

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

5. The Chapter on Soṇa

1. Commentary on the More Dear Discourse

41. In the first discourse of the Great Chapter, "together with Queen Mallikā" means together with his own queen named Mallikā. "Gone up to the upper terrace of the palace" means gone to the upper part of the excellent palace. "Anyone else more dear than oneself" means anyone else more worthy of being held dear than oneself. "Is there indeed to you" - he asks the queen "What do you have?"

Why does he ask? For she was the daughter of a poor garland-maker in Sāvattihī. One day, having taken a cake from a shop, having gone to the flower park, going thinking "I shall eat it," on the opposite path, having seen the Blessed One, surrounded by the community of monks, entering on the alms round, with a confident mind she gave it to the Blessed One. The Teacher showed the appearance of wishing to sit down at such a place. The Elder Ānanda, having prepared a robe, gave it. The Blessed One, having sat down there, having eaten that cake, having rinsed his mouth, manifested a smile. The Elder asked "What, venerable sir, will be the result of this gift?" "Today she, Ānanda, gave the first meal to the Truth-finder; this very day she will become the queen-consort of the King of Kosala, dear and agreeable." On that very day too, the king, having fought with his nephew at the Kāsi village, defeated, having fled, having come, while entering the city, thinking "I shall wait for the arrival of the army," entered that flower park. She, having seen the king arrived, performed the duty for him. The king, having been pleased by her duty, having summoned her father, having given great authority, having had her brought into the inner palace, established her in the position of queen-consort. Then one day the king thought - "Great authority has been given by me to this woman. What if I were to ask her 'Who is dear to you?' She, having said 'You, great king, are dear to me,' will then ask me in return, and then I shall say to her 'For me too you alone are dear.'" Thus he, making pleasant conversation for the purpose of generating mutual trust, asked.

But the queen, being wise, an attendant of the Buddha, an attendant of the Community, having thought "This question should not be answered by looking at the king's face," speaking just as it really is, said "There is not indeed anyone else, great king, more dear to me than myself." Even having said this, wishing to make evident to the king by a means the matter she had answered, she asked the king in the same way "But is there, great king, anyone else more dear to you than yourself?" just as she herself had been asked by the king. The king too, because she had spoken with the characteristic of verse, being unable to turn back, himself too speaking with the very characteristic of verse, answered in the same way as the queen had answered.

And having answered, due to the dullness of his nature, he thought thus -"I am a king, lord of the earth; I dwell having conquered a great expanse of earth. For me indeed it is fitting to say 'I do not see another more dear than myself.' But this outcast woman, being of low birth, placed by me in a high position, does not so hold dear me who am her lord; she says in my very presence 'The self alone is more dear.' How hard she is indeed!" Having become displeased, he reproved her "Are not the Three Jewels more dear to you?" The queen said "I hold dear the Triple Gem, Sire, aspiring for the happiness of heaven and the happiness of liberation for myself; therefore the self alone is more dear to me." And this entire world holds others dear only for one's own benefit. Even when desiring a son, one desires thinking "He will support me in old age"; a daughter thinking "My family will prosper"; a wife thinking "She will attend to my feet"; and also other relatives, friends, and kinsmen by reason of this or that duty. Thus the world, seeing only one's own benefit, holds others dear. For this is the queen's intention.

Then the king thought - "This Mallikā is skilful, wise, and clever. She says 'The self alone is more dear to me'; for me too the self alone, being more dear, is present. Come, I shall report this matter to the Teacher, and as the Teacher answers me, so I shall remember it." Having thought thus, he approached the Teacher's presence and reported that matter. Therefore it was said - "Then King Pasenadi of Kosala etc. more dear."

"Having understood this matter" means having known in every respect this matter stated by the king that "in the world, for all beings, oneself alone is more dear than oneself," he uttered this inspired utterance for the illumination of that meaning.

Therein, "having traversed all directions with the mind" means having followed with the mind, by way of searching, all directions without remainder, even the ten directions. "One finds nowhere anyone more dear than oneself" means any person, searching with all endeavour, would indeed not attain, would not find anywhere, in any place, in all directions, another more exceedingly dear than oneself. "Thus the self is dear to each of others" means thus, by way of not finding anyone more dear than oneself to anyone, separately and individually, for each and every being, the self alone is dear. "Therefore one who loves oneself should not harm another" means because thus every being too holds oneself dear, desiring happiness for oneself, averse to suffering, therefore one who loves oneself, wishing for one's own welfare and happiness, should not harm another being, even including an ant, should not kill, should not vex even with hands, clods, sticks, and so on. For when suffering is caused to another by oneself, that, as if passing over from there, appears in oneself after an interval of time. For this is the nature of actions.

The commentary on the First Discourse is completed.

2. Commentary on the Short-Lived Discourse

42. In the second, "Wonderful, Venerable Sir" - this too should be understood as a wonder of reproach, as in the Meghiya Sutta. "How short-lived" means however much of limited life-span, the meaning is of exceedingly brief life. "Seven days old" means

born within a week, seven-days-born. When he was seven days old, the meaning is on the seventh day after birth. "Was reborn in the Tusita realm" means she was reborn in the Tusita order of gods by way of taking conception in rebirth.

