the excellent Buddha-seat with this intention too: "Nālaka will come, I shall expound the Teaching to him." "With faith" means having become of confident mind together with the very seeing. "Foremost in moral perfection" means the highest in knowledge; it is said to mean path-knowledge. "When the time of the instruction of the one named Asita had arrived" means when the time of the exhortation of the sage Asita had arrived. If it is so - He was admonished thus: "When he reveals the path of the Teaching, then having gone, inquiring about the right time, live the holy life in the presence of that Blessed One," and this was that time. Therefore it was said - "When the time of the instruction of the one named Asita had arrived." The remainder here is obvious.

This, for now, is the explanation of the introductory stanzas.

705. In the pair of question verses, "is known by me, this" means this is known by me. "According to truth" means not reversed. What is the intention? That which Asita, having known "This boy will attain the highest enlightenment," said to me: "When you hear from another the sound 'Buddha', one who has attained the highest enlightenment reveals the path of the Teaching" - that very word of Asita is known by me today, having seen the Blessed One as witness, as "according to truth indeed." "This, that" means therefore, that. "Who has gone beyond all phenomena" means in the manner stated in the Hemavata Sutta, in six ways. One who has gone to the far shore of all phenomena.

706. "For one who has entered homelessness" means for one who has entered homelessness, the meaning is "for one who has gone forth." "Seeking the practice of going for alms" means for one seeking the practice of going for alms that is habitually practised by the noble ones and is undefiled. "Sagehood" means what belongs to

sages. "The highest state" means the highest practice. The remainder here is obvious.

707. Then, being thus asked, the Blessed One explained the practice of moral perfection by the method beginning with "I shall explain to you the practice of sagehood." Therein, "I shall explain" (upaññissam) means I would make known, I would open up, I would declare - this is the meaning. "Difficult to do, difficult to endure" means it is difficult to do and difficult to endure and bear while being done - this is what is said. Now here this is the intention - I would declare to you the practice of sagehood, if it were easy to do or to endure; but thus it is difficult to do and difficult to endure, because it must be practised without arousing a defiled mind from the time of being a worldling onwards. For thus only one disciple of one Buddha does it and endures it.

Thus the Blessed One, showing the difficulty and the hard-to-endure nature of sagehood, having generated enthusiasm in Nālaka, wishing to speak to him about it, said "Come, I shall tell you about it, brace yourself, be firm." Therein, "come" (handā) is an indeclinable particle in the sense of determination. "I shall tell you about it" (te nam pavakkhāmi) means I shall tell you that practice of sagehood. "Brace yourself" (santhambhassu) means support yourself with the support of energy capable of doing what is difficult to do. "Be firm" (daḷho bhavā) means one is steady through unflagging exertion capable of enduring what is difficult to endure. What is meant? Because you have an accumulated store of merit, therefore I, having become absolutely determined, shall tell you that practice of sagehood, even though it is thus difficult to do and difficult to endure; brace yourself, be firm.

708. Thus, wishing to speak about the duty of moral perfection as the supreme detachment, having urged Nālaka to steadfastness and firmness, showing first the abandoning of mental defilements tied to the village, he spoke the half-verse "samānabhāga." Therein, "samānabhāga" means equal share, one and the same, without difference. "Akkuṭṭhavandita" means reviling and homage.

Now, showing the means by which that equal treatment is practised, he spoke the half-verse "manopadosa." Its meaning is - When reviled, one should guard against ill-will in the mind; when honoured, being peaceful, one should wander not elated; even when honoured by a king, one should not fall into restlessness thinking "He honours me."

709. Now, showing the abandoning of mental defilements connected with the forest, he spoke the verse beginning with "various." Its meaning is - Even in a grove designated as a forest, various objects of different kinds flash forth by way of the desirable and undesirable, and come into the range of the eye and so on; and they are like flames of fire in the sense of producing the fever of passion. Or just as when a forest is burning, flames of fire flash forth in various ways - with smoke, without smoke, blue, yellow, red, small, and great - so in the grove, by way of the diversity of lions, tigers, humans, non-human spirits, various birds' cries, flowers, fruits, young leaves, and so on, various objects flash forth in different kinds - frightening, enticing, arousing hatred, and leading to delusion. Therefore he said - "Various things flash forth, like flames of fire in the grove." And when such various objects are flashing forth, whatever women, having gone on an excursion to a pleasure grove, or by nature forest-wandering ascetics such as firewood gatherers and so on, having seen

one gone to a private place, entice the sage by laughing, chatting, weeping, being scantily dressed, and so on - may they not entice him, may those women not entice him. Act in such a way that they do not entice - this is what is meant.

