

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-
aṭṭhakathā)

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PaliVerse

5. The Collection of Minor Texts

05. Commentary on the Anthology of Discourses

4. The Chapter of Octads

1. Commentary on the Kāma Discourse

773. "For one desiring sensual pleasure": this is the Discourse on Sensual Pleasure. What is the origin? It is said that while the Blessed One was dwelling at Sāvattthī, a certain brahmin, in between Sāvattthī and Jeta's Grove, on the bank of the river Aciravatī, was ploughing a field thinking "I shall sow barley." The Blessed One, surrounded by the Community of monks, while entering for almsfood, having seen him, reflecting, saw - "This brahmin's barley will be destroyed." Again, reflecting on the achievement of decisive support, he saw the decisive support for the fruition of stream-entry for him. Reflecting "When would he attain it?" he saw "When the crop is destroyed, overcome by sorrow, having heard the proclamation of the Teaching." Then he thought - "If I were to approach the brahmin at that very time, he will not think my exhortation worth listening to. For brahmins are of different preferences; come, let me treat him kindly from now onwards; thus, having become soft-minded towards me, he will then listen to the exhortation." Having approached the brahmin, he said - "What are you doing, brahmin?" The brahmin, having become of confident mind towards the Blessed One by just that much alone, thinking "The ascetic Gotama, of such noble birth, exchanges friendly greetings with me," said "I am ploughing a field, Master Gotama; I shall sow barley." Then the Elder Sāriputta thought - "The Blessed One exchanged friendly greetings with the brahmin, and Truth-finders do not do thus without cause or without condition; come, let me too exchange friendly greetings with him." Having approached the brahmin, he exchanged friendly greetings in the same way. Likewise the Elder Mahāmoggallāna and the remaining eighty great disciples. The brahmin was exceedingly delighted.

Then the Blessed One, even while the crop was succeeding, one day, having finished the meal, while going from Sāvattthī to Jeta's Grove, having turned aside from the road, having gone to the brahmin's presence, said - "Your barley field is beautiful, brahmin." "Yes, Master Gotama, it is beautiful; if it succeeds, I shall make a sharing with you too." Then, after the elapse of four months, his barley was produced. While he was making an effort thinking "Today or tomorrow I shall reap," a great cloud having arisen, rained the whole night. The river Aciravatī, having come in flood, carried away all the barley. The brahmin, having been displeased the whole night, having gone to the riverbank at dawn, having seen the entire failure of the crop, produced intense sorrow, thinking "I am ruined; how shall I live now?" The Blessed One too, that very night, towards the break of dawn, surveying the world with the Buddha-eye, having known "Today is the time for expounding the Teaching to the brahmin," having entered Sāvattthī by way of the duty of going for alms, stood at the brahmin's house door. The brahmin, having seen the Blessed One, having thought "The ascetic Gotama has come wishing to console me who am overcome by sorrow,"

having prepared a seat, having taken the bowl, caused the Blessed One to sit down. The Blessed One, though knowing, asked the brahmin - "Why, brahmin, have you been dwelling with a corrupted mind?" "Yes, Master Gotama, my entire barley field has been carried away by water." Then the Blessed One said "Brahmin, one should not produce displeasure when things have failed, nor pleasure when things have succeeded. For sensual pleasures indeed both succeed and fail." Having said this, having known what was suitable for that brahmin, by way of a proclamation of the Teaching, he spoke this discourse. Therein, we shall explain in brief only the connection of the meaning of the terms; the detail, however, should be understood by the very method stated in the analytic explanation. And just as in this discourse, so too from here onwards in all discourses.

Therein, "sensual pleasure" means objective sensual pleasure, reckoned as pleasing form and so on, phenomena of the three planes. "For one desiring" means for one wishing. "If that succeeds for him" means if for that desiring being that object reckoned as sensual pleasure succeeds, it is said to mean if he obtains that. "Surely he is joyful in mind" means he is definitely with a gladdened mind. "Having obtained" means having got. "Mortal" means a being. "What he wishes" means what he wishes.

774. "For one desiring sensual pleasures" means for that person who is wishing for sensual pleasures, or who is being carried along by sensuality. "In whom desire has arisen" means in whom craving has arisen. "Being" means of a being. "Those sensual pleasures decline" means if those sensual pleasures decline. "He is transformed like one pierced by a dart" means then he is afflicted as if pierced by a dart made of iron and so on.

775. The meaning in brief of the third verse -Whoever avoids these sensual pleasures therein, either by suppression of desire and lust or by eradication, as one avoids a snake's head with one's foot. That monk, because of having spread throughout the whole world and remaining steadfast, mindful, overcomes the craving termed clinging in the world.

776-778. Now this is the meaning in brief of the three verses beyond that -Whoever covets this field such as a rice-field and so on, or a site such as a house-site and so on, or unwrought gold reckoned as coins, or cattle and horses of various kinds, or women designated as females, or relatives such as kinsmen and relations and so on, or other manifold sensual pleasures such as agreeable forms and so on - mental defilements reckoned as weak overpower, overcome, and crush that person; or weak mental defilements overpower that person who is weak through the absence of the power of faith and so on; the meaning is that they overpower because of weakness. Then both obvious dangers such as lions and so on and concealed dangers such as bodily misconduct and so on crush that one who is greedy for sensual pleasures, guarding and seeking sensual pleasures; thereupon the suffering of birth and so on follows that person overpowered by concealed dangers, just as water follows a broken boat. Therefore, through the meditative development of mindfulness of the body and so on, a creature, having been always mindful, avoiding sensual pleasures of every kind among objective sensual pleasures such as forms and so on by way of suppression and eradication, should avoid sensual pleasures. Thus, having abandoned those sensual pleasures, by the very path that effects their abandoning, one would cross, could cross over the fourfold mental flood. Then just as a man,

having bailed out a boat heavy with water, with a light boat would with little difficulty become one who has gone beyond, would go to the far shore, just so, having bailed out the boat of individual existence heavy with the water of mental defilements, with a light individual existence one would become one who has gone beyond, would have gone to Nibbāna which is the far shore of all phenomena, and would go through the attainment of arahantship, and attains final Nibbāna through the Nibbāna element without residue of clinging - thus he concluded the teaching with the pinnacle of arahantship. At the conclusion of the teaching, the brahmin and the brahmin woman became established in the fruition of stream-entry.

In the Paramatthajotikā, the Khuddaka Commentary,

the commentary on the Kāma Sutta in the Suttanipāta Commentary is concluded.

2. Commentary on the Guhaṭṭhaka Sutta

779. "A being attached in the cave" - this is the Discourse on the Cave Octad. What is the origin? It is said that while the Blessed One was dwelling at Sāvattihī, the Venerable Piṇḍolabhāradvāja went to Āvaṭṭaka, the pleasure grove of King Udena, at Kosambī on the bank of the Ganges, wishing to sit for the day's abiding in a cool spot. At other times too he went there by force of former familiarity, just as the Elder Gavampati to the Tāvatiṃsa realm - this is the method stated in the commentary on the Vaṅgīsa Sutta. He, there on the bank of the Ganges, having entered an attainment at the foot of a cool tree, sat for the day's abiding. King Udena too, on that very day, having gone for sport in the pleasure grove, having played in the park for much of the daytime with dancing, singing and so on, intoxicated with drink, having placed his head on the lap of a certain woman, lay down. The remaining women, thinking "The king is asleep," having risen, while picking flowers, fruits and so on in the park, having seen the elder, having established shame and moral fear, having restrained one another saying "Do not make a sound," quietly having approached, having paid homage, having surrounded the elder, sat down. The elder, having emerged from the attainment, expounded the Teaching to them; they, satisfied, saying "Excellent! Excellent!" listened.

The woman who was sitting with the king's head on her lap, thinking "These have left me and are enjoying themselves," overcome by jealousy towards them, having shaken her thigh, awakened the king. The king, having awakened, not seeing the women's quarters, said "Where are these outcasts?" She said - "Having disregarded you, they have gone saying 'We shall delight the ascetic.'" He, angered, went towards the elder. Those women, having seen the king, some rose up, some, saying "Great king, we are listening to the Teaching in the presence of one gone forth," did not rise up. He, angered even more because of that, without even paying homage to the elder, said "For what purpose have you come?" "For the purpose of seclusion, great king." He, having said "You have come for the purpose of seclusion, yet you sit thus surrounded by the women's quarters," said "Speak of your seclusion." The elder, though confident in the talk on seclusion, thinking "This one does not ask wishing to know," remained silent. The king, saying "If you do not speak, I shall have you eaten by red ants," while taking a nest of red ants from a certain asoka tree, scattered it upon himself. He, having wiped his body, having taken another nest, went towards

the elder. The elder, thinking "If this king were to offend against me, he would be heading towards the realm of misery," having compassion for him, having risen up into the sky by supernatural power, departed.

Thereupon the women said - "Great king, other kings, having seen such a one gone forth, venerate him with flowers, scents and so on; you have begun to assault him with a nest of red ants; you have risen up to destroy the family lineage." He, having known his own fault, having become silent, asked the park keeper - "Does the elder come here on other days too?" "Yes, great king." If so, when he comes, you should inform me. He, one day, when the elder had come, informed him. The king too, having approached the elder, having asked a question, went for refuge with his life. On the day he was assaulted with the nest of red ants, however, the elder, having come through the sky, having dived into the earth again, emerged in the Blessed One's perfumed chamber. The Blessed One too, mindful and fully aware, lying down in the lion's posture on his right side, having seen the elder, said "What, Bhāradvāja, have you come at an improper time?" The elder, having said "Yes, Blessed One," reported all that incident. Having heard that, the Blessed One, having said "What will a talk on seclusion do for one greedy for the types of sensual pleasure?" lying on his right side, for the purpose of expounding the Teaching to the elder, spoke this discourse.

Therein, "a being" means attached. "In the cave" means in the body. For the body is called "cave" because it is the dwelling place of fierce beasts such as lust and so on. "Covered over by many things" means covered over by the extensive net of mental defilements such as lust and so on. By this, the internal bondage is stated. "Standing" means standing by way of lust and so on. "Man" means a being. "Sunk in delusion" - delusion is called the types of sensual pleasure. For here gods and humans become deluded, having been immersed in them. By this, the external bondage is stated. "Such a one is far from seclusion" means that such a man is far from, not near to, the threefold seclusion beginning with seclusion of the body. Why? "For sensual pleasures in the world are not easily abandoned" - because sensual pleasures in the world are not easily abandoned, so it is said.

780. Having thus established by the first verse that "such a one is far from seclusion," again making manifest the natural condition of such beings, he spoke the verse "with desire as source." Therein, "with desire as source" means having craving as cause. "Bound to the pleasure of existence" means bound to the pleasure of existence consisting in pleasant feeling and so on. "They are difficult to free" means those phenomena that have become the basis of the pleasure of existence are difficult to release, or those beings with desire as source who are bound therein are difficult to release. "For there is no release by another" means they are not able to be released by another. Or this is a word expressing reason: those beings are difficult to free. Why? Because they are not to be released by another. But if they were to be released, they would be released by their own strength - this is its meaning. "Looking back or forward" means looking forward to sensual pleasures in the future or in the past. "Craving for these very sensual pleasures or for former ones" means desiring with powerful craving these present sensual pleasures or former ones, in both ways, past and future. And the connection of these two terms should be understood

together with "they are difficult to free, for there is no release by another"; otherwise, "looking forward, craving - what do they do, or what has been done?" would not be clear.

781-782. Having thus established by the first verse that "such a one is far from seclusion," and having made manifest by the second verse the natural condition of such beings, now making manifest their doing of evil deeds, he spoke the verse "greedy for sensual pleasures." Its meaning is - Those beings are greedy for sensual pleasures through craving for enjoyment, engaged due to being devoted to seeking and so on, bewildered due to having fallen into confusion, ungenerous due to not comprehending, due to stinginess, and due to not heeding the words of the Buddha and so on. Established in unrighteousness beginning with bodily misconduct, at the final moment brought to the suffering of death, they lament: "What shall we become when we have passed away from here?" Since this is so, therefore one should train, etc. let not the wise. Therein, "should train" means one should undertake the three trainings. "Here only" means in this very Dispensation. The rest is manifest.

783. Now, showing the attainment of disaster for those who do not act thus, he spoke the verse "I see." Therein, "I see" means I look with the physical eye and so on. "In the world" means in the realm of misery and so on. "Trembling" means trembling here and there. "This generation" means this order of beings. "Gone to craving" means gone to craving, overpowered; the intention is "cast down." "In existences" means in sensual existence and so on. "Inferior men" means men of inferior activity. "Lament in the mouth of death" means when the final moment has arrived, they lament in the mouth of dying. "Not free from craving" means craving not gone. "In existence after existence" means in sensual existence and so on. Or alternatively, "in existence after existence" means in existence upon existence; it is said to mean "in repeated existences."

784. Now, because those not free from craving thus tremble and lament, therefore instigating in the removal of craving, he spoke the verse "over what is cherished." Therein, "over what is cherished" means regarding the object taken possession of as "mine" through the selfish attachments of craving and wrong view. "See" - he said this addressing the listeners. "This too" means this danger too. The remainder is well-known.

785. Thus here, having shown the gratification by the first verse, and then the danger by the following four, now in order to show the escape together with its method and the benefit of escape; or having shown by all these the danger, degradation, and defilement of sensual pleasures, now in order to show the benefit of renunciation, he spoke the pair of verses beginning with "for both extremes." Therein, "for both extremes" means in the two divisions of contact, the origin of contact, and so on. "Having removed desire" means having removed desire and lust. "Having fully understood contact" means having fully understood contact beginning with eye-contact and so on, or by following contact, all the immaterial phenomena associated with it, and the material phenomena by way of their bases, doors, and objects - thus having fully understood the entire mentality-materiality with three full understandings. "Not greedy" means not greedy regarding all phenomena beginning with matter and so on. "Not doing what he himself would blame" means not doing what one censures oneself. "The wise one does not cling to what is seen and heard"

means he, being of such a kind, the wise one endowed with energy, does not cling by even one of the two taints to phenomena that are seen and heard. Like space, untainted, he has attained absolute cleansing.

786. Now, in the verse "Having fully understood perception," this is the meaning in brief - Not only contact alone, but further perception too, distinguished as perception of sensuality and so on, or by following perception, mentality-materiality in the manner already stated previously, having fully understood with three full understandings, by this practice one would cross over the fourfold mental flood; thereupon he, having crossed over the flood, unstained by the abandoning of the stain of craving and wrong view among the possessions of craving and wrong view, the sage who has eliminated the mental corruptions, with the dart pulled out because of the pulling out of the darts of lust and so on, wandering diligently through the attainment of the fullness of mindfulness, or wandering diligently in the preliminary stage, through that conduct of diligence having become one with the dart pulled out, does not long for this world or the next, distinguished as one's own individual existence, another's individual existence, and so on; but rather, through the cessation of the final consciousness, without clinging, he attains final Nibbāna like fire - thus he concluded the teaching with the pinnacle of arahantship, doing nothing other than establishing the guide of the Teaching; he did not produce by this teaching any further path or fruition, because it was taught for one who has eliminated the mental corruptions.

In the Paramatthajotikā, the Khuddaka Commentary,

the commentary on the Guhaṭṭhaka Sutta in the Suttanipāta Commentary is concluded.

3. Commentary on the Duṭṭhaṭṭhaka Sutta

787. "Some speak indeed with corrupted minds": this is the Discourse on the Corrupt Octad. What is the origin? First, the origin of the opening verse - According to the method of the Discourse on the Sage, the sectarians, not enduring the material gain and honour that had arisen for the Blessed One and the community of monks, sent forth the female wandering ascetic Sundarī. It is said that she was the most beautiful girl in the country, a female wandering ascetic wearing white garments. She, well-bathed, well-dressed, adorned with garlands, scents, and cosmetics, having heard the Teaching of the Blessed One, at the time when the inhabitants of Sāvattthī were leaving Jeta's Grove, having departed from Sāvattthī, goes facing towards Jeta's Grove. And when asked by people "Where are you going?" having said "I am going to delight the ascetic Gotama and his disciples," having wandered about at the gateway of Jeta's Grove, when the gateway of Jeta's Grove was closed, having entered the city, at dawn having gone again to Jeta's Grove, she walks about near the perfumed chamber as if selecting flowers. And when asked "For what purpose have you come?" by people who had come to attend upon the Buddha, she says whatever comes to mind. When about a fortnight had thus passed, the sectarians, having deprived her of life, having deposited her on the bank of the moat, at dawn, having made an uproar saying "We do not see Sundarī," and having reported to the king, having been permitted by him, having entered Jeta's Grove, as if searching, having pulled her out

from the place where she had been deposited, having placed her on a small bed, having brought her to the city, they made a reproach. All this should be understood according to the method that has come in the Canon.