One day, it is said, the Elder, seated at his daytime resting place after the meal, having attended in mind to the splendour of the Blessed One's material body, adorned with the marks and features, endowed with beauty, being the unsurpassed in seeing, experiencing lofty joy and pleasure, thinking "Oh, the achievement of the material body of the Buddhas is beautiful, all-pleasing, captivating!" - he thought thus - "For a mother who has given birth, even an ugly son is agreeable as if handsome; but if the Buddhas' mother, Queen Mahāmāyā, were still alive, what kind of joy and pleasure would arise in her upon seeing the Blessed One's physical form? A great loss indeed for me regarding the great mother, the queen, who died when the Blessed One was seven days old." Having thought thus, he approached the Blessed One and, reporting his own reflection, censuring her death, said beginning with "Wonderful, Venerable Sir."

Some, however, say - "Mahāpajāpati Gotamī, even though she entreated the Blessed One with great effort for the going forth, was rejected; but when the Blessed One was requested by me through a means, by way of the acceptance of the eight rules of respect, he allowed her the going forth and full ordination. She, having accepted those rules, having obtained the going forth and full ordination, having established the Blessed One's second assembly, became the condition for the fourth assembly. But if the Blessed One's mother, Queen Mahāmāyā, were still alive, thus both these warrior-caste sisters, having become as one, would adorn this Dispensation, and the Blessed One, out of respect for his mother, would easily allow the going forth and full ordination for womankind in the Dispensation; but because of her short life-span, this was accomplished with difficulty" - with this intention the Elder said in the presence of the Blessed One beginning with "Wonderful, Venerable Sir." That is without reason. For the Blessed One, whether allowing the going forth in his own Dispensation for his mother or for any other woman, allows it only having made it weighty, not lightly, out of desire for the long duration of the Dispensation.

Others, however, say - "The Elder, having attended in mind to the virtues of the Buddha - the ten powers, the four grounds of self-confidence and so on - not shared with any other, infinite and immeasurable, thought: she who carried in her womb for ten months such a great and powerful one, the foremost person in the world, the Teacher - that the Buddha's mother should become an attendant of anyone is inappropriate. Why? This is indeed befitting the virtues of the Teacher, that is to say, when the Blessed One was seven days old, the mother dies, and having died, is reborn among the Tusita gods - having become one with a mind of wonder and amazement arisen, reporting that arising of his own thought to the Blessed One, he spoke the statement beginning with 'Wonderful, Venerable Sir.'"

The Teacher, however, because the death of the Bodhisatta's mother when the Bodhisattas are seven days old is an established natural order, therefore, illuminating that natural order, said beginning with "So it is, Ānanda." Now this natural order is because, just as all Bodhisattas, having fulfilled the perfections, having been reborn in the Tusita city, having remained there as long as life lasted, at the end of their life-span, having been requested by the deities of the ten-thousand world-systems who

had assembled together, to take conception in the human world in order to attain the highest enlightenment, having surveyed the time, continent, region, and family, as well as the life-span measure of the mother, take conception; this Blessed One too, while still a Bodhisatta, standing likewise in the Tusita city, investigating the five great investigations, having determined the mother's life-span measure as ten months plus seven days, having known "This is the time for my taking conception, it is now fitting to be born," took conception. Therefore it should be understood by way of the habitual practice of all Bodhisattas. Therefore the Blessed One said - "Short-lived indeed, Ānanda, are the mothers of Bodhisattas" and so on.

Therein, "they die" means they die only through the exhaustion of the aforesaid life-span, not on account of having given birth. The place where the Bodhisattas in their final individual existence have dwelt is like a shrine house, not worthy of use by others, and it is not possible to remove the Bodhisatta's mother and establish another in the position of queen-consort - therefore the Bodhisatta's mother's life-span is just that much, and hence they die at that time. For it is with reference to this very meaning that the great Bodhisattas make the fifth great investigation.

But at which stage of life do they die? In the middle stage of life. For in the first stage of life, desire and lust towards their own individual existence is powerful in beings; therefore at that time women who have conceived an embryo are for the most part unable to protect the embryo. If they were to conceive, the embryo becomes full of sickness. But having passed beyond two portions of the middle stage of life, in the third portion the site becomes pure; children born in a pure site are healthy. Therefore the mothers of Bodhisattas, having experienced success in the first stage of life, having given birth in the third portion of the middle stage of life, die.

"Having understood this matter" means having understood that the life span in the individual existence of the Bodhisatta's mother and of all other beings has death as its end, he uttered this inspired utterance which illuminates endeavour in blameless practice by way of elucidating that meaning.

Therein, "whatever" is a description without specification. "Have been" means have arisen. "Will be" means will arise in the future. The word "or" has the meaning of alternative; the word "also" has the meaning of combining. By that, it also includes those presently arising. To this extent, it completely encompasses without remainder all beings included in the three periods of time by way of the past and so on. Furthermore, womb-born beings are called "those that have come to be" from the time of emerging from the womb; before that, they are called "those that will be." Those born in moisture and the spontaneously born are called "those that have come to be" after the consciousness of conception; before that, by way of the existence in which they are to arise, they are called "those that will be." Or all beings are called "those that have come to be" by way of present existence, and called "those that will be" by way of rebirth in the future. Those who have eliminated the mental corruptions are called "those that have come to be." For they have indeed come to be and will not be again; those other than them are called "those that will be."

