

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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03. Commentary on the Inspired Utterances (03. Udāna-
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PaliVerse

5. The Collection of Minor Texts

03. Commentary on the Inspired Utterances

4. The Chapter on Meghiya

1. Commentary on the Meghiya Discourse

31. In the first of the Meghiya Chapter, "at Cālikā" means in the city so named. It is said that apart from the gate area of that city, all around there is shifting mud; because of standing in dependence on that shifting mud, it appears to those looking at it as if it were moving; therefore it is called "Cālikā." "On Cālika Mountain" - not far from that city there is one mountain, and that too, because of being entirely white, on the Observance day of the dark fortnight, it appears to those looking at it as if it were moving; therefore it came to the reckoning of "Cālika Mountain." There they had a great monastery built for the Blessed One; the Blessed One at that time, making that city his village as food resort, dwells in that Cālika Mountain Great Monastery. Therefore it was said - "He dwells at Cālikā on Cālika Mountain." "Meghiya" is that elder's name. "Was the attendant" means he was the one who served. For the Blessed One had non-regular attendants at the time of his first enlightenment; at one time Nāgasamāla, at one time Nāgita, at one time Upavāna, at one time Sunakkhatta; at that time too it was the Elder Meghiya himself who was the attendant. Therefore he said - "Now at that time the Venerable Meghiya was the Blessed One's attendant."

"Jantugāma" means a village so named, another village as food resort of that very monastery. "Jattugāma" is also a reading. "Of the Kimikālā" means of the river that obtained the name "Kimikālā" due to the abundance of black worms. "On a walk" means walking about for the purpose of dispelling fatigue that had arisen in the legs from sitting for a long time. "Pleasing" means it is pleasing because, due to the denseness of trees and the glossiness of leaves, it brings about confidence in those who see it. It is delightful due to the dense shade and the delightful piece of land. It is charming because it delights the mind in the sense of generating joy and pleasure for those who have entered within. "Suitable" means sufficient; the meaning is also "fitting." "Desirous of striving" means for one who is desirous of meditative development through exertion. "For striving" means for the practice of the ascetic duty. "I would come" means "I would come" - I. It is said that formerly that place had been a pleasure grove experienced by the Elder in succession for five hundred births, being a king himself; therefore, at the mere sight of it, his mind inclined to dwell there. "Wait for now" - the Teacher, having heard the Elder's words, reflecting, having known "his knowledge has not yet reached maturity," refusing, spoke thus. "I am alone for now" - but he said this for the purpose of generating tenderness of mind in him, thinking "Thus, even having gone, when the task is not accomplished, being without anxiety, he will come back again through the power of affection." "Until some other monk comes" means the meaning is: wait until some other monk comes to my presence. "Some monk is seen" is also a reading. Some also read "let him come," and likewise "let him be seen."

"There is nothing further to be done" means because the sixteen functions of full understanding and so on have been accomplished through the four paths in regard to the four truths, or because of having attained full enlightenment, there is nothing else further to be done beyond that. "There is no adding to what has been done" means there is no further adding to what has been done. For a path that has been developed is not developed again, nor is there any function of again abandoning mental defilements that have been abandoned. "There is adding to what has been done" means because the noble path has not been attained, the adding - reckoned as further growth - to the qualities of morality and so on that have been produced in my own continuity, for that purpose, exists and is to be wished for - this is the meaning. "When you speak of striving, Meghiya, what could we say" means when he is saying "I am practising the ascetic duty," what else could we say to him?

"Sat down for the day residence" means he sat down for the purpose of the day residence. And having sat down, he sat down in that very place on the auspicious stone slab where formerly, in succession over five hundred births, having been a king, playing at park amusements, surrounded by various dancers, he had sat before. Then, from the time of his sitting down, it was as if the state of an ascetic had departed from him; it was as if, having assumed the appearance of a king, surrounded by a retinue of dancers, he had become one seated on a costly divan beneath a white parasol. Then, as he was relishing that success, sensual thought arose in him. At that very moment, he saw as if two thieves caught in the act of theft had been brought and placed before him. Among them, thought of anger arose by way of commanding the execution of one, and thought of violence arose by way of commanding the imprisonment of the other. Thus he was encompassed and beset by unwholesome thoughts, like a tree by a net of creepers, like a honey-gatherer by honey bees. With reference to that, "Then for the Venerable Meghiya" and so on was said.

"Wonderful indeed, friend" - this is indeed called a wonder of reproach, just as the Venerable Ānanda, having seen the wrinkled body of the Blessed One, said "Wonderful, venerable sir, marvellous, venerable sir." But others say: "At that time, sensual thought arose in him through greed towards the flowers, fruits, sprouts and so on; thought of anger arose through hearing the sounds of harsh-voiced birds and so on; thought of violence arose through the intention of warding them off with clods and so on; sensual thought arose through longing for that place, thinking 'I would dwell right here'; thought of anger arose through hostility of mind towards foresters seen here and there; thought of violence arose through the intention of harassing them." Whether in one way or another, the very arising of wrong thoughts in him was the cause for wonder. "Beset" means attached to, covered with. Even in the singular, when referring to oneself or to a venerable person, the plural is seen. "Anusantā" is also a reading.

"He approached the Blessed One" means thus beset by wrong thoughts, being unable to make the meditation subject suitable, having considered "The far-seeing Blessed One, having seen this indeed, prevented me," thinking "I shall report this matter to the One of Ten Powers," having risen from the seat where he was sitting, he approached the Blessed One. And having approached, he reported his own experience beginning with "Here, venerable sir, for me."

Therein, "for the most part" means abundantly, constantly. "Evil" means inferior. "Unwholesome" means arisen from lack of proficiency. Or they are evil in the sense of leading to an unfortunate realm, and unwholesome because of being opposed to the wholesome. "It thinks" means it ponders, it applies the mind to the object - thus it is applied thought. Applied thought accompanied by sensuality is sensual thought; the meaning is applied thought associated with defilement as sensuality, having the object of sensual pleasure as its object. Applied thought accompanied by anger is thought of anger. Applied thought accompanied by violence is thought of violence. Among them, sensual thought is that which occurs by way of delighting in sensual pleasures, opposed to renunciation. Thought of anger is that which occurs by way of becoming thoroughly corrupted towards beings, thinking "May these beings be killed or destroyed or may they not exist," opposed to friendliness. Thought of violence is that which occurs by way of the desire to harass beings with hands, clods, sticks and so on, opposed to compassion.

But why did the Blessed One permit his going there? "Even without permission, this one will leave me and go anyway, and there might be an alteration in him, thinking 'The Blessed One does not allow me to go, methinks, out of desire for an attendant.' That would lead to his harm and suffering for a long time" - thus he permitted.

Thus, when he had reported his own experience and was seated, the Blessed One, teaching him a suitable teaching, said beginning with "For the unripe liberation of mind, Meghiya." Therein, "unripe" means not having reached ripening. "Liberation of mind" means liberation of the mind from mental defilements. For in the earlier stage, there is liberation of the mind from mental defilements by way of substitution of opposites and by way of suppression; in the later stage, by way of eradication and by way of subsiding. This liberation has already been spoken of in detail below; therefore it should be understood by the method stated there. Therein, when the disposition has been ripened and awakened by the qualities that ripen liberation, when insight is taking on the embryo of the path and going towards ripening, the liberation of mind is called ripe; in the absence of that, it is unripe.

But what are the mental states that ripen liberation? Fifteen mental states should be known by way of the cause of purification of the faith faculty and so on. For this was said:

"For one avoiding faithless persons, for one associating with, keeping company with, and attending on faithful persons, for one reviewing inspiring discourses - by these three ways the faith faculty becomes pure.

"For one avoiding lazy persons, for one associating with, keeping company with, and attending on persons putting forth strenuous energy, for one reviewing the right strivings - by these three ways the energy faculty becomes pure.

"For one avoiding unmindful persons, for one associating with, keeping company with, and attending on mindful persons, for one reviewing the establishments of mindfulness - by these three ways the mindfulness faculty becomes pure.

"For one avoiding unconcentrated persons, for one associating with, keeping company with, and attending on concentrated persons, for one reviewing the meditative absorptions and deliverances - by these three ways the concentration

faculty becomes pure.

"For one avoiding unwise persons, for one associating with, keeping company with, and attending on wise persons, for one reviewing the practice of profound knowledge - by these three ways the wisdom faculty becomes pure.

"Thus for one avoiding these five persons, for one associating with, keeping company with, and attending on five persons, for one reviewing five discourses - by these fifteen ways these five faculties become pure."

There are also another fifteen mental states that ripen liberation -the faculties with faith as the fifth, perception of impermanence, perception of suffering, perception of non-self, perception of abandoning, perception of dispassion - these five perceptions partaking of penetration, good friendship, restraint by morality, effacement, arousal of energy, and penetrative wisdom. Among these, the Teacher, skilled in taming those to be trained, according to the disposition of the Elder Meghiya who was to be trained, showing here the mental states that ripen liberation beginning with good friendship, having said "five qualities lead to ripening," expanding upon them, said beginning with "Here, Meghiya, a monk has good friends."

Therein, "good friend" means one whose friend is good, auspicious, and beautiful - thus "good friend." For one who has a friend accomplished in virtues beginning with morality, who is helpful in every way as "a protector from misery, a provider of welfare" - that person is indeed a good friend. One who goes along and proceeds together with the aforesaid good persons only in all postures, not without them - thus he has "good companions." One who proceeds with mind and body in a state of slanting, sloping, and inclining only towards good persons - thus he has "good associates." By the triad of terms he generates regard for association with good friends.

Herein this is the characteristic of a good friend -here a good friend is accomplished in faith, accomplished in morality, accomplished in learning, accomplished in generosity, accomplished in energy, accomplished in mindfulness, accomplished in concentration, accomplished in wisdom. Therein, through the accomplishment of faith he believes in the enlightenment of the Truth-finder and in the fruit of action, and thereby he does not abandon the seeking of welfare for beings, which is the cause of perfect enlightenment. Through the accomplishment of morality he is dear to fellow monks in the holy life, agreeable, respected, esteemed, an accuser, a censurer of evil, a speaker, willing to do what others bid; through the accomplishment of learning he is a maker of profound talks connected with the truths, dependent origination, and so on; through the accomplishment of generosity he is of few wishes, content, secluded, not in company; through the accomplishment of energy he is putting forth strenuous energy for the practice of welfare for beings; through the accomplishment of mindfulness he is mindful; through the accomplishment of concentration he is undistracted, with concentrated mind; through the accomplishment of wisdom he knows without distortion. He, searching with mindfulness for the courses of wholesome mental states, having known with wisdom the welfare and harm of beings as they really are, having become with concentration one with a fully focused mind therein, with energy prevents beings from harm and urges them towards welfare. Therefore he said -

"Dear, respected, esteemed, a speaker and willing to do what others bid;
A maker of profound talk, and he does not urge towards an impossibility."

"This is the first quality that leads to ripening" - this quality reckoned as good friendship, because it is the beginning of abiding by the holy life, and because of its great usefulness and pre-eminence among all wholesome mental states, being stated first among these five qualities, is the first blameless quality that leads to the ripening of liberation of mind by way of the cause of purification of the impure faculties beginning with faith. And here, the great usefulness and pre-eminence of a good friend should be known from the discourse passages beginning with "This is the entire holy life, Ānanda, that is to say, good friendship, good companionship," where the Blessed One, having twice refused the treasurer of the Teaching who was saying "This is half of the holy life, venerable sir, that is to say, good friendship," with "Do not say so, Ānanda."

"Furthermore" means again another kind of quality. "Virtuous" - here, in what sense is it morality? It is morality in the sense of composing. What is this composing? It is composure; the meaning is the state of not being scattered by way of good conduct of bodily action and so on. Or alternatively, it is a receptacle; the meaning is the state of being a support by way of being the foundation for wholesome mental states beginning with meditative absorption and so on. Therefore, "it composes" (sīleti) or "it is composed" (sīlati) - thus it is morality (sīlam). This, for now, is the meaning of morality by the method of word-characteristics. Others, however, explain the meaning by the method of language analysis as "the meaning of head, the meaning of coolness, the meaning of morality, the meaning of restraint." This morality exists for him through fulfilment or through abundance - thus he is virtuous (sīlavā); the meaning is accomplished in morality.

And to show how he is virtuous, accomplished in morality, he said beginning with "restrained by the restraint of the Pātimokkha." Therein, "Pātimokkha" means the morality of the training rules. For whoever protects it, guards it, that liberates, releases him from sufferings beginning with those bound for the realm of misery - thus it is the Pātimokkha. Restricting is restraint; non-transgression by body and speech. The Pātimokkha itself as restraint is the Pātimokkha restraint; restrained by that, with body and speech closed off - thus "restrained by the restraint of the Pātimokkha." This is the illustration of his state of being established in that morality. "Dwells" is the illustration of being endowed with the corresponding mode of dwelling. "Accomplished in good conduct and lawful resort" is the illustration of the quality that supports the Pātimokkha restraint below and the exertion for the distinctions above. "Seeing danger in the slightest faults" is the illustration of the nature of not falling away from the Pātimokkha morality. "Having accepted" is the illustration of the undertaking of the training rules without remainder. "He trains" is the illustration of being endowed with the training. "In the training rules" is the illustration of the qualities to be trained in.

Another method - Because of the powerful nature of defilements, because of the ease of doing evil, and because of the difficulty of doing merit, one whose nature is to fall into the realms of misery many times - thus "one who falls" (pātī), a worldling. Or, due to impermanence, hurled by the force of action into becoming and so on,

wandering about without stability like a water-wheel - thus "one who goes" (pātī), one whose nature is to go; or by way of death, one whose nature is to fall into individual existence in this and that order of beings - thus "one who falls" (pātī); or the continuity of a being, or consciousness itself. It liberates that falling one from the suffering of wandering in the round of rebirths - thus it is the Pātimokkha. For through the deliverance of consciousness, a being is called "liberated." For it was said: "Through the cleansing of the mind, beings become purified," and "by non-clinging, the mind was liberated from the mental corruptions."

