

# THE PALIVERSE PROJECT

*The Universe of Buddha's Wisdom*

## Commentaries (Aṭṭhakathā)

---

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

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

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

4. Connected Discourses with Māra (4. Mārasaṃyuttaṃ)



PaliVerse

### 3. The Collection of the Connected Discourses - Commentaries

---

#### 1. Commentary on the Book with Verses

### 4. Connected Discourses with Māra

---

#### 1. The First Chapter

##### 1. Commentary on the Tapokamma Discourse

**137.** In the first discourse of the Mārasaṃyutta, "was dwelling at Uruvelā" means having penetrated omniscient knowledge, he dwells in dependence on the village of Uruvelā. "Newly fully enlightened" means having fully awakened, at the very first, within the first week itself. "By that performance of austerities" means by the performance of austerities carried out for six years. "Māra the Evil One" - he kills beings who are practising to go beyond his domain, thus he is "Māra". He urges others towards evil, or he himself is engaged in evil, thus he is "the Evil One". He has also other many names such as the Dark One, the Lord, the Wielder of Power, the Ender, Namuci, the Kinsman of the Heedless, and so on; but here only two names are taken. "Approached" - Having thought "This ascetic Gotama imagines 'I am released'; I shall tell him of his unreleased state," he approached.

"Having departed from austere ascetic practice" means having departed from austere ascetic practice. "Failed" means he says "you are far from the path of purification." "Austere asceticism for immortality" means austere asceticism for immortality, rough austerity performed for the purpose of the state of immortality, the pursuit of self-mortification. "All is not bringing benefit" means having known "all austere asceticism does not bring benefit to me." "Like an oar on dry land" means like an oar on dry ground in the forest. This is what is meant - Just as if, having placed a boat on dry ground in the forest, having filled it with goods, a great multitude having climbed aboard, having taken oars and a rudder, were to drag and push it, that effort of the great multitude, not accomplishing even one or two finger-breadths of movement for the boat, would be useless, not bringing harm - just so, I, having known "all austere asceticism for immortality is not bringing benefit," gave it up.

Now, having abandoned that austere asceticism for immortality, showing the path by which he became a Buddha, he said beginning with "morality" and so on. Therein, by the word "morality," right speech, right action, and right livelihood are taken; by "concentration," right effort, right mindfulness, and right concentration; by "wisdom," right view and right thought. "Developing the path for enlightenment" means developing this very eightfold noble path for the purpose of enlightenment. And here "for enlightenment" means for the purpose of the path. For just as they cook rice gruel itself for the purpose of rice gruel, they cook cake itself for the purpose of cake, and do nothing else, so one develops the path itself for the purpose of the path. Therefore he said "develop the path for enlightenment." "Supreme purity" means arahantship. "Defeated" means you are defeated, vanquished by me. The first.

## 2. Commentary on the Hatthirājavaṇṇa Discourse

**138.** In the second, "in the darkness of the night" means in the fourfold darkness that causes blindness at night, in the great gloom. "Was seated in the open air" means having come out from the Perfumed Chamber, at the end of the walking path, on a stone-slab, having placed the outer robe on his head, undertaking striving, he was seated.

But is it not that for the Truth-finder there is no undeveloped path, nor unabandoned mental defilements, nor unpenetrated unshakable, nor unrealised cessation - why then did he do thus? As a goad for sons of good family in the future. The Teacher did thus, seeing: "In the future, sons of good family, having reflected upon the path traversed by me, thinking 'one should live dwelling in the open air,' will undertake the work of striving." "Great" means large. "Ariṭṭhaka" means black. "Maṇi" means stone. "So was its head" means its head was of such a form, black in colour, the size of a pinnacle building, resembling a great stone.

"Beautiful and ugly" - he says: wandering for a long course, having assumed beautiful and ugly forms, you have come. Or alternatively, "wandering" means wandering about, coming. "For a long course" means the long road from the place of the Wielder of Power as far as Uruvelā, or the long period reckoned as the time of the performance of austerities for six years before enlightenment. "Having assumed beautiful and ugly forms" means having assumed beautiful and ugly forms of various kinds, you have come to my presence on many occasions - this is the meaning. There is indeed no form by which Māra had not previously come to the presence of the Blessed One for the purpose of frightening him. Therefore the Blessed One said thus to him. "Enough for you with that" means enough for you with this activity of displaying Māra's frightening appearances. The second.

## 3. Explanation of the Discourse to Subha

**139.** In the third, "well-restrained" means well closed. "They are not subject to Māra's control" means, O Māra, they are not subject to your control. "They are not Māra's captive followers" means they are not your, Māra's, bound companions, pupils, or students. The third.