"All will depart, having abandoned the body" means all beings of the aforesaid distinctions, divided into many distinctions by way of all existences, modes of generation, destinations, stations of consciousness, abodes of beings, and so on,

having abandoned the body, having laid down their own body, will go to the world beyond; but those beyond training, to Nibbāna. Here it shows that there is no one who is not subject to passing away. Here it shows that there is no one who is not subject to passing away. "Having understood that loss of all, the wise one" means having known that very loss of every being, the deterioration, the death; or the loss of every being, the destruction, the perishable nature - the wise one, one born wise, by way of recollection of death or by way of attention to impermanence. "Ardent, should live the holy life" means one doing the work of insight, being ardent because of being endowed with energy reckoned as ardour, with strenuous energy put forth by way of the fourfold right striving, should live, should proceed along the holy life of the path, which is the means for completely transcending death - this is the meaning.

The commentary on the Second Discourse is completed.

3. Commentary on the Leper Suppabuddha Discourse

43. In the third, "there was in Rājagaha a leper named Suppabuddha" means there was one man named Suppabuddha in Rājagaha. And he was a leper whose body was severely corrupted by the disease of leprosy. "A poor human being" means among however many people there were in Rājagaha, he was the most destitute of all. For he sewed together pieces of rags discarded by people at rubbish heaps, fences, and so on, and wore them; taking a bowl, going from house to house, he lived in dependence on obtained rice-gruel scum and leftover food; and even that, due to the condition of action done in the past, he did not obtain as much as he liked. Therefore it was said "a poor human being." "A wretched human being" means one who had reached the state of supreme wretchedness among human beings. "A miserable human being" means exceedingly wretched through being scorned and despised by human beings. "By a great assembly" means by a great assembly of monks and also by an assembly of lay followers.

One day, it is said, the Blessed One, surrounded by the great community of monks, having entered Rājagaha for almsfood, having made almsfood easily obtainable for the monks, after the meal, having returned from the alms round, accompanied by several monks, having departed, waiting for the arrival of those lay followers by whom gifts had been given and of the remaining monks, stood right within the city at a certain delightful place. At that very moment monks, having come from here and there, surrounded the Blessed One; the lay followers too, thinking "Having heard the thanksgiving and having paid homage, we shall return," approached the Blessed One; a great gathering took place. The Blessed One showed the appearance of wishing to sit down. At that very moment they prepared a seat worthy of a Buddha. Then the Blessed One, illuminating that entire place with the incomparable splendour of the material body, which was resplendent with the thirty-two marks of a great man adorned with the eighty minor features, which was brilliant with the encircling fathom-wide radiance, which was emitting the six-coloured Buddha-rays by way of the luminous blue, yellow, red, white, and crimson, surrounded by the company of monks like a full moon surrounded by a host of stars, having sat down on the excellent Buddha-seat that had been prepared, like a maned lion on a slab of red arsenic, roaring a lion's roar, expounds the Teaching with a divine voice as sweet as the call of the Indian cuckoo.

And the monks too, of few wishes, content, secluded, aloof from society, putting forth strenuous energy, resolute, accusers, reprovers of evil, speakers, patient of speech, accomplished in morality, accomplished in concentration, accomplished in wisdom, accomplished in liberation, accomplished in the knowledge and vision of liberation, having put on cloud-coloured rag-robles, like well-armoured tusker elephants, having surrounded the Blessed One, listen to the Teaching with ears inclined. The lay followers too, dressed in clean garments, with clean upper robes, having given great gifts in the earlier period of the day, having venerated the Blessed One with scents, garlands, and so on, having paid homage, having shown respect to the community of monks, having surrounded the Blessed One and the community of monks, with hands and feet restrained, with ears inclined, listen to the Teaching attentively. Therefore it was said - "Now at that time the Blessed One was seated expounding the Teaching surrounded by a great assembly."

But Suppabuddha, overcome by hunger and weakness, while going about in search of food, having descended into the middle of the street, having seen from afar that great gathering of people, thinking "Why indeed has this great multitude of people gathered together? Surely food is being given here, I imagine. Perhaps by going there it might be possible to obtain some solid food or soft food" - with desire thus arisen, having gone there, he saw the Blessed One, pleasing, beautiful to behold, confidence-inspiring, having attained the highest taming and serenity, tamed, guarded, with peaceful faculties, well concentrated, surrounded by that assembly, expounding the Teaching; having seen him, being urged by the achievement of decisive support accumulated in former births, which had ripened, he sat down at the edge of the assembly, thinking "What if I too were to listen to the Teaching." With reference to that it was said - "Suppabuddha the leper saw etc. he sat down to one side right there - 'I too will listen to the Teaching.'"