Or alternatively, due to the cause of ignorance and so on, one falls, goes, proceeds in the round of rebirths - thus "one who falls" (pāti); for it was said: "Of beings hindered by ignorance, fettered by craving, transmigrating and wandering in the round of rebirths." The liberation of that falling being from the triad of defilements beginning with craving is by means of this - thus it is the Pātimokkha. The compound formation should be understood like that of "kaṇṭhekāla" and so on.

Or alternatively, "it falls, it brings to ruin through sufferings" - thus "pāti" means the mind. For it is said: "By mind the world is led, by mind it is dragged about." The release of that which falls by means of this - thus it is "Pātimokkha." Or alternatively, "one falls by means of this into the suffering of the realms of misery and the suffering of the round of rebirths" - thus "pāti" means the defilements beginning with craving. For it is said - "Craving generates a person, a person with craving as companion" - and so on. Release from that which causes falling - thus it is "Pātimokkha."

Or alternatively, "one falls herein" - thus "pāti" means the six internal and external sense bases. For it is said - "In the six has the world arisen, in the six does it make intimacy." Release from that which causes falling, reckoned as the six internal and external sense bases - thus it is "Pātimokkha." Or alternatively, "falling, the nether world, belongs to it" - thus "pāti" means the round of rebirths. Release from that - thus it is "Pātimokkha."

Or alternatively, because of being the sovereign over all worlds, the Blessed One, the lord of the Teaching, is called "pati"; "one is released by means of this" - thus it is "mokkha." The release of the lord, because it was laid down by him - thus it is "patimokkha"; patimokkha itself is Pātimokkha. Or alternatively, because of being the root of all virtues, it is "pati" in the sense of highest, and it is "mokkha" in the aforesaid sense - thus it is "patimokkha"; patimokkha itself is Pātimokkha. For thus it was said: "Pātimokkha" and so on - "this is the entrance, this is" - in detail.

Or alternatively, "pa" is in the sense of mode, "ati" is a particle in the sense of absolute; therefore "it absolutely releases by modes" - thus it is "Pātimokkha." For this morality, by itself by way of substitution of opposites, and together with concentration and together with wisdom by way of suppression and by way of eradication, absolutely releases, liberates - thus it is "Pātimokkha." Or alternatively, "pati" means release - thus it is "patimokkha"; the meaning is release individually from each and every fault of transgression. Patimokkha itself is Pātimokkha. Or alternatively, "mokkha" means Nibbāna; being the reflection of that release - thus it is "patimokkha." For restraint by morality, like the break of dawn before the rising of the sun, is the arising of Nibbāna and its counterpart, because of the quenching of defilements as is fitting. Patimokkha itself is Pātimokkha. Or alternatively, "it turns

back and releases from suffering" - thus it is "patimokkha"; patimokkha itself is Pātimokkha - thus, for now, the meaning of the word "Pātimokkha" here should be understood.

"One restrains, one closes by means of this" - thus it is "restraint"; the Pātimokkha itself as restraint is the Pātimokkha restraint. But as regards meaning, the abstinences and volitions from that which is to be transgressed in each case.

"Endowed with, possessed of that Pātimokkha restraint" - thus it is said "restrained by the restraint of the Pātimokkha." For this was said in the Vibhaṅga -

"One is endowed with this Pātimokkha restraint, fully endowed, approached, fully approached, attained, fully attained, possessed of it; therefore one is called restrained by the restraint of the Pātimokkha."

"Dwells" means he dwells, moves, and carries on by way of dwelling in the postures.

"Accomplished in good conduct and lawful resort" means accomplished in good conduct and lawful resort because, by not engaging in wrong livelihood beginning with giving bamboo and so on, and by not engaging in bodily forwardness and so on, he has altogether avoided misconduct, and through the accomplishment of good conduct befitting a monk as stated thus: "bodily non-transgression, verbal non-transgression, bodily and verbal non-transgression," and because of being accomplished in resort, which is reckoned as a suitable place to approach for the purpose of almsfood and so on, having avoided improper resort such as prostitutes and so on.

Furthermore, whatever monk dwells respectful towards the Teacher, deferential, respectful towards his fellows in the holy life, deferential, endowed with shame and moral fear, well dressed, well robed, with pleasing going forward and going back, looking ahead and looking around, bending and stretching, accomplished in deportment, with guarded doors in the sense faculties, knowing moderation in food, devoted to wakefulness, endowed with mindfulness and full awareness, of few wishes, content, secluded, not in company, one who acts carefully in the fundamentals of conduct, abounding in respectful consideration - this is called one accomplished in good conduct.

Resort, however, is threefold: resort as decisive support, resort as safeguarding, and resort as binding. Therein, the good friend who is endowed with the qualities of the ten subjects of talk, whose characteristics have been stated, in dependence on whom one hears what has not been heard, purifies what has been heard, removes uncertainty, makes one's view straight, makes one's mind confident, and by following whose example one grows in faith, in morality, in learning, in generosity, in wisdom - this is called resort as decisive support.

Whatever monk, having entered the inhabited area, having set out on the street, goes with eyes downcast, seeing only a yoke's length, as if restrained in the eye-faculty, not looking at elephants, not looking at horses, not looking at chariots, not looking at infantry, not looking at women, not looking at men, not looking upwards, not looking downwards, not looking about in the directions and intermediate directions - this is resort as safeguarding.

Resort as binding, however, is the four establishments of mindfulness, where a monk

binds his own mind, for this was said by the Blessed One -

"And what, monks, is a monk's own resort, his own paternal domain? That is to say, the four establishments of mindfulness."

Therein, since resort as decisive support has been stated before, resort here should be understood by virtue of the other two. Thus, because of being endowed with the aforesaid accomplishment of good conduct and with this accomplishment of resort, he is accomplished in good conduct and lawful resort.

"Seeing danger in the slightest faults" means one whose nature is to see danger in faults that are trifling in size, immeasurable in smallness, of the type of training rules transgressed through forgetfulness and unintentionally, and unwholesome mental arisings and so on. For whatever monk sees a fault the size of an atom as if it were like Mount Sineru, the king of mountains, whose height exceeds a hundred thousand yojanas by sixty-eight yojanas in measure, and whoever sees even the most trivial mere wrong speech as if it were like an offence of expulsion - this one too is called one who sees danger in the slightest faults. "Having accepted, he trains in the training rules" means whatever is to be trained in among the training rules, having rightly taken up all of that entirely, in every way, without remainder, he trains, he carries on, he fulfils - this is the meaning.

"Conducive to effacement" means extremely paring away the mental defilements, suitable for their diminution and abandoning. "Suitable for opening the mind" means suitable for serenity and insight, which are reckoned as the opening of the mind, through making remote the mental hindrances that conceal the mind; or suitable, helpful for the opening, for the making manifest of the mind of serenity and insight itself - thus suitable for opening the mind.

Now, to show that by which bringing about of disenchantment and so on this talk is called conducive to effacement and suitable for opening the mind, "exclusively to disenchantment" and so on was stated. Therein, "exclusively to disenchantment" means absolutely for the purpose of becoming disenchanted with the suffering of the round of rebirths. "To dispassion, to cessation" means for the purpose of becoming dispassionate towards that very thing and for the purpose of its ceasing. "To peace" means for the peace of all mental defilements. "To direct knowledge" means for the direct knowing of all that is to be directly known. "For highest enlightenment" means for the highest enlightenment of the four paths. "To Nibbāna" means for Nibbāna without residue of clinging. For among these, by the first three terms insight is stated, by two the path, and by two Nibbāna is stated. It shows that this entire super-human achievement, beginning with serenity and insight and having Nibbāna as its final goal, succeeds for one who obtains the ten subjects of talk.

Now, analysing and showing that talk, he said beginning with "talk about fewness of wishes." Therein, "of few wishes" means not desirous; talk about him is talk about fewness of wishes; or talk connected with the state of fewness of wishes is talk about fewness of wishes. And here, the excessively greedy, the one of evil desires, the greedy, and the one of few wishes - these are four persons by way of desire. Among these, one who is unsatisfied with the gain obtained by oneself and desires gain again and again is called excessively greedy. With reference to which it was said -

"With four he attained eight, and with eight also sixteen;
And with sixteen thirty-two, through excessive greed he encountered the
wheel;
For the man destroyed by desire, the wheel revolves upon his head."

"Through excessive greed and through the intoxication of excessive greed"
and also.

One who has evil desires has the intention of making known non-existent virtues
through craving for material gain, honour and fame. With reference to which it was
said -

"Therein, what is scheming? For one who is dependent on material gain, honour and
fame, who has evil desires, who is overcome by desire, whatever placing of
deportment by means of what is reckoned as use of requisites, or by speaking
nearby" and so on.

One who is greedy has the intention of making known existing virtues and is
immoderate in acceptance. With reference to which it was said -

"Here a certain one, being faithful, wishes 'May people know me as faithful,' being
moral, wishes 'May people know me as moral'" and so on.

Because of being difficult to satisfy, even a mother who has given birth is not able to
win his heart. Therefore this is said -

"A great mass of fire, the ocean, and also a greedy person;
Let them give requisites by cartloads - these three are insatiable."

But having far avoided these faults beginning with excessive greed, one of few
wishes has the intention of concealing existing virtues and is moderate in acceptance.
He, through the desire to conceal even the virtue existing in himself, being faithful,
does not wish "May people know me as faithful," being moral, very learned, secluded,
putting forth strenuous energy, mindful, concentrated, being wise, does not wish
"May people know me as wise."

He is fourfold: one of few wishes regarding requisites, one of few wishes regarding
ascetic practices, one of few wishes regarding the Scriptures, and one of few wishes
regarding achievement. Therein, one of few wishes regarding the four requisites,
having considered the donor, the gift, and his own strength - even if the gift is
abundant but the donor wishes to give little, he takes only little according to the
donor's disposition. If the gift is little but the donor wishes to give much, he takes only
little according to the disposition of the gift. Even if the gift is abundant and the donor
too wishes to give much, having known his own strength, he takes only what is
appropriate in measure. For such a monk gives rise to unarisen material gain, makes
arisen material gain lasting, and pleases the minds of donors. But one who does not
wish to make known to others the existence in himself of the undertaking of ascetic
practices is one of few wishes regarding ascetic practices. Whoever does not wish to
make known his state of being very learned - this one is one of few wishes regarding
the Scriptures. But whoever, having become a certain one among stream-enterers
and so on, does not wish to make known even to his fellows in the holy life his state

of being a stream-enterer and so on - this one is one of few wishes regarding achievement. Thus whatever fewness of wishes there is of these persons of few wishes, the talk that proceeds together with that by the method of instruction and so on, by way of elucidating the benefits of various modes and constituents, and by way of elucidating the dangers of the conduct of desire of the types beginning with excessive greed which is its opposite - that is talk about fewness of wishes.

"Talk about contentment" - here "contentment" means satisfaction with what one has obtained by oneself; that is contentment. Or alternatively, having abandoned unrighteous desire for requisites, even satisfaction is contentment. Or satisfaction with what is existing and present is contentment. And this was said -

"Not sorrowing over the past, not craving for the future;
Sustaining oneself with the present, one is called content."

Or rightly, by the true method, contentment with requisites according to the procedure permitted by the Blessed One is contentment. In meaning, it is satisfaction with whatever requisites there are; it is twelvefold. How? Regarding robes, there is contentment with whatever is obtained, contentment according to one's strength, and contentment according to what is suitable - thus it is threefold; likewise regarding almsfood and so on.

Herein this is the detailed explanation - Here a monk obtains a robe, whether beautiful or ugly; he sustains himself with just that, does not desire another, and even when obtaining one does not take it. This is his contentment with whatever is obtained regarding robes. But then he is either naturally weak or overcome by illness and ageing, and becomes wearied when wearing a heavy robe; he, having exchanged it with a fellow monk, even while sustaining himself with a light one, is still content. This is his contentment according to one's strength regarding robes. Another, having obtained among silk robes and so on a certain costly robe, having given them away thinking "Let this be for the elders, for those long gone forth, this is suitable for the very learned, this for the sick and weak, let this be for those of little gain," and having himself picked up rags from a rubbish heap and so on, having made a double robe from them, or having taken their old robes and wearing them, is still content. This is his contentment according to what is suitable regarding robes.

Here again a monk obtains almsfood, whether coarse or superior; he sustains himself with just that, does not desire another, and even when obtaining it does not take it. This is his contentment with whatever is obtained regarding almsfood. But then he is sick; having eaten coarse almsfood that is opposed to his nature or opposed to his illness, he reaches a serious illness. He, having given that to a fellow monk, having eaten suitable food from his hand, even while practising the duties of a monk, is still content. This is his contentment according to one's strength regarding almsfood. Another monk obtains superior almsfood. He, thinking "This almsfood is suitable for those long gone forth and so on," having given it to them just as with robes, or having taken what belongs to them, having walked for almsfood himself, even while consuming mixed food, is still content. This is his contentment according to what is suitable regarding almsfood.

Here again a monk obtains a lodging, whether agreeable or disagreeable, at least even a grass hut or a grass mat; he is satisfied with just that. Again, even when he obtains another more beautiful one, he does not take it. This is his contentment with whatever is obtained regarding lodging. But then he is sick or weak; he obtains a lodging that is opposed to his illness or opposed to his nature, where dwelling there is discomfort for him. He, having given that to a fellow monk, having dwelt in a suitable lodging belonging to that monk, even while practising the duties of a monk, is still content. This is his contentment according to one's strength regarding lodging. Another does not accept even a beautiful lodging that has been obtained, thinking "A superior lodging is a state of heedlessness." Or through great merit he obtains superior lodgings such as rock cells, pavilions, pinnacled buildings, and so on. He, having given those, just as with robes and so on, to those long gone forth and so on, even while dwelling anywhere at all, is still content. This is his contentment according to what is suitable regarding lodging.