## 4. Commentary on the First Mārapāsa Discourse

**140.** In the fourth, "through wise attention" means by methodical attention. "Through wise right striving" means by methodical energy, by causal energy. "Liberation" means the liberation of the fruition of arahantship. "Addressed" means having thought "This one, having exerted energy himself, even after attaining arahantship is not satisfied; now he makes the effort for others too, saying 'Attain it!' - I shall obstruct him," he spoke.

"By Māra's snare" means by the snare of defilements. "Those that are divine and those that are human" means whatever divine snares of Māra reckoned as types of sensual pleasure, and human ones reckoned as types of sensual pleasure, there are - he says you are bound by all of them. "Bound by Māra's bondage" means bound by the fetter of Māra, or bound in the fetter of Māra. "You will not escape from me, ascetic" means ascetic, you will not be freed from my domain. The fourth.

## 5. Commentary on the Second Mārapāsa Discourse

**141.** In the fifth, "I am freed" means I am freed. The former discourse was spoken during the rainy season; this one, however, at the time of having finished keeping the rains retreat after having celebrated the invitation to admonish. "On a journey" means a journey of gradual travelling. He says "wander," going a yojana at most day by day. "Let not two by one" means let not two persons go by one road. For when they have gone thus, when one is expounding the Teaching, the other would have to stand silent. Therefore he spoke thus.

"Good in the beginning" means good, beautiful, excellent in the beginning. Likewise in the middle and at the end. And this beginning, middle, and end is indeed twofold by way of the Dispensation and by way of the teaching. Therein, for the Dispensation, morality is the beginning, serenity meditation, insight, and the path are the middle, and fruition and Nibbāna are the end. Or morality and concentration are the beginning, insight and the path are the middle, and fruition and Nibbāna are the end. Or morality, concentration, and insight are the beginning, the path is the middle, and fruition and Nibbāna are the end. But as for the teaching, in a verse of four lines to begin with, the first line is the beginning, the second and third are the middle, and the fourth is the end. For verses of five and six lines, the first line is the beginning, the final line is the end, and the remaining ones are the middle. For a discourse with a single connection, the introduction is the beginning, "he said this" is the end, and the rest is the middle. For one with multiple connections, even though there are many connections in the middle, they are just the middle; the introduction is the beginning, and "he said this" is the end.

"With meaning" means teach making it meaningful. "With phrasing" means teach making it complete with phrases and terms. "Complete in its entirety" means wholly complete. "Pure" means free from impurity. "Holy life" means the holy life of the Dispensation included in the threefold training. "Reveal" means make manifest.

"With little dust in their eyes" means those of the intrinsic nature of having little defilement-dust in the eye of wisdom, as if covered by a fine cloth curtain, able to attain arahantship at the conclusion of a four-line verse - this is the meaning.

"Through not hearing" means by reason of not hearing. "They decline" means they decline from the Teaching by way of loss through not obtaining. "The market town of Senāni" means a village established in a place where the army of the first-aeon beings had settled, or the market town named Senāni after Sujātā's father. "I will approach there" means I shall not, having dismissed you, having had residential cells and so on built, dwell being attended to by attendants and so on; but rather, having shown three and a half thousand wonders to the three matted-hair ascetics, I will approach in order to expound the Teaching itself. "He approached there" means having thought "This ascetic Gotama, as if planning a great battle, dismisses sixty persons saying 'Let not two go by one way, expound the Teaching'; but when even this one alone expounds the Teaching, there is no mental delight for me - when many are teaching, how will there be? I shall obstruct him," he approached. The fifth.

## 6. Commentary on the Sappa Discourse

**142.** In the sixth, "brewer's straining basket" means a back-spreading mat of the liquor makers. "Kosalan bronze dish" means a dish for use the size of a chariot wheel

belonging to the king of Kosala. "Thundering" means roaring. "Blacksmith's bellows" means by the tube of the blacksmith's furnace. "Being blown" means being filled with the wind of the bellows. "Thus having understood" means - Having created a body of the aforesaid manner, thinking "The ascetic Gotama is engaged in striving, seated comfortably; I shall not disturb him," having seen by the light of a flash of lightning one moving about here and there in the place of retreat, thinking "Who indeed is this being?" Reflecting, having understood thus "this is Māra."

"Empty dwellings" means empty houses. "Sleeping place" means for the purpose of a sleeping place. "I shall stand, I shall walk up and down, I shall sit down, I shall lie down" - for this purpose whoever frequents empty houses - this is the meaning. "That sage, self-restrained" means that Buddha-sage whose individual existence is restrained through the absence of remorse of hands and feet. "Having relinquished, he should wander there" means he should wander having relinquished, having abandoned attachment and desire for that individual existence. "For that is fitting for one such as that" means for such a one, for that Buddha-sage established therein, the conduct of having relinquished attachment to individual existence is fitting, proper, and befitting.