"The entire" means the entire multitude of all persons, low and so on; the meaning is without leaving out anything therein. Some also read "sabbavanta." "With the mind" means with consciousness associated with the Buddha-eye. For knowledge is indicated under the heading of "mind"; therefore the meaning is with the knowledge of inclinations and underlying tendencies and with the knowledge of the diversity of faculties. "Having encompassed with the mind, he attended to it" means having individually defined the consciousness of that assembly, he attended with his mind; he surveyed them. "Capable of understanding the Teaching" means able to attain the Teaching of path and fruition; the meaning is accomplished in decisive support. "This occurred to him" means although this Suppabuddha, having offended against the Individually Enlightened One Tagarasikhi, was born in such a state, yet his decisive support for path and fruition shines within his heart itself, like a gold coin covered by dust; therefore he is easy to instruct - this occurred to him. Therefore he said - "This one here is capable of understanding the Teaching."

"Progressive discourse" means after giving morality, after morality heaven, after heaven the path - thus a discourse in succession. For the Blessed One, having first shown the gratification together with the cause, then, in order to separate beings from that, having made known the danger by various methods, shows the end of the round of rebirths by way of elucidating the virtue of renunciation to those whose hearts are agitated through hearing of the danger.

"A talk on giving" means this is the source of happiness, the root of successes, the support of wealth, the shelter, rock cell, destination, and ultimate goal for one gone to adversity; in this world and the world beyond there is no support, foundation, basis, shelter, rock cell, destination, or ultimate goal equal to giving. For this, in the meaning of support, is like a throne made of jewels; in the meaning of foundation, is like the great earth; in the meaning of basis, is like a supporting rope; in the meaning of crossing over suffering, is like a boat; in the meaning of giving relief, a hero in battle; in the meaning of protection from danger, a citadel well surrounded by a moat; in the meaning of being untainted by the stain of stinginess and the like, a lotus; in the meaning of consuming them, fire; in the meaning of being difficult to approach, a venomous snake; in the meaning of being unafraid, a lion; in the meaning of being powerful, an elephant; in the meaning of being considered supremely auspicious, a white bull; in the meaning of leading to a land of security, the horse-king Valāhaka. For giving in the world bestows the splendour of kingship, the success of a universal monarch, the success of Sakka, the success of Māra, the success of Brahmā, the knowledge of the perfections of a disciple, the knowledge of individual enlightenment, and the knowledge of perfect enlightenment - thus a talk connected with the virtues of giving and so on.

But since one who gives a gift is able to undertake morality, therefore immediately after the talk on giving he spoke a talk on morality. "A talk on morality" means this morality is for beings a support, a foundation, a basis, a shelter, a rock cell, a destination, and an ultimate goal. For there is no support, foundation, basis, shelter, rock cell, destination, or ultimate goal equal to morality for the successes of this world and the world beyond; there is no ornament equal to the ornament of morality, no flower equal to the flower of morality, no fragrance equal to the fragrance of morality; for the world with its gods, looking upon one adorned with the ornament of morality, wearing the garland of the blossom of morality, anointed with the fragrance of morality, does not reach satisfaction - thus a talk connected with the virtues of morality and so on.

But in order to show that in dependence on this morality this heaven is obtained, after morality he spoke a talk on heaven. "A talk on heaven" means heaven is desirable, pleasant, agreeable; here there is always sport, successes are always obtained; the gods ruled by the four great kings obtain divine happiness and divine success for nine million years; the gods of the Thirty-three for three ten million years and sixty hundred thousand years - thus a talk connected with the virtues of heaven and so on. For when the Buddhas are speaking of the success of heaven, their mouths are not adequate. And this too was said: "In many ways indeed, monks, I could speak a talk on heaven," and so on.

Having thus enticed with the talk on heaven together with the cause, again, like one who, having adorned an elephant, cuts off its trunk, for the purpose of showing that "this heaven too is impermanent, unstable; desire and lust should not be entertained herein," by the method beginning with "sensual pleasures are of little enjoyment, of much suffering, of much anguish; the danger herein is greater," he spoke of the danger, degradation, and defilement of sensual pleasures. Therein, "danger" means fault. "Degradation" means the state of being inferior; to be resorted to by the

ignoble, not to be resorted to by the noble - the meaning is a low nature. "Defilement" means the becoming defiled of beings in the round of rebirths through them. Therefore he said - "Alas, beings are afflicted!"

Thus, having frightened with the danger of sensual pleasures, he made known the benefit of renunciation, and explained and praised the virtue of going forth and of meditative absorption and so on. In the passage beginning with "of pliant mind," "of pliant mind" means wieldy mind; because through the teaching given below the mental faults of faithlessness and so on have disappeared, the mind has become wieldy through reaching the state of being a vessel for the teaching above - the meaning is a mind capable of work. Through the disappearance of defilements such as wrong view and conceit, the mind is tender. Through the disappearance of sensual desire and so on, the mind is free from hindrances. Through the engagement with lofty joy and gladness in right practice, the mind is elated. Therein, through the accomplishment of faith the mind is confident - the connection is "when the Blessed One knew."

Or alternatively, "of pliant mind" means a healthy mind through the disappearance of sensual desire. "Of tender mind" means a mind that is not rigid, through the power of friendliness, by the disappearance of anger. "Of mind free from hindrances" means a mind that is not obstructed, because of non-distraction through the disappearance of restlessness and remorse. "Of elated mind" means a mind that is not sluggish, through the power of exertion, by the disappearance of sloth and torpor. "Of confident mind" means a mind resolved upon right practice, through the disappearance of sceptical doubt.