710-711. Thus, having shown his method of practice in the village and in the forest, now showing morality and restraint, the Blessed One spoke the pair of verses beginning with "abstaining from sexual intercourse." Therein, "having abandoned sensual pleasures, the higher and the lower" means having abandoned the five types of sensual pleasure, both beautiful and ugly, remaining apart from sexual intercourse. For by the abandoning of those, abstinence from sexual intercourse is well accomplished. Therefore he said - "Having abandoned sensual pleasures, the higher and the lower." This is the intention here. But the terms beginning with "unopposed" are stated for the purpose of showing the achievement of abstention from killing living beings stated here in "one should neither strike nor cause to strike." Herein this is the brief explanation - Unopposed towards living beings on the side of others, unattached towards those on one's own side, removing opposition towards all living beings, both the timid and the firm, whether with craving or free from craving, by the equality of oneself - through the desire to live, the desire not to die, the desire for happiness, and the aversion to suffering - thinking "just as I am, so are these," and in that very manner, removing compliance towards oneself by the equality of others - thinking "just as these are, so am I" - thus having abandoned both compliance and opposition in both ways, having made oneself the comparison through aversion to death, among living beings, whatever living beings, whether timid or firm, one should not strike by actions done with one's own hand and so on, and should not cause to strike by commanding and so on.

712. Having thus stated in brief the morality of restraint according to the Pātimokkha by way of abstinence from sexual intercourse and abstinence from killing living beings, and having shown sense restraint by means of "having abandoned sensual pleasures" and so on, now showing the purification of livelihood, he said beginning with "having abandoned desire and." Its meaning is - That craving which, having obtained one, desires a second, having obtained two, desires a third, having obtained a hundred thousand, desires even more than that - thus, because of desiring objects not yet obtained, it is called "desire"; and that greed which is the coveting of objects already obtained. Having abandoned that desire and greed, where the worldling is attached - in whatever requisites such as robes and so on the worldling remains attached, stuck, and bound by those desire and greed - there, having abandoned both of those, not transgressing the purification of livelihood for the purpose of requisites, having become one with vision through the eye of knowledge, one should proceed on this practice of moral perfection. For one thus practising would cross over this hell - would cross over this craving for requisites, which is designated as hell in the sense of being difficult to fill, and which has become the cause of wrong livelihood; or by this practice one would cross over - this is what is said.

713. Having thus shown the purification of livelihood through the aspect of abandoning craving for requisites, now showing the morality of the use of requisites through the aspect of moderation in eating, and in accordance with that, the practice

up to the attainment of arahantship, he spoke the verse beginning with "with belly unfilled." Its meaning is - Among the requisites such as whatsoever robes and so on obtained righteously and impartially, as far as food is concerned, while taking food -

"Four or five morsels, without eating, one should drink water;
Enough for comfortable abiding, for the resolute monk."

By the method stated, he should have an unfilled belly, not a bloated belly like a bellows filled with wind; it is said that he should avoid sloth and torpor caused by drowsiness after a meal. And even while having an unfilled belly, he should be one of measured food, knowing moderation in food, one whose food is determined by virtue and fault through reviewing beginning with "not for amusement." Even while being thus of measured food, he should be of few wishes through the fourfold fewness of wishes by way of requisites, ascetic practices, the Scriptures, and achievement. Indeed, definitively, by a monk practising the practice of moral perfection, one should be thus of few wishes. Therein, contentment in each requisite through three kinds of contentment is fewness of wishes regarding requisites. While being one who observes the ascetic practices, the non-wishing "May others know me as one who has shaken off" is fewness of wishes regarding ascetic practices. While being very learned, the non-wishing "May others know me as very learned" is fewness of wishes regarding the Scriptures, as in the case of the Elder Majjhantika. While being accomplished in achievement, the non-wishing "May others know me as 'this one has attained a wholesome mental state'" is fewness of wishes regarding achievement. And that should be understood as being on this side of the achievement of arahantship. For this practice is for the purpose of the achievement of arahantship. And even while being thus of few wishes, having abandoned the greed of craving through the path of arahantship, he should be not covetous. For being thus not covetous, he is always without hunger for desire, desireless, he is quenched; by whatever desire beings are hungry, like those afflicted by hunger and thirst, unsatisfied - by that desire he is desireless, and through desirelessness he is without hunger, unafflicted, having reached supreme satisfaction. Thus through being without hunger, he is quenched, meaning the fever of all mental defilements is allayed. Thus here the connection should be understood in reverse order.

714. Having thus spoken of the practice up to the attainment of arahantship, now, speaking of the undertaking of ascetic practices and the duties for lodgings whose goal is the attainment of arahantship for the monk practising that practice, he spoke a pair of verses beginning with "having walked for almsfood." Therein, "having walked for almsfood" means that monk, having gone about for almsfood or having done the meal duty. "He should go to the edge of the forest" means not obsessed by the obsessions of household life, he should go to the forest itself. "Standing at the root of a tree" means having stood at the root of a tree. "Having taken his seat" means having approached a seat, it is said to mean "seated." "Sage" means one practising the practice of moral perfection. And here, by this "having walked for almsfood," the almsfood eater's practice is stated. But since a superior almsfood eater is indeed one who walks successively for alms, a one-session eater, a bowl-food eater, and a later-food-refuser, and indeed takes upon himself the three-robe wearer's and rag-robe wearer's practices, therefore these six too are stated. But by this "he should go to the edge of the forest," the forest-dweller's practice is stated; by this "standing at the

root of a tree," the tree-root dweller's practice; by this "having taken his seat," the sitter's practice. But because of their conformity with these in succession, the open-air dweller's, the any-bed user's, and the charnel-ground dweller's practices are also stated. Thus by this verse he spoke of the thirteen ascetic practices to the Elder Nālaka.