"Prowling creatures" means beings that roam about, such as lions, tigers, and the like. "Fearsome things" means fearsome things both animate and inanimate. Therein, the animate ones are lions, tigers, and the like; the inanimate ones are stumps, ant-hills, and the like during the night-time. For even those at that time appear like demons, and all ropes, creepers, and the like appear like snakes. "There" means among those fearsome things, the Buddha-sage gone to an empty house does not make even so much as a stirring of a hair.

Now, showing the supposition of an impossibility, he said "though the sky should split" and so on. Therein, "should split" means it should split into splinter after splinter like a crow's foot mark. "Should quake" means it should quake like a drop of water struck by the wind on a lotus leaf. "Even if they should thrust a dart into his chest" means even if they should drive a sharp spear-dart into his chest. "In clings" means in the clings that are the aggregates. "Do not seek shelter" means when a sharp dart is being driven into the chest, those who out of fear enter the interior of bushes, caves, and the like are said to seek shelter. But Buddhas, who have completely cut off all fear, do not seek such shelter. The sixth.

## 7. Commentary on the Supati Discourse

**143.** In the seventh, "having washed his feet" means having washed for the purpose of refreshing the body temperature. But on the bodies of the Buddhas, muddy dirt does not adhere; even water rolls off as if dropped on a lotus leaf. And yet, entering a house after having washed one's feet on the foot-wiping cloth is the duty of those gone forth. Therein, for the Buddhas there is no breach of duty whatsoever, but standing at the head of the duty, they wash. For if the Truth-finder were indeed not to bathe, nor to wash his feet, they would say "This is not a human being." Therefore, not releasing human conduct, he washes. "Mindful and fully aware" means endowed with the mindfulness and full awareness that discerns sleep. "Approached" means

having thought "The ascetic Gotama, having walked up and down in the open air the whole night, having entered the perfumed chamber, sleeps; he will be exceedingly comfortably lying down; I shall disturb him," he approached.

"Why do you sleep" means why do you sleep, what is this sleep of yours, he says. "Why indeed do you sleep" means why indeed do you sleep?"Like an unfortunate one" means like a dead person, and like an unconscious one. "My house is empty" means he says "Thinking 'I have obtained an empty house,' you sleep." "When the sun has risen" means when the sun has arisen. For now other monks sweep, set out drinking water, and prepare themselves for going on the alms round; why do you just sleep?

"Entangling" means entangling by the net that has spread over and stands covering the three existences, by each and every portion of its own net, beginning with "with reference to the internal, eighteen thoughts of craving" and so on. "Clinging" means clinging because of being spread out here and there among matter and so on, because of being rooted in poison, and because of the enjoyment of poison. "To lead anywhere" means to lead somewhere. "With the utter elimination of all clinging" means with the utter elimination of all clinging classified as aggregates, mental defilements, volitional activities, and types of sensual pleasure. "What is that to you, Māra" means Māra, what is this to you? Why do you wander about grumbling incessantly, like a small fly unable to hide in hot rice gruel? The seventh.

#### 8. Commentary on the Nandati Discourse

**144.** The eighth has its meaning already stated in the Devatāsaṃyutta. The eighth.

#### 9. Commentary on the First Āyu Discourse

**145.** In the ninth, "a little more" means living more, one is unable to live another hundred years; one lives fifty or sixty years. "Addressed" means the ascetic Gotama speaks thus "the life span of human beings is short"; overcome by the delight in opposition, thinking "I shall speak of its longness," he spoke.

"Should not scorn it" means one should not scorn that life span thinking "this is little." "Like one fed on milk" means just as a young boy, an infant lying on his back, having drunk milk, lying down on a fine cloth pad, sleeps as if unconscious, and does not think "anyone's life span is short or long," so too a good person. "One should live as if one's head were on fire" means having known that the life span is limited, one should live as if one's head were ablaze. The ninth.

#### 10. Commentary on the Second Discourse on Life Span

**146.** In the tenth, "like the rim around the chariot pole" means just as the wheel-rim of a chariot going during the day revolves around the pole and does not abandon it, so the life span revolves. The tenth.

*The first chapter.*

## 2. The Second Chapter

### 1. Commentary on the Rock Discourse

**147.** In the first discourse of the Second Chapter, "seated" means seated undertaking striving in the manner already stated previously. And Māra, having known his state of being comfortably seated, approaching thinking "I shall disturb him." "He split" means standing on the mountain top, he hurled. The boulders, continuously striking one another, fall. "Whole" means entire. "All" is a synonym for that very thing. The first.

## 2. Commentary on the "What, a Lion?" Discourse

**148.** In the second, "for the purpose of blinding their vision" means out of the desire to destroy the eye of wisdom of the assembly. However, he is unable to destroy the eye of wisdom of the Buddhas, but he is able by making the assembly hear or by showing a frightful object. "Do you think yourself victorious" means do you think "I am one who has won the victory"? Do not think thus, there is no victory for you. "In assemblies" means in the eight assemblies. "Who have attained power" means who have attained the ten powers. The second.