"Then" means afterwards. "Discovered by themselves" means exalted by oneself, lifted up and grasped by oneself alone, seen by oneself through self-born knowledge, not shared with others - this is the meaning. And what is that? The teaching of the noble truths. Therefore he said - "Suffering, origin, cessation, path." For this is the showing of the own nature of the truths; therefore in this place the noble truths should be expounded. They have been stated in every respect in detail in the Visuddhimagga; therefore they should be understood by the method stated there.

By means of the simile beginning with "Just as," he shows Suppabuddha's abandoning of mental defilements and the arising of the noble path. "Free from stains" means with stains removed. "Properly" means just well indeed. "Dye" means various kinds of dye such as blue, yellow, red, crimson, and so on. "Would receive" means would take; would become luminous. "In that very seat" means in that very sitting. By this, his having light insight, having sharp intellect, easy practice, and quick direct knowledge are shown. "Stainless, spotless" means stainless because of the absence of the dust of lust and so on leading to the realms of misery; spotless because of the complete disappearance of the stain of wrong view and sceptical doubt. Or stainless because of the absence of the dust of mental defilements to be destroyed by the first path; spotless because of the disappearance of the fivefold stain of immorality. "Eye of the Teaching" means the path of stream-entry is intended. In order to show the manner of its arising, "Whatever has the nature of arising, all that has the nature of cessation" was said. For that arises having made cessation its object, penetrating conditioned phenomena by way of function alone.

Herein this is the correlation of the simile - The mind should be seen as like the cloth; the defiled state of the mind through the stains of lust and so on is like the soiled state of the cloth through adventitious stains; the progressive discourse is like the washing board; faith is like the water; the arousal of energy in the cleansing of the mind by the method of faith and so on, having moistened it with the water of faith and having made the faults loose through mindfulness, concentration, and wisdom, is like the effort of washing the cloth by moistening it again and again with water and rubbing the stains with cow-dung lye; the suppression of mental defilements through the arousal of energy is like the removal of stains from the cloth through that effort; the noble path is like the various kinds of dye; the purification of the mind whose defilements have been suppressed through the path is like the luminous state of the pure cloth through that.

Thus Suppabuddha, seated at the edge of the assembly, having heard the proclamation of the Teaching, having attained the fruition of stream-entry, wishing to report to the Teacher the quality attained by himself, not daring to plunge into the midst of the assembly, when the great multitude, having paid homage to the Teacher, having followed after him, was turning back, when the Blessed One had gone to the monastery, he himself also went to the monastery. At that moment Sakka, the king of gods, having known "This Suppabuddha the leper wishes to make known the quality attained by himself in the Teacher's Dispensation," thinking "I shall investigate him," having gone, standing in the sky, said this - "Suppabuddha, you are a poor human being, a wretched human being, a miserable human being. I will give you unlimited wealth. Say 'The Buddha is not the Buddha, the Teaching is not the Teaching, the Community is not the Community, enough for me with the Buddha, enough for me with the Teaching, enough for me with the Community.'" Then he said to him: "Who are you?" "I am Sakka, the king of gods." "You blind fool, you shameless one, you are not fit to speak with me, you who say what ought not to be said. Moreover, why do you call me 'ill-fated, poor, wretched'? Am I not the legitimate son of the Protector of the World? Indeed I am not ill-fated, not poor, not wretched; rather, I have attained happiness, with supreme happiness I am of great riches." Having said this, he said -

"The treasure of faith, the treasure of morality, the treasure of shame and moral fear;
The treasure of learning and generosity, wisdom indeed is the seventh treasure.

"Whoever has these treasures, whether woman or man;
They call him 'not poor', his life is not in vain." -

I have these seven noble treasures. For those who have these treasures, they are indeed not called 'poor' by Buddhas or by Individually Enlightened Ones."

Sakka, having heard his talk, having left him on the road, having gone to the Teacher's presence, reported all that speech and reply. Then the Blessed One said to him - "Indeed, Sakka, it is not possible even with a hundred or a thousand such as you to make Suppabuddha the leper say 'The Buddha is not the Buddha, the Teaching is not the Teaching, the Community is not the Community.'" Suppabuddha the leper

too, having gone to the Teacher's presence, having been received with friendly welcome by the Teacher, reported the quality attained by himself. Therefore it was said - "Then Suppabuddha the leper, having seen the Teaching" and so on.

Therein, "one who has seen the Teaching" means "the noble truth Teaching has been seen by means of this" - thus "one who has seen the Teaching." The same method applies to the remaining terms as well. Therein, in "one who has seen the Teaching," here the word "dhamma" is a general term. Since seeing indeed exists as something other than knowledge and vision, to exclude that, "one who has attained the Teaching" was said. And since attainment too exists as something other than the achievement of knowledge, for the purpose of distinguishing from that, "one who has understood the Teaching" was said. But since this state of having understood the Teaching can occur even with regard to only a portion of the phenomena, to show the state of having understood without leaving a portion aside, "one who has penetrated the Teaching" was said. Thereby it explains precisely the awakening to the truths as aforesaid. For path knowledge, accomplishing the function of full understanding and so on by way of a single full realisation, is indeed called having plunged into the phenomena to be fully understood from all sides without leaving a portion aside, not any other knowledge. Therefore it was said - "The noble truth Teaching has been seen by means of this" - thus "one who has seen the Teaching." Therefore he said "one who has crossed over doubt" and so on.