715. "He, devoted to meditative absorption, the wise one" means he is engaged in and devoted to meditative absorptions through the production of unarisen meditative absorption and through adverting, attainment, determination, emergence, and reviewing of arisen meditative absorption. "Wise" means endowed with energy. "At the forest's edge should delight" means one should be delighted in the forest; it is said that one should not delight in a lodging near a village. "He should meditate at the root of a tree, gladdening himself" means one should not only be devoted to mundane meditative absorption, but moreover, at that very tree-root, gladdening oneself exceedingly through supramundane meditative absorption associated with the path of stream-entry and so on, one should meditate. For through the attainment of supreme comfort, the mind is exceedingly satisfied only by supramundane meditative absorption, not by anything else. Therefore he said - "Gladdening himself." Thus by this verse, through devotion to meditative absorption, he spoke of delight in forest lodgings and arahantship.

716. Now, because having heard this proclamation of the Teaching, the Elder Nālaka, having gone to the edge of the forest, even though fasting, was exceedingly zealous in the fulfilment of the practice, and it is not possible to practise the ascetic duty without food. For the life of one doing thus does not proceed; but food should be sought by one not giving rise to mental defilements - this is the method here. Therefore, for the purpose of showing him that even on successive days one should go about for almsfood, but mental defilements should not be given rise to, the Blessed One, teaching the duty of going for alms having as its goal the very attainment of arahantship, spoke six verses beginning with "Then at the end of the night." Therein, "then" means even further than the going for almsfood and going to the edge of the forest stated here in "Having walked for almsfood, he should go to the edge of the forest." "At the end of the night" means at the passing of the night; it is said to mean on the second day. "He should go towards the village" means having performed the duty of the fundamentals of conduct, having cultivated seclusion until the time for the alms round, attending to the meditation subject by the method stated in the duty of going and returning, he should go to the village. "He should not delight in an invitation" means a monk fulfilling the practice should not delight in, should not accept, an invitation such as "Venerable sir, you should eat at our house," nor such a thought and food as "Does he give or does he not give? Does he give something good or does he give something not good?" - this is what is said. But if by force they take the bowl, fill it, and give it, having eaten, the ascetic duty should be done; the ascetic practices are not violated; but based on that, one should not enter that village again. "Nor in an offering from the village" means if, for one who has entered the village, they bring food even with dishes, one should not delight in that either; from that one should not accept even a single grain of boiled rice; but rather one should go about for almsfood only from house to house in succession.

717. "A sage, having come to a village, should not behave hastily among families" - he, a practitioner for the purpose of wisdom, being a sage who has gone to a village, should not behave hastily among families; it is said that he should not commit association with laypeople that is not becoming, such as hasty glancing and so on. "Seeking food, with speech cut off, he should not speak contentious speech" - having become as if with speech cut off, he should not speak speech seeking food that is employed with ingratiating talk, round-about talk, hinting, and asking for. If he should wish, being sick, he should speak for the purpose of warding off sickness. Or, setting aside the asking for lodging, which is employed with ingratiating talk, round-about talk, and hinting, for the purpose of the remaining requisites, however, one who is not sick should indeed not speak anything.

718-719. "I obtained, which is this" - but the meaning of this verse is as follows: Having entered the village for almsfood, even when a trifle of anything whatsoever is obtained, having thought "I obtained, this is good," and when not obtained, having thought "I did not obtain, that is wholesome," and that too "is beautiful," having thought thus, with both gain and loss, he, such a one, being unchanging, returns like to a tree; just as a man seeking fruit, having approached a tree, whether having obtained fruit or not having obtained it, neither drawn in nor repelled, being just neutral, goes on; so too, having approached a family, whether having obtained gain or not having obtained it, being just neutral, he goes on. The verse "He, with bowl in hand" is of manifest meaning.

720. "Various" (uccāvacā): the connection of this verse is -even having become thus accomplished in the duty of going for alms, without becoming satisfied with just that much, one should undertake the practice. For the Dispensation has practice as its core. And this various, etc. sensed. Its meaning is - and this path-practice, various by the distinction of highest and lowest, was proclaimed by the Buddha-ascetic. For the easy practice with quick direct knowledge is high, the difficult practice with sluggish direct knowledge is low. The other two are high by one factor, and low by one. Or only the first is high, the other three also are low. And by that high or low practice, they do not go to the beyond twofold. Or the reading is "duguṇa," the meaning is that by one path they do not go to Nibbāna twice. Why? Because the mental defilements that have been abandoned by whichever path are not to be abandoned again. By this he explains the absence of being subject to decline. "Nor is this sensed as once only" - and this is not even worthy of touching the beyond just once. Why? Because of the absence of abandoning all mental defilements by one path. By this he explains the absence of arahantship by one path alone.

721. Now, showing the benefit of the practice, he spoke the verse "for whom there is no craving spread." Its meaning is - For whom, for the monk who has thus practised, because of the abandoning by that practice, craving that is spread - spread by the state of being one hundred and eight thoughts of craving - does not exist, for him whose stream is cut by the cutting off of the stream of defilements, for one who has abandoned what should and should not be done by the abandoning of the wholesome and unwholesome, not even a trifle of fever born of lust or born of hate is found.