## 3. Commentary on the Sakalikā Sutta

**149.** In the third, "out of stupidity" means by the state of being dull, by the state of sheer delusion. "Or intoxicated with poetry" means or just as a poet, thinking about a poem, intoxicated by that making of poetry, lies down, so you lie down. "Abundant" means many. "Why do you sleep" means why this sleep, why do you just sleep? "Having attained the goal" means having come together with the goal, having reached it. For me there is no such thing as non-inclusion or a purpose that has failed in inclusion. "Dart" means a sharp spear-dart. "Awake I do not fear" means just as a certain one, keeping awake in lion paths and such places, fears, so I, even while keeping awake, do not fear. "Nor do I fear to sleep" means just as a certain one fears to sleep in those very lion paths and such places, so I do not fear even to sleep. "Nights and days do not torment me" means just as when illness has arisen for a teacher or a pupil, because of being occupied with recitation and questioning, the passing nights and days torment the pupil, so they do not torment me. For indeed there is no such thing as any unfinished task for me. Therefore he said "I see no deterioration anywhere in the world." The third.

## 4. Commentary on the Suitable Discourse

**150.** In the fourth, "in compliance and opposition" means in lust and aversion. "Do not get attached while practising thus" means while thus practising a talk on the Teaching, do not stick. For when one is giving a talk on the Teaching, some give applause, and towards them lust arises. Some listen inattentively, and towards them aversion arises. Thus a speaker of the Teaching is said to be attached in compliance and opposition. He says "you should not thus get attached." "That he instructs others" means that which he instructs to others, that. The Perfectly Enlightened One, compassionate for their welfare, shows compassion with welfare. And because he is compassionate for their welfare, therefore the Truth-finder is free from compliance and opposition. The fourth.

## 5. Commentary on the Mind Discourse

**151.** In the fifth, "one who moves through the sky" means one who binds even those moving through space. "Snare" means the snare of lust. "Connected with the mind" means associated with the mind. The fifth.

## 6. Commentary on the Bowl Discourse

**152.** In the sixth, "with reference to the five aggregates of clinging" means having taken up the five aggregates of clinging, analysing and showing them in various ways by way of their intrinsic nature and common characteristics. "Instructs" means he shows the intrinsic characteristics and so on of the aggregates. "Encourages" means he causes them to take up. "Inspires" means he generates endeavour in the observance. "Gladdens" means he purifies and illuminates by the quality of penetration. "Having given attention" means having become desirous, having observed thus "this is the meaning to be attained by us," having become desirous of that teaching. "Having reflected" means having placed in the mind. "Having collected together with the whole mind" means having collected together with all that active consciousness. "With ears inclined" means with ears placed ready. "Placed in the open air" means placed for the purpose of drying in the sun.

"Matter, feeling, perception" - these are the three aggregates beginning with matter. "And what is conditioned" - by this the aggregate of mental activities is taken. "Thus one becomes dispassionate therein" means seeing "this I am not, this is not mine," thus one becomes dispassionate regarding those aggregates. "Security" means individual existence that has become secure. By this he shows the moment of fruition. "Searching" means seeking in all states reckoned as becoming, modes of generation, destinations, durations, and abodes of beings. "Did not find" means did not see. The sixth.

## 7. Commentary on the Six Sense Bases of Contact Discourse

**153.** In the seventh, "of the sense bases of contact" means of the sense bases of contact belonging to the six outlets of the senses, in the sense of origin and coming together. "A fearful and terrifying sound" means a fear-producing sound similar to the sound of thunder, drums, and the falling of a thunderbolt. "The earth, methinks, was splitting open" means this great earth was as if making a crackling sound. "Here the world is infatuated" means in these six objects the world is infatuated. "The realm of Māra" means the round of rebirths in the three planes, which constitutes the state of Māra. The seventh.

## 8. Commentary on the Almsfood Discourse

**154.** In the eighth, "there were gift-givings" means at such a celebration there are gift-givings to be sent here and there, or givings of presents to visitors. On the day of free wandering, boys of equal age, birth, and clan gather together from here and there. The young girls too, adorned in accordance with their own respective wealth, wander about here and there. There the young girls too send presents to the boys of their liking, and the boys too, in the absence of anything else, encircle the young girls with at least a cluster of flowers. "Possessed" means taken possession of following. On that day, it is said, five hundred young girls, going for amusement in the park, having seen the Teacher on the opposite path, would give festival cakes. The Teacher would teach a miscellaneous proclamation of the Teaching for the purpose of

thanksgiving for their gift, and at the conclusion of the teaching all would become established in the fruition of stream-entry. Māra took possession of them, thinking "I shall create an obstacle to their success." But in the Pāḷi, only this much was said: "Let not the ascetic Gotama obtain almsfood."