Therein, the sixteen-based and eight-based doubt, similar to a fearful wilderness, has been crossed over by means of this - thus "one who has crossed over doubt." Precisely because of that, the bewilderment that had proceeded in occurrence and so on as "Is it thus indeed, or is it not thus indeed?" - thus proceeded, departed, utterly cut off - is of this one - thus "one who has gone beyond uncertainty." Because of the abandoning of evil phenomena that cause timidity, and because of being well established in the virtues of morality and so on that are their opposites, he has attained self-confidence, the state of being confident, lucidity - thus "one who has attained self-confidence." There is no other as a condition for him; he does not proceed here by another's faith - thus "not relying on others." "Where?" - he said "in the Teacher's instruction."

In the passage beginning with "Excellent": although this word "abhikkanta" is seen in many meanings such as passing away, beautiful, handsome, appreciation, and so on, here however it should be seen in the sense of appreciation. For that very reason it is said twice, on account of confidence and on account of praise; it means "Good, good, venerable sir." Or alternatively, "excellent" means surpassingly pleasant, extremely desirable, extremely agreeable, extremely beautiful - this is the meaning. Therein, with one word "excellent" he extols the Blessed One's teaching, and with the other his own confidence.

For this is the intention here: Excellent, venerable sir, that is to say, the Blessed One's proclamation of the Teaching; excellent, venerable sir, that is to say, my confidence having come to the Blessed One's proclamation of the Teaching. Or alternatively, the word of the Blessed One is excellent because of the removal of faults, excellent because of the achievement of virtues, likewise because of the increase of faith, because of generating wisdom, because of being meaningful, because of being well-phrased, because of having clear terms, because of having profound meaning,

because of being pleasant to the ear, because of reaching the heart, because of not exalting oneself, because of not disparaging others, because of being cool with compassion, because of being bright with wisdom, because of being delightful at first encounter, because of being able to withstand scrutiny, because of being pleasant when heard, because of being beneficial when investigated - praising by such methods and so on, he spoke the pair of terms.

Furthermore, he extols the teaching itself with four similes. Therein, "overturned" means placed face down, or naturally turned face down. "Would set upright" means would make the face upward. "Concealed" means covered with grass, leaves, and so on. "Would reveal" means would uncover. "Of one who was lost" means of one who has lost his bearings. "Would point out the path" means having taken him by the hand, would indicate the path saying "this is the path." "In the darkness" means possessed of four factors. This is the meaning of the terms for now.

But this is the connection of the intention: Just as someone might set upright what had been overturned, so by raising me up from what is not the Good Teaching - me who was turned away from the Good Teaching and established in what is not the Good Teaching; just as one might reveal what had been concealed, so by revealing the Dispensation that had been concealed by the thicket of wrong views ever since the disappearance of the Dispensation of the Blessed One Kassapa; just as one might point out the path to one who was lost, so by making manifest to me the path to heaven and liberation - to me who had entered upon wrong paths and false paths; just as one might hold up an oil lamp in the darkness, so by the holding up of the lamp of the teaching that destroys the darkness of delusion concealing the forms of the jewels beginning with the Buddha - for me who was submerged in the darkness of delusion and not seeing them; because it was made clear by the Blessed One through various methods, the Teaching has been made clear in many ways.

Having thus praised the teaching, with a mind of confidence in the Triple Gem through that teaching, showing the sign of his confidence, he said beginning with "I." Therein, "I" means "this I." "I go for refuge to the Blessed One" means the Blessed One is my refuge, my ultimate goal, the destroyer of misery, and the provider of welfare - with this intention, I go to the Blessed One, I associate with; or thus, I know, I fully understand. For those elements whose meaning is "going," "understanding" is also their meaning. "The Teaching" means that which sustains those who have attained the path, who have realised cessation, who are practising in accordance with the advice, who are not falling into the four realms of misery - that is the Teaching. That, in meaning, is the noble path and Nibbāna. For this was said:

"As far as there are conditioned phenomena, monks, the noble eightfold path is declared the foremost among them."

"As far as there are phenomena, monks, whether conditioned or unconditioned, dispassion is declared the foremost among them." And -

And not only the noble path and Nibbāna, but also the Teaching of the scriptures together with the noble fruits. For this was said:

"Dispassion from lust, without longing, without sorrow, the teaching unconditioned, not repulsive;

Sweet is this, well-practised, well-divided, go to this Teaching for the purpose of refuge."

Here, "dispassion from lust" refers to the path. "Without longing, without sorrow" refers to the fruit. "Unconditioned" refers to Nibbāna. "Not repulsive, sweet is this, well-practised, well-divided" refers to the Teaching of the scriptures.