Here again a monk obtains medicine, whether coarse or superior; he is satisfied with just that, does not desire another, and even when obtaining more does not take it. This is his contentment with whatever is obtained regarding the requisite for the sick. But then one who is in need of oil obtains molasses; he, having given that to a fellow monk, having taken oil from his hand, having prepared medicine, even while practising the duties of a monk, is still content. This is his contentment according to one's strength regarding the requisite for the sick. Another, of great merit, obtains much superior medicine such as oil, honey, molasses, and so on; he, having given that, just as with robes and so on, to those long gone forth and so on, even while preparing medicine with whatever they bring, is still content. But whoever, when in one vessel urine-soaked yellow myrobalan is placed and in another the four sweets, being told "Take, venerable sir, whichever you wish," if his illness is appeased by either of those, then, recollecting the words "Urine-soaked yellow myrobalan has been praised by the Buddha and others; the going forth is in dependence on cattle-urine medicine; therein you should make effort for as long as life lasts," having rejected the four sweets, even while preparing medicine with the urine-soaked yellow myrobalan, is supremely content. This is his contentment according to what is suitable regarding the requisite for the sick.

All this contentment of such variety is called contentment. Therefore it was said "In meaning, it is satisfaction with whatever requisites there are." Talk that proceeds by way of elucidating the benefits through the method of instruction and so on together with contentment with whatever requisites, and by way of elucidating the danger of the state of being overcome by desire, which is the variety of excessive greed and so on that is its opposite, is talk about contentment. In the remaining talks from here on too, the same method applies; we shall describe only the distinctive points.

"Talk about solitude": herein there are three kinds of seclusion - seclusion of the body, seclusion of the mind, and seclusion from clinging. Among these, one goes alone, one stands alone, one sits alone, one prepares one's sleeping place alone, one enters the village for almsfood alone, one returns alone, one goes forward alone, one determines upon the walking path alone, one walks alone, one dwells alone - thus,

having abandoned the company of groups in all postures and in all duties, dwelling in solitude is called seclusion of the body. The eight meditative attainments are called seclusion of the mind. Nibbāna is called seclusion from clinging. For this was said:

"Seclusion of the body is for those whose bodies are in seclusion, who delight in renunciation; seclusion of the mind is for those with pure minds, who have attained the highest cleansing; seclusion from clinging is for those persons free from clinging, who have gone beyond activities."

Seclusion itself is solitude; talk connected with solitude is talk about solitude.

"Talk about aloofness from society" - here there are five kinds of bonding: bonding through hearing, bonding through seeing, bonding through conversation, bonding through sharing, and bodily bonding. Among these, here a certain monk hears: "In such and such a village or town there is a woman who is lovely, beautiful, pleasing, endowed with the highest beauty of complexion." He, having heard that, sinks down, becomes dejected, is not able to maintain the holy life, rejects the training and returns to the lower life. Thus the intimacy with mental defilements arisen through hearing an object of the opposite kind is called bonding through hearing. A monk does not indeed hear, but he himself sees a woman who is lovely, beautiful, pleasing, endowed with the highest beauty of complexion. He, having seen her, sinks down, becomes dejected, is not able to maintain the holy life, rejects the training and returns to the lower life. Thus the intimacy with mental defilements arisen through seeing an object of the opposite kind is called bonding through seeing. But having seen, the intimacy with mental defilements arisen by way of mutual conversation and discussion is called bonding through conversation. Laughing together and so on too are included by this very same. But the intimacy with mental defilements arisen by way of using whatever of one's own belongings given or not given to a woman, or by way of using forest produce and so on given by her, is called bonding through sharing. The intimacy with mental defilements arisen by way of seizing the hand and so on of a woman is called physical contact. And also this -

"He dwells in company with laypeople with not becoming association, sharing another's sorrow, rejoicing together, happy when they are happy, unhappy when they are unhappy, when duties to be done have arisen he himself commits to exertion in them" -

The not becoming association with laypeople thus stated, and whatever bonding even with fellow monks in the holy life that becomes a cause for the arising of mental defilements - having abandoned all that, having established all of this: firmer religious urgency regarding the round of rebirths, intense perception of danger regarding activities, perception of repulsiveness regarding the body, shame and moral fear preceded by disgust regarding all unwholesome states, and mindfulness and full awareness in all actions - the state of being unattached everywhere, like a drop of water on a lotus petal, this is aloofness from society by being the opposite of all bonding. Talk connected with that is talk about aloofness from society.

"Talk about arousal of energy" - here, the state of a hero, or action, is energy; or that which is to be set in motion, to be kept going by method, is energy; and energy that is the arousing for the abandoning of unwholesome mental states and for the acquisition of wholesome mental states is the arousal of energy. This is twofold as

bodily and mental; threefold as the element of instigation, the element of persistence, and the element of exertion; And fourfold by way of right striving. All of that is to be understood by way of whatever monk does not allow a mental defilement arisen while walking to reach standing; Does not allow a mental defilement arisen while standing to reach sitting, does not allow a mental defilement arisen while sitting to reach lying down, and just as one who crushes and seizes a black snake with a forked stick, and like one who strikes an enemy on the neck with a sharp sword, without allowing it to raise its head, restrains it by the power of energy - it should be understood by way of one thus putting forth strenuous energy. Talk connected with that is talk about arousal of energy.

Regarding talk about morality and so on, morality is twofold: mundane and supramundane. Therein, the mundane is the fourfold purification morality beginning with restraint according to the Pātimokkha; the supramundane is path morality and fruition morality. Likewise, the eight attainments together with access concentration, which serve as the foundation for insight, are mundane concentration; but here, that associated with the path is called supramundane concentration. Likewise, wisdom too is mundane: that gained through learning, that gained through reflection, that associated with meditative absorption, and insight knowledge. But here, in particular, insight wisdom should be taken, and the supramundane path wisdom and fruition wisdom. Liberation too is noble fruition liberation and Nibbāna. Others, however, explain the meaning here also by way of liberation by substitution of opposites, liberation by suppression, and liberation by eradication. Knowledge and vision of liberation too is the nineteenfold reviewing knowledge. Thus talk that proceeds by way of elucidating the benefits of various kinds and constituents together with morality and so on by the method of showing and so on, and by way of elucidating the danger of immorality and so on which are their opposites, or talk connected with those, is called talk about morality and so on.

And here, from the statements beginning with "he himself is of few wishes and gives talk on fewness of wishes to others" and "he is content with any robe whatsoever and speaks in praise of contentment with any robe whatsoever," such talk should be set going by one who is himself endowed with the virtues of fewness of wishes and so on, with a disposition for welfare, for the purpose of that for others too. That which is here spoken of as distinguished by being conducive to effacement and so on should be understood as talk about fewness of wishes and so on. For it is the talk of the practitioner himself that particularly accomplishes the intended purpose. For thus he will say: "For a monk with good friends, Meghiya, this is to be expected etc. ... Obtains without trouble."

"Of such kind" means of this kind, as aforesaid. "One who obtains at will" means one who obtains as wished, one who obtains according to preference, obtaining at all times the opportunity to hear and consider these talks comfortably. "One who obtains without difficulty" means one who obtains without pain. "One who obtains without trouble" means one who obtains abundantly.

"Putting forth strenuous energy" means one whose energy has been exerted. "For the abandoning of unwholesome mental states" means for the purpose of abandoning unwholesome evil mental states in the sense of having arisen from lack of proficiency. "Of wholesome mental states" means of wholesome path and fruition

mental states together with insight, in the sense of cutting through what is contemptible and so on, and in the sense of being faultless. "For the acquisition" means for the accomplishment, for the production in one's own continuity. "Steadfast" means endowed with the strength of energy reckoned as enthusiasm. "Of firm effort" means of steady effort, of unflagging energy. "Not shirking the responsibility" means one who has not laid down the responsibility, one whose energy has not drawn back.

"Wise" means wise with the wisdom of insight. "That discerns rise and fall" means that which penetrates both the rise and the fall of the five aggregates. "Noble" means that which stands far away, at a distance from mental defilements by way of suppression, that which is faultless. "Penetrative" means conducive to penetration. "Leading rightly to the complete destruction of suffering" means that which rightly, by cause, by the true method, goes to the noble path which has obtained the name "destruction of suffering" because of the exhaustion of the suffering of the round of rebirths.

Moreover, among these five qualities, morality, energy, and wisdom are the internal factor of the practitioner, while the other two are the external factor. Nevertheless, it is only through dependence on a good friend that the remaining fourfold succeeds; showing the great helpfulness of the good friend herein, the Teacher extends the teaching by saying "For a monk with good friends, Meghiya, this is to be expected" and so on. Therein, "to be expected" means to be desired with certainty; the meaning is that it will inevitably come to be. "Yaṃ" is a reference to the action. This is what is meant - In the passage "he will be virtuous," herein, that which is the becoming of the state of being virtuous for the monk who has a good friend, the state of being accomplished in morality - because of that monk's state of being accomplished in morality, this is to be expected for him; the intention is that it will inevitably come to be, that his engagement therein is definite. The same method applies also in the passages beginning with "he will dwell restrained by the restraint of the Pātimokkha" and so on.

Thus the Blessed One, for the Venerable Meghiya who, not heeding the word of himself who is reckoned as the supreme good friend in the world together with its gods, having entered that jungle thicket and having reached such a changed state, having shown the entire achievement of the Dispensation through good friendship and so on, now for him in whom regard had arisen therein, having made known the method of development because previously, due to being troubled by sensual thoughts and so on, the meditation subject did not succeed, and because of its being the direct counterpart of those, then further, describing the meditation subject for arahantship, he said beginning with "And further, Meghiya, by that monk, having been established in these five qualities, four qualities are to be further developed." Therein, "by that" means by one thus endowed with the aforesaid qualities beginning with morality through dependence on a good friend. Therefore he said "having been established in these five qualities." "Further" means if dangers such as lust and so on should arise for one whose young insight has been initiated, for the purpose of purifying those, beyond that, four qualities are to be developed, to be produced, and to be increased.

"Foulness" means the meditation on foulness in any one as appropriate among the

eleven foulness meditation subjects. "For the abandoning of lust" means for the purpose of abandoning sensual lust. This meaning should be made clear by the simile of the rice reaper - For a certain man, having taken a sickle, beginning from the edge, reaps rice in a rice field; then, having broken through the fence, cattle entered. He, having put down the sickle, having taken a stick, having driven out the cattle by the very same path, having restored the fence to its original state, again having taken the sickle, reaped the rice. Therein, the rice field should be seen as like the Buddha's Dispensation, the rice reaper as like the practitioner, the sickle as like wisdom, the time of reaping as like the time of working at insight, the stick as like the foulness meditation subject, the fence as like restraint, the entering of the cattle having broken through the fence as like the arising of lust due to negligence suddenly without reflection, putting down the sickle, taking the stick, driving out the cattle by the very path they entered, restoring the fence to its original state, and then reaping rice again beginning from the place where one was standing as like suppressing lust by the foulness meditation subject and then the time of working at insight again - this here is the correlation of the simile. With reference to such a method of development it was said "foulness is to be developed for the abandoning of lust."

"Friendliness" means the meditation subject of friendliness. "For the abandoning of anger" means, in the manner already stated, for the purpose of abandoning arisen irritation. "Mindfulness of breathing" means the sixteen-based mindfulness of breathing. "For the arrest of applied thought" means, in the manner already stated, for the purpose of arresting arisen applied thoughts. "For the uprooting of the conceit 'I am'" means for the purpose of eradicating the ninefold conceit that arises as "I am." "One perceiving impermanence" means one perceiving impermanence by means of the observation of impermanence proceeding as "all activities are impermanent," because of non-existence after having been, because of being subject to rise and fall, because of being perishable, because of being temporary, and because of being the opposite of permanence. "Perception of non-self becomes established" means the perception of non-self, reckoned as the observation of non-self, proceeding thus "all phenomena are non-self" - because of being coreless, because of not being subject to control, because of being alien, because of being empty, because of being hollow, because of being void - becomes established in the mind, becomes exceedingly firmly established. For when the characteristic of impermanence is seen, the characteristic of non-self is also seen. For when one among the three characteristics is seen, the other two are also seen. Therefore it was said - "For one perceiving impermanence, Meghiya, perception of non-self becomes established." When the characteristic of non-self is seen, the conceit that arises as "I am" is easily abandoned - thus he said - "One perceiving non-self attains the uprooting of the conceit 'I am'" - "Nibbāna in this very life" means one attains final Nibbāna without remainder in this very life, in this very individual existence. This is the summary here; but in detail, the method of the development of foulness and so on should be taken according to the method stated in the Visuddhimagga.

"Having understood this matter" means having known this matter of the Venerable Meghiya, reckoned as the cutting off of wholesome goods by the thieves of wrong thoughts. "This inspired utterance" means he uttered this inspired utterance that illuminates the danger and benefit of not dispelling and dispelling sensual thoughts and so on.

Therein, "inferior" means low, sinful. "Thoughts" means the three evil thoughts beginning with sensual thought. For they are called "inferior" here because of being despised among all thoughts, just as in such passages as "and one should not practise any small thing." "Subtle" means thoughts of relatives and so on are intended. Thought of relatives, thought of country, thought of immortality, thought connected with sympathy for others, thought connected with material gain, honour and fame, thought connected with not being despised - for these thoughts are not harsh like sensual thoughts and so on, therefore they are called "subtle" because of their non-gross intrinsic nature. "Followed along" means followed by the mind. For when thoughts are arising, the mind is indeed following along with them, because of its application to their object. "Anuggatā" is also a reading; the meaning is "arisen along with." "Causing the mind to float up" means causing the mind to become agitated.