But did the Teacher enter not knowing of Māra's possession? Yes, not knowing. Why? Because of non-adverting. For the Buddhas - Adverting as to "We shall obtain food at such and such a place, we shall not obtain it" is not unsuitable. But having entered and having seen the breach of courtesy by the people, "What is this?" Adverting and having known, thinking "It is unsuitable to break Māra's possession for the sake of material gain," he departed without breaking it.

"Approached" means as if delighted by a victory over an enemy, he approached the Blessed One, who was departing from the village without having obtained even a ladleful of food in the entire village, in the guise of a village person. "I shall act in such a way" - this he speaks falsely. For thus it occurred to him - "When spoken to thus by me, he will enter again, and then the village boys, having said 'Having walked through the entire village and not having obtained even a ladleful of almsfood, having departed from the village, you have entered again' and so on, will mock him." But the Blessed One - "If this one vexes me thus, his very head will split into seven pieces" - out of compassion for him, without entering, spoke a pair of verses.

Therein, "generated" means produced, brought forth. "Having approached" means having assailed, having struck against. "Does not my evil ripen" means my evil does not ripen. "This is fruitless" - do you thus think? Do not think thus; it explains that there is fruit of the evil done by you. "Possession" means the type of mental defilement beginning with the possession of lust, which is able to crush. "Like the radiant gods" means just as the radiant gods, sustaining themselves by meditative absorption with rapture, are called feeders on rapture, so we shall be. The eighth.

## 9. Commentary on the Farmer Discourse

**155.** In the ninth, "connected with Nibbāna" means having proceeded by pointing out Nibbāna. "With dishevelled hair" means one with hair scattered about, having spread the front hair backwards, the back hair forwards, the left-side hair to the right, and the right-side hair to the left, again and again - thus with hair strewn all over. "Mine is the sense base of eye-contact-consciousness" means eye-contact associated with eye-consciousness and the sense base of consciousness too are mine alone. And here, by "eye-contact" the mental states associated with consciousness are taken; by "sense base of consciousness" all the types of consciousness arisen at the eye-door, beginning with adverting consciousness. The same method applies also at the ear-door and so on. But at the mind-door, "mind" means the life-continuum consciousness together with its adverting. "Mental phenomena" means object-phenomena. "Mind-contact" means contact associated with the life-continuum together with its adverting. "Sense base of consciousness" means impulsion consciousness; registration also applies.

"Yours alone, Evil One, is the eye" means whatever eye in the world is afflicted by cataracts, films, and so on, is the basis of many diseases, decayed and decomposed, even a blind eye at the very least - let all that be yours alone. The same method applies also to forms and so on.

"What they say" means whatever goods they say "this is mine." "And those who say 'mine'" means whatever persons say "mine." "If here your mind is present" means if there is mind in those states. "You will not escape from me, ascetic" means ascetic, you will not be freed from my domain. "What they speak of" means whatever goods they speak of, that is not mine. "Those who speak" means whatever persons speak thus, I am not them. "You will not even see my path" means you do not see even the path I have gone in existences, modes of generation, destinations, and so on. The ninth.

### 10. Commentary on the Kingdom Discourse

**156.** In the tenth, "without killing, without causing to kill" means by one not killing, by one not causing to kill. "Without conquering, without causing to conquer" means by one not causing loss of wealth to another, by one not causing others to cause loss of wealth. "Without sorrowing, without causing to sorrow" means by one not sorrowing, by one not causing to sorrow. Thus the Blessed One, having seen the people oppressed by punishment and taxation in the kingdoms of unrighteous kings, thought thus out of compassion. "Approached" means having thought "The ascetic Gotama has thought 'Is it possible to exercise kingship?' He will be desirous of exercising kingship. And kingship is indeed a state of heedlessness. When he is exercising kingship, it is possible to find a chance against him. I shall go and generate enthusiasm in him," he approached. "Bases for spiritual power" means portions that bring about success. "Developed" means cultivated. "Cultivated" means done again and again. "Made a vehicle" means made like a yoked vehicle. "Made a basis of" means made a basis in the meaning of support. "Practised" means not abandoned, constantly followed. "Accumulated" means well practised through perseverance, like the unerring hand of an archer in hitting the target. "Thoroughly undertaken" means well undertaken, with development brought to perfection. "Could resolve" means could think.

"Of a mountain" means there would be a mountain. "Even twice" means let one mountain be set aside; even a golden mountain twice as great would not be enough for one person, would not suffice - this is the meaning. "Knowing this, one should live righteously" means thus knowing, one should live righteously. "From what source" means suffering is indeed sourced in the five types of sensual pleasure; he who thus saw from what source it arises. "How could he incline" means for what reason could that being incline towards those sensual pleasures that are the source of suffering. "Having understood clinging" means having understood the clinging to the types of sensual pleasure thus: "This is attachment, this is clinging." "A being should train for the removal of that very thing" means one should train for the removal of that very clinging. The tenth.