The Blessed One, on that day, towards the break of dawn, surveying the world with the Buddha-eye, having known "The sectarians will give rise to disgrace today," thinking "Let not the great multitude, having believed them, having disturbed their minds towards one like me, become heading towards the realm of misery," having closed the door of the perfumed chamber, remained right inside the perfumed chamber, and did not enter the city for almsfood. But the monks, having seen the door closed, entered just as before. The people, having seen the monks, reviled them in various ways. Then the Venerable Ānanda, having reported that incident to the Blessed One, said "Venerable sir, great disgrace has been brought about by the sectarians; it is not possible to dwell here; the Indian subcontinent is vast; let us go elsewhere." If disgrace arises there too, where will you go, Ānanda? "To another city, Blessed One." Then the Blessed One, having said "Wait, Ānanda, this noise will last only seven days; after the elapse of seven days, it will fall back upon those very ones by whom the disgrace was made," for the purpose of expounding the Teaching to the Elder Ānanda, spoke this verse "Some speak indeed."

Therein, "they speak" means they blame the Blessed One and the community of monks. "Some with corrupted minds and also some with truthful minds" means some with corrupted minds, some having become perceivers of it as true; the sectarians had corrupted minds; those who, having heard their words, believed them - they had truthful minds. This is the intention. "And the dispute that has arisen" means this reviling speech that has arisen. "The sage does not approach" means through being innocent and through being unshakeable, the Buddha-sage does not approach it. "Therefore the sage has no barrenness anywhere" means for that reason this sage should be understood as having no barrenness anywhere by way of the barrennesses of lust and so on.

788. And having said this verse, the Blessed One asked the Elder Ānanda: "Monks, Ānanda, when being thus jeered at and scoffed at, what do they say?" "Nothing, Blessed One." Having said "No, Ānanda, one should not remain silent everywhere thinking 'I am virtuous,' for in the world they do not know one not speaking, a wise one mixed among fools," and "Monks, Ānanda, should reprove those people thus," for the purpose of expounding the Teaching, he spoke this verse "A speaker of untruth goes to hell." The Elder, having learnt that, said to the monks - "Those people should be reproved by you with this verse." The monks did so. The wise people remained silent. The king too, having sent royal servants everywhere, having seized those cheats to whom the sectarians had given a bribe to have her killed, having rebuked them, having known the circumstances, he abused the sectarians. People too, having seen the sectarians, struck them with clods of earth and scattered dust on them, saying "They gave rise to disgrace for the Blessed One." The Elder Ānanda, having seen that, reported it to the Blessed One. The Blessed One spoke this verse to the Elder: "One's own view indeed, etc. one would speak."

Its meaning is - This view of the sectarian folk, "Having killed Sundarī, having made known the dispraise of the ascetics, disciples of the Sakyan, by this means we shall enjoy the honour obtained" - how could he go beyond that view? Indeed, that

disgrace came back upon those very sectarian folk, who were unable to go beyond that view. Or whoever is a proponent of eternalism and so on, how could he too go beyond his own view, being led by that desire for views and established in that personal preference for views? But rather, making complete things by oneself, making those wrong views perfect by oneself alone, as one knows, so indeed one would speak.

789. Then the king, after the elapse of seven days, having had that corpse thrown away, having gone to the monastery in the afternoon, having paid respect to the Blessed One, said - "Surely, venerable sir, when such disgrace has arisen, I too should have been informed." When this was said, the Blessed One, having said "No, great king, it is not befitting for noble ones to announce to others 'I am virtuous, accomplished in virtues,'" spoke the remaining verses "Whoever his own moral practices" in the arising of the occasion for that.

Therein, "moral practices" means the moralities beginning with the Pātimokkha and the ascetic practice observances beginning with the forest-dweller practice. "Without being asked" means not questioned. "Speaks" means says. "The skilful call that an ignoble quality, whoever praises himself by himself" means whoever thus speaks of himself by himself, regarding that saying of his, the skilful thus declare "this is an ignoble quality."

790. "Peaceful" means peaceful through the appeasement of mental defilements beginning with lust; likewise, with a perfectly calmed self. "Not boasting thus about his morality" means not boasting thus about his morality by the method beginning with "I am accomplished in morality"; it is said to mean not speaking speech that applies to oneself on account of morality. "The skilled call that the noble teaching" means the Buddha and so on, skilled in aggregates and so on, call that non-boasting of his "this is a noble teaching." "For whom there are no swellings anywhere in the world" means for whichever one who has eliminated the mental corruptions, the seven swellings beginning with lust are not present anywhere in the world; the connection is: the skilled call that non-boasting of his "this is a noble teaching" thus.

791. Having thus shown the practice of one who has eliminated the mental corruptions, now showing to the king the practice of the sectarians who are holders of views, he said - "Designed, conditioned." Therein, "designed" means supposed. "Conditioned" means conditioned by conditions. "For whom" means for whichever holder of views whatsoever. "Mental states" means views. "Put in front" means placed in front. "They are" means they exist. "Impure" means not clean. "Whatever benefit he sees in himself, dependent on that, peace based on the unstable" means for whom these view-states are put in front, impure, and exist, such a one, since he sees in himself the benefit of that view both pertaining to the present life such as honour and so on, and pertaining to the future life such as distinction of destination and so on, therefore he remains dependent on that benefit and on that view reckoned as peace based on the unstable - so called because of its being unstable, because of its being dependently arisen, and because of its being existent only by convention. He, because of his dependence on that, would either exalt himself or scoff at others even with unfactual virtues and faults.

792. Thus by one who is dependent, attachments to views, etc. "Rejects and takes up a teaching": Therein, "attachments to views" means the dwellings of views reckoned as dogmatic belief that "This alone is the truth." "Not easily overcome" means they are not to be overcome with ease. "Having discriminated what is grasped among phenomena" means because it occurs by having discriminated this and that grasped and attached-to teaching among the sixty-two view-teachings, it is said "attachments to views are not easily overcome." "Therefore a man, in those attachments, rejects and takes up a teaching" means since they are not easily overcome, therefore a man, in those very attachments to views, rejects and takes up, gives up and grasps this and that teaching - of the variety of goat-practice, cow-practice, dog-practice, five-fold austere asceticism, precipice-leaping, squatting-striving, thorn-bed and so on, and of the variety of teacher, teaching-proclamation, group and so on - like a forest monkey this and that branch; so it is said. Thus rejecting and taking up, because of an unsettled mind, one would produce fame or ill repute for oneself or for another even through non-existent virtues and faults.

793. But whoever is wise because of being endowed with wisdom that shakes off the faults of all wrong views and so on, for that wise one indeed, etc. he is unattracted. What is meant? Because of being endowed with the qualities of wisdom, for the wise one who has shaken off all evil, the Worthy One, there is no designed view anywhere in the world, in this or that existence; he, through the absence of that view, and whereas sectarians, concealing the evil deeds done by themselves, go to this bias through deceit or through conceit, having abandoned even that deceit and conceit, the wise one, by what would he go among the faults of lust and so on; or in the present life or in the future state, by what would he come to be reckoned among the distinctions of destination in hell and so on; he is unattracted; for he is unattracted through the absence of the two involvements of craving and wrong view.

794. Now, whoever has involvement by the state of those two, that one with involvement indeed, etc. all views right here. Therein, "involvement" means based upon craving and wrong view. "Approaches dispute regarding phenomena" means "he is lustful" or "he is hateful" - thus regarding those various phenomena he approaches dispute. "But by what and how would one speak of one without involvement" means by the abandoning of craving and wrong view, one without involvement, one who has eliminated the mental corruptions - by what lust or hate and how would one say "he is lustful" or "he is hateful"? Thus he is blameless, and would he be one who conceals what he has done like the sectarians? - this is the intention. "For self and non-self do not exist for him" means for him there is neither view of self nor annihilationist view; there is no grasping or releasing designated as self and non-self. If one asks, for what reason do they not exist? "He has shaken off all views right here" - because he right here in this individual existence has shaken off, abandoned, dispelled all wrong views by the wind of knowledge - thus he concluded the teaching with the pinnacle of arahantship. Having heard that, the king, delighted, paid respect to the Blessed One and departed.

In the Paramatthajotikā, the Khuddaka Commentary,

the commentary on the Duṭṭhaṭṭhaka Sutta in the Suttanipāta Commentary is concluded.

4. Commentary on the Suddhaṭṭhaka Sutta

795. "I see the pure": the Discourse on the Pure Octad. What is the origin? In the past, it is said, in the time of the Blessed One Kassapa, a certain householder dwelling in Bārāṇasī went to a borderland province with five hundred carts for the purpose of obtaining goods. There, having made friendship with a forester, having given him a present, he asked - "Have you, my dear, ever seen sandalwood essence before?" And when it was said "Yes, master," having entered the sandalwood forest together with that very one, having filled all the carts with sandalwood essence, having said to that forester too "When, my dear, you come to Bārāṇasī, you should come bringing sandalwood essence," he went to Bārāṇasī itself. Then at another time that forester too, having taken sandalwood essence, went to his house. He, having seen him, having made every friendly welcome, in the evening period, having had the sandalwood essence ground, having filled a casket, saying "Go, my dear, having bathed, come back," sent him together with his own man to the bathing place. Now at that time there was a festival in Bārāṇasī. Then the inhabitants of Bārāṇasī, right early, having given a gift, in the evening, dressed in clean garments, having taken garlands, scents and so on, go to pay homage at the great shrine of the Blessed One Kassapa. That forester, having seen them, asked "Where is the great multitude going?" And having heard "To the monastery for the purpose of paying homage at the shrine," he too went himself. There, having seen people making offerings at the shrine in various ways with yellow orpiment, red arsenic and so on, not knowing how to make anything beautiful, having taken that sandalwood, on the golden bricks of the great shrine, he made a circle the size of a bronze bowl on top. Then there, at the time of sunrise, rays of the sun arose. He, having seen that, was pleased, and made an aspiration: "Wherever I am reborn, may such rays arise on my chest." Having died, he was reborn among the Tāvatiṃsa gods. Rays arose on his chest; like the disc of the moon his chest-circle shone; and they recognised him as "the young god Candābha."

He, with that success, having spent one interval between Buddhas in the six heavenly worlds in forward and reverse order, when our Blessed One had arisen, was reborn in Sāvattthī in a wealthy brahmin family; and likewise on his chest there was a circle of rays resembling the disc of the moon. And on his naming day, having performed the blessing ceremony, the brahmins, having seen that circle, astonished, thinking "This boy has the marks of fortune and merit," gave him the name "Candābha." When he had come of age, the brahmins, having taken him, having adorned him, having had him clothed in a red jacket, having placed him on a chariot, having venerated him saying "This is the Great Brahmā," proclaiming "Whoever sees Candābha obtains fame, wealth and so on, and in the future life goes to heaven," wander about in villages, market towns and royal cities. At every place they went, people, saying "This, sirs, is the one named Candābha, it is said; whoever sees him obtains fame, wealth, heaven and so on," come in ever greater numbers; the entire Indian subcontinent was stirred. The brahmins do not show him to those who have come empty-handed; they show him only to those who have come bringing a hundred or a thousand. Thus the brahmins, taking Candābha and roaming about, gradually arrived at Sāvattthī.

Now at that time the Blessed One, having set in motion the excellent wheel of the Teaching, having come gradually to Sāvattthī, was dwelling at Sāvattthī in Jeta's Grove, expounding the Teaching for the welfare of many people. Then Candābha, having

reached Sāvattthī, became obscure like a small river that has plunged into the ocean; there was no one even saying "Candābha." He, in the evening period, having seen a great multitude of people taking garlands, scents and so on, going towards Jeta's Grove, asked "Where are you going?" And having heard their words "A Buddha has arisen in the world; he expounds the Teaching for the welfare of many people; we are going to Jeta's Grove to hear that," he too, surrounded by a company of brahmins, went to that very place. And the Blessed One at that time was seated just on the excellent Buddha-seat in the Teaching hall. Candābha, having approached the Blessed One, having made a sweet friendly welcome, sat down to one side; and at that very moment his light disappeared. For near the light of the Buddha, within a space of eighty cubits, no other light prevails. He, thinking "My light is lost," having just sat down, rose up, and having risen up, began to go. Then a certain man said to him - "Why, dear Candābha, are you going frightened of the ascetic Gotama?" "I am not going frightened, but my light does not succeed due to the power of this one." And again, having sat down in front of the Blessed One, having seen from the soles of his feet up to the tips of his hair the achievement of beauty, rays, marks and so on, he thought: "The ascetic Gotama is influential. A small light has arisen on my chest; even with just that much, the brahmins, having taken me, wander throughout the entire Indian subcontinent. For the ascetic Gotama, endowed with such achievement of excellent marks, not even conceit has arisen; surely this one will be endowed with superior qualities, the Teacher of gods and humans." With an exceedingly confident mind, having paid homage to the Blessed One, he requested the going forth. The Blessed One commanded a certain elder - "Give him the going forth." He, having given him the going forth, taught the meditation subject of the skin pentad. He, having undertaken insight, before long, having attained arahantship, became renowned as "the Elder Candābha." Referring to him, monks raised up a discussion: "What indeed, friends, those who saw Candābha - did they obtain fame or wealth, or did they go to heaven, or did they attain purification by that seeing of a material form through the eye-door?" The Blessed One, on that occasion, spoke this discourse.

Therein, the meaning of the first verse to begin with is -Not, monks, by such seeing does purity come to be. But rather, having seen Candābha the brahmin - who is impure due to the state of being stained by mental defilements, and still afflicted due to the non-departure of the diseases of mental defilements - or another of such form, a fool who is a holder of wrong views directly knows "I see the pure, the supreme, the healthy; by that seeing reckoned as views, purity of a man comes to be." He, thus directly knowing, having known that seeing as "supreme," being one contemplating purity in that seeing, falls back on that seeing as "path knowledge." That, however, is not path knowledge. Therefore he said - The second verse beginning with "If purity by what is seen."

796. Its meaning is - If by that which is seen, reckoned as the seeing of material form, purity from mental defilements comes to be for a man. Or if by that knowledge he abandons the suffering beginning with birth. This being so, it follows that he is purified by another, by a path of impurity other than the noble path, that he is purified while still with clinging, being one with clinging through the clings of lust and so on; but one of such a nature is not purified. Therefore "for view reveals him thus speaking" - that view itself declares him as "this one holds wrong views"; in accordance with the view, by the method beginning with "the world is eternal," they

Speak in such and such ways.

797. "The brahmin does not" is the third verse. Its meaning is - Whoever is a brahmin because of having warded off evil, he, having attained the elimination of mental corruptions through the path, a brahmin who has eliminated the mental corruptions, does not speak of purity by means other than noble path knowledge - through wrong knowledge arisen regarding what is seen, reckoned as forms considered to be supremely auspicious, regarding what is heard, reckoned as sounds of such a kind, regarding morality, reckoned as non-transgression, regarding observances, classified as elephant-vow and so on, or regarding what is sensed, classified as earth and so on. The remainder is stated for the purpose of praising that brahmin. For he is untainted by merit in the three realms and by all evil; because of the abandoning of that view of self, or because of the abandoning of any grasping whatsoever, he is one who has abandoned self; because of the non-performance of meritorious volitional activities and so on, he is called "not producing anything here." Therefore, praising him thus, he said. And the connection of all of it with the first line should be understood - "Untainted by merit and evil, having abandoned self, not producing anything here, the brahmin does not speak of purity from another."