722. Now, because having heard these verses, this thought arose in the mind of the Elder Nālaka - "If this much practice of sagehood is easy to do and not difficult, it can be fulfilled with little difficulty," therefore the Blessed One, showing that "the practice

of sagehood is indeed difficult," again said beginning with "I shall explain to you the practice of sagehood." Therein, "I shall explain" means I would make known, I shall speak - this is what is said. "The blade of a razor would be the simile" means like the edge of a razor. "Should be" means it should be. What is the intention? A monk practising the practice of sagehood should conduct himself regarding requisites, having made the blade of a razor as a simile. Just as one licking a razor's edge smeared with honey guards the tongue from being cut, so too when consuming requisites obtained by righteous means, one should guard the mind from the arising of mental defilements - this is what is said. For since it is not possible with ease both to obtain requisites by a pure and proper method and to consume them with blameless use, the Blessed One speaks mostly about what is dependent on requisites. "Pressing the tongue against the palate, one should be restrained in the belly" means even by pressing the tongue against the palate, dispelling craving for flavour, not resorting to requisites arisen through a defiled method, one should be self-controlled in the belly.

723. "One should be with a mind not sluggish" means one should be with a mind not lazy through unsteady practice in the development of wholesome mental states, always. "And also should not think much" means one should not think much by way of applied thoughts concerning relatives, country, and immortality. "Free from the odour of flesh, unattached, heading for the holy life" means having become free from defilement, independent of craving and wrong view, not dependent on any existence, one should be heading for the holy life of the entire Dispensation comprising the threefold training.

724-725. "Of sitting alone" means of a secluded seat. And here by the term "seat," all postures are stated. It should be understood that since it means "one should train in solitude in all postures." And "of sitting alone" - this is a dative expression. "And in the attendance upon ascetics" means of the pursuit of meditation development on thirty-eight objects, which should be practised by ascetics, or of the very classification of thirty-eight objects which constitutes the practice of ascetics. This too is indeed a dative expression; it means "for the purpose of attendance." And here it should be understood that by "sitting alone," seclusion of the body is stated, and by "attendance upon ascetics," seclusion of the mind is stated. "Unity is declared to be wisdom" - thus this is declared as "unity is wisdom" by way of seclusion of body and mind. "If you will delight in being alone" - but this is a term looking forward to the following verse; its connection is with "then you will illuminate the ten directions."

"You will illuminate" means you will speak, you will make known. It means: developing this practice, you will become renowned by fame in all directions. But the meaning of the four terms beginning with "having heard of the wise" is this - And by whatever reputation you will illuminate the ten directions, having heard that proclamation of the wise, of meditators, of those who abandon sensual pleasures, then you, without falling into restlessness because of that, should develop more shame and faith; being humbled by that reputation, having produced faith that "this is a practice leading to liberation," you should develop further practice even more. "One devoted to me" - for this being so, he is my disciple.

726. "That by rivers" means that which was said by me when saying "one should develop more shame and faith" - namely "restlessness should not be done" - cognise

that by this illustration of rivers too, and cognise the counterpart of that in pools and in clefts. "In pools" means in water courses. "In clefts" means in caverns. How? "Rivulets go making noise, the great ocean goes silent." For rivulets - all the small rivers of the type of pools, clefts, and so on - go making noise, making sound, having become agitated; but the great rivers of the type of the Ganges and so on go silently. In the same way, one who is unselfish becomes agitated thinking "I am fulfilling moral perfection," but one who is devoted, having aroused shame and faith, is of humble mind only.

727-729. And what is more - "What is deficient" etc. "wise person." Therein one might ask - If the fool is like a half-filled pot because of making noise, and the wise person is like a full lake because of being peaceful, then why does the Buddha-ascetic, being thus engaged in expounding the Teaching, speak much? - by this connection he spoke the verse beginning with "whatever the ascetic." Its meaning is - Whatever the Buddha-ascetic speaks much, endowed with meaning and benefit, endowed with meaning and endowed with the Teaching and connected with welfare - that is not through restlessness, but rather, knowing, he expounds the Teaching, even teaching for a whole day, being as if without obsession. For all his verbal action follows knowledge. And thus teaching, knowing in various ways "this is beneficial for this one, this is beneficial for that one," he speaks much, not merely for the sake of much speaking. The connection with the concluding verse - Thus, for now, the Buddha-ascetic, endowed with omniscient knowledge, knowing, expounds the Teaching; knowing, he speaks much. But the Teaching taught by him, whoever, knowing by penetrative knowledge alone, is self-restrained, knowing, does not speak much - he, the sage, deserves wisdom; he, the sage, has attained wisdom. Its meaning is - Knowing that Teaching, being self-restrained, having become one with a guarded mind, whatever speech does not bring welfare and happiness to beings, knowing that, he does not speak much. He, being of such a nature, a practitioner for the purpose of wisdom, a sage, deserves wisdom reckoned as the practice of moral perfection. And not only does he deserve it, but further, that sage has attained wisdom reckoned as the knowledge of the path of arahantship - thus it should be understood. He concluded the teaching with the pinnacle of arahantship.