*The second chapter.*

## 3. The Third Chapter

### 1. Commentary on the Several Discourse

**157.** In the first discourse of the third chapter, "with a mass of matted hair" means with a coil of matted hair. "Wearing a cloak of cheetah hide" means clothed in one cheetah-skin leather with bristles and wrapped in another. "A fig-wood staff" means

having taken a slightly crooked fig-wood staff for the purpose of displaying the state of being easily satisfied. "He said this" means in the world people listen to the word of a brahmin; among brahmins, to one gone forth; among those gone forth, to an elder - thus, having assumed the appearance of one gone forth as an elderly brahmin, having approached those monks who were practising on the ground of striving, having raised his hand, he spoke this statement beginning with "The sirs have gone forth while young." "Having shaken" means having bent down, striking the chest with the chin. "Having wagged his tongue" means having stretched out a large spotted tongue and having wagged it upwards, downwards, and on both sides. "Three-pronged" means three-branched. "Forehead wrinkles" means a frown; the meaning is a triad of wrinkles raised on the forehead. "Departed" means having said "Without heeding the word of those who know, you yourselves will be cooked in oil," having taken one path, he went. The first.

## 2. Commentary on the Samiddhi Discourse

**158.** In the second, "It is a gain for me indeed, it is well-gained for me indeed" means because of having obtained such a Teacher, the Teaching, and fellows in the holy life, "it is a gain for me, it is well-gained for me." It is said that that venerable one, intending afterwards to contemplate the root meditation subject and attain arahantship, having first taken up the pleasing meditation subject, having adverted to the virtues of the Buddha, the Teaching, and the Community, having produced pliancy of mind, having gladdened and pleased the mind, was seated. Therefore this thought arose in him. "Approached" means "This monk Samiddhi is as if seated having taken up the pleasing meditation subject; as long as he does not take up the root meditation subject and attain arahantship, so long I shall create an obstacle for him" - thus he approached. "Go, you" means the Teacher, surveying the entire Indian subcontinent, saw that "in that very place the meditation subject will be suitable for him"; therefore he spoke thus. "Mindfulness and wisdom have been developed in me" means mindfulness and wisdom have been known by me. "Make whatever forms you wish" means make even many forms of frightening appearance. "You will never disturb me" means you will indeed not shake me, you will not make me waver. The second.

## 3. Commentary on the Godhika Discourse

**159.** In the third, "on the slope of Isigili" means on the slope of the mountain named Isigili. "At the Black Rock" means on a rock of black colour. "Temporary liberation of mind" means at each and every moment of attainment one becomes liberated from opposing states and becomes resolved upon the object - thus a mundane meditative attainment is called temporary liberation of mind. "Attained" means obtained. "Fell away" - why did he fall away up to the sixth time? Because of being afflicted with illness. It is said that the elder had a chronic illness due to wind, bile, and phlegm; because of that he was unable to fulfil the supporting factors suitable for concentration, and he fell away from each and every attainment.

"What if I were to bring the knife" - it is said that he thought thus, because for one who has fallen away from meditative absorption, upon dying, the destination is unfixed, but for one who has not fallen away from meditative absorption, the destination is fixed - one is reborn in the Brahma world; therefore he wished to bring

the knife. "Approached" - "This ascetic wishes to bring the knife, and bringing the knife is indeed something that occurs for one without longing for the body and for life. Whoever is thus without longing for the body and for life, he, having contemplated the root meditation subject, is able to attain even arahantship. But even if warded off by me, this one will not desist; warded off by the Teacher, he will desist" - thus, as if being one who wished for the elder's welfare, he approached the Blessed One.

"Blazing" means shining. "I pay homage at your feet, O One with Vision" means one with vision through five eyes - I pay homage at your feet. "O radiant one" means one who bears majesty. "One who has not attained his goal" means one who has not attained arahantship. "Trainee" means one training in morality and so on, one who still has something to be done. "Renowned among people" means well-known among people. "The knife had been brought" - it is said that the elder thought "What use is this life to me?" Having lain down on his back, he cut his throat with the knife; painful feelings arose. The elder, having suppressed the feeling, having comprehended that very feeling, having established mindfulness, contemplating the root meditation subject, having attained arahantship, having become one who attains arahantship simultaneously, attained final Nibbāna. One who attains arahantship simultaneously is of three kinds: one who attains arahantship simultaneously with the posture, one who attains arahantship simultaneously with the illness, and one who attains arahantship simultaneously with life.