"The Community of monks" means the assembly of eight noble persons united by similarity of view and morality. By this much, Suppabuddha announced the three goings for refuge. "May the Blessed One remember me as a lay follower who has gone for refuge from this day forth for life" - "from this day forth" means having made today the beginning. "Ajjadagge" is also a reading; therein the letter "da" serves as a word-connector; "ajja agge" means "having made today the beginning" - this is the meaning. "For life" means endowed with life; as long as my life continues, so long endowed - having no other teacher, gone for refuge by the three goings for refuge, gone for refuge, because of attending upon the Triple Gem, may the Blessed One consider and know me as a lay follower, a caretaker of legally allowable things - this is the meaning. And this one's going for refuge was accomplished solely by the attainment of the noble path, but making manifest his disposition, he spoke thus.

"Having delighted in and given thanks for what the Blessed One had said" means having delighted in the Blessed One's words with the mind, and making manifest that very state of having delighted, having given thanks by speech in the manner already stated. "Having paid respect and circumambulated him keeping him on his right, he departed" means having paid homage to that Blessed One with the fivefold prostration, having circumambulated three times, with a mind inclined towards the Teacher's virtues, looking only at the Blessed One until passing beyond the range of sight, with joined palms, paying homage, he departed.

Having departed, with fingers of hands and feet cut off by the overpowering of the leprosy disease, with a body covered in sores, with discharges flowing out on all sides, oppressed by itching, impure, foul-smelling, most loathsome, having reached the state of utmost compassion, as if by a purpose that had arisen - "This body is not fit to be a support for this supremely peaceful, most sublime noble Teaching" - when an opportunity was made by meritorious action conducive to heaven, being urged by evil action that was destructive, conducive to a short life-span, done and accumulated, he was killed by being charged at by a cow with a young calf. Therefore it was said - "Then a cow with a young calf, having charged at Suppabuddha the leper who had recently departed, deprived him of life."

It is said that he, in the past, having been a merchant's son, while playing together with his own three companions who were merchant's sons, having taken one city-belle courtesan to a pleasure grove, having enjoyed success for the day, when the sun had set, said this to his companions - "A thousand coins and much gold and costly ornaments are found in this woman's hands; there is no one else in this forest, and night has fallen; come, let us kill her, take all the wealth, and go." All four of those persons, having been of one intention, began to kill her. She, being killed by them, having made the aspiration "These shameless, merciless ones, having had defiling intimacy with me, kill me, who am innocent, solely out of greed for wealth; let these ones kill me this once, but having become a demoness, may I be able to kill these

ones many times," died. Among them, it is said, one was the clansman Pakkusāti, one was Bāhiya of the Bark-cloth, one was the executioner of robbers Tambadāthika, one was Suppabuddha the leper; thus, in many hundreds of individual existences of these four persons, she, having been reborn in the realm of demons, having become a cow, deprived them of life. They, as an outcome of that action, met with premature death here and there. Thus the sudden death of Suppabuddha the leper occurred. Therefore it was said - "Then Suppabuddha the leper who had recently departed etc."deprived of life."

Then several monks, having reported his death to the Blessed One, asked about his future life. The Blessed One explained. Therefore it was said - "Then several monks" and so on.

Therein, "with the utter elimination of the three mental fetters" means by the abandoning by way of eradication of these three bonds of existence - identity view, sceptical doubt, and adherence to moral rules and austerities. "Stream-enterer" means one who has entered from the beginning the noble path reckoned as the stream. For this was said:

"'Stream, stream', thus, friend Sāriputta, is said. What indeed, friend, is the stream? It is just this noble eightfold path" and so on.

"No longer subject to fall into lower realms" means falling is the nether world; one whose nature is not to fall into the nether world is one no longer subject to fall into lower realms; the meaning is having the nature of not falling by way of being reborn in the four realms of misery. "Fixed in destiny" means fixed by the cosmic law of phenomena, by the fixed course of the right path. "Headed for the highest enlightenment" means the highest enlightenment reckoned as the upper three paths is the further destination, his course, his refuge, that must inevitably be attained - thus he is one headed for the highest enlightenment. By this, in reply to the question "What is his destination, what is his future life?" this meaning is shown: the destination of Suppabuddha is indeed fortunate, not evil. But it was not the destination attained by that which he spoke of; but the King of the Teaching, wishing to make it known by way of the connection of the question, spoke only this much. For the Blessed One sees: "When this much has been spoken by me, in this very assembly, one monk skilled in making connections will ask the reason for Suppabuddha's state of being a leper, his poverty, and his wretchedness; then I, having made known that reason to him by the connection of that question, shall bring the teaching to its conclusion." Therefore he said - "When this was said, a certain monk" and so on. Therein, "cause" means a cause not shared with others; but a cause that is shared is a "condition" - this is the distinction between them. "Whereby" means by whatever cause and by whatever condition.