798. Having thus said "the brahmin does not speak of purity from another," now, showing the inability of that view to lead out for those who hold wrong views and speak of purity from another, he spoke the verse "having abandoned the former." Its meaning is - For they, though being proponents of purity from another, because of the non-abandonment of that view, there is grasping and releasing. Because of that, having abandoned the former - the teacher and so on - and dependent on the latter, followed by craving termed longing, overpowered, they do not cross over attachment classified as lust and so on; and not crossing over that, they take up and let go of this and that teaching, like a monkey with branches.

799. The connection of the fifth verse - He who was stated as "for view reveals him thus speaking," he is meant by "having accepted by oneself." Therein, "by oneself" means oneself. "Having accepted" means having taken up. "Rites" means the elephant rite and so on. "High and low" means from one to another, or inferior and superior, from teacher to teacher and so on. "Attached to perception" means stuck to the perception of sensuality and so on. "And the wise one, having understood the Teaching through the knowledges" means the one wise in ultimate reality, and the Worthy One, having thoroughly understood the Teaching of the four truths through the four knowledges of the path as inspirations. The remainder is well-known.

800. "He who has become free from the army regarding all phenomena, whatever is seen or heard or sensed": the one of vast wisdom, one who has eliminated the mental corruptions, whatever is seen or heard or sensed, regarding all those phenomena, having destroyed Māra's army, by the state of standing firm, has become free from the army. "That very seer" means that one of thus purified seeing. "Walking unveiled" means having become unveiled through the disappearance of the covering of craving and so on, walking. "By what could one here in the world assign him?" means by what could anyone here in the world assign him, whether by the assigning of craving or by the assigning of wrong view, or because of their having been abandoned, by lust and so on as previously stated.

801. "They do not form views": the connection and meaning of the verse -And what is more? For they, being such ones, do not form any of the two views nor do they hold anything as foremost among preferences, because of having attained absolute purity in the ultimate sense, they do not speak of what is merely non-absolute purity - the view of non-action and eternalism - as "absolute purity." "Having released the knot of grasping that was bound": having released, having cut with the knife of the noble path, the knot of grasping - which is fourfold, being the taker up of matter and so on - that was bound, tied in one's own continuity of consciousness. The remainder is well-known.

802. The verse "Gone beyond boundaries" was spoken by a teaching based on the standpoint of a single person. Its connection, however, is the same as before; it should be understood thus together with the explanation of meaning - What is more, he, such a one of extensive wisdom, is one who has gone beyond boundaries because of having surpassed the four boundaries of mental defilements, and a brahmin because of having warded off evil; and for one who is thus, there is not anything grasped - having known through the knowledge of others' minds and past lives, or having seen through the physical eye and the divine eye - that is to say, it means "clung to." And he is not lustful with lust because of the absence of sensual lust, and not attached to dispassion because of the absence of lust for material and immaterial existence. Since for one of such a kind there is not anything grasped here as "this is other" - thus he concluded the teaching with the pinnacle of arahantship.

In the Paramatthajotikā, the Khuddaka Commentary,

the commentary on the Suddhaṭṭhaka Sutta in the Suttanipāta Commentary is concluded.

5. Commentary on the Paramatṭhaka Sutta

803. "Supreme" in views means the Discourse on the Supreme Octad. What is the origin? It is said that while the Blessed One was dwelling at Sāvattihī, adherents of various sects, having assembled together, explaining their own respective views, having made a dispute saying "This is supreme, this is supreme," reported to the king. The king, having had many persons blind from birth assembled, commanded "Show these people an elephant." The king's men, having assembled the blind persons, having made the elephant lie down in front of them, said "Look!" They touched one limb each of the elephant. Then, when asked by the king "What is the elephant like, my good man?" the one who had touched the trunk said "Just as a plough-beam, great king." Those who had touched the tusks and so on, having scolded the other saying "Do not speak falsely before the king, sir," said "Just as a wall peg, great king" and so on. The king, having heard all that, dismissed the sectarians saying "Such is your doctrine." A certain alms-gathering monk, having known the circumstances, reported it to the Blessed One. The Blessed One, on that occasion, having addressed the monks, having said "Just as, monks, those blind from birth, not knowing the elephant, having touched this and that limb, disputed, so the sectarians, not knowing the teaching pertaining to the end of deliverance, having adhered to this and that view, dispute," for the purpose of expounding the Teaching, spoke this discourse.

Therein, "dwelling in views as 'supreme'" means having taken it as "this is supreme," dwelling in one's own respective view. "Whatever he makes superior" means whatever he makes his own teacher and so on as foremost. "He calls all others 'inferior' compared to that" means setting aside that teacher and so on of his own, he calls all others apart from that "these are inferior." "Therefore he has not passed beyond contentions" means by that reason he has indeed not passed beyond disputes about views.

804. The meaning of the second verse - Thus one who has not passed beyond, whatever benefit he sees in himself, reckoned as a view arisen regarding these cases - in what is seen, heard, in morality and observances, or in what is sensed - of the kind previously described. That very benefit there, having clung to it through his own view as "this is foremost," he sees all else - beginning with other teachers and so on - as inferior.

805. The meaning of the third verse - For one seeing thus, whatever he, dependent on his own teacher and so on, sees another - another's teacher and so on - as inferior, that seeing however the skilled call a mental knot indeed, meaning a bondage. Since this is so, therefore a monk should not depend on what is seen or heard or sensed, or on moral rules and austerities, should not be established in them - this is what is said.

806. The meaning of the fourth verse - Not only should one not depend on what is seen, heard and so on, but further one should not form, should not generate an unproduced view over and above in the world - this is what is said. Of what kind? "Either by knowledge or by rites and observances" - whatever view is formed by knowledge of attainments and so on, or by rites and observances, that view one should not form. And not only should one not form a view, but further even through conceit, on the basis of birth and so on, one should not represent oneself as "equal," nor should one think oneself "inferior" or "superior."

807. The meaning of the fifth verse - For thus indeed, not forming a view, and not imagining self, having abandoned it, not clinging, or whatever was formerly grasped here, having abandoned that, not taking up another, he does not make a twofold support even in knowledge of the aforementioned kind. And not making it, he indeed among beings divided by way of various views does not follow a faction, having become one whose nature is not to go by way of desire and so on, he does not fall back on any view whatsoever among the sixty-two views, does not return to it - this is what is said.

808-810. Now, for the purpose of praising that one who has eliminated the mental corruptions, who was mentioned in this verse, he spoke three verses beginning with "For one in whom there is no aspiration for either extreme." Therein, "either extreme" means in the classification of contact and so on stated previously. "Aspiration" means craving. "For this or that existence" means for repeated existence. "Here or beyond" means here in the classification beginning with one's own individual existence, or beyond in the classification beginning with another's individual existence. "Regarding what is seen" means or by purity through what is seen. The same method applies to what is heard and so on. "Perception" means wrong view produced by perception. "The teachings are not accepted by them" means even the phenomena pertaining to the sixty-two wrong views are not accepted by them thus: "Only this is the truth,

anything else is vain." "One who has gone beyond does not fall back, such is he" means having gone to the far shore of Nibbāna, he does not return again to the mental defilements abandoned by each respective path, and he is such in five ways. The remainder is obvious.

In the Paramatthajotikā, the Khuddaka Commentary,

the commentary on the Paramatthaka Sutta in the Suttanipāta Commentary is concluded.

6. Commentary on the Discourse on Ageing

811. "Little indeed is life": this is the Discourse on Ageing. What is the origin? On one occasion the Blessed One, having dwelt for the rains retreat at Sāvattthī, having considered those reasons for journeying through the country that Buddhas have, such as the accomplishment of bodily health, the declaration of unarisen training rules, the taming of those accessible to instruction, the telling of Jātaka stories and so on upon the arising of such occasions, and so forth, departed on a journey through the country. Wandering on the journey gradually, in the evening he arrived at Sāketa and entered the Añjana Grove. The inhabitants of Sāketa, having heard, thinking "It is not the right time now for an audience with the Blessed One," when the night became light, having taken garlands, scents and so on, having gone to the presence of the Blessed One, having performed veneration, homage, exchanging friendly greetings and so on, surrounded him and stood until the time for the Blessed One's entering the village; then the Blessed One, surrounded by the Community of monks, entered for almsfood. A certain wealthy brahmin of Sāketa, having gone out from the city, saw him at the city gate. Having seen him, having aroused affection for a son, lamenting "It has been long since I have seen you, son," he went towards him. The Blessed One informed the monks - "This brahmin, monks, let him do whatever he wishes; he should not be prevented."

The brahmin too, like a cow longing for her calf, having come, embraced the Blessed One's body from the front and from behind and from the right and from the left - all around - saying "It has been long since I have seen you, son; long have you been away." But if he were not to be allowed to do so, his heart would split and he would die. He said to the Blessed One - "I myself am able to give almsfood to the monks who have come together with the Blessed One; show favour to me alone." The Blessed One consented by silence. The brahmin, having taken the Blessed One's bowl, going in front, sent word to the brahmin woman - "My son has come; a seat should be prepared." She, having done so, standing watching for his coming, having seen the Blessed One right in the middle of the street, having aroused affection for a son, saying "It has been long since I have seen you, son," having taken hold of his feet, having wept, having led him to the house, fed him carefully. When he had finished eating, the brahmin removed the bowl. The Blessed One, having known what was suitable for them, expounded the Teaching. At the conclusion of the teaching, both became stream-enterers. Then they requested the Blessed One - "As long as, venerable sir, the Blessed One dwells in dependence on this city, almsfood should be accepted at our house only." The Blessed One rejected this, saying "Buddhas do not thus go to just one fixed place only." They said - "Then, venerable sir, even after having walked for almsfood together with the Community of monks, may you do the meal duty right here, expound the Teaching, and then go to the monastery." The

Blessed One, for the purpose of helping them, did so. People called the brahmin and the brahmin woman simply "the Buddha's father" and "the Buddha's mother." That family too obtained the name "the Buddha's family."

The Elder Ānanda asked the Blessed One - "I know the Blessed One's mother and father, but why do these say 'I am the Buddha's mother, I am the Buddha's father'?" The Blessed One said - "Continuously for me, Ānanda, the brahmin woman and the brahmin were mother and father for five hundred births, elders of the mother and father for five hundred births, younger siblings for five hundred births. They speak by former affection itself," and he spoke this verse -

"By former living together, or by present welfare;
Thus that love arises, like a waterlily in water."

Thereupon the Blessed One, having dwelt at Sāketa as long as he liked, wandering again on a journey, went straight to Sāvattthī. That brahmin too and the brahmin woman, having approached the monks, having heard a suitable proclamation of the Teaching, having attained the remaining paths, attained final Nibbāna through the Nibbāna element without residue of clinging. In the city the brahmins gathered together, saying "We shall honour our relatives." The stream-enterers, once-returners, and non-returners among the lay followers too gathered together, and the female lay followers too, saying "We shall honour those of the same teaching as us." All of them too, having placed them upon a woollen-blanketed catafalque, venerating with garlands, scents, and so on, departed from the city.

The Blessed One too, on that day, towards the break of dawn, surveying the world with the Buddha-eye, having known of their attainment of final Nibbāna, having known "When I have gone there, having heard the proclamation of the Teaching, there will be the full realisation of the teaching by many people," taking his bowl and robe, having come from Sāvattthī, entered the very cremation ground. The people, having seen, having paid homage, stood there, saying "The Blessed One has come, wishing to perform the bodily rites for his mother and father." The citizens too, venerating the catafalque, having brought it to the cremation ground, asked the Blessed One - "How should householder noble disciples be venerated?" The Blessed One, with the intention "Just as those beyond training are venerated, so should these be venerated," making clear their state of being sages beyond training, spoke this verse -

"Those sages who are non-violent, always restrained in body;
They go to the imperishable state, where having gone they do not grieve."

Having surveyed that assembly, expounding the Teaching suitable to that moment, he spoke this discourse.

Therein, "little indeed is this life" means "this life of human beings is indeed little, limited, because of the limited duration, because of the limited substance" - this is the method stated in the Salla Sutta too. "One dies within a hundred years" means one dies within a hundred years, even from the time of the embryonic stage and so on. "Having passed beyond" means having passed beyond a hundred years. "One dies of old age" means one dies even by ageing.

812-816. "Over what is cherished" means on account of what is cherished. "Subject to separation" means this is existing separation, actual separation indeed; it is said that it is not possible to exist without separation. "One devoted to me" means one who has gone to the term "he is my lay follower or monk," or one who cherishes objects such as the Buddha and so on. "Met" means come together, or seen before. "Held dear" means made dear. "Only the name remains to be declared" means all the collection of phenomena beginning with matter is abandoned, but only the mere name remains, in order to reckon and speak thus: "Buddharakkhita, Dhammarakkhita." "Sages" means sages who have eliminated the mental corruptions. "Seeing security" means those who see Nibbāna.

817. The seventh verse was spoken for the purpose of showing the suitable practice in a world thus afflicted by death. Therein, "who lives withdrawn" means of one who lives having made the mind withdrawn from this and that. "Monk" means of a virtuous worldling or of a trainee. "They call this concord for him, who does not show himself in existence" means they call this suitable for him, who thus practising would not show himself in existence classified as hell and so on. For thus indeed he would be freed from this death - this is the intention.

818-820. Now, he who has been made clear as one who has eliminated the mental corruptions thus: "does not show himself in existence" - for the purpose of praising him, he spoke three verses henceforth. Therein, "everywhere" means in the twelve sense bases. "By what is seen, heard, or sensed" - here however, the connection should be understood thus: "that is to say, by what is seen and heard," herein or among sensed phenomena, "thus the sage is not tainted." "The wise one does not imagine by that, that is to say, by what is seen, heard, or sensed" - here too the connection should be understood in just the same way: "that is to say, by what is seen and heard," he does not imagine by that subject matter, or he does not imagine among sensed phenomena. For he does not find pleasure in nor does he detach himself. He does not find pleasure in like ignorant worldlings; he does not detach himself like good worldlings and trainees; but because of the elimination of lust, he goes by the term "dispassion" only. The remainder is obvious everywhere. At the conclusion of the teaching, there was the full realisation of the teaching by eighty-four thousand living beings.

In the Paramatthajotikā, the Khuddaka Commentary,

the commentary on the Jarā Sutta in the Suttanipāta Commentary is concluded.

7. Commentary on the Tissametteyya Sutta

821. "For one engaged in sexual intercourse": this is the Tissa Metteyya Discourse. What is the origin? It is said that while the Blessed One was dwelling at Sāvattthī, two friends named Tissa and Metteyya went to Sāvattthī. They, in the evening time, having seen a great multitude of people going towards Jeta's Grove, asked "Where are you going?" Thereupon, when they said "A Buddha has arisen in the world; he expounds the Teaching for the welfare of many people; we are going to Jeta's Grove to hear that," thinking "We too shall hear," they went. They, having heard the proclamation of the Teaching of the Blessed One whose teaching never fails, while still seated in the midst of the assembly, thought - "It is not possible for one standing in the midst of the

household to fulfil this Teaching." Then, when the great multitude had departed, they requested the going forth from the Blessed One. The Blessed One commanded a certain monk, saying "Give these the going forth." He, having given them the going forth, having given the meditation subject of the skin pentad, began to go to a forest dwelling. Metteyya said to Tissa - "Friend, the preceptor is going to the forest; let us go too." Tissa, having said "Enough, friend; I long for seeing the Blessed One and hearing the Teaching. You go," did not go. Metteyya, having gone together with the preceptor, practising the ascetic duty in the forest, before long attained arahantship together with his teacher and preceptor. Tissa's elder brother too died of an illness. He, having heard that, went to his own village; there his relatives, having enticed him, turned him out of the Order. Metteyya too came to Sāvattthī together with his teacher and preceptor. Then the Blessed One, having finished keeping the rains retreat, wandering on a journey through the country, gradually reached that village. There Metteyya, having paid homage to the Blessed One, having said "In this village, venerable sir, there is a lay friend of mine; please wait a moment out of compassion," having entered the village, having brought him to the presence of the Blessed One, standing to one side, for his sake, asked the Blessed One a question with the opening verse. The Blessed One, answering him, spoke the remaining verses. This is the origin of this discourse.