Having heard that, the Elder Nālaka was of few wishes in three respects: in seeing, in hearing, and in questioning. For he, at the conclusion of the teaching, with a confident mind, having paid homage to the Blessed One, entered the forest, and did not generate the greedy state "Oh, may I see the Blessed One again!" This was his fewness of wishes regarding seeing. Likewise, he did not generate the greedy state "Oh, may I hear the proclamation of the Teaching again!" This was his fewness of wishes regarding hearing. Likewise, he did not generate the greedy state "Oh, may I ask about the practice of moral perfection again!" This was his fewness of wishes regarding questioning.

He, being thus of few wishes, having entered the foot of a mountain, did not stay two days in one forest thicket, did not sit two days at the root of one tree, did not enter one village for almsfood for two days. Thus, wandering from forest to forest, from tree to tree, from village to village, having proceeded in a suitable practice, he became established in the highest fruit. Now, because a monk fulfilling the practice of moral perfection at the superior level lives only seven months, fulfilling it at the middle level

seven years, and fulfilling it at the slow level sixteen years. And this one fulfilled it at the superior level; therefore, having stood for seven months, having known the exhaustion of his own life-activities, having bathed, having dressed, having tied the waistband, having put on the double robe folded in two, facing the One of Ten Powers, having paid homage with the fivefold prostration, having raised joined palms, while standing right there in dependence on the Hīṅgulaka mountain, he attained final Nibbāna through the Nibbāna element without residue of clinging. Having known his state of having attained final Nibbāna, the Blessed One, together with the Community of monks, having gone there, having performed the funeral rites, having had the relics taken, having established a shrine, departed.

In the Paramatthajotikā, the Khuddaka Commentary,

The commentary on the Nālaka Sutta in the Suttanipāta Commentary is concluded.

12. Commentary on the Dvayatānupassanā Sutta

"Thus have I heard" - the Dvayatānupassanā Sutta. What is the origin? The origin of this discourse is from one's own disposition. For the Blessed One taught this discourse by his own disposition. This is the summary here; the detail, however, will become evident in the explanation of meaning itself. Therein, "thus have I heard" and so on are in the manner already stated. "In the Eastern Park" means in the park to the eastern direction of the city of Sāvattthī. "In Migāramātā's mansion" - here, the female lay follower Visākhā is called "Migāramātā" because she was placed in the position of mother by her father-in-law, the millionaire Migāra. The mansion caused to be built by that Migāramātā, having given up the Great Creeper Ornament worth nine crores, having made five hundred inner rooms below and five hundred above, with a thousand pinnacle inner rooms - that is called "Migāramātā's mansion." In that mansion of Migāramātā.

"Now at that time the Blessed One" means at whatever time the Blessed One dwells in dependence on Sāvattthī in the Eastern Park, in Migāramātā's mansion, at that time. "On the uposatha day" means on that day (tasmim ahu) which was the Observance; the meaning is on the Observance day. "The fifteenth" - this is a statement rejecting the Observance on other occasions that have arrived, by the taking up of the Observance. "On the full moon night of the full moon" - "full" because of being the fifteenth day by the counting of days, because of the absence of impurities such as clouds and so on, and because of the fullness of the qualities of the night; and "of the full moon" night because of the moon being completely full. "Surrounded by the community of monks" means surrounded by the community of monks. "Was seated in the open air" means he was seated on the excellent Buddha-seat that had been prepared in the open air, in the uncovered space above, in the precincts of Migāramātā's jewelled mansion. "Silent, completely silent" means exceedingly silent; or wherever he surveys, there it is silent; silent in speech, and again silent in body. "Having surveyed the community of monks" means having looked here and there at the community of monks that was seated surrounding him, numbering many thousands of monks, silent, completely silent, for the purpose of determining what proclamation of the Teaching would be suitable, thinking "This many here are stream-

enterers, this many are once-returners, this many are non-returners, this many are those who have begun insight practice, good worldlings; what kind of proclamation of the Teaching would be suitable for this community of monks?"

"Those, monks, wholesome mental states" means those wholesome thirty-seven states pertaining to enlightenment that are wholesome in the meaning of health, in the meaning of blamelessness, in the meaning of desirable result, and in the meaning of being born of proficiency; or the Scriptures that illuminate them. "Noble, leading to liberation, leading to enlightenment" means noble in the meaning of being worthy of approach, leading to liberation in the meaning of leading out from the world, leading to enlightenment in the meaning of going to arahantship termed highest enlightenment. Of those, for you, monks, etc. for hearing, of those, monks, wholesome, etc. leading to enlightenment, what is the proximate cause, what is the reason, what is the purpose for your hearing, for what purpose do you hear those teachings - this is what is meant. "Only for knowledge of the dyad of phenomena as they really are" - here "only for" is a term of delimiting restriction. "Two are the constituents of these" thus "dyad" (dvayā); the dyad itself is the state of being a dyad (dvayatā); of those dyads. "Dvayāna" is also a reading. "For knowledge as they really are" means for unperverted knowledge. What is meant? That which is the knowledge of phenomena as they really are, termed insight, regarding phenomena determined in two ways by the distinction of mundane, supramundane, and so on - it is for this purpose and not more than this; for by hearing this much is accomplished, and beyond that the specific attainment is through meditative development. "And what would you call the dyad?" - here, however, the intention is: if, monks, there were to be for you, "And what, venerable sir, would you call the dyad?" The meaning of the terms, however, is "And what would you call the state of being a dyad?"