"Not knowing these thoughts of the mind" means not knowing as it really is these mental thoughts beginning with sensual thought, by the three full understandings of the known, of judging, and of abandoning, in terms of gratification, danger, and escape. "One with a confused mind runs from existence to existence" means because of wrong thoughts not having been abandoned, with an unsettled mind, by way of gratification and so on in each and every object, such as "sometimes in forms, sometimes in sounds" and so on, one runs and wanders about again and again. Or alternatively, "one with a confused mind runs from existence to existence" means because of thoughts not having been fully understood, by the power of ignorance and craving which are their cause, with a mind that is wandering about, one runs and transmigrates again and again from this world to the world beyond by way of taking up and laying down - this is the meaning.

"But knowing these thoughts of the mind" means knowing as it really is these mental thoughts beginning with sensual thought, of the aforesaid varieties, beginning with their gratification. "Ardent" means energetic. "Exercises restraint" means shuts. "Mindful" means accomplished in mindfulness. "Followed along" means unarisen, in the sense of being difficult to obtain. This is what is meant - Knowing these mental thoughts beginning with sensual thought, of the aforementioned kind, as causing the mind to float up, because of their being the cause of the mind's agitation, knowing them properly with path wisdom accompanied by insight wisdom, being ardent and mindful because of the presence of right effort and mindfulness which are its companions, through the development of the noble path, he exercises restraint at the very moment of the path regarding those that are followed along, unarisen, worthy of arising in the future, he shuts them by means of knowledge-restraint, he cuts off the path of their coming; and being thus, the noble disciple, awakened through the awakening to the four truths, a Buddha, through the attainment of arahantship, without remainder, completely, abandoned and eradicated these thoughts beginning with sensual thought. Here too some read "anugate." Its meaning has been stated above.

The commentary on the First Discourse is completed.

2. Commentary on the Agitated Discourse

32. In the second, "at Kusinārā" means in the city named Kusinārā of the Malla kings. "In the Upavattana, in the Sāla grove of the Mallas" means just as the Thūpārāma is to Anurādhapura, so the park of Kusinārā is in the south-western direction. Just as from the Thūpārāma the road entering the city through the southern gate goes facing east and then turns to the north, so from the park the row of Sāla trees goes facing east and then turns to the north; therefore it is called "Upavattana." In that Upavattana, in the Sāla grove of the Malla kings. "In a forest hut" means a hut made in a place not far from the row of Sāla trees, covered with trees and shrubs; with reference to that it was said "dwells in a forest hut." Those monks, however, were devoid of wise reflection, with energy let go, dwelling in heedlessness; therefore it was said "agitated" and so on.

Therein, "agitated" means because of the abundance of restlessness, through the state of having an unpeaceful mind. "A reed" means conceit is like a reed because of its hollow nature; "arrogant" means those for whom the risen reed termed conceit exists; the meaning is those with risen, hollow conceit. "Fickle" means because of being endowed with fickleness such as adorning bowl and robes and so on, or because of making much of it. "Garrulous" means harsh by mouth through the state of harsh speech. "Of loose speech" means those whose speech is scattered and confused because of the abundance of pointless talk. "Unmindful" means those whose mindfulness is lost and perished; the meaning is devoid of mindfulness, dwelling in heedlessness. "Not fully aware" because of the complete absence of full awareness in every respect. "Unconcentrated" means not concentrated because of the absence of concentration of mind even for the time it takes to milk a cow. "With wandering minds" because of the nature of greediness, comparable to a startled deer. "With uncontrolled faculties" because of the non-restraint of the faculties with mind as the sixth, through the state of having unrestrained faculties.

"Having understood this matter" means having known this heedless dwelling of those monks by way of restlessness and so on. "This inspired utterance" means he uttered this inspired utterance which illustrates in succession the danger of heedless dwelling and the benefit of heedful dwelling.

Therein, "unguarded" means unprotected through the absence of the safeguarding of mindfulness. "By body" means by the group of six consciousnesses; for having seen a form with eye-consciousness, because of the unguarded state of mindfulness at the door of consciousness there, by way of grasping the sign and the feature, from the occurrence of covetousness and so on. The same method applies in ear-consciousness and so on too. Thus, with reference to the unguarded state of the group of six consciousnesses, he said "with body unguarded." Some, however, say the meaning is "by body"; for them too, when there is a construal of meaning by the method already stated, it would be fitting. Others, however, read "with unguarded mind"; for them too the meaning is just the method already stated. "Destroyed by wrong view" means corrupted by wrong adherence to eternalism and so on.

"Overcome by sloth and torpor" means overwhelmed by sloth, which has the characteristic of unwieldiness of consciousness, and by torpor, which has the characteristic of unwieldiness of the body; or the connection is with "by that body and

mind." "One comes under Māra's control" means one approaches the control of all Māra, beginning with the Māra of mental defilements, the state of being subject to be done with as wished; the meaning is one does not go beyond their domain.

For by this verse the Blessed One, having shown the round of rebirths by way of censuring the heedless dwelling of those monks - those whose minds are altogether unguarded through the absence of the safeguarding of mindfulness, who grasp perversions through unwise emergence such as "permanent" and so on because of the absence of wisdom which is the cause of wise attention, who are overcome by idleness precisely because of the absence of arousal of energy for wholesome action, and who will not raise their heads from the round of rebirths - now, in order to show the end of the round of rebirths, he spoke the second verse beginning with "therefore, with mind guarded."

Therein, "therefore, with mind guarded" means since one whose mind is unguarded, having become subject to be done with as wished by Māra, remains just in the round of rebirths, therefore one should have a guarded mind through the restraint of mindfulness, through the guarding and shutting of the faculties with mind as the sixth. For when the mind is guarded, the faculties beginning with the eye are indeed guarded. "With right thought as one's domain" means since one whose domain is wrong thought, having thought unwisely in this way and that, grasping various wrong views, with a mind destroyed by wrong view, becomes subject to be done with as wished by Māra, therefore, performing the task through wise attention, one should have the domain of right thought beginning with the thought of renunciation; one should make right thought itself, associated with meditative absorption and so on, the basis of occurrence of one's own mind. "With right view as one's guide" means one whose wrong views have been shaken off through having right thought as one's domain, having placed right view in front - first the right view characterised as the ownership of one's actions, then that characterised as knowledge of things as they really are - engaged and devoted to morality and concentration in the manner already stated, having undertaken insight, contemplating activities, having known the rise and fall, having defined the arising and cessation in the five aggregates of clinging by fifty modes, having attained the knowledge of rise and fall, thereafter having aroused zeal in insight by way of the observation of dissolution and so on, gradually taking up the noble path, by the highest path - "a monk who overcomes sloth and torpor gives up all unfortunate realms" - thus, because the mental defilements to be killed by the lower paths have already been abandoned first, by the path of arahantship attained, through the complete cutting off of sloth and torpor that arise in consciousness-arising accompanied by greed dissociated from wrong view, and because of the abandoning of conceit and so on that are co-existent with those, a monk whose mental defilements are altogether broken, who has eliminated the mental corruptions, should give up, should abandon, all destinations termed unfortunate realms through the bond of the threefold suffering, because the root of existence has been cut off. The meaning is that beyond those, one would become established in Nibbāna.

The commentary on the Second Discourse is completed.

3. Commentary on the Cowherd Discourse

33. In the third, "among the Kosalans" - the Kosalans are princes who are provincial rulers; their abode, though a single province, is called simply "Kosalā"; in that Kosalan province. "Wandered on a journey" means he wandered on a journey through the country by way of an unhurried journey. "Large" means large in greatness of qualities and also large in greatness of number, because the number was unlimited. "With the Community of monks" means with the group of ascetics united by commonality of view and morality. "Together" means as one. "Having turned aside from the road" means having departed from the road. "A certain tree-root" means the root, reckoned as the vicinity of a great tree endowed with dense leaves, branches, and boughs, giving thick shade.

"A certain cowherd" means one who guards a herd of cattle; by name, however, he was named Nanda. It is said that he was wealthy, of great riches, of great possessions; just as the matted-hair ascetic Keṇiya by the appearance of going forth, so he, guarding a herd of cattle for Anāthapiṇḍika, by the status of a cowherd, warding off the king's oppression, protected his own family. He, from time to time, having taken the five dairy products, having come to the presence of the great millionaire and having handed them over, having gone to the Teacher's presence, sees the Teacher, hears the Teaching, and requests the Teacher to come to his own dwelling place. The Teacher, waiting for the maturation of his knowledge, not having gone, at a later time, surrounded by a large Community of monks, while wandering on a journey through the country, having known "Now his knowledge has matured," having turned aside from the road not far from his dwelling place, sat down at a certain tree-root, waiting for his coming. Nanda too, having heard "It is said that the Teacher, while wandering on a journey through the country, is coming from here," full of mirth, having gone with speed, having approached the Teacher, having paid homage, having been received with friendly welcome, sat down to one side; then the Blessed One expounded the Teaching to him. He, having become established in the fruition of stream-entry, having invited the Blessed One, gave a gift of milk-rice for seven days; on the seventh day the Blessed One, having given thanksgiving, departed. Therefore it was said - "The Blessed One instructed that cowherd seated to one side with a talk on the Teaching etc. rose from his seat and departed."

Therein, "instructed" means by such statements as "these mental states are wholesome, these mental states are unwholesome" and so on, showing directly the phenomena beginning with the wholesome, the results of action, in this world and the world beyond, at the conclusion of the progressive discourse he rightly showed the four noble truths. "Encouraged" means by saying "for the achievement of the truth, these phenomena by name are to be produced in oneself," having rightly caused him to grasp the phenomena beginning with morality, he established him in them.

"Inspired" means those phenomena, having been taken upon oneself, being gradually developed, having become partaking of penetration, sharp and clear, in such a way that they quickly bring about the noble path, thus he rightly roused, he thoroughly sharpened. "Gladdened" means he well gladdened by way of causing the mind to rejoice through showing the distinction from before to after in meditation. But here it should be understood that instruction is the dispelling of confusion regarding blameworthy and blameless phenomena and regarding suffering and so on; encouragement is the removal of negligence in right practice; inspiration is the dispelling of laziness and laxity of mind; gladdening is through the accomplishment of

right practice. Thus he became established in the fruition of stream-entry through the Blessed One's gradual proclamation of the Teaching. "Consented" means having been invited by that one who had seen the truth with such words as "May the Blessed One consent for me, venerable sir" and so on, without moving any bodily factor or verbal factor, he consented and accepted by mind alone. Therefore he said "by silence."

"Milk-rice with little water" means waterless milk-rice. "Having had prepared" means having procured and made ready. "And fresh ghee" means having taken butter and having had the cream ghee, melted at that very moment, prepared. "With his own hand" means having become filled with regard, serving with his own hand. "Satisfied" means he fed them the prepared food. "Served" means he caused them to refuse by speech saying "enough, enough." "Having finished eating" means having completed the meal duty. "With the hand removed from the bowl" means with the hand taken away from the bowl; "dhotapattapāṇi" is also a reading; the meaning is with washed bowl and hand. "Low" means taking a seat that is not high and sitting on a seat itself is the custom of those dwelling in noble lands; he, however, sat down near the wooden plank seat laid out in the vicinity of the Teacher by way of propriety. "With a talk on the Teaching" and so on was said with reference to the thanksgiving given on the seventh day. It is said that he, having had the Blessed One and the Community of monks stay there for seven days, carried on a great giving. But on the seventh day he gave a gift of milk-rice with little water. The Teacher, because of the absence of maturation of knowledge for the purpose of the higher path in that individual existence of his, having merely given thanksgiving, departed.

"At the boundary between villages" means in the boundary between, the area between that village. The villagers, it is said, made a dispute with him in dependence on one lake. He, having overpowered them, took that lake. One man who had formed a grudge on account of that, having taken the Teacher's bowl, having followed far, when it was said "Turn back, lay follower," having paid homage to the Blessed One, having circumambulated, and having made salutation to the community of monks, having raised to his head the salutation with joined palms resplendent with the joining of ten fingernails until passing beyond the region of sight, having turned back, killed him by piercing with an arrow as he was going alone in a forest region between the two villages. Therefore it was said "not long after the departure" etc. "deprived of life." Monks who had stayed behind on some business and were going afterwards, having seen him dead in that way, reported that matter to the Blessed One; with reference to that it was said "Then several monks" and so on.

"Having understood this matter" means since by the man killing Nanda, the noble disciple accomplished in right view, a heinous action with immediate bad destination, abundant demerit, was produced, therefore, having known this matter that the wrongly directed mind of these beings does what is even more terrible than what is to be done by thieves and enemies, he uttered this inspired utterance that illuminates that meaning.

Therein, "an enemy to an enemy" means one who harms to one who is to be harmed, a thief to a thief; "having seen" is the remainder of the expression. "Whatever that might do" means whatever calamity and disaster he might do to him; in the second term too, the same method applies. This is what is meant - One thief, a betrayer of friends, offending against another in respect of sons, wife, fields, sites, cattle,

buffaloes and so on, against whomever he offends - having seen that thief likewise offending against oneself, or else having seen a foe with whom enmity has been contracted for whatever reason, whatever calamity and disaster he might do to him through his own hardness and cruelty, or might oppress his children and wife, or might destroy his fields and so on, or might deprive him of life - because of being wrongly established in the ten unwholesome courses of action, the wrongly directed mind can do worse to him than that, it would make that person worse off than that. For the aforesaid enemy or foe might produce suffering to the enemy or to the foe in this very individual existence, or might bring about the destruction of life. But this mind wrongly established in the unwholesome courses of action brings one to calamity and disaster in this very life, and even through hundreds of thousands of individual existences, having thrown one into the four realms of misery, does not allow one to raise one's head.

The commentary on the Third Discourse is completed.