Therein, "for one engaged in sexual intercourse" means for one involved in sexual intercourse. "Thus" means he speaks thus. "Venerable" is a term of endearment; "Tissa" is the name of that elder. For he was Tissa by name. "Metteyya" is the clan; and he was well-known by his clan alone. Therefore in the arising of the occasion it was said "two friends named Tissa and Metteyya." "Vexation" means affliction. "Tell" means explain. "Dear sir" is a term of endearment; the meaning is "free from suffering." "Having heard your teaching" means having heard your word. "We shall train in seclusion" - he speaks requesting a proclamation of the Teaching referring to his friend. He, however, had already completed the training.

822. "The teaching passes into oblivion" means the twofold teaching, both in terms of scriptural learning and practice, perishes. "Vāpi" is merely an expletive. "This in him is ignoble" means in that person this is ignoble, that is to say, wrong practice.

823. "Having formerly wandered alone": having formerly dwelt alone, either in the sense of going forth or for the purpose of relinquishing the group. "Like a vehicle gone astray, they call him in the world a low worldling": that person who has left the monastic community - just as a vehicle such as an elephant vehicle and so on, untamed, climbs over uneven ground, breaks the rider too, and falls into a precipice too. Thus, by the uneven climbing of bodily misconduct and so on into hell and so on, by the destruction of welfare, and by falling into the precipices of birth and so on, they call him like a vehicle gone astray, low and a worldling.

824-825. "Fame and renown" means material gain and honour and praise. "Before" means in the state of one gone forth. "That too diminishes for him" means for that apostate, that fame and that renown diminishes. "Having seen this too" means having seen this too - the existence of fame and renown before and their deterioration afterwards. "One should train to abandon sexual intercourse" means one should train in the three trainings. What is the reason? "To abandon sexual intercourse" - it is said to mean for the purpose of abandoning sexual intercourse. For

whoever does not abandon sexual intercourse, by thoughts, etc. such a one. Therein, "overcome by" means possessed of. "The proclamation of others" means the words of blame from preceptors and so on. "Becomes ashamed" means becomes unhappy.

826. The verses henceforth have an obvious connection. Therein, "knives" means bodily misconduct and so on. For those are called "knives" in the sense of cutting oneself and others. And among those, this one, being particularly accused, makes only the knife of false speech - saying "for this reason I have left the monastic community." Therefore he said - "This indeed is his great greed, he plunges into untruth." Therein, "esa khvassa" means "esa kho assa" (this indeed is his). "Great greed" means great bondage. Which one, if asked? That is to say, he plunges into untruth; his immersion in lying should be understood as the great greed.

827. "Like a fool he is distressed" means: committing destruction of life and so on, and experiencing suffering on that account, and engaging in the seeking and protecting of wealth, like one in sheer delusion he is afflicted.

828-829. "Having known this danger, the sage regarding the former and latter here" - this, having known the danger in the state of one who has left the monastic community from the former state of being an ascetic to the latter, here in this Dispensation, as stated beginning from "Whatever fame and renown he had before, that too diminishes for him" - the sage having known. "This is the highest of the noble ones" means that is to say the practice of seclusion, this is the highest of the noble ones beginning with the Buddha; therefore the intention is that one should train in seclusion only. "One should not think oneself the best because of that" means and because of that seclusion one should not imagine oneself as "I am the best"; what is said is that one should not be obstinate because of that.

830. "Free" means secluded, rid of bodily misconduct and so on. "People bound to sensual pleasures envy the one who has crossed the flood" means beings stuck to objective sensual pleasures envy that one who has crossed the four floods, just as debtors envy freedom from debt - thus he concluded the teaching with the pinnacle of arahantship. At the conclusion of the teaching, Tissā, having attained the fruition of stream-entry, afterwards having gone forth, realised arahantship.

In the Paramatthajotikā, the Khuddaka Commentary,

the commentary on the Tissametteyya Sutta in the Suttanipāta Commentary is concluded.

8. Commentary on the Pasūra Sutta

831. "Here alone is purity" - this is the Pasūra Discourse. What is the origin? It is said that while the Blessed One was dwelling at Sāvattṥī, a wandering ascetic named Pasūra was a great debater. He, thinking "I am the foremost in debate in the whole of the Indian subcontinent; therefore, just as the Indian subcontinent is recognised by the rose-apple tree, so it is fitting for me too," having made a rose-apple branch his banner, not encountering a counter-debater in the whole of the Indian subcontinent, having gradually come to Sāvattṥī, having made a sandy ground at the city gate, having raised the branch there, having said "Whoever is able to engage in debate with me, let him break this branch," entered the city. The great multitude, having surrounded that place, stood. Now at that time the Venerable Sāriputta, having

finished his meal, was departing from Sāvattthī. He, having seen that, asked many village boys - "What is this, boys?" They explained everything. Having said "Then you pull it up and break it with your feet, and say 'Let one desiring debate come to the monastery,'" he departed.

The wandering ascetic, having walked for almsfood, having finished his meal, having come back, having seen the branch pulled up and broken, asked "By whom was this caused to be done?" And when it was said "By a disciple of the Buddha, Sāriputta," having become greatly delighted, thinking "Let the wise see today my victory and the ascetic's defeat," having entered Sāvattthī to bring examiners of questions and judges, wandering about in the streets, crossroads and courtyards, he proclaimed "Those venerable sirs wishing to hear the display of wisdom in debate with the chief disciple of the ascetic Gotama, let them come forth." Thinking "We shall hear the words of the wise," many people, both those devoted and those not devoted to the Dispensation, came forth. Thereupon Pasūra, surrounded by the great multitude, reflecting "When this is said, I shall say this" and so on, went to the monastery. The Elder, thinking "Let there not be loud noise and great noise and confusion of people in the monastery," having prepared a seat at the gateway of Jeta's Grove, sat down.

The wandering ascetic, having approached the Elder, said "You, my dear one gone forth, had my rose-apple banner broken." And when it was said "Yes, wandering ascetic," he said "Let there be, my dear sir, some discussion between us." And when the Elder accepted saying "Let it be, wandering ascetic," he said "You, ascetic, ask; I shall answer." Thereupon the Elder said to him "Which, wandering ascetic, is more difficult - asking or answering?" Answering, my dear one gone forth; what is difficult about asking? For anyone whatsoever asks anything whatsoever. When it was said thus "Then, wandering ascetic, you ask; I shall answer," the wandering ascetic, having become astonished in mind thinking "A monk of good disposition had the branch broken with good reason," asked the Elder - "What is a person's sensual pleasure?" "Lust for thoughts is a person's sensual pleasure," the Elder said. He, having heard that, perceiving the Elder as an opponent, wishing to impose defeat, said - "But, my dear one gone forth, do you not call the variegated and diverse object a person's sensual pleasure?" "Yes, wandering ascetic, I do not say so." Thereupon the wandering ascetic, having made him give the acknowledgement up to three times, having addressed the examiners of questions saying "Let the venerable sirs hear the faults in the ascetic's debate," said - "My dear one gone forth, do your fellows in the holy life dwell in the forest?" "Yes, wandering ascetic, they dwell." "Do they, dwelling there, think thoughts such as sensual thoughts and so on?" "Yes, wandering ascetic, worldlings think them suddenly." "If so, whence is their state of being ascetics? Are they not householders, enjoyers of sensual pleasures?" And having said thus, he further said this -

"Those various things in the world are not sensual pleasures,
And you call lust for thoughts sensual pleasure;
Thinking unwholesome thoughts,
Even a monk of yours would be an enjoyer of sensual pleasures."

Then the Elder, showing the fault in the wandering ascetic's doctrine, said - "What, wandering ascetic, do you not call lust for thoughts a person's sensual pleasure, but call variegated and diverse objects sensual pleasure?" "Yes, my dear one gone forth." Thereupon the Elder, having made him give his acknowledgement up to three times, having addressed the examiners of questions saying "Listen, friends, to the faults in the wandering ascetic's doctrine," said - "Friend Pasūra, do you have a Teacher?" "Yes, one gone forth, there is." "Does he see visual objects cognisable by the eye, or does he associate with sound objects and so on?" "Yes, one gone forth, he does associate." "If so, whence is his state of being a Teacher? Is he not a householder, an enjoyer of sensual pleasures?" And having said thus, he further said this -

"Those various things in the world are indeed sensual pleasures,
And you do not call lust for thoughts sensual pleasure;
Seeing forms that are delightful,
Hearing sounds that are delightful.

"Smelling odours that are delightful,
Tasting flavours that are delightful;
Touching contacts that are delightful,
Even your Teacher would be an enjoyer of sensual pleasures."

When this was said, the wandering ascetic, bereft of inspiration, thinking "This one gone forth is a great debater; having gone forth in his presence, I shall learn the art of debate," entered Sāvattthī, sought a bowl and robes, and entered Jeta's Grove. There, having seen Lāḷudāyī, who was gold-coloured, endowed with a fine body, and all-pleasing in his bodily appearance and deportment, thinking "This monk is of great wisdom and a great debater," having gone forth in his presence, having defeated him in debate, in the same guise he departed to that very sphere of sectarian doctrines. Again, having proclaimed in Sāvattthī by the former method "I shall engage in debate with the ascetic Gotama," surrounded by a great crowd of people, saying "Thus I shall refute the ascetic Gotama" and so on, he went to Jeta's Grove. The deity dwelling at the gateway of Jeta's Grove, thinking "This one is an unworthy vessel," bound his mouth shut. He, having approached the Blessed One, sat down like a mute. The people, looking at his face thinking "Now he will ask, now he will ask," saying "Speak, dear Pasūra, speak, dear Pasūra," were making loud sounds and great sounds. Then the Blessed One, having said "What will Pasūra say?" for the purpose of expounding the Teaching to the assembly that had arrived there, spoke this discourse.

Therein, in the first verse to begin with, this is the summary - These holders of wrong views, with reference to their own view, proclaim "Here alone is purity," and they do not speak of purification in other teachings. This being so, depending upon their own Teacher and so on, right there, having become those who declare it beautiful thus "This doctrine is beautiful," the many ascetics and brahmins are established in individual truths such as "The world is eternal" and so on.

832. "Thus established and - they, desirous of disputation" is the verse. Therein, "they burn each other mutually as fools" means "this one is a fool, this one is a fool" - thus even two people burn each other as fools, they see as fools. "They speak quarrelsome talk, depending on others" means they, dependent on the teacher and

so on, mutually speak dispute. "Desiring praise, declaring themselves skilled" means both, seeking praise, having become of such perception thus: "We are those who speak as skilled, those who speak as wise."

833. "Thus, among those who speak, one, as a fixed procedure -engaged in discussion" is the verse. Therein, "engaged in discussion" means zealous in contentious discussion. "Desiring praise, he is troubled" means wishing for praise for himself, by the method beginning with "How indeed shall I refute him?" even before the conversation, being doubtful, he is troubled. "When refuted" means when the argument has been demolished by examiners of questions in the manner beginning with "What was spoken by you is devoid of meaning, what was spoken by you is devoid of phrasing." "He is angered by blame" means thus, when the argument has been refuted and blame has arisen, he becomes angry. "Seeking faults" means seeking only the faults of the other.

834. And not only does he become angry, but further there is the verse beginning with "whose doctrine." Therein, "they declare to be declined, refuted" means they say it is refuted, declined from the beginning of meaning and phrasing. "He laments" means on that account he wails with such words as "something else was considered by me" and so on. "He grieves" means he grieves referring to such things as "his is the victory" and so on. "Bewails thinking 'he has overcome me'" means he wails more thoroughly by the method beginning with "he has surpassed me in debate by debate."

835. "These contentions among ascetics": here however "ascetics" are called outsider wandering ascetics. "In these there is elation and dejection" means in these controversies, attaining elation and dejection of mind by way of victory, defeat, and so on, one becomes elated and dejected. "One should refrain from quarrelsome talk" means one should abandon dispute. "There is no other purpose than gaining praise" means for indeed here there is no other purpose than gaining praise.

836-837. The meaning of the sixth verse - And since there is no other purpose than gaining praise, therefore even those obtaining the supreme gain, or else he is praised there as "this is beautiful" by his view, having declared that doctrine in the midst of an assembly, thereupon he, experiencing either satisfaction or showing his teeth by that victory, laughs, and is elated by conceit. What is the reason? Because having attained that victory, as conceit has arisen, thus of one who is elated, whatever elevation there is - this is the verse. Therein, "yet he speaks of conceit and arrogance" means this one, however, not perceiving that elevation as "a ground for vexation," speaks of conceit and speaks of arrogance indeed.

838. Having thus shown the fault in the doctrine, now not accepting his doctrine, he spoke the verse beginning with "a hero." Therein, "by the king's food" means by the king's solid food; it is said to mean by food and wages. "Goes forth roaring, wishing for an opponent" means just as he, wishing for an opponent, goes forth roaring, thus it shows that a holder of views seeks a holder of views. "Go by whatever way he goes" means by whatever way he who is your opponent goes, go by that. "There is not beforehand that which is for battle" means but whatever type of mental defilement there might be for battle, that does not exist beforehand; it shows that it was abandoned at the very foot of the Bodhi tree. The remaining verses have an obvious connection.

839-840. Therein, "vivādayanti" means they dispute. "Paṭisenikattā" means one who acts in opposition. "Visenikatvā" means having destroyed the army of mental defilements. "Kiṃ labhetha" means what rival wrestler will you gain. "Pasūra": he addresses that wandering ascetic. "Yesīdha natthi" means for whom here there is not.

841. "With speculation" means reflecting on such things as "Will there be victory for me?" "Engaged in a yoke with the Wise One" means he has entered into rivalry together with the Buddha whose defilements are shaken off. "For indeed you are not able to proceed together" means like jackals and so on with lions and so on, having taken up a yoke together with the Wise One, you will not be able to proceed together even a single step, or to accomplish rivalry. The remainder is obvious everywhere.

In the Paramatthajotikā, the Khuddaka Commentary,

the commentary on the Pasūra Sutta in the Suttanipāta Commentary is concluded.

9. Commentary on the Māgaṇḍiya Sutta

842. "Having seen Craving" is the Māgaṇḍiya Discourse. What is the origin? On one occasion the Blessed One, dwelling at Sāvattihī, towards the break of dawn, surveying the world with the Buddha-eye, having seen the decisive support for arahantship of a brahmin named Māgaṇḍiya together with his wife, dwelling among the Kurus in the market town of Kammāsadhamma, at that very moment, having gone there from Sāvattihī, sat down in a certain jungle thicket not far from Kammāsadhamma, emitting a golden light. Māgaṇḍiya too, at that very moment, having gone there for the purpose of washing his face, having seen the golden light, looking here and there thinking "What is this?" having seen the Blessed One, was delighted. His daughter, it is said, was gold-coloured; many warrior princes and others, seeking her in marriage, did not obtain her. The brahmin was one of such a view: "I shall give her only to a gold-coloured ascetic." He, having seen the Blessed One, gave rise to the thought: "This one is of equal beauty to my daughter; I shall give her to him." Therefore, having seen him, he was delighted. He, having gone home with speed, said to the brahmin woman - "Dear lady, dear lady, a man of equal beauty to our daughter has been seen by me; adorn the girl, we shall give her to him." While the brahmin woman was bathing the girl with scented water and adorning her with garments, flowers, ornaments and so on, the time for the Blessed One's alms round arrived. Then the Blessed One entered Kammāsadhamma for almsfood.

They too, having taken their daughter, went to the place where the Blessed One had been sitting. There, not seeing the Blessed One, the brahmin woman, looking here and there, saw the Blessed One's sitting place, the grass mat. And by the power of determination of Buddhas, the sitting place and the footsteps are undisturbed. She said to the brahmin - "Is this, brahmin, his grass mat?" "Yes, dear lady." "If so, brahmin, the purpose of our coming will not succeed." "Why, dear lady?" "Look, brahmin, the grass mat is undisturbed; this has not been used by one who enjoys sensual pleasures." The brahmin said: "Do not, dear lady, speak of ill omen while a blessing is being sought." Again the brahmin woman, going about here and there, having seen the Blessed One's footsteps, said to the brahmin: "Are these his

footsteps?" "Yes, dear lady." "Look, brahmin, at the footsteps; this being is not bound to sensual pleasures." And when asked "How do you know, dear lady?" showing the power of her own knowledge, she said -

"The footprint of one infatuated with lust would be squatting,
The footprint of one corrupted is dragged along;
That of one who is deluded is forcibly pressed down,
Such as this is the footprint of one who has removed the veil."