Then the Blessed One, showing the dyad, said such things beginning with "This is suffering." Therein, among the dyad of phenomena of the four truths, by showing thus "This is suffering, this is the origin of suffering" - by the showing of one mundane constituent, or of suffering with its cause - this is the first observation; the other is the second observation, by the showing of the second supramundane constituent, or of cessation with its means. And here the first occurs through the third and fourth purifications; the second through the fifth purification. "Thus rightly observing the dyad" means for one who by this stated method rightly observes the dyad of phenomena, diligent through the continuous presence of mindfulness, ardent through bodily and mental energy, resolute through disregard for body and life. "To be expected" means to be desired. "Final liberating knowledge in this very life" means arahantship in this very individual existence. "Or, if there is a residue of clinging, non-returning" - "residue of clinging" is called the remaining aggregates to be clung to by way of rebirth; he shows that if that exists, the state of non-returning is to be expected. Therein, although the lower fruits too are indeed of one who thus observes the dyad, he spoke thus generating enthusiasm for the higher fruits.

"The Blessed One said this" and so on is the utterance of the Elders who held the convocations. Therein, "this" is an illustration of what was stated beginning with "Those, monks." "This" is an illustration of the verse composition about to be stated now beginning with "Those who suffering." And these verses, because they illuminate the four truths, merely illuminate the stated meaning; yet even this being so, they

were spoken for the benefit of those who prefer verses, who came afterwards, who were unable to grasp what was previously stated, who were hoping "It would be beautiful if he were to speak now," and of those with distracted minds. Or they illuminate a distinctive meaning - having shown those without insight and those with insight, and because of showing their round of rebirths and the end of the round of rebirths, therefore they were spoken just for the purpose of showing a distinctive meaning. This same method applies in the verse statements beyond this as well.

730. Therein, "and where" shows Nibbāna. For in Nibbāna, suffering ceases altogether, ceases in every way, ceases with its cause, and ceases without remainder. "And that path" means that eightfold path.

731-733. "They are devoid of liberation of mind, and also of liberation by wisdom" - here it should be understood that the concentration of the fruition of arahantship is liberation of mind through the fading away of lust, and the wisdom of the fruition of arahantship is liberation by wisdom through the fading away of ignorance. Or, the fruition of arahantship attained by one of craving temperament, having suppressed the mental defilements by the power of absorption meditative absorption, is liberation of mind through the fading away of lust; the fruition of arahantship attained by one of view temperament, having produced merely access meditative absorption and having seen with insight, is liberation by wisdom through the fading away of ignorance. Or, the fruition of non-returning, with reference to sensual lust, is liberation of mind through the fading away of lust; the fruition of arahantship, in every way, is liberation by wisdom through the fading away of ignorance. "Of making an end" means for the purpose of making an end of the suffering of the round of rebirths. "Go to birth and ageing" means they have gone to birth and ageing, or they have gone to birth and ageing, they are not released from birth and ageing - thus it should be understood. The remainder here is obvious from the beginning onwards. And at the conclusion of the verse, about sixty monks, having learnt that teaching and having seen with insight, attained arahantship in that very seat. And just as here, so in all instances.

Hence indeed the Blessed One taught the observation of the dyad in various ways by the method beginning with "Could there be by another method also." Therein, in the second instance, "with clinging as condition" means with action accompanied by mental corruptions as condition. For here action accompanied by mental corruptions is what is intended as "clinging." "With the remainderless fading away and cessation" means cessation through remainderless fading away, or cessation reckoned as remainderless fading away.

734. "With clinging as source" means by kamma condition. "Observing birth as the production of suffering" means observing that the cause of birth of the suffering of the round of rebirths is "clinging." The remainder here is obvious. Thus this section too was stated having explained the four truths, with the pinnacle of arahantship itself. Just as this one is, so are all the sections.

Therein, in the third section, "with ignorance as condition" means with ignorance as condition for the accumulation of action leading to becoming. But suffering everywhere is only the suffering of the round of rebirths.

735. "The wandering in the round of rebirths of birth and death" means the arising of

aggregates as birth, the breaking up of aggregates as death, and the succession of aggregates as the round of rebirths. "Go" means they go, they approach. "The state here and the state elsewhere" means this human existence and the existence of the remaining other orders of beings from here. "Destination" means the state of being a condition.

736. "Ignorance indeed" means "for this is ignorance." "And those beings who have attained true knowledge" means those who, having pierced the mental defilements with the true knowledge of the path of arahantship, have gone - beings who have eliminated the mental corruptions. The rest is of clear meaning.

In the fourth case, "with activities as condition" means with meritorious, demeritorious, and imperturbable volitional activities as condition.