4. Commentary on the Demon's Blow Discourse

34. In the fourth, "at Pigeon Grotto" means in the monastery so named. In that mountain grotto, it is said, formerly many pigeons dwelt; on account of that, that mountain grotto is called "Pigeon Grotto." At a later time the monastery built there also became known as simply "Pigeon Grotto." Therefore it was said - "At Pigeon Grotto" means in the monastery so named. "On a moonlit night" means on a night of the bright fortnight. "With freshly shaven hair" means with recently removed hair; and this is an instrumental expression in the sense of indicating a state. "In the open air" means in such an open courtyard where there is no upper covering or enclosure.

There the Venerable Sāriputta was gold-coloured, and the Venerable Mahāmoggallāna was of the colour of a blue water-lily. Both those great elders, of northern brahmin birth, accomplished in resolution over one incalculable period plus a hundred thousand cosmic cycles, attainers of the six direct knowledges and the analytical knowledges, great ones who had eliminated the mental corruptions, obtainers of meditative attainments, having reached the summit of the sixty-seven knowledges of the perfections of a disciple, adorning this Pigeon Grotto monastery, shone like two lions that have entered one golden cave, like two tigers that have descended upon one stretching ground, like two six-tusked elephant kings that have entered one sal grove in full bloom, like two supaṇṇa kings that have entered one silk-cotton tree grove, like two Vessavaṇas that have ascended one man-borne vehicle, like two Sakkas that have sat upon one Paṇḍukambala stone seat, like two Great Brahmās that have gone inside one mansion, like two discs of the moon standing in one place in the sky, and like two orbs of the sun. Among them, the Venerable Mahāmoggallāna sat in silence, while the Venerable Sāriputta entered upon an attainment. Therefore it was said - "Having attained a certain concentration."

Therein, "a certain concentration" means the attainment of the divine abiding of equanimity. Some say "the attainment of the cessation of perception and feeling"; others, however, say "the fruition attainment based on the immaterial." For these three alone are attainments capable of protecting the body. Therein, the possibility of the term concentration applying to the attainment of cessation has already been stated below; but the teachers explain the last one. "Going from the northern

direction to the southern direction" means having gone from the northern direction to the assembly of demons, they go to the southern direction to reach their own dwelling. "It occurs to me" means it presents itself to me. "Me" (maṃ) is indeed an accusative expression used in the sense of the genitive by connection with the preceding word; the meaning is "the thought arises in me to give a blow on this one's head." He, it is said, had formed a grudge against the elder in a previous birth; therefore, having seen the elder, this occurred to him whose mind was corrupted. The other, however, was wise by nature; therefore, restraining him, he said beginning with "Enough, my dear." Therein, "do not assail" means do not strike, do not give a blow - this is what is said. "Eminent" means endowed with eminent, highest virtues such as morality and so on.

"Not heeding" means not showing regard, not accepting his word. Since one who does not accept his word is indeed one who does not heed him, therefore it was said - "Not heeding that demon." "Gave a blow on the head" means having generated effort with all his strength, standing right there in the sky, he gave a rap on the head; the meaning is he delivered a fist-strike on the crown. "So great" means the blow was that great in magnitude by the greatness of strength. "With that blow" means with that blow as the instrument. "Seven cubits" means seven cubits by the cubit of a man of middling measure. "An elephant" means a noble elephant. "Could sink" means could cause to sink down, could cause to submerge in the earth. "Osāreyyā" is also a reading; the meaning is could crush to bits. "Seven and a half cubits" means by a half the completion of eight is seven and a half; one whose measure is seven and a half cubits is "seven-and-a-half-cubit," that seven-and-a-half-cubit one. "A great mountain peak" means a vast mountain peak the size of the peak of Kelāsa. "Could split apart" means could break into splinters. "Could sink" and "could split apart" - this is the connection.

At that very moment a great burning fever arose in his body. He, afflicted by pain, being unable to stand in the sky, fell to the ground. At that very instant, the great earth, two hundred thousand yojanas thick plus forty thousand, which supports even Sineru the king of mountains, one hundred thousand yojanas in height plus sixty-eight thousand, as if unable to bear that evil being, gave way with an opening. Flames rising up from Avīci seized him even as he was crying out. He fell, crying and wailing. Therefore it was said - "And yet that demon, having said 'I am burning, I am burning!', fell right there into the great hell." Therein, "fell" (apatāsī) means he fell down (apati).

But did he go to hell in his very state as a demon? He did not go. Because the evil action here was one to be experienced in the present life, by its power he experienced great suffering in his state as a demon. But the heinous action with immediate bad destination that was to be experienced in the next life - by that, immediately after death, he arose in hell. But for the Elder, whose body was sustained by the power of the attainment, there was no disturbance whatsoever. For the demon struck him at the time when he had not yet emerged from the attainment. Having seen with the divine eye the one thus striking, the Venerable Mahāmoggallāna approached the General of the Dhamma, and at the very same time of his approach, the General of the Dhamma emerged from the attainment. Then Mahāmoggallāna asked him about the condition of his body, and he explained to him. Therefore it was said - "The Venerable Mahāmoggallāna saw etc. but my head is a little painful."

Therein, "a little painful" means my head is afflicted a little, a trifle, as if weak and stiff - having reached pain; this is the meaning. For the head, being the foundation of pain, was said to be painful. "In the head a little painful" is also a reading. But how was there even a little pain in the Elder's head when the body was sustained by the power of the attainment? Because he had only recently emerged. For the pain that was not apparent within the attainment, because of being dependent on the body, became slightly apparent upon awakening, like that produced by mosquitoes and so on for one who had gone to sleep.

The Venerable Mahāmoggallāna, in whom a mind of wonder and marvel had arisen, thinking "Even though the body was struck thus with all effort by a demon of great power, there is indeed no disturbance whatsoever," by saying "It is wonderful, friend Sāriputta" and so on, when the great might of the General of the Dhamma was made manifest, he too, by saying "It is wonderful, friend Moggallāna" and so on, by way of the occasion of making known the greatness of his supernormal power, illustrates the thorough abandoning of his own stains of jealousy, stinginess, I-making, and so on. "We do not even see a dust-goblin" means we do not even see a minor ghost that roams about at rubbish heaps and so on. Thus the great elder, who was the foremost among those of few wishes regarding attainment, speaks with reference to not seeing them through non-adverting at that time. Therefore he said "at present."

But the Blessed One, standing in the Bamboo Grove, heard with the divine ear this friendly conversation of the two chief disciples. Therefore it was said - "The Blessed One heard" and so on; that is just the meaning already stated.

"Having understood this matter" means having understood this greatness of supernormal power attained through the power of the attainment of the Venerable Sāriputta. "This inspired utterance" means he uttered this inspired utterance that illuminates his very attainment of the state of imperturbability.

Therein, "for whom the mind is like a rock, steady, not trembling" means: the mind of whichever one who has eliminated the mental corruptions, like a mountain made of solid rock, because of the absence of all stirrings, steady even to the attainment of mastery, does not tremble, does not quake, by any worldly adversities whatsoever. Now, in order to show the manner of his not trembling together with the reason, "dispassionate" and so on was said. Therein, "dispassionate towards enticing things" means dispassionate by the noble path termed as dispassion towards all phenomena of the three planes that are enticing, that are the cause for the arising of lust; the meaning is that therein lust has been completely cut off in every respect. "By what provokes irritation" means in every ground of resentment that is a basis for aversion, one does not become angry, does not become corrupted, does not undergo disturbance. "For whom the mind is thus developed" means the mind of whichever noble person as aforesaid is developed thus, in the manner stated, by the state of bringing about the state of imperturbability. "From where will suffering come to him" means from where, whether from a being or from an activity, will suffering approach that highest person? The meaning is that for such a one there is no suffering.

The commentary on the Fourth Discourse is completed.

5. Commentary on the Elephant Sutta

35. In the fifth, "at Kosambī" means in the city that received the name "Kosambī" because it was built at the place where a sage named Kusumba dwelt. "In Ghosita's park" means in the park built by the millionaire Ghosita. "The Blessed One was dwelling crowded" means the Blessed One was dwelling having reached confinement. But is there confinement for the Blessed One, or association? There is not. For no one is able to approach the Blessed One against his wish. For Buddhas, Blessed Ones, are difficult to approach, and because they are unattached everywhere. But out of compassion towards beings, seeking their welfare, in accordance with the acknowledgment "Being liberated, I shall liberate," for the purpose of crossing over the four floods, he accepts the approach of the eight assemblies to his presence from time to time; and he himself, inspired by great compassion, knowing the proper time, approaches them there. This is the habitual practice of all Buddhas; this is what is intended here by "crowded dwelling."

Here, however, when the monks of Kosambī were disputing, the Teacher, having brought the story of Dīghīti the king of Kosala, gave an exhortation beginning with "For never are enmities appeased by enmity here." On that day, while they were still making the dispute, the night became light. On the second day too the Blessed One related that very story. On that day too, while they were still making the dispute, the night became light. On the third day too the Blessed One related that very story. Then a certain monk said thus to the Blessed One - "Let the Blessed One live at ease, venerable sir, devoted to pleasant abiding in the present life; we will become known by this quarrel, dispute, strife, and contention." The Teacher thought "These foolish men indeed have minds overpowered; now they cannot be convinced, and there are none here to be convinced. What if I were to dwell living alone; thus these monks will desist from the dispute." Thus, because of the impossibility of being trained while dwelling in a single monastery together with those dispute-making monks, and because the approach of lay followers and others made it a crowded dwelling, it was said - "Now at that time the Blessed One was dwelling crowded" and so on.

Therein, "in suffering" means not happily; the meaning is not desirable because of the state of mind not being pleased. Therefore he said "I dwell not comfortably."

"Withdrawn" means gone to solitude, become distant. Having thought thus, the Blessed One, right early, having attended to his toilet, having walked for almsfood in Kosambī, without addressing anyone, alone, without a companion, having gone, dwelt in the Kosala country at Pālileyyaka in the jungle thicket at the foot of the Bhaddasāla tree. Therefore it was said - "Then the Blessed One, in the earlier period of the day, etc. at the foot of the Bhaddasāla tree." Therein, "sāmaṇ" means by himself.

"Saṃsāmetvā" means having set in order. In "taking his bowl and robe," here too the word "sāmaṇ" should be brought in and connected. "Attendants" means the attendants who were residents of the city of Kosambī, such as the millionaire Ghosita and others, and without addressing the chief attendant in the monastery, the Venerable Ānanda.

When the Teacher had thus gone, five hundred monks said to the Venerable Ānanda - "Friend Ānanda, the Teacher has gone all alone; we shall follow him." "Friends, when the Blessed One, having set in order his lodging by himself, taking his bowl and robe, without addressing his attendants and without taking leave of the Community of monks, goes without a companion, then it is the Blessed One's disposition to wander

alone. A disciple should indeed proceed in accordance with the Teacher's disposition. Therefore during these days the Blessed One should not be followed" - thus he restrained them, and he himself too did not follow.

"Gradually" means in due course, wandering on a journey in the order of villages and market towns, thinking "I shall meanwhile see the monk dwelling in solitary living," having gone to the village of Bālakoṇakāra, there having spoken to the Elder Bhagu of the benefit of solitary living for the entire after-meal period and the three-watch night, on the following day having walked for almsfood with him as his attendant monk, having turned him back right there, thinking "I shall see the three sons of good family dwelling in harmonious living," having gone to the Pācīnavamṣa Deer Park, having spoken to them too of the benefit of harmonious living for the entire night, having turned them too back right there, entirely alone he arrived at the village of Pālileyya. The residents of the village of Pālileyya, having gone forward to meet him, having given a gift to the Blessed One - not far from the village of Pālileyya there is a place called the Protected Forest Grove - there, having made a hermitage for the Blessed One, having entreated "May the Blessed One dwell here," they made him dwell there. "Bhaddasāla" means there was one agreeable, good sāla tree there; the Blessed One, in dependence on that village, dwelt in the jungle thicket, near the hermitage, at the foot of that tree. Therefore it was said - "He stays at Pālileyyaka in the Protected Forest Grove at the foot of the Bhaddasāla tree."

"Noble elephant" means a great elephant, a leader of the herd. "By young elephants" means by elephant calves. "By elephant calves" means by young elephant calves still dependent on milk, which are also called "bhiṅkas." "With cut-off tips" means he eats grass with cut-off tips, the eaten remainders resembling stumps, left by those elephants and so on going in front and in front. "Bent-down, bent-down" means broken down and broken down from a high place by that noble elephant and made to fall. "His broken branches" means they eat the broken branches belonging to him. "Turbid" means he drinks turbid, mud-mixed drinking water, because of being stirred up by those who had descended first and were drinking. "From the water" means from the ford. "Ogāha" is also a reading. "His" means of the noble elephant. "Rubbing against" means striking against; even though being rubbed against, he does not become angry due to his own noble nature; on account of that, they go on rubbing against him. "From the herd" means a troop of elephants.

"He approached the Blessed One" means that noble elephant, it is said, being dissatisfied with living in the herd, having entered that jungle thicket, having seen the Blessed One there, becoming quenched as if one whose fever had been extinguished by a thousand pots, with a gladdened mind he stood in the presence of the Blessed One. From then on, standing at the head of the duty, having cleared the green vegetation all around the Bhaddasāla tree and the hermitage, he sweeps with broken branches, gives water for washing the face to the Blessed One, brings bathing water, gives a wooden toothbrush, having brought sweet fruits from the forest, presents them to the Teacher; the Teacher consumes them. Therefore it was said - "There that noble elephant kept the place where the Blessed One was dwelling free of green vegetation, and with his trunk he set out drinking water and water for washing for the Blessed One." Having brought firewood with his trunk, having rubbed them against each other, having raised a fire, having caused the firewood to burn, having heated

stone fragments therein, having rolled them with sticks, having thrown them into the natural rock pool, having known the hot state of the water, having approached the presence of the Blessed One, he stands. The Blessed One, thinking "The noble elephant wishes a bath for me," having gone there, performs the bathing function. In the case of drinking water too, the same method applies. But when that cool water has arisen, he approaches. With reference to that it was said - "With his trunk he set out drinking water and water for washing for the Blessed One."