And this discussion of theirs was not finished, then the Blessed One, having finished the meal, came back to that very jungle thicket. The brahmin woman, having seen the Blessed One's form inlaid with excellent marks and surrounded by the fathom-wide radiance, said to the brahmin - "Is this the one seen by you, brahmin?" "Yes, dear lady." "The purpose of our coming will certainly not succeed; that one of such form will enjoy sensual pleasures - this is impossible." Even while they were thus speaking, the Blessed One sat down on the grass mat. Then the brahmin, having taken his daughter with his left hand and having taken the water-pitcher with his right hand, having approached the Blessed One, having said "My dear one gone forth, you are golden-coloured and this girl too; she is suitable for you; I give her to you as a wife for the purpose of supporting and caring for her," having gone to the presence of the Blessed One, stood wishing to give her. The Blessed One, without addressing the brahmin, as if conversing with another, spoke this verse "Having seen Craving."

Its meaning is - Having seen Māra's daughter Craving, Discontent and Lust, who had come forward having created various forms at the foot of the goatherd's banyan tree, there was not even a measure of desire in me for sexual intercourse; how much less will there be having seen the form of this girl, full of urine and excrement; in every way I would not wish to touch her even with my foot, how much less to cohabit with her.

843. Thereupon Māgaṇḍiya, wishing to ask "Those who have gone forth, go forth having abandoned human sensual pleasures for the sake of divine sensual pleasures, yet this one does not desire even divine sensual pleasures, and this too is a woman treasure - what then could his view be?" spoke the second verse. Therein, "if such a jewel" - he speaks with reference to a divine woman treasure; "a woman" - with reference to his own daughter. "Wrong view, ceremonial observances, and livelihood" means wrong view and morality and ascetic austerities and livelihood. "And what kind of rebirth in existence do you speak of" means "and what kind of rebirth in existence for oneself do you speak of?"

844. The two verses henceforth, because they occur by way of answering questions, have an obvious connection. Among them, the meaning in brief of the first verse -For him, for me, Māgaṇḍiya, having discriminated among the phenomena pertaining to the sixty-two wrong views, what is grasped thus "only this is the truth, anything else is vain" - thus "I say this" - does not exist, is not present, is not found. Why? For I, seeing the danger in views, not grasping any view, thoroughly discriminating the truths, saw internally, through the peace of lust and so on, Nibbāna itself, reckoned as internal peace.

845. The meaning in brief of the second verse - These wrong views are called "judgments" because they have been grasped after having been decided upon by those various beings, and "designed" by the method beginning with their being conditioned by one's own conditions. You, sage, not grasping those phenomena of wrong views, this meaning which you speak of as "internal peace" - tell me, how has that been declared by the wise, how has that state been made known by the wise?

846. Then the Blessed One, showing the means together with its opposite - by which means that state was made known by the wise - spoke the verse "not by view." Therein, by "not by view" and so on, he rejects view, tradition, the eight attainments, knowledge, and external moral rules and austerities. In "suddhimāha," the word "āha" stated here should be connected everywhere with the negative particle, and making it into the first person, the meaning should be understood thus: "I do not speak of purity by view." And just as here, so also in the further terms. And therein, "not without view" means I do not speak of it without the tenfold right view. Likewise, "not without tradition" means without the ninefold hearing. "Not without knowledge" means without the knowledge conforming to the truth of what has been done by action. "Not without morality" means without the Pātimokkha restraint. "Not without austerity" means without the ascetic practices. "Nor by that" means the meaning should be understood thus: I do not speak of it by the mere possession of any single one among those, beginning with view. "Having abandoned these and not grasping" means having abandoned these former phenomena of the dark side, distinguished as view and so on, by the making of uprooting; and not grasping the latter ones of the bright side, distinguished as not-without-view and so on, by the attaining of non-identification. "Peaceful, not depending, one should not long for existence" means by this practice, peaceful through the appeasement of lust and so on, not depending on any phenomenon among the eye and so on, one would be able not to desire, not to wish for even a single existence - this is his internal peace: such is the intention.

847. When this was said, Māgaṇḍiya, not discerning the meaning of the words, spoke the verse "no ce kira" ("if indeed not"). Therein, "view" and so on are in the manner already stated. But he said in both cases with reference to those belonging to the dark side only. However, having connected the word "āha" with the word "nocekira," the meaning should be seen thus: "no ce kirāha" means "if indeed not, you spoke" (no ce kira kathesī). "Momuha" means extremely deluded, or deluding. "Paccenti" means they know.

848. Then the Blessed One, rejecting his question based on that view, spoke the verse "And in dependence on wrong view." Its meaning is - You, Māgaṇḍiya, asking again and again in dependence on wrong view, whatever wrong views have been grasped by you, regarding those very grasped ones you have thus come to delusion, and from this internal peace spoken of by me, or from the practice, or from the proclamation of the Teaching, you do not see even a subtle perception of what is fitting; for that reason you regard this Teaching as sheer delusion.

849. Having thus shown Māgaṇḍiya's falling into contention through delusion regarding those things taken up, now showing his own freedom from contention as one free from delusion regarding those and other phenomena, he spoke the verse "equal, superior." Its meaning is - Whoever imagines thus by the threefold conceit or by wrong view, he on account of that conceit, on account of that wrong view, or on

account of that person would dispute. But whoever, like us, unshaken in these three discriminations, for him there is no "equal" or "superior"; "nor inferior" is the remainder of the reading.

850. And what is more - "'Truth' - he" is the verse. Its meaning is - He, such a one who has eliminated conceit and wrong view, one like me, a brahmin by way of being one who has warded off evil and so on - what would he say "Only this is the truth," what subject matter would he declare, or by what reason would he declare it, or by what conceit, by what wrong view, or on account of what person would he dispute "Mine is the truth, yours is falsehood"? In whom, one like me, one who has eliminated the mental corruptions, there is no imagining of equal by way of the occurrence "I am equal," or unequal by way of the occurrence of the other two states - with whom would he engage in dispute regarding those who are equal and so on, with whom would he rejoin? Is it not that definitively such a person - "Having abandoned the abode" is the verse?

851. Therein, "having abandoned the abode" means having abandoned the occasion for consciousness of matter, sense-base, and so on, through the abandoning of desire and lust therein. "Faring without a dwelling" means not resorting, through the influence of craving, to the abode of material signs and so on. "The sage not making intimacies in the village" means not making intimacies with householders in the village. "Empty of sensual pleasures" means widely separated from all sensual pleasures through the absence of desire and lust for sensual pleasures. "Not putting anything forward" means not bringing into existence individual existence in the future. "He would not engage in dispute with people" means he would not speak quarrelsome talk together with people. "He being of such a kind" - "from which he is secluded" is the verse.

852. Therein, "from which" means from which wrong views. "Secluded one would wander" means rid of them one would wander. "The noble one would not speak having taken them up" means the noble one, in the manner beginning with "one who does not commit offence," would not speak having taken up those wrong views. "Water-born lotus" means a water-born plant with a thorny stalk, born in water designated as liquid; it is said to mean a lotus. "Just as untainted by water and mud" means just as that lotus is untainted by water and by mud, "thus the sage who speaks of peace, without greed" means thus the sage who speaks of internal peace is without greed because of the absence of greed. "Untainted by sensual pleasures and the world" means he is untainted by the twofold sensual pleasures and the world beginning with the realms of misery, by both kinds of smearing.

853. And what is more - the verse beginning "One who has attained the highest knowledge." Therein, "one who has attained the highest knowledge is not one who goes by view" means one who has attained the highest knowledge through the four paths, one like me, is not one who goes by view, or one who goes by view, or one who falls back upon that as having substance. Therein, the meaning of the term - "one who goes" means a goer; with the instrumental case, "one who goes by view" means one who goes by view. With the genitive case used in the accusative sense, "one who goes by view" also means one who goes by view. "Nor by what is thought does he approach conceit" means even by what is thought, distinguished as sensed form and so on, he does not approach conceit. "For he is not made of that" means through the

influence of craving and wrong view one is made of that, heading for that; but this one is not like that. "He is not to be guided by action, nor by learning" means he is not to be guided by action such as meritorious volitional activity and so on, or by learning such as purification through learning and so on. "He is not led into attachments" means he, because of the abandoning of both involvements, is not led into any attachments of craving and wrong view. And of one who is of such a kind - the verse beginning "of one dispassionate towards perceptions."

854. Therein, "for one dispassionate towards perception" means of one whose perception of sensuality and so on has been eliminated through meditative development preceded by the perception of renunciation. By this term, one liberated in both ways, having serenity meditation as vehicle, is intended. "For one liberated by wisdom" means of one liberated from all mental defilements through meditative development preceded by insight. By this, a dry insight practitioner is intended. "Those who have grasped perception and view, they wander in the world clashing" means those who have grasped perception such as the perception of sensuality and so on, they are particularly householders on account of sensual pleasures; and those who have grasped view, they are particularly those gone forth on account of the Teaching - they wander clashing with one another. The remainder here that has not been stated should be understood in accordance with what has been stated. At the conclusion of the teaching, the brahmin and the brahmin woman, having gone forth, attained arahantship.

In the Paramatthajotikā, the Khuddaka Commentary,

the commentary on the Māgaṇḍiya Sutta in the Suttanipāta Commentary is concluded.

10. Commentary on the Purābheda Sutta

855. "Of what vision" is the Purābheda Discourse. What is the origin? The origin of this discourse and of the five discourses following it - the Kalahavivāda, Cūḷabyūha, Mahābyūha, Tuvaṭṭaka, and Attadaṇḍa Discourses - has been stated in general in the same manner as stated in the origin of the Sammāparibbājanīya. But in particular, just as at that great assembly, in order to expound the Teaching by way of what was suitable for the deities of lustful temperament, having had the mind-created buddha ask himself, he spoke the Sammāparibbājanīya Discourse, so too at that very great assembly, having known the minds of the deities in whom the thought had arisen "What indeed should be done before the breaking up of the body?" for the purpose of assisting them, having brought through the sky a mind-created buddha with a retinue of twelve hundred and fifty monks, having had him ask himself, he spoke this discourse.

Therein, as regards the question, to begin with, that created being by "of what vision" asks about higher wisdom, by "of what character" asks about higher morality, and by "at peace" asks about higher consciousness. The remainder is well-known.

856. In answering, however, the Blessed One, without answering higher wisdom and so on in their own form, but explaining only the peace of those mental defilements by the efficacy of which - through higher wisdom and so on - one is called "at peace," in conformity with the dwelling places of the various deities, spoke the verses beginning with "Free from craving." Therein, the connection of the first eight verses should be

understood with this verse "Him I call 'at peace'." For those beyond that, with this very last term "he indeed is called 'peaceful'."

And by the method of word-by-word explanation - "Free from craving before the dissolution" means whoever, even before the breaking up of the body, has already eliminated craving. "Not dependent on the past" means not dependent on the past, classified as the past period of time and so on. "Not to be reckoned in the middle" means even in the present period of time, he should not be reckoned by the method beginning with "lustful." "For him there is nothing put forward" means for that Worthy One, due to the absence of the two kinds of putting forward, there is nothing put forward even in the future period of time. "Him I call 'at peace'" - thus the explanation here should be understood. This same method applies everywhere. From here onwards, however, without showing the explanation, we shall give only the explanation of obscure terms.

857. "Fearless" means not trembling on account of this or that loss. "Not boastful" means one whose habit is not to boast about morality and so on. "Without remorse" means free from remorse of the hands and so on. "Speaking with wisdom" means one who speaks words having grasped them with wisdom. "Unagitated" means free from restlessness. "He indeed is restrained in speech" means he is restrained and self-controlled in speech; he is one who speaks words free from the four faults.

858. "Without attachment" means free from craving. "Seeing seclusion in contacts" means he sees the seclusion from self-nature and such states in present eye-contact and so on. "And he is not led by views" means he is not led by any view among the sixty-two views.

859. "Withdrawn" means gone away from that because lust and so on have been abandoned. "Not fraudulent" means not one who deceives by the three bases of scheming. "Not greedy" means one whose nature is not to covet; it is said to mean devoid of the craving of longing. "Without stinginess" means without the five kinds of stinginess. "Not impudent" means without bodily impudence and so on. "Not loathsome" means because of being accomplished in morality and so on, he is not to be loathed, is unadulterated, and is agreeable. "And not given to slander" means not engaged in divisive action that is to be brought together in two ways.

860. "Not attached to pleasures" means free from the intimacy of craving with regard to the types of sensual pleasure, which are the bases of comfort. "Smooth" means possessed of smooth bodily action and so on. "Discerning" means endowed with the discernment of scriptural learning, questioning, and achievement. "Not faithless" means he does not believe anyone regarding the teaching attained by himself. "He does not become dispassionate" means because of the elimination of lust, due to being already dispassionate, he does not now become dispassionate.

861. "He does not train out of desire for gain" means he does not train in discourses and so on out of longing for material gain. "Unopposed by craving, he does not covet flavours" means by the absence of opposition, being unopposed, he does not arrive at greed through craving for root flavours and so on.

862. "Equanimous" means endowed with six-factored equanimity. "Mindful" means engaged in mindfulness beginning with observation of the body.

863. "Dependence" means the dependences of craving and wrong view. "Having known the teaching" means having known the teaching by way of impermanence and so on. "Independent" means thus independent of those dependences. By that he explains that apart from the knowledge of the teaching there is no absence of dependences. "For existence or non-existence" means for eternalism or for annihilation.

864. "Him I call 'at peace'" means him of such a kind, spoken of in each verse, I call "at peace." "He has crossed over clinging" means he has crossed over this great craving termed clinging because of its nature of spreading and so on.

865. Now, praising that very same calmed one, he said beginning with "neither sons for him." Therein, sons are the four beginning with those born from oneself. And here, it should be understood that possessions of sons and so on are stated by the name of sons and so on. For they do not exist for him, or due to the absence of those, sons and so on do not exist.

866. "By which worldlings would find fault with him, and also ascetics and brahmins" means by which fault of lust and so on, worldlings, all gods and humans, and ascetics and brahmins outside of here, would say "he is lustful" or "he is corrupted." "That is not esteemed by him" means that fault of lust and so on is not esteemed by that Worthy One. "Therefore he does not tremble in controversies" means for that reason he does not waver in words of blame.

867. "Does not speak among the superior" means having included oneself among the distinguished, one does not speak through the power of arrogance "I am distinguished." The same method applies to the other two. "He does not go to speculation, being free from speculation" means such a one does not go to either of the twofold speculation. Why? Because he is free from speculation, it is said that he has abandoned speculation.

868. "One's own" means possessed as "mine." "And does not grieve over what is non-existent" means does not grieve over what is non-existent by way of what is not found and so on. "And does not go among phenomena" means does not go among all phenomena by way of desire and so on. "He indeed is called 'peaceful'" means he, such a one, the highest of men, is called "peaceful" - thus he concluded the teaching with the pinnacle of arahantship. At the conclusion of the teaching, there was the attainment of arahantship for a hundred thousand koṭis of deities; there is no counting of stream-enterers and so on.

In the Paramatthajotikā, the Khuddaka Commentary,

the commentary on the Purābheda Sutta in the Suttanipāta Commentary is concluded.

11. Commentary on the Kalahavivāda Sutta

869. "From where have disputes and contentions arisen": this is the Discourse on Disputes and Contentions. What is the origin? This too was spoken at that very great assembly, in order to make clear those phenomena to certain deities in whom the thought had arisen "From where indeed do these eight phenomena beginning with disputes occur?" having had the mind-created buddha ask himself by the former method. Therein, because it stands in the order of question and answer, all the verses

have an obvious connection.