738-739. "Having known this danger" means having known that this suffering with activities as condition is this danger. "Through the stilling of all activities" means the stilling of all activities of the aforementioned kind through path knowledge; what is meant is through the state of being destroyed, through the ability of fruition. "Of perceptions" means the cessation of perception of sensuality and so on by the path itself. "Having known this according to truth" means having known this elimination of suffering without distortion. "Seeing rightly" means through right vision. "Having perfectly understood" means having known the conditioned beginning with impermanence, and the unconditioned beginning with permanence. "Bondage of Māra" means the round of rebirths in the three planes. The rest is of clear meaning.

In the fifth section, "with consciousness as condition" means with consciousness that is conscent with volitional activity as condition for action.

741. "Without hunger" means free from craving. "Attained final Nibbāna" means he has attained final Nibbāna through the final extinguishment of the mental defilements. The remainder is well-known.

In the sixth section, "with contact as condition" means the meaning is "with contact associated with volitional activity and consciousness as condition." Thus here, without stating mentality-materiality and the six sense bases, which should be stated in the order of the terms, contact was stated. For those, being mixed with materiality, are not exclusively associated with kamma, and this suffering of the round of rebirths would originate either from kamma or from phenomena associated with kamma.

742-743. "Following the stream of existence" means following craving. "Having fully understood" means having fully understood with three full understandings. "Having understood" means having known with the wisdom of the path of arahantship. "Delighted in peace" means delighted in Nibbāna by way of fruition attainment. "The full realisation of contact" means from the cessation of contact. The remainder is well-known.

In the seventh section, "with feeling as condition" means with feeling associated with action as condition.

744-745. "Neither-unpleasant-nor-pleasant together with" means together with neither-unpleasant-nor-pleasant. "Having known this as suffering" means having known all this feeling as "a cause of suffering," or having known it as suffering by way

of the suffering of change, of presence, and of not knowing. "Subject to deception" means subject to loss. "Disintegrating" means subject to crumbling through ageing and death. "Touching again and again" means having touched again and again with the knowledge of rise and fall. "Seeing the fall" means at the end seeing only dissolution. "Thus one cognises therein" means thus one cognises those feelings, or therein one cognises the state of suffering. "Through the elimination of feelings" means thereafter, through the elimination of feelings associated with action by path knowledge. The rest is manifest.

In the eighth turn, "with craving as condition" means with craving that accumulates action as condition.

747. "Having known this danger, craving as the origin of suffering" means having known this danger of craving, which is the origin of suffering. The rest is manifest.

In the ninth section, "with clinging as condition" means with the condition of clinging as accumulation of kamma.

748-749. "Existence" means resultant existence, the manifestation of aggregates. "One who has come to be undergoes suffering" means one who has come to be, who has arisen, undergoes the suffering of the round of rebirths. "For one who is born there is death" - even where the foolish think "one who has come to be undergoes happiness," showing that even there it is only suffering, he said - "For one who is born there is death." The connection of the second verse - The wise, having perfectly understood by way of impermanence and so on, having directly known the destruction of birth, Nibbāna, through the elimination of clinging, do not go to rebirth.

In the tenth section, "with effort as condition" means with the condition of energy associated with action.

751. "Liberated in non-effort" means of one liberated in Nibbāna, which is not involving destruction. The rest is manifest.

In the eleventh section, "with nutriment as condition" means with nutriment condition associated with action. Another method - Beings are fourfold: those based on matter, those based on feeling, those based on perception, and those based on activities. Therein, beings in the eleven-fold sensual element are based on matter, because of the use of edible food as nutriment. Beings in the material element, apart from the non-percipient ones, are based on feeling, because of the use of contact as nutriment. Beings in the lower threefold immaterial element are based on perception, because of the use of mental volition as nutriment produced by perception. Beings at the highest point of existence are based on activities, because of the use of consciousness as nutriment produced by activities. Thus too it should be understood that whatever suffering comes into being, all is with nutriment as condition.

755. "Health" means Nibbāna. "Having understood, one who practises" means one who practises having reviewed the four requisites; or having understood the world thus: "five aggregates, twelve sense bases, eighteen elements," practising with knowledge thus: "impermanent, suffering, non-self." "Established in the Teaching" means established in the teaching of the four truths. "Does not come to reckoning" means he does not come to any reckoning beginning with "a god" or "a human being." The rest is manifest.

In the twelfth turn, "with perturbation as condition" means from whatever among the perturbations of craving, conceit, wrong view, action, and mental defilements, with the condition of perturbation through the accumulation of action.

757. "Having relinquished longing" means having given up craving. "Having restrained activities" means having ceased action and activities associated with action. The rest is manifest.

In the thirteenth turn, "for one who is dependent there is wavering" means for one who is dependent upon the aggregates through craving, or through craving, wrong view and conceit, there is fearful wavering, as for the gods in the *Sīha Sutta*. The rest is manifest.

In the fourteenth turn, "from material states" means from fine-material existences or from fine-material attainments. "Immaterial" means immaterial existences or immaterial attainments. "Cessation" means *Nibbāna*.

761. "Conquerors of death" means conquerors of death as dying, death as mental defilement, and death as the young god (*Māra*); what is meant is "those who go having abandoned that threefold death." The rest is manifest.