"Then when the Blessed One had gone to a private place" and so on is the showing of the reviewing of the happiness of seclusion by both great elephants; that is just the meaning already stated. "Having understood his own solitude" means having known the bodily seclusion obtained through the state of being uncrowded by anyone; but the other kinds of seclusion are always present for the Blessed One.

"This inspired utterance" means he uttered this inspired utterance that illuminates the state of having the same disposition through delight in the solitude of himself and the noble elephant.

Herein this is the meaning in brief - This mind of the tusker elephant with tusks like the pole of a chariot agrees with, concurs with, the mind of the Buddha-elephant by the serpent. How does it agree? "In that alone he delights in the forest" - because the Buddha-elephant, having felt disgust towards the former crowded dwelling, thinking "I formerly dwelt crowded," cultivating seclusion, now just as he alone, without a companion, delights and takes delight in the forest, in the wilderness, so too this noble elephant, having formerly felt disgust towards the crowded dwelling with his own elephants and so on, cultivating seclusion, now alone, without a companion, delights and takes delight in the forest, in the wilderness. Therefore, taking it as "his mind agrees with the serpent, agrees with his mind," the meaning is that through delight in solitude it is uniform.

The commentary on the Fifth Discourse is completed.

6. Commentary on the Piṇḍola Discourse

36. In the sixth, "Piṇḍolabhāradvāja" - "one who goes about seeking, searching for almsfood, one gone forth" - thus Piṇḍola. He was, it is said, a brahmin whose wealth was worn out, and having seen the great material gain and honour of the community of monks, he went out for the purpose of almsfood and went forth. He went about having taken a large pot-sherd as "a bowl," drank a bowlful of rice gruel, consumed food, and ate cakes and sweet-meats. Then they reported his gluttonous nature to the Teacher. The Teacher did not allow him a bowl bag. He places the bowl turned upside down under the bed. When placing it, he places it by pushing it along while scraping the ground; when taking it, he takes it by pulling it along while scraping the ground. In the course of time, that was worn away by the scraping and became capable of holding only a measure of cooked rice. Then they reported to the Teacher, and the Teacher allowed him a bowl bag. The elder, at a later time, developing the development of the faculties, became established in the highest fruition, arahantship. Thus, because he formerly went about with distinction for the purpose of almsfood, he is Piṇḍola; but by clan he is Bhāradvāja - combining both together, he is called "Piṇḍolabhāradvāja."

"A forest-dweller" means "one whose abode is in the forest by rejecting lodgings at the village boundary" - thus a forest-dweller; this is the name of one who practises having undertaken the forest-dweller ascetic practice. Likewise, the falling early of lumps of material food reckoned as almsfood is "almsfood" (piṇḍapāta); the meaning is the falling of lumps given by others into the bowl. "An almsfood eater" (piṇḍapātika) means one who gleans almsfood, seeking it by approaching this and that family; or one whose practice is to go about to fall for almsfood is an almsfood eater (piṇḍapātī); an almsfood eater (piṇḍapātī) is indeed an almsfood eater (piṇḍapātika). "Rag-robe" (paṃsukūla) - because of standing on top of the dust at rubbish heaps and so on, it is like something risen up - thus "rag-robe"; or it goes towards a contemptible state like dust - thus "rag-robe"; the wearing of a rag-robe is "rag-robe"; "that is his practice" - thus a wearer of rag-robles (paṃsukūlika). The three robes reckoned as the double robe, the upper robe, and the inner robe are the three robes (ticīvara); the wearing of the three robes is "three robes"; "that is his practice" - thus a three-robe wearer (tecīvarika). The meaning of the terms "of few wishes" and so on has been stated above.

"An advocate of austere practices" (dhutavāda) - "shaken off" (dhuta) is said of a person whose mental defilements are shaken off, or of a quality that shakes off mental defilements. Therein, this set of four should be known: there is one who is shaken off but not an advocate of austere practices; there is one who is not shaken off but is an advocate of austere practices; there is one who is neither shaken off nor an advocate of austere practices; there is one who is both shaken off and an advocate of austere practices. Among them, whoever himself practises having undertaken the austere practices but does not instigate others for that purpose - this is the first. But whoever does not himself practise having undertaken the austere practices but instigates others - this is the second. Whoever is devoid of both - this is the third. But whoever is accomplished in both - this is the fourth. And the Venerable Piṇḍolabhāradvāja was of such a kind. Therefore it was said "an advocate of austere practices." For this description is by way of the remainder of one having the same form as a part, just as "mentality-materiality."

"Devoted to higher consciousness" - here, the state of higher consciousness of the mind should be understood through association with the eight attainments or through association with the attainment of the fruition of arahantship; but here they say "consciousness of the fruition of arahantship." In those respective attainments, concentration itself is higher consciousness; but here the concentration of the fruition of arahantship should be understood. Some, however, say "Just as in the Adhicitta Sutta 'By a monk devoted to higher consciousness, monks, three signs should be attended to from time to time,' so the consciousness of serenity and insight meditation is the higher consciousness intended here." That is not good. The former meaning alone should be accepted.

"Having understood this matter" means having understood in every respect this matter of the Venerable Piṇḍolabhāradvāja, reckoned as the pursuit of higher consciousness, accomplished with the accomplishment of the requisites of determination. Thus, making clear "The pursuit of higher consciousness is the practice of my Dispensation," he uttered this inspired utterance.

Therein, "not reviling" means not reviling anyone whatsoever by speech. "Not

injuring" means the non-performance of injury to anyone by body. "In the Pātimokkha" - here the meaning of the term Pātimokkha has been stated below in various ways; in that Pātimokkha. Restraint having the characteristic of non-transgression of the seven classes of offences. "Moderation" means knowing the measure in terms of acceptance and use. "And secluded lodgings" means a lodging that is secluded, free from contact with others. "And devotion to higher consciousness" means the pursuit of meditative development for the achievement of the eight attainments.

Another method - "Not reviling" means the non-utterance of words that cause offence to anyone whatsoever. By that, it includes all verbal morality. "Not injuring" means the non-performance of injury to anyone, the harassing of others, by body. By that, it includes all bodily morality. But to show that both of these are included within the Buddhas' Dispensation - "And restraint in the Pātimokkha" was stated. The word "ca" is merely a particle. "And restraint in the Pātimokkha" means not reviling and not injuring that have become Pātimokkha restraint - this is the meaning.

Or alternatively, "in the Pātimokkha" is a locative used in the sense of a basis. Restraint in the Pātimokkha which serves as a support. But who was he? Not reviling and not injuring. For at the time of full ordination, the Pātimokkha morality is taken upon oneself without distinction; for one established in that Pātimokkha, the restraint by way of the non-performance of reviling and injuring thereafter - that is stated as not reviling and not injuring.

Or alternatively, "in the Pātimokkha" is a locative used in the sense of that which is to be accomplished, just as "non-appeasement of mind has unwise attention as its proximate cause." Not reviling and not injuring that are to be accomplished by that Pātimokkha; the meaning is simply not reviling and not injuring that are included in the Pātimokkha restraint. "Restraint" - by this, however, there is the taking up of these four restraints: restraint by mindfulness, restraint by knowledge, restraint by patience, and restraint by energy; this tetrad of restraint is what accomplishes the Pātimokkha.

"And moderation in food" means knowing the measure in food by way of seeking, accepting, using, and distributing. "And secluded lodgings" means a secluded lodging such as a forest, the root of a tree, and so on, favourable to meditative development. "And devotion to higher consciousness" means devotion by way of the meditative development of serenity and insight for the purpose of accomplishing the consciousness of the fruition of arahantship, which is called higher consciousness because of being superior to and the highest of all consciousnesses, which is to be accomplished. "This is the instruction of the Buddhas" means this - not reviling others, not injuring others, restraint in the Pātimokkha, moderation in seeking, accepting, and so on, dwelling in seclusion, and the aforesaid pursuit of higher consciousness - is the instruction of the Buddhas, the exhortation, the admonition - this is the meaning. Thus it should be understood that by this verse the three trainings have been spoken of.

The commentary on the Sixth Discourse is completed.

7. Commentary on the Sāriputta Sutta

37. In the seventh, there is nothing not already explained. In the verse, "of higher consciousness" means of one possessing higher consciousness; the meaning is of one endowed with the consciousness of the fruition of arahantship, which is superior to all consciousnesses. "Not negligent" means not being negligent; what is said is of one endowed with perseverance in blameless qualities through diligence. "Of the sage" - as in "Whoever understands both worlds, he is called a sage because of that," thus through the understanding of both worlds, wisdom is called knowledge; because of being endowed with that knowledge termed the knowledge of the fruition of arahantship, or one who has eliminated the mental corruptions is called a sage; of that sage. "Training in the paths of wisdom" means of one training in the paths of wisdom termed the knowledge of arahantship, in the thirty-seven qualities belonging to enlightenment, or in the three trainings. And this is stated having taken it as the preliminary practice. For a Worthy One is one whose training is completed; therefore of one thus training, of a sage who has attained the state of a sage through this training - thus the meaning here should be understood. And since this is so, therefore "of higher consciousness" by way of the consciousnesses of the lower paths and fruitions, "not negligent" by way of diligence in the practice of the full awakening to the four truths, "of the sage" by way of being endowed with path knowledge - thus the meaning of these three terms is fitting indeed. Or alternatively, the terms "not negligent" and "training" should be seen as having the meaning of cause - of higher consciousness because of the cause of non-negligence and because of the cause of training.

"Sorrows do not exist for such a one" means within such a sage who has eliminated the mental corruptions, sorrows - mental torments based on separation from the desirable and so on - do not exist. Or alternatively, "such a one" means sorrows do not exist for such a sage who is endowed with the characteristic of such-likeness - this is the meaning here. "At peace" means of one at peace through the absolute peace of lust and so on. "Always mindful" means of one never without mindfulness at all times through the attainment of the expansion of mindfulness.

And here, by "of higher consciousness," through this, the training in higher consciousness; by "not negligent," through this, the training in higher morality; by "of the sage training in the paths of wisdom," through these, the training in higher wisdom. Or alternatively, by "of the sage," through this, the training in higher wisdom; by "training in the paths of wisdom," through this, the preliminary practice of those supramundane trainings; by "sorrows do not exist" and so on, the benefit of the fulfilment of the trainings is made manifest - thus it should be understood. The remainder is according to the method already stated.

The commentary on the Seventh Discourse is completed.

8. Commentary on the Sundarī Discourse

38. In the eighth, the meaning of the terms "honoured" and so on has been explained below itself. "Not enduring" means not bearing, the meaning is being jealous. The connection is "not enduring the honour shown to the community of monks."

"Sundarī" is her name. It is said that at that time, among all the female wandering ascetics, she was lovely, beautiful, pleasing, endowed with the highest beauty of complexion; on account of that very thing she became known as "Sundarī." And she was one whose youth had not passed, and was of unrestrained conduct; therefore they instigated the female wandering ascetic Sundarī to an evil deed. For those heterodox followers, from the time of the arising of the Buddha, themselves having had their material gain and honour destroyed, according to the method that has come in the commentary on the Akkosa Sutta below, having seen the eminent and unlimited material gain and honour occurring for the Blessed One and the community of monks, overcome by jealousy, having come together, consulted - "From the time of the arising of the ascetic Gotama, we are ruined, our material gain and honour destroyed; no one even knows of our existence. In dependence on what indeed is the world devoted to the ascetic Gotama, bringing eminent honour and respect?" Therein one said - "He is born of a noble family, born in the unbroken lineage of Mahāsammata," another said "At his birth many marvels appeared," another said "When he was brought to pay homage to the deity Kāla, his feet turned around and became established on the matted hair of that one," another said "At the time of the ploughing festival, when he was laid down in the shade of a rose-apple tree, even though midday had passed, the shade of the rose-apple tree remained without turning," another said "He is lovely, beautiful, pleasing, through the perfection of beauty," another said "Having seen the signs reckoned as an old man, a sick man, a dead man, and one gone forth, being struck with religious emotion, having abandoned the sovereignty of a universal monarch that was to come, he went forth." Thus, not knowing the Blessed One's accumulation of merit and knowledge gathered over an immeasurable time, not shared with any other, the incomparable practice of detachment that had reached the excellence of the perfections, and the unsurpassed power of the Buddha consisting of the accomplishment of knowledge, abandoning, and so on, each proclaiming this and that reason for honouring the Blessed One according to what they themselves had seen and heard and retained, and having searched for a reason for dishonouring him and not seeing one, they thought "By what means indeed might we, having aroused ill repute for the ascetic Gotama, destroy his material gain and honour?" Among them, one sharp-witted counsellor spoke thus - "Hey, in this world of beings there is no one who is not attached to the pleasure of women; and this ascetic Gotama is handsome, equal to a god, young; having obtained a woman of similar beauty, he would become attached. Even if he would not become attached, he would still become an object of suspicion to the people. Come, let us instigate the female wandering ascetic Sundarī in such a way that the ill repute of the ascetic Gotama would spread across the earth."

Having heard that, the others said "This was well thought out by you; for when this is done, the ascetic Gotama, troubled by ill repute, unable to raise his head, will flee this way or that way." All being of one intention, they went to the presence of Sundarī to instigate her thus. She, having seen them, said "Why have you all come together?" The sectarians, without speaking, sat down in a concealed place at the edge of the park. She, having gone there, speaking again and again, not receiving a reply, said "What have I done wrong to you? Why do you not give me a reply?" "Because you look on with indifference while we are being harassed." "Who harasses you?" Having said "What, do you not see the ascetic Gotama going about having harassed us and

destroyed our material gain and honour?" when she said "What should be done by me in that matter?" they said "If so, you should go constantly near Jeta's Grove and say such and such to the great multitude." She too accepted saying "Very well." Therefore it was said - "The heterodox wandering ascetics, not enduring the honour shown to the Blessed One" and so on.