The explanation of obscure terms in these should be understood thus -"From where have disputes and contentions arisen": dispute and its preliminary part, contention - these, from where have they arisen? "Lamentation and sorrow together with avarice": lamentation and sorrow and avarice - from where have they arisen? "Conceit and arrogance together with slander": conceit and arrogance and slander - from where have they arisen? "These" means all those eight defilement phenomena. "Please tell me that" means tell that meaning asked about by me; I request you, I. For "iṅgha" is an indeclinable particle used in the sense of entreaty.

870. "Arisen from what is dear" means arisen from the object of affection. The fitness, however, has been stated here in the analytic explanation itself. "Disputes and contentions are connected with stinginess" - by this he shows that the condition for disputes and contentions and so on is not only the object of affection, but also stinginess. And here it should be understood that all those phenomena are stated under the heading of disputes and contentions. And just as stinginess is for these, so too is contention for slander. Therefore he said - "And slander arises when contentions have arisen."

871. "What is the source of dear ones in the world, and also the greeds that wander in the world" - those who were stated here as "dear ones are abundant, disputes." Those dear ones - what is their source in the world? And not only dear ones, but also those of the warrior caste and others who wander with greed, who wander rooted in greed, overpowered by greed - what is the source of that greed of theirs? Thus he asks two meanings with one question. "And hope and goal" means hope and the success of that hope. "Which are for a man's future state" means which are for a man's future state, which are the ultimate goal - this is what is said. This too is just one question.

872. "Have desire as their source" means having as their source desire beginning with sensual desire and so on. "And also the greeds that wander" means and also those of the warrior caste and others who wander with greed - their greed too has desire as its source; thus he answers both meanings together. "From this source" means it is said to mean from desire as their source. And in the expressions "from what source, from what source," the grammatical analysis should be understood according to the method stated in the Sūciloma Sutta.

873. "Judgments" means judgments of craving and wrong view. "And whatever other mental states have been spoken of by the ascetic" means whatever other unwholesome mental states associated with wrath and so on, or of such a nature, spoken of by the Buddha-ascetic - from where have they arisen?

874. "In dependence on that, desire arises" means that pleasant and unpleasant feeling. In dependence on the pleasant and unpleasant, reckoned as having both as its basis, desire arises by way of longing for union and separation. To this extent, the question "From where does desire in the world originate" has been answered. "Having seen existence and non-existence in forms" means having seen passing away and arising in forms. "A creature makes judgment in the world" means this creature, in the world beginning with the realms of misery, makes the judgment of craving for the

purpose of attaining wealth, and also makes the judgment of wrong view by the method beginning with "my self has arisen." The fitness, however, has been stated here in the analytic explanation itself. To this extent, the question "and from where have judgments arisen" has been answered.

875. "These mental states too exist only when there is a dyad" means these mental states beginning with wrath are able to arise only when the dyad of the pleasant and unpleasant exists. And their arising has been stated just in the exposition. By this much the third question too has been answered. Now, showing the means for abandoning doubt for whoever might be doubtful regarding these questions thus answered, he said - "One who is doubtful should train for the path of knowledge" means it is said that one should train in the three trainings for the purpose of achieving the knowledge of knowledge and vision. What is the reason? The teachings have been spoken by the ascetic having known. For the teachings were spoken by the Buddha-ascetic only having known; there is no not knowing regarding the teachings for him. But one not knowing them due to the absence of one's own knowledge would not know, not through a fault of the teaching; therefore, one who is doubtful should train for the path of knowledge, the teachings have been spoken by the ascetic having known.

876-877. "Pleasant and unpleasant, from what source" - here, by "pleasant and unpleasant," pleasant and unpleasant feelings are indeed intended. "Do not exist these" means "do not exist these." "Non-existence and existence too, whatever this meaning is, tell me this, from what source does it arise" means the non-existence and existence of pleasant and unpleasant, and also whatever this meaning is. Here a change of gender has been made. But what is meant is this - "The non-existence and existence of pleasant and unpleasant" - whatever this meaning is, "thus tell me, from what source does it arise." And here, "non-existence and existence" should be understood in meaning as the views of non-existence and existence, which have the non-existence and existence of pleasant and unpleasant as their basis. For thus, in the answer section of this question, it is said in the analytic explanation: "The view of existence too has contact as its source, the view of non-existence too has contact as its source." "From here is its source" means contact is its source.

878. "When what is clear do contacts not touch": when what has passed - the five contacts beginning with eye-contact do not touch.

879. "Dependent on mentality and materiality" means dependent on associated mentality and sense-base and object materiality. "When materiality is clear contacts do not touch" means when materiality has passed, five contacts do not touch.

880. "How for one so practising" means how for one so proceeding. "Does matter cease to be" means matter ceases to exist, or would not exist. "Happiness and suffering" means he asks about matter itself, both desirable and undesirable.

881. "Not one perceiving perception" means that as for one so practising, matter ceases to be, he is not even one perceiving with ordinary perception. "Not one perceiving distorted perception" means he is not one perceiving with distorted, deformed perception either, neither a mad man nor one mentally deranged. "Nor unconscious" means he is not one devoid of perception either, neither one attained to cessation nor a non-percipient being. "Not one perceiving a clear object" means he is

not one who has transcended perception by the method beginning with "with the complete transcendence of perceptions of material form" either, an obtainer of meditative absorption in an immaterial object. "For one so practising, matter ceases to be" means having stood upon this state of perceiving perception and so on, that which was stated "When the mind is thus concentrated, etc. he directs the mind towards the attainment of the plane of infinite space." Thus for one so practising, one endowed with the path to the immaterial, matter ceases to be. "For the terms of obsession have perception as their source" shows that even for one so practising, whatever perception there is, the obsessions of craving and wrong view having that as their source are indeed not abandoned.

882-883. Do some say this is the highest, the purification of a being here, the wise ones. "Or do they say something else beyond this": do the wise ascetics and brahmins here say this is the highest purification of a being to this extent, or do they say something else beyond this, something superior to the immaterial attainments - thus he asks. "Some say this is the highest": some ascetics and brahmins who hold the doctrine of eternalism, fancying themselves wise, say that even to this extent this is the highest purification. "But some of them speak of the time": among those very ones, some who hold the doctrine of annihilationism speak of the time as annihilation. "Declaring themselves skilled regarding the one without residue of clinging": being those who speak as skilled regarding the one without residue of clinging.

884. "And having known these are dependent" means having known that those holding wrong views are dependent on the views of eternalism and annihilationism. "The sage, having known the supports, is discerning" means having known the supports, he, the discerning, wise Buddha-sage. "Having known, liberated" means liberated, having known phenomena beginning with suffering and impermanence. "Does not come to this or that existence" means he does not come to rebirth again and again - thus he concluded the teaching with the pinnacle of arahantship. At the conclusion of the teaching, there was a full realisation similar to that stated in the Purābheda Sutta.

In the Paramatthajotikā, the Khuddaka Commentary,

the commentary on the Kalahavivāda Sutta in the Suttanipāta Commentary is concluded.

12. Commentary on the Cūḷabyūha Sutta

885-886. "Dwelling each in their own view" is the Discourse on the Smaller Array. What is the origin? This too was spoken at that very great assembly, in order to make clear that meaning to certain deities in whom the thought had arisen "All these holders of wrong views say 'we are of good dispositions'; do these indeed stand firm only in their own view, or do they take up another view as well?" having had the mind-created buddha ask himself by the former method.

Therein, from the beginning, the two verses also are question verses only. Among those, "dwelling each in their own view" means dwelling in their own respective views. "Having quarrelled, the skilled speak differently" means having taken a forceful grip on views, therein, claiming "we are skilled," they speak separately, separately; they do not speak as one. "Whoever knows thus, he has understood the Teaching; whoever rejects this is incomplete" means with reference to that view,

whoever knows thus, he has understood the Teaching. But they say that one who rejects this is inferior. "A fool" means inferior. "Unskilled" means not knowing.

887-888. Now there are three verses of reply. They stand having countered the meaning stated by the first half with the second half. Because of that array and because of being less than the further discourse, this discourse receives the name "Cūḷabyūha" (the Shorter Array). Therein, "another's teaching" means another's view. "All are fools" - this being so, the intention is that all these are fools. What is the reason? "All these are dwelling in views" means they are not purified by their own view. "Of pure wisdom, wholesome, wise" means if, while not purified by their own view, not cleansed, being still defiled, they are of pure wisdom and wholesome and sensible. Or alternatively, "sanditṭhiyā ce pana vīvadātā" is also a reading. Its meaning is - but if they are purified by their own view, of pure wisdom, wholesome, and sensible. "None of them" - this being so, not even one of them is of inferior wisdom. Why? For their view too is likewise complete, just as that of the others.

889. The meaning in brief of the verse "Na vāhametaṃ" - That which those people, two by two, mutually say to each other "a fool," I do not say that this is true and real. Why? Because all of them made their own respective view thus: "Only this is the truth, anything else is vain." And for that reason they burn others as "fools." And here there are two readings: "tathiya" and "kathiva."

890. "What they call" - in the question verse, "what" is dogmatic truth, "reality" - some have said.

891. "For there is one truth": in the reply verse, the one truth is cessation or the path. "In which people understanding would not dispute" means in which truth, understanding, people would not dispute. "They proclaim themselves" means they speak by themselves.

892. "Why" - in the question verse, "declaring themselves disputants" means disputants. "Or do they follow their own reasoning" means those disputants - or do they follow merely their own reasoning?

893. "Not indeed": in the reply verse, "permanent apart from perception" means setting aside mere perception, the graspings grasped as "permanent." "Having fashioned reasoning in views" means having generated merely one's own wrong thought in views. But since those who generate applied thought in views also generate views, therefore it is said in the analytic explanation: "They generate, produce wrong views" and so on.

894-895. Now, in order to show the wrong conduct of the holders of views who, when such diverse truths are non-existing, recollect merely through reasoning, he spoke the verses beginning with "In what is seen, heard." Therein, "in what is seen" means what is seen; the intention is "purity through what is seen." The same method applies to what is heard and so on. "And relying on these, seeing with contempt" means even while seeing, having relied on these phenomena of views, contempt - which is disrespect - reckoned as the state of purity. "Standing in judgment, laughing, he says 'the other is a fool, unskilled'" means thus, even while seeing with contempt, having stood in that judgment of views, having become pleased, having become mirthful, he speaks thus indeed: "the other is inferior and unknowing." "This being so" is the verse

beginning with "by whatever." Therein, "by himself" means himself, oneself. "Treats with contempt" means censures. "That very thing he praises" means that very saying, he speaks of the view, or of that person.

896. "With overstepping view": the meaning of the verse -He, thus complete with that overstepping view which oversteps the characteristic, full, bloated, and intoxicated by that view-conceit, one who is proud thinking himself perfect thus: "I am perfect, a consummate one" - by himself alone he consecrates himself with the mind: "I am a wise person." Why? "For his view is likewise complete":

897. "If indeed by another's speech": the connection and meaning of the verse -And what is more? He who, standing in judgment, laughing, says "the other is a fool, unskilled." If indeed by that other's speech, he being called so by him is inferior. Oneself together is of inferior wisdom, he too together with that very one is of inferior wisdom. For he too calls him "a fool." Then his word is immeasurable, yet he himself is one who has attained the highest knowledge and a wise one. This being so, there is no fool among ascetics. For all of them are wise by their own desire.

898. "Other than this": the connection and meaning of the verse -"But if oneself is one who has attained the highest knowledge, a wise one, there is no fool among ascetics" - even though this was said thus indeed, there might be for someone the question "why?" There it is said - Because "those who assert a teaching other than this have failed and are incomplete in purity, thus too the sectarians speak diversely" means those who assert a view other than this, those who have failed, missed the path of purity, and are incomplete - thus it is said that the various sectarians speak thus. But if asked why do they speak thus? "For they are infatuated by lust for their own views" means because they are infatuated by their own lust for views, is what is said.

899-900. "Thus infatuated" and "Here alone is purity" are the verses. Therein, "in their own doctrine" means in their own path; "speaking firmly" means those of firm speech. And thus, among those of firm speech, whatever sectarian, even speaking firmly in his own doctrine, whom here would he burn as a fool? In brief, there in what is reckoned as eternalism and annihilationism, or in detail, speaking firmly "Only this is the truth" in his own plane divided into nihilism, theistic creationism, determinism, and so on - whom else here in wrong views could he see with reason as "a fool"? Is not everyone, according to his view, indeed wise and indeed well-practising? This being so, he himself would bring about quarrel, calling another a fool of impure teaching; he too, calling another "This one is a fool and of impure teaching," would by himself bring about a dispute. Why? Because everyone, according to his view, is indeed wise and indeed well-practising.

901. Thus, in every way, standing in judgment, having measured by oneself, he enters into contention above in the world; and standing in wrong view, having measured by oneself the Teacher and so on, he repeatedly enters into contention. Thus, however, having known the danger in judgments, having abandoned all judgments by the noble path, a creature does not make quarrel in the world - thus he concluded the teaching with the pinnacle of arahantship. At the conclusion of the teaching, there was a full realisation similar to that stated in the Purābheda Sutta.

In the Paramatthajotikā, the Khuddaka Commentary,

13. Commentary on the Mahābyūha Sutta

902. "Whatever these" is the Discourse on the Greater Array. What is the origin? This too was spoken at that very great assembly, in order to make clear that meaning to certain deities in whom the thought had arisen "Do these dwelling in views obtain only blame from the wise, or do they obtain praise as well?" having had the mind-created buddha ask himself by the former method. Therein, "anvānanti" means they bring upon themselves, they bring again and again.

903. Now, since those disputants who hold wrong views, saying "Only this is the truth," sometimes somewhere obtain even praise, that fruit of disputation reckoned as praise is little and is not able for the tranquillity of lust and so on - what then to say of the second fruit of blame - therefore, showing this meaning, he spoke this verse of answer to begin with. "For this is little, not enough for tranquillity, I say there are two fruits of contention" and so on. Therein, "two fruits of contention" means blame and praise, or victory and defeat and so on that are of the same kind. "Having seen this too" means having seen this danger too in the fruits of contention thus: "Blame is indeed undesirable, and praise is not enough for tranquillity." "Seeing security in the ground of non-contention" means seeing the ground of non-contention, Nibbāna, as "security."

904. "For thus indeed not contending" - is the verse beginning with "Whatever." Therein, "conventions" means views. "Of worldlings" means originating from worldlings. "Why would he approach attraction" means what single phenomenon even among matter and so on would he approach as involvement in the meaning of being worthy of approach, or by what reason would he approach? "Not making acquiescence in what is seen and heard" means not making affection towards purification through what is seen and heard.

905. But those outside of this - "Those who hold morality as highest" is the verse. Its meaning is - Regarding "those who hold morality as highest," deeming morality itself as "highest," some sirs say purity comes by mere self-restraint, and having accepted an ascetic practice such as the elephant-practice and so on, they stand devoted; being led on by existence, attached to existence, they say "Right here in this view of the Teacher is purity"; moreover, those declaring themselves skilled are of such a doctrine thus "We are skilled."

906. "Thus, whoever has practised accordingly among those highest moralities -if one has fallen away" is the verse. Its meaning is - If one has fallen away from those moral observances either through the cutting off by others or through being unable to attain, he, having failed in that action of moral rules and austerities or in that action of meritorious volitional activity and so on, trembles. And not only does he tremble, but further he prattles and wails and longs for that purity of moral rules and austerities. Like what? Like one separated from the caravan, dwelling away from home. Just as one dwelling away from home, separated from the caravan, would long for that home or that caravan.

907. Thus, the cause of trembling for those who hold morality as supreme - the noble disciple - "Having abandoned all moral rules and austerities" is the verse. Therein, "blameable and unblameable" means all unwholesome states and mundane wholesome states. "Not wishing for purity or impurity" means not wishing for this purity classified as the five types of sensual pleasure and so on, and impurity classified as unwholesome states and so on. "Abstaining one should wander" means one should wander abstaining from both purity and impurity. "Without grasping at peace" means without grasping at a view.