In the fifteenth section, "whatever" is said with reference to mentality-materiality. For that has been reflected upon by the world as "this is truth" under the aspect of being everlasting, beautiful, pleasant, and self - seen and looked upon. "That for the noble ones" means "this for the noble ones"; it is stated by eliding the nasal and the vowel *i*. "This is false" means even though grasped as everlasting and so on, it is false; it is not such. Again, "whatever" is said with reference to *Nibbāna*. For that has been reflected upon by the world as "this is false, there is nothing" because of the absence of materiality, feeling, and so on. "That for the noble ones, this is truth" means that this, for the noble ones, has been well seen as it really is with right wisdom as "truth" in the ultimate sense, by not departing from its beautiful nature reckoned as free from mental defilements, its pleasant nature reckoned as the opposite of the suffering of occurrence, and its permanent nature reckoned as absolute peace.

762-763. "Regarding non-self as self" means regarding mentality-materiality, which is non-self, as self. "One imagines 'this is truth'" means one imagines this mentality-materiality as "truth" under the aspect of being everlasting and so on. "For in whatever way" means in whatever way regarding matter or feeling, they imagine by the method beginning with "my matter, my feeling." "Thereby it becomes otherwise" means from the imagined manner, that mentality-materiality becomes otherwise. What is the reason? "That indeed is false for him" - because that is false from the manner in which it was imagined, therefore it becomes otherwise - this is the meaning. But why is it false? "For what is brief is subject to deception" - because whatever is brief, having a limited manifestation, that is subject to deception, subject to loss, and such is mentality-materiality. "Through the full realisation of the truths" means through the awakening to the truths. The rest is manifest.

"Whatever" in the sixteenth occasion is said with reference to the sixfold desirable object. For that has been reflected upon by the world as "this is happiness," just as a lamp, a hook, bird-lime and so on are for moths, fish, monkeys and so on. "That for

the noble ones, this is suffering" means that this, for the noble ones, has been well seen as it really is with right wisdom as "this is suffering" by the method beginning with "Sensual pleasures, variegated, sweet, delightful, in various forms they churn the mind." Again, "whatever" is said with reference to Nibbāna itself. For that has been reflected upon by the world as "suffering" because of the absence of types of sensual pleasure. "That for the noble ones" means that this, for the noble ones, has been well seen as it really is with right wisdom as "this is happiness" from the standpoint of ultimate happiness.

765-766. "All" means without remainder. "Desirable" means wished for, desired. "Lovely" means dear. "Agreeable" means producing growth of mind. "As far as they exist, it is said" means as far as these six objects exist, it is said. An irregularity of expression should be understood. In "those of you" (ete vo), here "vo" is merely an indeclinable particle.

767-768. "Happiness is seen by the noble ones, the cessation of identity" means the cessation of the five aggregates is seen as "happiness" by the noble ones; it is said to mean Nibbāna. "This is contrary" means this vision is opposite. "Of those who see" means of those who see, it is said to mean of the wise. In "yaṃ pare," here "yaṃ" he said with reference to objective sensual pleasures. Again, in "yaṃ pare," here it means Nibbāna.

769-771. "See" - he addresses the listener. "The teaching" means the Nibbāna-teaching. "The fools are deluded here" means bewildered here, fools who are ignorant. What is the reason they are bewildered? "For those who are hindered there is darkness, blindness for those who do not see" means for the foolish who are hindered by ignorance, who are spread over by it, there is darkness that produces a state of blindness, by which they are unable to see the Nibbāna-teaching. "But for the virtuous it is opened, light as if for those who see" means for the virtuous, for good persons who see with the vision of wisdom, Nibbāna is opened just like light. "Those near do not understand, unskilled in the teaching of the path" means Nibbāna which is near, because it is to be attained immediately after having delimited merely the skin-pentad in one's own body, or because of merely the cessation of one's own aggregates; even though that is thus near, they do not understand it - people who are like animals, unskilled in the teaching of what is the path and what is not the path, or in the teaching of the truths; in every way lust for existence, etc. well-enlightened. Therein, "by those who have entered Māra's realm" means by those who have entered the round of rebirths in the three planes.

772. The connection of the last verse is "thus not well-understood, who indeed apart from the noble ones." Its meaning is - Setting aside the noble ones, who else deserves to know the state of Nibbāna? Which state, having perfectly understood through the fourth noble path, immediately thereafter, having become without mental corruptions, they attain final Nibbāna through the final extinguishment of the mental defilements; or having perfectly understood, having become without mental corruptions, at the end they attain final Nibbāna through the Nibbāna element without residue of clinging - thus he concluded the teaching with the pinnacle of arahantship.

"Delighted" means with joyful minds. "Rejoiced in" means they rejoiced. "And while this explanation" means in this sixteenth explanation. "While being spoken" means while being uttered. The remainder is well-known.

Thus in all sixteen explanations, making about sixty each time, the minds of nine hundred monks plus sixty were liberated from the mental corruptions by non-clinging; making four each sixteen times, sixty-four truths were here taught in various ways by way of those amenable to instruction.

In the Paramatthajotikā, the Khuddaka Commentary,

the commentary on the Dvayatānupassanā Sutta in the Suttanipāta Commentary. Concluded.

And the third chapter is concluded by the method of the explanation of meaning, by name The Great Chapter.



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