Therein, "are you able" means you are able. "Benefit" means welfare or duty. "What shall I" means what shall I do. Because those sectarians, even though unrelated to her, having become like relatives merely by the connection of the going forth, in order to support her, said "Are you able, sister, to act for the benefit of your relatives?" Therefore she too, like a creeper clinging to the foot of a deer, said "Even my life is given up for the benefit of my relatives."

"If so" means having said "Since you say 'Even my life is given up for your benefit,' and you are in the first stage of life, lovely and endowed with splendour, therefore act in such a way that in dependence on you, disgrace will arise for the ascetic Gotama," they dismissed her saying "Go constantly to Jeta's Grove." And she too, the fool, like one wishing to play the game of stringing flowers on a row of saw-teeth, like one fondling a fierce elephant in rut by the trunk, like one seizing Death by the forehead, having accepted the word of the sectarians, having taken garlands, scents, ointments, betel, mouth-fresheners and so on, at the time when the great multitude, having heard the Teacher's proclamation of the Teaching, was entering the city, going facing towards Jeta's Grove, and when asked "Where are you going?" having said "To the presence of the ascetic Gotama; for I dwell together with him in one perfumed chamber," having stayed at a certain sectarians' park, right early, having descended onto the road to Jeta's Grove, coming facing towards the city, when asked "Well, Sundarī, where have you been?" she says "Having dwelt together with the ascetic Gotama in one perfumed chamber, having delighted him with the delight of defilements, I have come." Therefore it was said - "Yes, sirs," the female wandering ascetic Sundarī, having assented to those heterodox wandering ascetics, went constantly to Jeta's Grove.

The sectarians, after the lapse of a few days, having given coins to cheats, said "Go, having killed Sundarī, having deposited her among the rubbish of garlands not far from the perfumed chamber of the ascetic Gotama, come." They did so. Thereupon the sectarians, having made an uproar saying "We do not see Sundarī," having reported to the king, when told by the king "But where do you suspect?" said "During these days she has been staying at Jeta's Grove; we do not know what has happened to her there." Having been permitted by the king saying "If so, go, search for her there," having taken their own attendants, having gone to Jeta's Grove, as if searching, having cleared away the rubbish of garlands, having placed her body on a small bed, having brought it into the city, they reported to the king: "The disciples of the ascetic Gotama, thinking 'We shall conceal the evil deed done by the Teacher,' having killed Sundarī, deposited her among the rubbish of garlands." The king too, without investigating, said "If so, go, wander about the city." They, having gone about in the city streets saying "See the deed of the ascetics, the disciples of the Sakyan" and so on, came again to the door of the king's residence. The king had the body of Sundarī placed on a scaffold at the charnel grove for fresh corpses and had it guarded. The inhabitants of Sāvattthī, except for the noble disciples, for the most part,

having said "See the deed of the ascetics, the disciples of the Sakyan" and so on, went about reviling the monks both inside the city and outside the city. Therefore it was said - "When those heterodox wandering ascetics knew - 'The female wandering ascetic Sundarī has been seen'" and so on.

Therein, "knew" means they understood. "Has been seen" means pointed out, seen distinctively coming to and going from Jeta's Grove, frequently seen - this is the meaning. "In the moat ditch" means in the trench of the reservoir. "That female wandering ascetic Sundarī, great king" means great king, that female wandering ascetic who in this city was well-known and recognised as "Sundarī" on account of the beauty of her appearance. "She is not seen by us" means she who should be held dear like our eyes, like our life, is now not seen. "Where she had been deposited" means having commanded men, as placed by themselves among the rubbish of garlands. "Yathānikhāta" is also a reading; the meaning is in the manner of being buried in the earth.

"From road to road" means from street to street. For a street is a thoroughfare that pierces through. "Crossroads" means a three-cornered street. "Shameless" means not having shame, devoid of disgust for evil - this is the meaning. "Immoral" means without morality. "Of bad character" means of inferior nature, of low conduct. "Liars" means being immoral, they are liars by reason of falsely claiming "We are moral." "Not practitioners of the holy life" means they say scornfully "These indeed, by reason of indulging in sexual intercourse, are ones of ignoble conduct." "Practitioners of the Teaching" means practitioners of wholesome teachings. "Practitioners of righteousness" means practitioners of righteousness in bodily action and so on. "Of good character" means of beautiful nature; the connection is with "will claim indeed." For here, by the connection with the word "nāma," "will claim" is a future tense expression. "Asceticism" means the state of being an ascetic, the state of having calmed evil. "Commitment to holy life" means the state of being supreme, the state of having warded off evil. "From where" means for what reason. "Departed" means gone away, fallen away. "A man's deed" means they say with reference to the indulgence in sexual intercourse.

Then the monks reported that event to the Blessed One. The Teacher, having said "If so, monks, you too reprove those people with this verse," spoke the verse beginning with "a liar." With reference to that it was said - "Then several etc. Human beings of low action in the hereafter." Therein, "This sound, monks, will not last long" - this the Teacher said, having known by omniscient knowledge the outcome of that disgrace, reassuring the monks.

In the verse, "a liar" means one who, without even having seen a fault of another, having committed lying, falsely accuses another with what is untrue and false. "And he who having done" means whoever, having done an evil deed, says "I do not do this." "After death become equal" means those two persons, having gone from here to the world beyond, become equal in destination by going to hell. For only their destination is determined, but their life span is not determined. For having done much evil, one is cooked in hell for a long time; having done a small amount, one is cooked for only a trifling period. But because the action of both of them is indeed inferior, therefore it was said - "Human beings of low action in the hereafter." But the term "in the hereafter" is connected with the term "after death" which precedes it. The

meaning is: after death, in the hereafter, having gone from here, those of low action become equal in the world beyond.

"Having learnt thoroughly" means having learnt. "Innocent" means not doers of the offence. "This was not done by them" - thus it is said they thought - Certainly that evil deed was not done by these ascetics, disciples of the Sakyan, which the followers of other sects proclaimed while wandering through the whole city, because even when we falsely accuse them with such vulgar and harsh speech, they do not show any disturbance, and they do not abandon patience and meekness, but merely speaking the Teaching itself, saying "A liar goes to hell," they are just swearing an oath; these ascetics, disciples of the Sakyan, without considering us who falsely accuse them, swear an oath; they speak as if taking an oath. Or alternatively, saying "And he who having done says 'I do not do'" they swear an oath; the meaning is: these ones take an oath before us to make known their own innocence.

For immediately upon those people hearing the verse spoken by the Blessed One, by the power of the Buddha, timidity entered them, spiritual urgency arose: "This was not seen by us with our own eyes; what is heard is sometimes true and sometimes otherwise; and these followers of other sects wish the harm and detriment of these ones; therefore we should not say this on their word alone, for ascetics are indeed difficult to know." They, from then on, drew back from that.

The king too commanded men for the purpose of finding out by whom Sundarī was killed. Then those cheats, drinking liquor with those coins, quarrelled with each other. For among them, one said to another - "You, having killed Sundarī with a single blow and having thrown her among the flower rubbish, drink liquor with the coins obtained from that - so be it, so be it." The king's men, having heard that, having seized those cheats, showed them to the king. The king asked those cheats "Was she killed by you?" "Yes, Sire." "By whom was she caused to be killed?" "By the followers of other sects, Sire." The king, having had the sectarians summoned, having made them confess that matter, commanded "Go about the city proclaiming thus: 'This Sundarī was caused to be killed by us who wished to bring disrepute upon that ascetic Gotama. There is no fault whatsoever of Gotama, nor of Gotama's disciples; the fault is ours alone.'" They did so. The great multitude properly believed. They expressed contempt for the sectarians; the sectarians received the punishment of death for murder. From then on, the honour and respect for the Buddha and the community of monks became exceedingly great. The monks, filled with wonder and amazement, having paid respect to the Blessed One, delighted, announced. Therefore it was said - "Then several monks etc. That sound, venerable sir, has disappeared."

But why did the Blessed One not inform the monks that "This is the deed of the sectarians"? For the noble ones, to begin with, there is no purpose in informing them; but among the worldlings, he did not inform them thinking "Those who would not believe, for them that would lead to harm and suffering for a long time." Moreover, this is not practised by the Buddhas, namely the telling of such a case that has not yet come. For the Blessed One makes clear the side of defilement only with reference to others, and since action that has been given opportunity cannot be turned back, the Blessed One sat looking on with equanimity at the false accusation and its cause. For this was said:

"Not in the sky, not in the middle of the ocean,
Not by entering a mountain cleft;
There is no spot on earth found,
Where standing one could be freed from evil deeds."

"Having understood this matter" means having understood in every respect this matter: that for the wise one endowed with the power of patience, there is nothing that cannot be endured, even ill-spoken words produced by foolish people by way of cutting to the quick. "This inspired utterance" means he uttered this inspired utterance that illustrates the power of patience through endurance.

Therein, "Unrestrained people pierce with speech, like an elephant gone to battle with arrows" means foolish people who are unrestrained and undisciplined due to the absence of any restraint whatsoever among bodily restraint and so on, pierce and shoot with verbal spears, like opposing warriors with arrows piercing a noble elephant gone to battle, gone to war - this is their nature. "Having heard harsh words spoken, a monk should endure with an uncorrupted mind" means but that harsh statement, that word spoken by those foolish people, produced by way of striking at vital spots, which is untrue - extricating it from being taken as true, recollecting my exhortation of the simile of the saw, having become not even slightly corrupted in mind, a monk who is accustomed to seeing danger in the round of rebirths thinking "This is the nature of the round of rebirths" should endure; the meaning is he should forbear, standing firm in the patience of endurance.

Here one asks - But what is that action, on account of which the Teacher, who had carefully accumulated an abundant store of merit over an immeasurable period of time, reached such a cruel false accusation? It is said - This Blessed One, while still a Bodhisatta, in a past birth, having become a cheat named Munāḷi, associating with evil people, abounding in unwise attention, wandered about. One day he saw a Paccekasambuddha named Surabhi putting on his robe to enter the city for almsfood. And at that time a certain woman was passing not far from him. The cheat falsely accused him saying "This ascetic is not a practitioner of the holy life." By that action, having been tormented in hell for many hundreds of thousands of years, by the remainder of the result of that very action, even now having become a Buddha, he received a false accusation on account of Sundarī. Just as this is so, the sufferings such as false accusations by Ciñcamāṇavikā and other scheming women that befell the Blessed One were all remainders of the result of action done before, which are called "rag-like remnants of action." For this was said in the Apadāna -

Near Lake Anotatta, on a delightful stone surface;
Illuminated by various jewels, amidst forests of various fragrances.

"Surrounded by a great Community of monks, the leader of the world;
Seated there, he declared his own former deeds.

"Listen, monks, to me, what action was done by me;
The action concerning the rag, ripens even in Buddhahood.

1. "My name was Munāḷi, a cheat, formerly in other births;
I accused an Individually Enlightened One, fragrant, who was blameless.

"By the result of that action, I wandered in hell for a long time;
For many thousands of years, I experience painful feeling.

"By the remainder of that action, here in this last existence;
False accusation was received by me, on account of Sundarikā.

2. "Of the Buddha, the overlord of all, Nanda was a disciple by name;
Having slandered him, I wandered in hell for a long time.

"For ten thousand years, I wandered in hell for a long time;
Having obtained human existence, I received much false accusation.

"By the remainder of that action, Ciñcamāṇavikā me
With what is untrue, in front of the crowd of people.

3. "I was a learned brahmin, honoured and worshipped;
In the great forest, I teach the sacred texts to five hundred young men.

"There came a dreadful sage, possessing the five direct knowledges, of great
supernormal power;
Having seen him who had come, I accused him who was blameless.

"Then I said to my pupils, 'This sage is an enjoyer of sensual pleasures';
And when I was speaking, the young men gave thanks.

"Then all the young men, as he was begging alms from family to family,
Said to the great multitude, 'This sage is an enjoyer of sensual pleasures.'

"By the result of that action, these five hundred monks;
All received false accusation, on account of Sundarikā.

4. "In the past, I killed my half-brother for the sake of wealth;
I threw him into a mountain fortress, and crushed him with a stone.

"By the result of that action, Devadatta threw a stone;
A stone pebble crushed my toe on the foot.

5. "Formerly, having been a boy, playing on the highway;
Having seen an Individually Enlightened One, I threw a splinter on the path.

"By the result of that action, here in this last existence;
Devadatta employed assassins for the purpose of killing me.

6. "Formerly I was an elephant driver, the highest of solitary sages;
Him wandering for almsfood, I assailed with my elephant.

"By the result of that action, venerable sir, the elephant Nālāgiri;
In the excellent city of Giribbaja, cruel, approached.

7. "I was an earthly king, I killed a man with a spear;
By the result of that action, I was cooked exceedingly in hell.

"By the remainder of that action, now my whole
Skin on the feet was arranged, for action does not perish.

8. "I was in a fisherman's village, I was a fisherman's boy;
Having seen fish being killed, I generated pleasure.

"By the result of that action, there was head pain for me;
And all the Sakyans were killed, when Viṭaṭūbha struck.

9. "In the teaching of Phussa, I abused the disciples;
'Eat and consume barley, but do not consume rice.'

"By the result of that action, for three months I ate barley;
Invited by a brahmin, I dwelt at Verañjā then.

10. "When a wrestling match was taking place, I injured a son of the Mallas;
By the result of that action, there was back pain for me.

11. "I was a physician, I purged a merchant's son;
By the result of that action, I have dysentery.