908. Having thus shown the vexation of those outsiders who hold the doctrine of purification through self-control with morality as the highest, and the practice of the Worthy One who has abandoned moral rules and austerities, now showing the outsiders who hold the doctrine of purity in yet another way, he spoke the verse beginning with "in dependence on that." Its meaning is - There are also other ascetics and brahmins; they, in dependence on the loathed austere asceticism of the immortals, or in dependence on one or another among purity through what is seen and so on, or through the view of the inefficacy of action, having gone upwards, not free from craving in existence after existence, lament for purity - they say, they speak thus.

909. Thus, for those who are not free from craving and who lament for purity, even one who would imagine himself as having attained purity, for him too, because of not being free from craving, for one who is desiring this and that subject matter in existence after existence, there are indeed mutterings again and again - this is the intention. For craving, when practised, only increases craving. And not only mutterings, but "and trembling too regarding what is imagined" - it is said that there is also trembling regarding the subject matters imagined by his craving and wrong views. But because of being free from craving in existence after existence, "for whom there is no passing away and rebirth here in the future, by what would he tremble, where would he mutter" - this is the connection of this verse. The remainder is the same as the method stated in the analytic explanation.

910-911. "What they call" is the question verse. Now, since not even one statement here is true, for they speak merely on the basis of view alone, therefore, showing that meaning, he spoke this verse of answer to begin with: "One's own indeed." Therein, "convention" means view.

912. Thus, when those were saying their own teaching is complete, but saying another's teaching is "inferior," regarding any one whatsoever - the verse "If one were inferior by another's disparagement" is spoken. Its meaning is - If one were inferior by reason of another's blame, no one would be distinguished, the highest, in teachings. What is the reason? For many speak of another's teaching as inferior; all of them, while speaking firmly in their own, are merely those of firm speech in their own teaching.

913. And what is more - the verse beginning with "veneration of the Good Teaching." Its meaning is - And just as those sectarians praise their own doctrines, their veneration of the Good Teaching likewise takes place in the same way. For they exceedingly honour their own Teacher and so on. Therein, if they were the measure, this being so, all theories would be true. What is the reason? For their purity is

individual only; it does not succeed elsewhere, nor even in the ultimate sense. For that is merely the grasping of a view in oneself for those whose understanding is to be guided by dependence on others.

914. Or else, the one who is the opposite - a brahmin because of having warded off evil - for him: the verse "For a brahmin there is no being led by another." Its meaning is - For a brahmin, because of well seeing by the method beginning with "all activities are impermanent," there is no knowledge that needs to be guided by another, nor is there anything grasped, having discriminated "only this is the truth" among view-teachings. For that reason, he has gone beyond disputes about views, and he does not see another teaching as best apart from the establishments of mindfulness and so on.

915. "I know": the connection and meaning of the verse - Thus, for now, the brahmin in the ultimate sense does not see another teaching as best, but other sectarians, even though knowing and seeing through knowledge of others' minds and so on, even though speaking thus "I know, I see, it is just so," attain purity by view. Why? Because even if one among them saw, even if he did see the matter as it really is through knowledge of others' minds and so on, what indeed was accomplished for him by that, what was accomplished by that seeing for him, was full understanding of suffering accomplished, or one among the abandoning of the origin and so on, since in every way, having passed beyond the noble path, those sectarians speak of purity by another means, or having passed beyond those sectarians, the Buddha and so on speak of purity by another means.

916. "A man seeing": the connection and meaning of the verse. And what is more? He who saw through knowledge of others' minds and so on, that man seeing sees mentality-materiality, and not beyond that; or having seen, he will know those very things - mentality-materiality as permanent or as happiness, not otherwise. He thus seeing, let him see much or little mentality-materiality as permanent and as happiness as he wishes, yet by such seeing of his, for the skilled do not say purity comes by that.

917. "One who speaks with fixed views": the connection and meaning of the verse - Even though there is no purity by that vision, whoever speaks with fixed views thus "I know, I see, it is just so," or whoever, dependent on that vision, falling back upon purity by view, speaks with fixed views thus "Only this is the truth," he is not easily disciplined, putting forward that thus designed, conditioned view. For he, dependent upon whatever teacher and so on, declaring it beautiful right there, speaking of purity, imagining himself thus "I am one of pure speech or one of pure vision," he saw truly there; there, by his own view, he saw it as not distorted. Just as that view proceeds, so he saw it, not wishing to see it otherwise - this is the intention.

918. "When sectarians who put forward a view thus considered - the brahmin does not approach a cosmic cycle by reckoning" is the verse. Therein, "by reckoning" means having considered, having known - this is the meaning. "Nor is he a kinsman of knowledge" means one who has not made a bond of craving and views by knowledge of attainments and so on. Therein, the grammatical analysis is: "nor is there for him a kinsman made by knowledge" - thus "nor a kinsman of knowledge."

"Conventions" means conventions of views. "Of worldlings" means originating from worldlings. "Others take them up, I think" means others take them up; others take up those conventions - thus it is said.

919. And what is more - "Having released the mental knots" is the verse. Therein, "without grasping" means devoid of taking up; that too is not his taking up, thus without grasping; or he does not take up, thus without grasping.

920. And what is more - such a one - "former mental corruptions" is the verse. Therein, "former mental corruptions" means the mental defilements that are states arising referring to past matter and so on. "New" means states arising referring to present matter and so on. "Not going by desire" means does not go by way of desire and so on. "Not blaming himself" means not censuring oneself by way of what is done and not done.

921. "Thus, not blaming himself and - he regarding all phenomena" is the verse. Therein, "regarding all phenomena" means regarding the phenomena of the sixty-two views, of such varieties as "whatever is seen or." "Whose burden has been laid down" means whose burden has fallen. "Does not speculate" means he is free from speculation; the meaning is he does not make either of the twofold speculation. "Is not one who has ceased" means he is not one endowed with cessation like virtuous worldlings and trainees. "Is not one with craving" means free from craving. For craving is longed for, thus it is longing; he has no longing, thus "is not one with craving." The remainder is not stated, since it is obvious in the respective places. Thus he concluded the teaching with the pinnacle of arahantship. At the conclusion of the teaching, there was a full realisation similar to that stated in the Purābheda Sutta.

In the Paramatthajotikā, the Khuddaka Commentary,

the commentary on the Mahābyūha Sutta in the Suttanipāta Commentary is concluded.

14. Commentary on the Tuvaṭṭaka Sutta

922. "I ask you" is the Tuvaṭṭaka Discourse. What is the origin? This too was spoken at that very great assembly, in order to make clear that meaning to certain deities in whom the thought had arisen "What indeed is the practice for the attainment of arahantship?" having had the mind-created buddha ask himself by the former method.

Therein, in the opening verse first, "I ask" - here the question is classified by way of illuminating what has not been seen and so on. "Kinsman of the sun" means a kinsman by clan of the sun. "Seclusion and the state of peace" means seclusion and the state of peace. "How, having seen" means for what reason having seen, how having become one whose seeing has occurred - this is what is meant.

923. Then the Blessed One, because just as one seeing keeps in check the mental defilements, so having become one whose seeing has occurred he attains final nibbāna, therefore, making manifest that meaning, urging that assembly of gods in the abandoning of mental defilements in various ways, beginning with "The root of the term 'obsession'," he spoke five verses.

Therein, in the opening verse first, the meaning in brief -Because they are termed (saṅkhāta) "obsessions" (papañcā), the obsessions themselves are the "term of obsession" (papañcasāṅkhā). The root of that is the mental defilements beginning with ignorance; that root of the term "obsession" and all that is occurring as "I am" one should keep in check with wisdom. Whatever cravings should arise internally, for the removal of those, one should always train having been mindful, that is, having established mindfulness, one should train.

924. Thus, for now, having expounded the Teaching connected with the three trainings with the pinnacle of arahantship in the first verse itself, in order to teach again by way of the abandoning of conceit, he spoke the verse "Whatever." Therein, "whatever quality one might directly know internally" means whatever virtue of oneself such as being of noble birth and so on one might know; "or else externally" means or else externally one might know the virtue of one's teachers and preceptors. "One should not make strength by that" means one should not make strength by that virtue.

925. Now, showing the method of non-performance for him, he spoke the verse "One should not by that be better." Its meaning is - By that conceit one should not imagine "I am better" or "I am inferior" or even "I am equal," and touched by those various qualities such as being of noble birth and so on, one should not stand assigning oneself by the method beginning with "I have gone forth from a noble family."

926. Having thus taught by way of the abandoning of conceit as well, now, in order to teach by way of the peace of all mental defilements as well, he spoke the verse beginning with "internally only." Therein, "one should find peace only internally" means one should appease all mental defilements such as lust and so on in oneself only. "A monk should not seek peace from another" means setting aside the establishments of mindfulness and so on, one should not seek peace by another means. "Whence non-self" means non-self whence indeed.

927. Now, showing the quality of steadfastness of one who has eliminated the mental corruptions, who is internally at peace, he spoke the verse beginning with "just as in the middle." Its meaning is - Just as in the middle of the great ocean, in the centre reckoned as the middle of the upper and lower portions, measuring four thousand yojanas, or in the middle standing among the mountains, a wave of the ocean does not arise, it remains just stable, unshaken - so one without longing, who has eliminated the mental corruptions, established regarding material gain and so on, would be unshaken; such a monk should not create excess of lust and so on anywhere.

928. Now, rejoicing in this proclamation of the Teaching taught with the pinnacle of arahantship, and asking about the initial practice for that arahantship, the mind-created buddha spoke the verse "declared." Therein, "declared" means told. "The one with open vision" means endowed with five eyes that are open and unobstructed. "The teaching witnessed firsthand" means the teaching directly known by oneself, witnessed by oneself. "The removal of dangers" means the removing of dangers. "Tell the practice" means now tell the practice. "Venerable one" - he said this addressing the Blessed One as "may it be well for you." Or alternatively, the meaning is "tell your

good, beautiful practice." "The principal monastic code or else concentration" - he asks by dividing up that very practice. "Practice" - by this he asks about the path. By the others he asks about morality and concentration.

929-930. Then the Blessed One, since sense restraint is the protection of morality, or since this Teaching being taught in this order was suitable for those deities, therefore showing the practice beginning from sense restraint, he began with "with the eyes" and so on. Therein, "one should not be greedy with the eyes" means one should not be greedy with the eyes by way of wishing to see what has not been seen and so on. "One should shut out the ear from village talk" means one should shut out the ear from pointless talk. "By contact" means by the contact of disease. "And should not yearn for existence" means for the purpose of dispelling that contact, one should not aspire to sensual existence and other forms of existence. "And should not tremble among fearful things" means one should not tremble among fearful things such as lions, tigers and so on, which are the conditions for that contact, or one should not tremble regarding the remaining objects of the nose-faculty and mind-faculty. Thus the complete sense restraint has been stated. Or, having shown sense restraint by the former, by this he shows: "One dwelling in the forest, having seen or heard something frightful, should not tremble."

931. "Having obtained, one should not make storage" means having obtained whatever of these food and so on by righteousness, having thought "for one dwelling in a forest lodging, it is always difficult to obtain," one should not make storage.

932. "A meditator should not be desirous of wandering about": one who delights in meditative absorption and should not be desirous of wandering about. "He should refrain from remorse and not be negligent": he should dispel remorse beginning with hand-remorse and so on. And here he should not be negligent through acting attentively.

933. "Weariness, deceit, laughter, play" means laziness and deceit and laughter and bodily and mental play. "Together with adornment" means together with decoration.

934-937. "The Atharva Veda" means the practice of Atharva Veda spells. "Dreams" means the science of dream interpretation. "Marks on the body" means the reading of marks on gems and so on. "Should not practise" means one should not engage in. "Animal cries" means the cry of deer and so on. "Slandorous speech" means divisive speech. "Buying and selling" means one should not engage with the five legitimate items either by way of fraud or by way of aiming at profit. "A monk should not make blame" means by not producing mental defilements that make blame in oneself, one should not generate blame from other ascetics and brahmins. "And one should not be attached in the village" means one should not be attached in the village through association with laypeople and so on. "One should not cajole people out of desire for gain" means one should not address people out of longing for material gain. "Engaged" means associated with robes and so on, or employed for that purpose.

938-939. "One should not be led into untruth" means one should not be led into lying. "By livelihood" means by one's livelihood. "Having heard much speech, provoked by ascetics or ordinary people" means provoked, struck by others, having heard even much undesirable speech of those ascetics or of other ordinary people of various classes such as warriors and so on. "One should not reply" means one should

not answer back. What is the reason? For indeed the peaceful do not make opposition.

940. "Having understood this Teaching" means having known all this aforesaid Teaching. "Investigating" means investigating. "Having known the final bliss as 'peace'" means having known the final bliss of lust and so on as "peace."

941. "Why should one not be negligent" - if asked - "For he is an overlord" is the verse. Therein, "overlord" means one who overcomes matter and so on. "Unvanquished" means not vanquished by those. "A seer of the teaching face to face, not based on hearsay" means he saw the teaching directly, face to face, not based on hearsay. "Always paying homage and training" means always paying homage, one should train in the three trainings. The remainder is obvious everywhere.

However, here only: by "not greedy with the eyes" and so on, sense restraint; by "of food and also of beverages" and so on, the morality of the wise use of requisites through the aspect of rejecting storage; by sexual intercourse, untruth, fault, divisive speech and so on, the morality of restraint according to the Pātimokkha; by "the Atharva Veda, dreams, marks" and so on, the morality of purity of livelihood; by this "may one be a meditator," concentration; by this "a monk examining," wisdom; by this "one should always train mindfully," again in brief the three trainings also; by "then in seats and beds, a monk should dwell in quiet places, one should not cultivate sleep" and so on, the supports, hindrances, inclusion, and removal of morality, concentration, and wisdom have been stated. Thus the Blessed One, having spoken the complete practice to the created one, concluded the teaching with the pinnacle of arahantship. At the conclusion of the teaching, there was a full realisation similar to that stated in the Purābheda Sutta.

In the Paramatthajotikā, the Khuddaka Commentary,

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

15. Commentary on the Attadaṇḍa Sutta

942. "From self-violence fear is born": this is the Discourse on Self-Violence. What is the origin? That dispute concerning water between the Sākiyans and the Koliyans which was described when the origin of the Sammāparibbājanīya Discourse was being stated - having known that, the Blessed One, thinking "The relatives are making a dispute; come, I shall prevent them," having stood in the middle between the two armies, spoke this discourse.

Therein, the meaning of the first verse is as follows: Whatever fear has arisen for the world, whether pertaining to the present life or pertaining to the future life, all that fear is born from self-violence, arisen because of one's own misconduct. Even this being so, see the people in quarrel; see these people beginning with the Sākiyans, mutually quarrelsome, harmful, and obstructive. Having thus rebuked those opposing and wrongly practising people, in order to generate anxiety in them by showing his own right practice, he said "I will explain the anxiety, as I was stirred by it." The intention is: formerly, when he was still a Bodhisatta.

943. Now, showing the manner in which he was stirred by it, he said beginning with "trembling." Therein, "trembling" means trembling through craving and so on.

"Appodake" means in little water. "Having seen them in conflict with one another" means having seen various beings opposed to one another. "Fear entered me" means fear entered into me.

944. "The world is without substance all around": making hell the starting point, the world all around is without substance, devoid of the substance of permanence and so on. "All directions are set in motion": all directions are shaken by impermanence. "Wishing for a dwelling for myself": wishing for shelter for oneself. "I did not see one uninhabited": I did not see any place not occupied by ageing and so on.

945. "Having seen beings in conflict at the very end, discontent arose in me" means having seen beings whose minds were struck, in conflict through ageing and so on, at the very end, at the very final point, at the very destruction of youth and so on, discontent arose in me. "Then here the dart" means then the dart beginning with lust in those beings. "Lodged in the heart" means dependent on consciousness.

946. "What is the power of the dart?" if asked -the verse is "Overcome by which dart." Therein, "runs about in all directions" means one runs in all directions of misconduct and also in the directions and intermediate directions beginning with the east. "Having pulled out that very dart, one neither runs nor sinks" means having pulled out that very dart, one neither runs in those directions, nor sinks in the four mental floods.