Therein, whoever, having determined upon a certain one among the postures of standing and so on - "Without disturbing this, I shall attain arahantship" - establishes insight; then for him the attainment of arahantship and the disturbance of the posture occur all at once. This is called one who attains arahantship simultaneously with the posture. But whoever, when a certain one among eye diseases and so on is present - "Without rising from this, I shall attain arahantship" - establishes insight; then for him the attainment of arahantship and the recovery from the illness occur all at once. This is called one who attains arahantship simultaneously with the illness. Some, however, declare the simultaneous attainment here by way of final Nibbāna in that very posture and in that illness. But for whoever the elimination of mental corruptions and the elimination of life occur all at once. This is called one who attains arahantship simultaneously with life. And this too was said - "Whatever person for whom, simultaneously, there is both the exhaustion of the mental corruptions and the exhaustion of life, this person is called one who attains arahantship simultaneously."

And here, "the lead of occurrence" and "the lead of defilements" are the two leads. Therein, the lead of occurrence is the life faculty; the lead of defilements is ignorance. Among these, the life faculty exhausts the death consciousness; ignorance, the path consciousness. There is no arising of the two consciousnesses together. But immediately following the path is the fruition, immediately following the fruition is the life-continuum, having emerged from the life-continuum is the reviewing; that is either complete or incomplete. For even when the head is being cut with a sharp sword, one or two occasions of reviewing inevitably arise indeed; but due to the swift turning over of consciousnesses, the elimination of mental corruptions and the exhaustion of life appear as if at a single moment.

"Having uprooted craving with its root" means having uprooted by the path of arahantship craving together with its root of ignorance. "Attained final Nibbāna"

means attained final Nibbāna through Nibbāna without residue of clinging.

"With body turned over" means with the body rolled over. "Lying" means having been supine, he was lying down. But although the elder was lying supine, nevertheless, because he was accustomed to lying on his right side, his head had turned to the right and remained so. "Obscuration" means the state of being like smoke. For at that moment, clouds like smoke and clouds like darkness arose. "Searching for the consciousness" means seeking the consciousness of conception. "With unestablished" means with the consciousness of conception unestablished; the meaning is because of the cause of non-establishment. "A yellow beluva-wood lute" means a great golden lute of pale-yellow colour like a ripe beluva fruit. "Having taken" means having placed under the armpit. "Approached" means thinking "I do not know the place of rebirth of the Elder Godhika; having asked the ascetic Gotama, I shall become free from uncertainty," having assumed the appearance of a small boy, he approached. "Do not find" means I do not see. "Overcome by sorrow" means of one touched by sorrow. "Fell" means it fell onto the top of his feet. The third.

#### 4. Commentary on the Seven Years of Pursuit Discourse

**160.** In the fourth, "seven years" means six years before the enlightenment and one year after the enlightenment. "Watching for a chance" means looking for an opening thus: "If I see anything whatsoever unsuitable in the bodily door and so on of the ascetic Gotama, I will accuse him." "Not obtaining" means not seeing even a mote of dust's worth of error. Therefore he said -

"For seven years I followed the Blessed One, step by step;  
I did not find a chance against the Perfectly Enlightened One, the mindful."

"Approached" means he approached thinking "Today I shall go having prevailed over the ascetic Gotama."

"Do you meditate" means he says "You are sitting meditating, brooding." "Have you lost wealth" means have you lost a hundred or a thousand. "Did you commit an offence in the village" means did you commit some evil deed exceeding the proper measure within the village, on account of which, being unable to look at the faces of others, you wander in the forest? "Friendship" means the disposition of a friend.

"Having dug up" means having uprooted. "Craving for existence" means craving reckoned as greed for existence. "Without mental corruptions I meditate" means having become free from craving, I meditate with the two meditative absorptions. "Friend of the heedless" - he addresses Māra. For he is indeed the kinsman of whoever in the world are heedless.

"If you have understood the path" means if the path has been understood by you. "Go away" means depart. "Not the realm of Death" means Nibbāna, which is not the domain of Death. "Going to the far shore" means those who have gone to the far shore, they too are going to the far shore. Those who will go to the far shore, and those who wish to go to the far shore, they too are going to the far shore.

"Wrigglings" means Māra's wrigglings. "Contortions" means practised in opposition; when it was said "Short is the life span of human beings, days and nights pass by." "Long is the life span of human beings, days and nights do not pass by" and so on -

such contrary statements. "Struggles" means appearances at various times in the form of a king elephant, in the form of a serpent, and so on. "Of dejection" means causing distress.

In "went round about" and so on, although the past tense expression was used, the meaning should be understood in the sense of supposition. This is what is meant - Just as a crow, having seen a fat-coloured stone -might go round about it thinking "Perhaps we may find something soft here, perhaps there may be some gratification," then that crow, not having obtained gratification there, might depart from here, might go away from that stone - just so, we too, like that crow, having struck against Gotama the rock, not obtaining gratification or intimacy, having become disenchanted with Gotama, we depart. The fourth.