12. "I, Jotipāla, said to the Fortunate One Kassapa then;
'Whence enlightenment for a shaveling? Enlightenment is supremely difficult
to obtain.'

"By the result of that action, I practised much that was hard to do;
For six years at Uruvelā, and then I did not attain enlightenment.

"Not by this path did I attain the highest enlightenment;
I sought by a wrong path, obstructed by former action.

With merit and evil utterly eliminated , freed from all torment;
Sorrowless, without anguish, I shall be quenched, without mental corruptions.

"Thus the Conqueror explained, at the head of the Community of monks;
Having attained the power of all direct knowledge, at the great lake Anotatta."

The commentary on the Eighth Discourse is completed.

9. Commentary on the Upasena Discourse

39. In the ninth, "of Upasena": here "Upasena" is that elder's name, but because of being the son of the brahmin Vaṅganta, they also call him "Vaṅgantaputta."

For this elder was the younger brother of the Venerable Sāriputta. Having gone forth in the Dispensation, when the training rules had not yet been laid down, having been two years since his full ordination, having become a preceptor and having given full ordination to one monk, he went together with him to attend upon the Blessed One. When the Blessed One had asked that monk about his status as his co-resident pupil, according to the method that has come in the Khandhaka, he was rebuked: "Too quickly indeed, foolish man, you have reverted to luxurious living, that is to say, by

binding a group." Like a thoroughbred struck by a goad, with an agitated mind, thinking "If I have now been rebuked by the Blessed One in dependence on a following, then in dependence on a following itself I should become praiseworthy," with effort arisen, having undertaken all the austere practices and practising them, having undertaken insight, before long, having become a possessor of the six higher knowledges, having attained the analytical knowledges, having become a great one who had eliminated the mental corruptions, having made his own dependants into bearers of the ascetic practices, having approached the Blessed One together with them, according to the method that has come when the training rules had been established, having received praise from the Blessed One's presence by way of his following: "This following of yours, Upasena, is pleasing," he was established in the foremost position: "This is the foremost, monks, of my disciples who are monks who are all-pleasing, that is to say, Upasena Vaṅgantaputta" - included among the eighty great disciples.

One day, after the meal, having returned from his alms round, when his pupils had gone to their own respective day-quarters, having taken water from a water pot, having washed his feet, having cooled his limbs, having spread out a piece of leather, seated for the day's abiding at the day-quarters, he reflected upon his own virtues. Those virtues of his, many hundreds, many thousands, presented themselves in succession. He directed his attention towards the virtues of the Blessed One, thinking "Even for me who am just a disciple, these are such virtues; what indeed must be the virtues of my Teacher?" Those presented themselves in many thousands of crores, in accordance with the power of his knowledge. He, having recollected the Teacher's virtues in accordance with their manifestation by the method beginning with "my Teacher is of such morality, of such teachings, of such wisdom, of such liberation" and by the method beginning with "thus indeed is the Blessed One, the Worthy One, the Perfectly Enlightened One," then recollected the virtues of the Teaching by the method beginning with "well proclaimed," and the virtues of the noble Community by the method beginning with "practising well." Thus the great elder, when the virtues of the Triple Gem had become manifest in various ways and modes, sat delighted, greatly pleased, experiencing lofty joy and happiness. To show that meaning, "when the Venerable Upasena Vaṅgantaputta had gone to a private place" and so on was stated.

Therein, "had gone to a private place" means having gone to a secret place."In seclusion" means having become alone. "This reflection arose in his mind" means a thought of consciousness arose in the manner now being stated. "It is a gain for me indeed" means these things such as human existence, the arising of a Buddha, faith, and the achievement of the true - oh, these are indeed gains for me. "It is well-gained for me indeed" means whatever has been obtained by me in the Blessed One's Dispensation - the going forth, full ordination, attending upon the Triple Gem, and so on - that is indeed well obtained by me. Therein, he states the reason by the phrase beginning with "my Teacher."

Therein, he is the Teacher because he instructs beings as is fitting through benefits pertaining to the present life, the future life, and the highest good. He is the Blessed One for reasons such as being fortunate and so on. He is the Worthy One because of being far from mental defilements, because of having destroyed the enemies that are

mental defilements, or because of having destroyed the spokes of the wheel of the round of rebirths, because of being worthy of requisites and so on, and because of the absence of secrecy in evil-doing. He is the Perfectly Enlightened One because of having perfectly and by himself awakened to all phenomena. This is the summary here; the detail, however, should be taken from the description of the recollection of the Buddha in the Visuddhimagga.

"Well proclaimed" means well declared, spoken as absolutely leading to liberation. "The Teaching and discipline" means the Scriptures. For that is called the Teaching and discipline because of sustaining those who practise in accordance with the advice from falling into the suffering of the round of rebirths, and because of removing the mental defilements beginning with lust. "Fellows in the holy life" means those who together practise and proceed along the noble path, which is the Blessed One's Dispensation reckoned as supreme in the sense of being the foremost, are fellows in the holy life. "Moral" means moral by virtue of the morality of the path and fruition. "Of good character" means those who possess good, beautiful qualities such as concentration, wisdom, liberation, and knowledge and vision of liberation and so on are of good character. By this he shows the good practice of the Community. "And I am one who fulfils morality" means he says: "Having gone forth, I too did not dwell as one given to pointless talk and given to bodily indolence; rather, making the fourfold morality beginning with Pātimokkha restraint unbroken, without gaps, spotless, unblemished, liberating, praised by the wise, not adhered to, and fulfilling it, I reached the noble path itself." By this he explains his own achievement of the lower pair of fruitions. For stream-enterers and once-returners are ones who fulfil morality. "And I am well concentrated, with fully focused mind" means I am concentrated in every way by concentration distinguished as access and absorption, and I am of undistracted mind. By this statement of fulfilment in concentration, he explains his own achievement of the third fruition. For non-returners are ones who fulfil concentration. "And I am a Worthy One who has eliminated the mental corruptions" means one who has eliminated the mental corruptions because of the complete elimination of the mental corruption of sensuality and so on; precisely because of that, one whose fetter of becoming is completely destroyed, a Worthy One by virtue of being the foremost worthy of offerings in the world together with its gods. By this he shows that he has done what had to be done. "I am of great supernormal power, of great might" means of great supernormal power because of being endowed with great mastery over the supernormal powers of determination, transformation, and so on; and I am of great might through the achievement of the power of lofty merit and the power of virtues. By this he explains his own practice of the mundane direct knowledges, knowledge, the progressive abidings, and meditative attainments. For through mastery over the direct knowledges, the noble ones are of great supernormal power by accomplishing whatever is wished for, and they are of great might because of having purified their continuity through the achievement of past decisive support and through the various abidings and meditative attainments.

"Good is my life" means for me who am endowed with such qualities as morality and so on, as long as this body lasts, so long does only the welfare and happiness of beings increase; because of being a field of merit, my life too is good, beautiful. "Good is my death" means if however this five aggregates were to be extinguished today or at this very moment, like a fire without fuel, that death too, which is

incapable of rebirth-linking, reckoned as final Nibbāna, is good for me - thus he explains the quality of steadfastness in both respects. Thus the great elder reflected with veneration for the Teaching and with the experience of joy in the Teaching, being established in lofty pleasure because of the abundance of impressions pervaded by pleasure that had not been abandoned.

The Teacher, while seated just in the perfumed chamber, having known that by omniscient knowledge, uttered this inspired utterance explaining his quality of steadfastness regarding both life and death. Therefore it was said - "Then the Blessed One etc. uttered this inspired utterance."

Therein, "one whom life does not torment" means life does not torment, does not afflict a person who has eliminated the mental corruptions, because of the complete absence of the continuation of aggregates in the future; or even presently occurring life does not afflict, because of the conditioned nature of all phenomena in every respect, through the attainment of the expansion of mindfulness and wisdom, and through the conjunction of mindfulness and full awareness everywhere. For whoever is a blind worldling, an associate of evil people, abounding in unwise attention, who has not done what is wholesome, who has not done what is meritorious, he burns with remorse beginning with "Indeed I have not done what is good" - thus his life torments him, this is called that. But the others, who have not done evil, who have done merit, the seven trainees together with the good worldling, do not burn with subsequent remorse through the avoidance of states causing remorse and through the possession of states not causing remorse - thus their life does not torment them. But regarding one who has eliminated the mental corruptions, there is indeed nothing to be said - thus the explanation of the meaning was made by way of the suffering of continuance.

"Does not grieve at the end of death" means at the end reckoned as death, at the conclusion, or near death, he does not grieve, because sorrow has been uprooted by the path of non-returning itself. "That wise one who has seen the state, does not grieve in the midst of sorrow" means he is one who has seen the state because of having seen the four states of the Teaching beginning with non-covetousness, or because of having seen Nibbāna itself; wise because of being accomplished in energy; one who has eliminated the mental corruptions, even standing in the midst of beings who have obtained the name "sorrows" because of being subject to sorrow, who are not free from lust, or in the midst of worldly adversities which are causes of sorrow, does not grieve.

Now, in order to explain the complete absence of causes of sorrow for him, he said beginning with "whose craving for existence is cut off." Therein, one whose craving for existence is altogether cut off by the highest path, he is one whose craving for existence is cut off. For that monk who has eliminated the mental corruptions, whose mind is peaceful through the complete appeasement of the remaining mental defilements without remainder. "The cycle of birth and wandering is eliminated" means beginning with birth -

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

The round of rebirths having the stated characteristic is distinctively eliminated. "Therefore there is no more rebirth for him" means because for such a noble person there is no rebirth in the future, therefore his cycle of birth and wandering is eliminated. But why is there no rebirth for him? Because his craving for existence is cut off and his mind is peaceful, therefore - it should be stated by turning it around. Or alternatively, the meaning should be connected thus: the cycle of birth and wandering is eliminated, and precisely because of that there is no more rebirth for him.

The commentary on the Ninth Discourse is completed.

10. Commentary on the Sāriputta's Peace Discourse

40. In the tenth, "his own peace" means his own complete appeasement of mental defilements without remainder by the highest path, which is the cause of reaching the summit of the perfections of a disciple.

For the Venerable Sāriputta, having directly seen the suffering of torment, disturbance, and fever generated by mental defilements such as lust and so on of beings whose mental defilements are not appeased, and the suffering of birth, ageing, disease, death, sorrow, lamentation and so on caused by mental defilements and volitional activities, and having weighed up their suffering rooted in the round of rebirths in the past and future as well, feeling compassion, and having recollected the not inconsiderable suffering caused by mental defilements experienced by himself too during the time of being a worldling, repeatedly reviews his own appeasement of mental defilements thus: "The mental defilements that are the cause of such great suffering are now well abandoned by me." And while reviewing, he reviews the state of the mental defilements having been appeased by the respective path-knowledges in a limited manner thus: "These so many mental defilements were appeased by the path of stream-entry, so many by the path of once-returning, so many by the path of non-returning, so many were appeased by the path of arahantship." Therefore it was said - "Reviewing his own peace."

Others say: "The Elder, having entered upon the fruition attainment of arahantship and having reviewed it, thus repeatedly reviews peace: 'This peaceful and sublime state of this is indeed because of the perpetually peaceful, unconditioned element as object, and because of the complete appeasement of mental defilements by oneself.'" But others say: "The highest fruition arisen at the conclusion of the appeasement of mental defilements without remainder is here called peace; he was seated reviewing that."

"Having understood this matter" means that which is the abandoning of mental defilements, caused by the great wisdom and so on of the Venerable Sāriputta, not shared with any other among the disciples, or the highest fruition spoken of by way of peace - having understood in every respect the matter reckoned as the reviewing of that, he uttered this inspired utterance illuminating its power.

Therein, "whose mind is calmed and peaceful" means one whose mind, having become calmed, is peaceful - thus "one whose mind is calmed and peaceful." For the mind that is calmed because mental defilements are calmed through the suppression of an attainment is not called "calmed and peaceful" in every way, because that

peace is not perpetual; not so with the highest path. But because by that the mental defilements are perpetually and completely eradicated, the mind of the Worthy One, since the mental defilements need not be appeased again, having had its mental defilements calmed by serenity, insight, and the lower paths, is called "calmed and peaceful" precisely because of its state of perpetual peace. Therefore it was said - "One whose mind, having become calmed, is peaceful - thus one whose mind is calmed and peaceful." Or "calmed" is called peace; therefore "whose mind is calmed and peaceful" means the meaning is "of one whose mind is peaceful through perpetual peace."

Or alternatively, even though there is the complete appeasement of mental defilements without remainder for all those who have eliminated the mental corruptions, in order to show that the appeasement of mental defilements of the General of the Dhamma is the cause of reaching the summit of the knowledge of the perfections of a disciple, not shared with any other among the disciples, and is distinguished, the Teacher, having qualified with the word "calmed," said "whose mind is calmed and peaceful."

Herein this is the meaning - Exceedingly or firmly peaceful is "calmed"; by that calming, having become calmed, peaceful is "calmed and peaceful"; one whose mind is such - all is just as in the former case. For thus indeed he was by the Blessed One - Praised and extolled in many ways beginning with "Sāriputta, monks, is of great wisdom, of broad wisdom, of joyful wisdom, of swift wisdom, of sharp wisdom, of penetrative wisdom." "Whose conduit is cut" means the conduit is called craving for existence because of leading through the round of rebirths; that conduit is cut for him - thus "one whose conduit is cut." Of that one whose conduit is cut, the meaning is "of one whose craving is abandoned." "He is freed from Māra's bondage" means he of such a nature, one whose fetter of becoming is completely destroyed, is freed from all of Māra's bondage; there is nothing to be done for him for the release from Māra's bondage; therefore the General of the Dhamma reviews his own peace. The remainder is according to the method already stated.

The commentary on the Tenth Discourse is completed.

And completed is the commentary on the Meghiya Chapter.



ABOUT THIS TRANSLATION

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