947. And even when beings are overcome by a dart of such great power -"There trainings are sung about, which are bound to in the world" is the verse. Its meaning is - Those which in the world are called "bound to" because people are greedy for the attainment of the five types of sensual pleasure, or are called "bound to" because of having been practised for a long time, there on that account many trainings such as elephant-training and so on are spoken about or are learnt. See how heedless this world is, wherefore a wise son of good family should not be intent upon those things bound to or upon those trainings, but rather, having become disenchanted through seeing impermanence and so on, should train for one's own Nibbāna itself with regard to sensual pleasures in every respect.

948. Now, showing how one should train for Nibbāna, he said beginning with "one should be truthful." Therein, "truthful" means endowed with truth of speech, truth of knowledge, and truth of the path. "Rid of slander" means one who has abandoned slander. "Avarice" means stinginess.

949. "One should overcome sleep, weariness and sloth": one should overcome these three states, namely dozing, bodily laziness and mental laziness. "Whose mind is set on Nibbāna": whose mind is slanting towards Nibbāna.

950-951. "Violence" (sāhasā) means the doing of violence through the distinctions of conduct of lust and so on of one who is infatuated with lust. "One should not delight in the old" means one should not delight in past matter and so on. "New" means in the present. "Declining" means perishing. "One should not be attached to space" means one should not be dependent on craving. For craving is called "space" because of its reaching towards matter and so on.

952. If asked "For what reason should one not be attached to space?" -the verse is "I call it greed." Its meaning is - For I call this craving reckoned as space "greed," I say "greed," because of longing for matter and so on. And what is more - I call it "mental flood" in the sense of sweeping away, and "rushing" in the sense of rushing forward, and "whispering" because of the whispering "this is mine, this is mine," and "object" in the sense of being difficult to release from, and "trembling" by means of causing to tremble, and this is the mire of sensual pleasure difficult to pass over in the sense of being an impediment to the world and in the sense of being difficult to transcend. Or when it has been said "One should not be attached to space," if asked "What is this space?" "I call it greed." Thus too the connection of that verse should be understood. Therein the connection of terms is - "Space" means "I call it greed." Likewise that which is called "the great flood." That I call, I call it rushing, I call it whispering, I call it trembling, that which in the world including the gods is the mire of sensual pleasure difficult to pass over, that I call.

953. Thus this exposition of greed and so on, independent of space -"Not deviating from truth" is the verse. Its meaning is - Not deviating from the threefold truth stated before, having gone to the reckoning of "sage" through the attainment of moral perfection, the brahmin stands on the dry ground of Nibbāna; he indeed, such a one, having given up all sense bases, is called "peaceful."

954. And what is more - the verse "He indeed is wise." Therein, "having known the teaching" means having known conditioned phenomena by the method of impermanence and so on. "Rightly conducting himself in the world" means rightly conducting himself in the world through the abandoning of mental defilements that cause wrong conduct.

955. And thus not coveting - the verse beginning with "One who here sensual pleasures." Therein, "attachment" means the sevenfold attachment, and "whoever has passed beyond, does not covet" means does not covet.

956. Therefore, even among you, whoever wishes to become one of such form, to him I say - "Whatever was before" is the verse. Therein, "whatever was before" means the type of mental defilement having the nature of arising referring to past activities, and past action. "Let there be no possession for you afterwards" means let there be no possession of lust and so on having the nature of arising referring to future activities also. "If you do not grasp in the middle" means if you do not grasp even the phenomena of matter and so on in the present.

957. Having thus shown the attainment of arahantship by "you will live at peace," now by way of praise of the Arahant, he spoke the verses henceforth. Therein, in the verse "in every respect," "appropriation" means the making of selfish attachment, or a thing grasped as "this is mine." "And does not grieve over what is non-existent" means does not grieve due to a non-existing reason, due to a non-existent reason. "Does not decay" means does not even go to loss.

958-959. And what is more - the verse beginning with "For whom there is not." Therein, "possession" means any collection of phenomena beginning with matter and so on. And what is more - the verse beginning with "without envy." Therein, "without envy" means without jealousy. Some read "aniddhurī" also. "Everywhere even" means even everywhere, the intention is equanimous. What is meant? He who does not

grieve thinking "I have not," when questioned about that person who is unmoved, I declare this fourfold benefit regarding that person: without envy, not greedy, without longing, everywhere even.

960. And what is more - the verse beginning with "without longing." Therein, "activation" means whatever activity among meritorious volitional activity and so on. For because it is activated or it activates, therefore it is called "activation." "Various exertions" means various exertions such as meritorious volitional activity and so on. "Sees security everywhere" means he sees only safety everywhere.

961. The verse beginning with "Thus seeing, not among equals." Therein, "does not speak" means through the power of conceit beginning with "I am equal," one does not speak of oneself among equals, nor among the inferior, nor among the superior. "Does not take up nor reject" means one does not grasp any phenomenon among matter and so on; nor forfeits. The remainder is obvious everywhere. Thus he concluded the teaching with the pinnacle of arahantship. At the conclusion of the teaching, five hundred Sākyan princes and Koliyan princes went forth by the "Come, monk" ordination. Having taken them, the Blessed One entered the Great Wood.

In the Paramatthajotikā, the Khuddaka Commentary,

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

16. Commentary on the Sāriputta Sutta

962. "Na me diṭṭho" is the Sāriputta Discourse; it is also called the "Elder's Question Discourse." What is the origin? The origin of this discourse - beginning with the millionaire of Rājagaha's acquisition of a sandalwood bowl, the raising up into the sky of the bowl made from that sandalwood bowl, the Venerable Piṇḍolabhāradvāja's taking of the bowl by supernormal power, on that occasion the prohibition of supernormal power for the disciples, the sectarians' desire to perform a wonder together with the Blessed One, the performing of the wonder, the Blessed One's going to Sāvattthī, the following of the sectarians, in Sāvattthī Pasenadi's approaching the Buddha, the manifestation of the kaṇḍamba tree, the prevention of the zeal of the four assemblies to perform a wonder for the purpose of defeating the sectarians, the performing of the Twin Miracle, the Blessed One who had performed the miracle going to the Tāvatiṃsa realm, there the proclamation of the Teaching for three months, the descent from the world of gods to the city of Saṅkassa at the request of the Venerable Elder Mahāmoggallāna - having expanded these subject matters and the birth stories in between, up to the point where the Blessed One, being venerated by the deities of the ten-thousand world-systems, having descended in the middle by a jewelled stairway to the city of Saṅkassa, stood at the top of the stairway -

"Those wise ones engaged in meditative absorption, delighted in the peace of renunciation;

Even the gods envy them, the mindful Perfectly Enlightened Ones."

It is stated when this Dhammapada verse was being spoken. But the Blessed One standing at the top of the stairway was saluted first of all by the Venerable Sāriputta, then by the nun Uppalavaṇṇā, then by the rest of the crowd of people. There the Blessed One thought - "In this assembly Moggallāna is well-known as the foremost in

supernormal power, Anuruddha by the divine eye, Puṇṇa by being one who is speaker of the Teaching, but this assembly does not know Sāriputta as thus foremost by any virtue; what if I were to make Sāriputta known by the virtue of wisdom." Then he asked the Elder a question. The Elder answered everything asked and asked by the Blessed One - questions concerning worldlings, questions concerning those in training, and questions concerning those beyond training. Then the people knew him as "the foremost in wisdom." Then the Blessed One brought forth a birth story, saying "Sāriputta is not the foremost in wisdom only now; in the past too he was the foremost in wisdom."

In the past, more than a thousand sages, subsisting on forest roots and fruits, dwelt at the foot of a mountain. An illness arose in their teacher; attendances were being carried out. The chief pupil, having said "I shall bring suitable medicine; attend upon the teacher diligently," went to the path of humans. While he had not yet returned, the teacher died. The pupils asked him, who was about to die, about his meditative attainment, saying "He will die now." He, with reference to the attainment of the plane of nothingness, said - "There is nothing." The pupils took it as "There is no achievement of the teacher." Then the chief pupil, having taken the medicine and come back, having seen him deceased, said "Did you ask the teacher anything?" "Yes, we asked. He said 'There is nothing.' Nothing was achieved by the teacher." "The teacher, saying 'There is nothing,' declared the plane of nothingness. The teacher should be honoured."

"Even if more than a thousand were assembled,
They might cry for a hundred years, those without wisdom;
Better is even one person with wisdom,
Who cognises the meaning of what is spoken."

And when the birth story had been told by the Blessed One, the Venerable Sāriputta, for the benefit of five hundred monks who were his own co-resident pupils, in order to ask about suitable lodgings, resorts, morality, ascetic practices, and so on, beginning with this verse of praise "Never before have I seen," spoke eight verses. The Blessed One, answering that meaning, spoke the remaining verses from that point onwards.

Therein, "before from here" means before the descent here at the city of Saṅkassa. "Of lovely speech" means of beautiful speech. "Come from Tusita as leader of a following" means come from Tusita because of having passed away from the Tusita realm and come into his mother's womb, and a leader of a following because of being a teacher of a group. Or, come as a leader of a following from the heavenly world termed Tusita in the sense of contentment, or come as a leader of a following of Worthy Ones who are Tusita.

963. In the second verse, "just as appears to the world with its gods" means he appears to humans just as to the world with its gods. Or "just as appears" means he appears according to truth, without distortion; "the one with vision" means the one with the highest eye. "Alone" means alone by what is reckoned as going forth and so on. "Delight" means the delight in renunciation and so on.

964. In the third verse, "for the many here who are bound" means here for the many pupils such as warriors and so on. For pupils, because their livelihood is dependent on the teacher, are called "bound." "There is a coming with a question" means I have come desirous of a question, or the coming of those who are desirous with a question, or there is a coming with a question.

965. In the fourth verse, "who is disgusted" means being troubled by birth and so on. "An empty seat" means a secluded bed and chair. "Or in caves of mountains" means in mountain caves; it should be connected as "or resorts to an empty seat."

966. In the fifth verse, "high and low" means inferior and superior. "In lodgings" means in lodgings such as dwelling-places and so on. "How many fearful things are there" means how many causes of fear are there. "Kuvanto" is also a reading, and its meaning is "chirping." But the former does not connect with the latter.

967. In the sixth verse, "how many dangers" means how many misfortunes. "Untravelled direction" means Nibbāna. For that is "untravelled" because of never having been gone to before, and "direction" because it should be so defined. Therefore it was said "untravelled direction." "Might overcome" means might conquer. "In a secluded" means at the border.

968-969. In the seventh verse, "what would be his ways of speech" means: what kind of words would his be. In the eighth verse, "unified, prudent" means with fully focused mind, wise.

970. When the Venerable Sāriputta had thus praised the Blessed One with three verses, and with five verses - having been asked about lodging, resort, morality, ascetic practices and so on for the benefit of the five hundred pupils, the Blessed One, in order to make known that meaning, began the answer by the method beginning with "for one who is disgusted." Therein, the meaning of the first verse to begin with is - Sāriputta, for a monk who is disgusted with birth and so on, if he resorts to empty seats and beds, desiring highest enlightenment, that which is comfortable, that which is comfortable dwelling, that which is according to the conforming teaching and that which is the conforming teaching, that I shall tell you as one who understands - as one who understands would speak, thus I say.

971. In the second verse, "living within the boundaries" means living within the four boundaries beginning with morality. "Of gadflies and stinging insects" means of tawny flies and the remaining flies. For the remaining flies, having swooped down from here and there, bite; therefore they are called "stinging insects." "Of human contact" means of contact from thieves and so on.

972. In the third verse, "those of other doctrines" means, excluding the seven co-religionists, all outsiders. "The seeker of the wholesome" means one who is seeking wholesome mental states.

973. In the fourth verse, "by the contact of illness" means by the contact of disease. "Cold and heat" means cold and heat. "He, touched by these in many ways" means he, even though touched by illness and so on in many ways. "Without attachment" means one who has become without occasion for volitional activity, consciousness, and so on.

974. Having thus answered the meaning asked by the three verses beginning with "for a monk who is disgusted," now, answering what was asked by the method beginning with "what would be his ways of speech," he said beginning with "one should not commit theft." Therein, "should touch" means should pervade. "Whatever agitation of the mind one should cognise" means whatever agitation of the mind one should know, all that one should dispel as "the side of the Dark One."

975. "One should stand having uprooted their root": whatever root beginning with ignorance belongs to that wrath and arrogance, one should stand having dug that up too. "One should surely overcome": thus overcoming the pleasant and unpleasant, one should definitively overcome; the intention is that one should not strive therein with laxity.

976. "Having put wisdom in front" means having made wisdom the forerunner. "With good rapture" means endowed with good rapture. "One should overcome the four states of lamentation" means one should overcome the states subject to lamentation being spoken of in the following verse.

977. "What shall I eat" means what shall I consume. "Or where shall I eat" means or where shall I eat. "Alas I slept in suffering, where shall I sleep today" means this night I slept in suffering, on the coming night where shall I sleep. "These thoughts" means these four thoughts - two dependent on almsfood and two dependent on lodging. "Wandering without an abode" means wandering without impediment, wandering free from craving.

978. "At the proper time" means having obtained food reckoned as almsfood at the time for almsfood, or clothing reckoned as robes at the time for robes, righteously - this is the intention. "He should know moderation" means he should know the measure in both acceptance and use. "Here" means in the Dispensation, or this is merely an indeclinable particle. "For the purpose of contentment" means for the purpose of contentment; what is said is that he should know moderation for that purpose. "He, guarded in those" means that monk is guarded in those requisites. "Wandering restrained" means one whose dwelling is restrained, whose postures are guarded, and whose doors of body, speech, and mind are guarded - this is what is said. "Yaticārī" is also a reading; the meaning is the same. "Provoked" means irritated; what is said is "offended."

979. "Engaged in meditative absorption": engaged in meditative absorption by producing what has not yet arisen and by practising what has arisen. "Having undertaken equanimity, with concentrated mind": having produced the equanimity of the fourth meditative absorption, one whose mind is concentrated. "One should cut off thought and its dwelling place and worry": one should cut off sensual thought and so on as thought, perception of sensuality and so on as the dwelling place of that thought, and hand-remorse and so on as worry.

980. "Accused by words, being mindful one should rejoice" means being accused by the words of the preceptor and others, having become mindful, one should delight in that accusation. "One should utter wholesome speech" means one should utter speech arisen from knowledge. "Not excessively" means however, one should not utter speech that is excessive, having transgressed the limit of time and the limit of propriety. "For the principle of popular talk" means for the talk of popular talk. "One

should not intend" means one should not arouse intention.

981. "And further" means then, now, from here onwards also. "Five impurities" means the five impurities beginning with lust for material form. "For the removal of which one who is mindful should train" means for the removal of which, having been one with established mindfulness, one should train in the three trainings. For one training thus, regarding forms, etc. regarding contacts, one should overcome lust, not otherwise.

982. Thereupon he, training for the removal of those, gradually - "regarding these phenomena" is the verse. Therein, "these" means regarding matter and so on. "In proper time, rightly investigating the Teaching" means that monk, investigating all conditioned phenomena by the method of impermanence and so on, at that time which is stated by the method beginning with "when the mind is restless, it is the time for concentration." "Having become unified, he would dispel the darkness" means he, with fully focused mind, would dispel all darkness beginning with delusion. There is no doubt here. The remainder is obvious everywhere.

Thus the Blessed One concluded the teaching with the pinnacle of arahantship. At the conclusion of the teaching, five hundred monks attained arahantship, and there was the full realisation of the teaching by gods and humans numbering thirty crores.

In the Paramatthajotikā, the Khuddaka Commentary,

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

And the fourth chapter is concluded by the method of meaning-explanation, by name The Aṭṭhaka Chapter.



ABOUT THIS TRANSLATION

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PDF Creation Date: 14 September 2026

HOW TO CITE

PaliVerse (2026). Commentaries. The Canon of Discourses - Commentaries. 5. The Collection of Minor Texts. 05. Commentary on the Anthology of Discourses. 4. The Chapter of Octads Retrieved from paliverse.org

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