## 5. Commentary on the Daughters of Māra Discourse

**161.** In the fifth, regarding "abhāsivā," here the prefix "a" is merely a particle; the meaning is "having spoken." "Abhāsayitvā" is also a reading. "They approached" means "Like a cowherd boy, having drawn a line on the ground with a stick, having become exceedingly unhappy, he sat there. 'What indeed is the reason?' Having asked, we shall find out" - thus they approached.

"You grieve" means he thought. "Like a forest elephant" means just as courtesan she-elephants sent from the forest, having enticed a forest elephant by displaying feminine wiles, having bound it, bring it back - thus "we shall bring him." "The realm of Māra" means the round of rebirths in the three planes.

"They approached" means - "You bear with it a little; we shall bring him" - having thus consoled their father, they approached. "Various" means of many kinds. "One hundred each" means making each one a hundred each. "A hundred forms of young maidens" means, by this method, a hundred individual existences of young maidens.

"The attainment of the goal, the peace of the heart" - by both these terms he spoke of arahantship itself. "Army" means the army of mental defilements. For that is indeed called "of dear nature and pleasant nature." "Alone I meditating" means "I alone, meditating." "Awakened to happiness" means I awakened to the happiness of arahantship. This is what is meant - Having conquered the army of dear and pleasant nature, I alone, meditating, awakened to the happiness of arahantship reckoned as "the attainment of the goal, the peace of the heart." Therefore I do not make friendship with people, and for that very reason friendship is not achieved by me with anyone.

"Dwelling in what way mostly" means dwelling frequently with which abiding. "Not having obtained" means not having got. "Yo" is merely a particle. This is what is meant - Meditating frequently with which meditative absorption, perceptions of sensuality, not having obtained that person, remain outside.

"With body calmed" means with body calmed because of the calming of the body of in-breath and out-breath through the fourth meditative absorption. "With well-liberated mind" means with mind well liberated through the liberation of the fruition of arahantship. "Not generating activities" means not generating the three volitional activities of action. "Without attachment" means without reliance. "Having understood the Teaching" means having known the Teaching of the four truths. "A

meditator without applied thought" means meditating with the fourth meditative absorption which is without applied thought. Regarding "he is not agitated" and so on: he is not agitated through hate, he does not yearn through lust, he is not slothful through delusion. When these three root mental defilements are grasped, one and a half thousand mental defilements are also grasped. Or by the first term, the mental hindrance of anger is grasped; by the second, the mental hindrance of sensual desire; by the third, making sloth the starting point, the remaining mental hindrances. Thus, by this abandoning of the mental hindrances, he shows one who has eliminated the mental corruptions.

"One who has crossed the five mental floods" means one who has crossed over the mental flood of defilements occurring through the five sense doors. "The sixth" means he crossed over the sixth mental flood of defilements occurring through the mind door as well. Or, by the mention of the five mental floods, the five lower mental fetters should be understood; by the mention of the sixth, the five higher mental fetters should be understood. "One who walks with groups and communities" means because he walks among groups and communities, the Teacher is called one who walks with groups and communities. "Surely they will follow" means other faithful multitudes of people too will definitively follow. "This one" means this Teacher. "Without attachment" means without reliance.

"Having cut off, he will lead" means having cut away, he will lead; having cut away from the hand of the King of Death, he will lead to the far shore of Nibbāna - this is what is said. "Of those being led" means among those being led.

"As if striking a rock with your head, seeking a foothold in the abyss" means like placing a great stone the size of a pinnacle building on one's head and seeking a foothold in the abyss. "As if knocking your chest against a stump" means as if having struck a stump against the chest. "Depart" means go away. At this point, the compilers of the recitation, having concluded the teaching with "he said this," spoke the verse beginning with "shining brightly." Therein, "shining brightly" means exceedingly blazing and radiant. "They came" means they arrived. "Dispelled" means drove away. "As the wind dispels fallen cotton" means just as the wind dispels and drives away silk-cotton floss or grass-cotton fallen from the fruit, so he dispelled. The fifth.

*The third chapter.*

*Thus in the Sāratthappakāsinī*

Of the Commentary on the Saṃyutta Nikāya

*the commentary on the Māra Saṃyutta is completed.*



## ABOUT THIS TRANSLATION

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

**PDF Creation Date:** 14 September 2026

---

## HOW TO CITE

*PaliVerse (2026). Commentaries. The Canon of Discourses - Commentaries. 3. The Collection of the Connected Discourses - Commentaries. 1. Commentary on the Book with Verses. 4. Connected Discourses with Māra Retrieved from [paliverse.org](https://paliverse.org)*

---

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

**PaliVerse.org**