"Once in the past" means formerly born. To show what had arisen in the past time, "Suppabuddha" and so on was said. But when did it come to be? In the past, it is said, when a Truth-finder had not yet arisen, in a certain village in the vicinity of Bārāṇasī, a certain daughter of a good family was guarding a field. She, having seen a certain Individually Enlightened One, with a confident mind, having given one lotus flower together with five hundred grains of parched corn to him, aspired for five hundred sons. At that very moment, five hundred deer-hunters, having given sweet meat to

the Individually Enlightened One, aspired "May we become sons of hers, and may we obtain a special attainment from you." She, having remained as long as life lasted, was reborn in the heavenly world. Having passed away from there, she was reborn in the interior of a lotus in a natural lake. A certain hermit, having seen her, looked after her. As she walked about, at each and every footstep, lotuses arose from the ground. A certain forester, having seen this, informed the king of Bārāṇasī. The king, having brought her, made her his queen-consort. An embryo was established in her womb. The prince Mahāpaduma dwelt in her womb; the rest were born in dependence on the afterbirth. They, having come of age, while playing in a lotus pond in the park, having sat down on a lotus each, with matured knowledge, having established contemplation of destruction and passing away in activities, attained individual enlightenment. This was their verse of declaration -

"The lotus, born of lotus petals and leaves,
Fully in bloom, strewn with swarms of bees;
Having understood its impermanence, its nature of destruction and decay,
One should wander alone, like a rhinoceros horn."

Thus, when those five hundred Individually Enlightened Ones had awakened to individual enlightenment, among them the Individually Self-awakened One named Tagarasikhī, having entered upon the attainment of cessation for seven days at the Nandamūla cave on Mount Gandhamādana, after the elapse of seven days, having emerged from cessation, having come through space, having descended on Mount Isigili, having dressed in the earlier period of the day, taking his bowl and robe, entered Rājagaha for almsfood. And at that time in Rājagaha, a certain merchant's son, going out from the city with a great retinue for the purpose of amusement in the park, having seen the Individually Enlightened One Tagarasikhī, having spat and having turned his left side towards him, departed, saying "Who is this shaven-headed one clothed in ochre robes? He must be a leper, for thus he goes about having wrapped his body in a leper's robe." With reference to that it was said - "Suppabuddha the leper in this very Rājagaha etc. departed."

Therein, "kvāyaṃ" means "who is this?" He speaks by way of jeering. "Kovāya" is also a reading. "Leper" - the merchant, bringing that one who was not a leper to the ground of reviling with the disease of leprosy, speaks thus. "In a leper's robe" means with the robe of lepers. For mostly lepers, for the purpose of warding off gadflies, mosquitoes, and serpents, and for the purpose of concealing the disease, having taken whatever piece of rag, wear it as an upper robe; it shows that "this one too is like that." Or, because of wearing a rag-robe, scorning him as being similar to a leprous body due to the patches being of many colours, he said "in a leper's robe." "Having spat" means having let fall spittle. "Having turned his left side towards him" means wise persons, having seen such an Individually Enlightened One, having paid homage, circumambulate keeping him on the right; but this one, through lack of intelligence, with contempt, having turned his left side towards him, having made his own left side, going around him in the unfavourable direction, departed. "Apasabyāmato" is also a reading. "Of that action" means of the evil action that occurred by way of scorning the Individually Enlightened One Tagarasikhī saying "Where is this leper?" and by way of spitting and turning the left side towards him. "Was tormented in hell" means was burnt in hell by the fire of hell. Some also read

"having been tormented by the fire of hell." "By the remainder of the result of that very action" means by the action through which he took conception in hell, that action does not give result in the human world. But whatever asynchronous volition occurred at that time by way of wrongly acting towards the Individually Enlightened One, which had become action to be experienced in successive existences, that, when a three-rooted conception had been given among human beings by meritorious action that was itself to be experienced in successive existences, produced in the course of existence the state of being a leper, poverty, and the state of utmost wretchedness. With reference to that, by way of similarity of action, it was said "by the remainder of the result of that very action." For even in the world, in a similar case, such conventional expression is seen, just as "that very same partridge, those very same medicinal herbs."

To this extent, having answered the question asked by that monk "What, venerable sir, is the cause?" now, in order to answer the question previously asked by the monks "What is his destination, what is his future life?" "He, the Teaching and discipline proclaimed by the Truth-finder" and so on was said. Therein, "proclaimed by the Truth-finder" means taught, declared, made manifest by the Truth-finder, the Blessed One - thus "proclaimed by the Truth-finder." "Having come to" means having attained, or having relied upon and known. "In the Teaching and discipline proclaimed by the Truth-finder" is also a reading. "Took upon himself faith" means he rightly took upon himself both kinds of faith - the preliminary-stage faith and the supramundane faith - based on the Triple Gem: "The Blessed One is the Perfectly Enlightened One, well proclaimed by the Blessed One is the Teaching, the Community of the Blessed One's disciples is practising well." The meaning is that he took it in such a way that it need not be taken up again, thus he grasped it until the destruction of existence, he produced it in his own continuity of consciousness. In "took upon himself morality" and so on too, the same method applies. "Morality" means path morality and fruition morality together with preliminary-stage morality. "Learning" means both kinds of learning - great learning of the Scriptures and great learning of penetration. For even the teachings of the Scriptures were, by him at the time of hearing the Teaching, for the penetration of the truths, heard by the disciples according to the manner obtained, practised, contemplated in mind, and thoroughly penetrated by view. "Generosity" means the generosity reckoned as the relinquishment of the mental defilements and volitional activities to be destroyed by the first path, by which noble disciples become generous in giving with regard to gifts, with purified hands, delighting in relinquishment. "Wisdom" means path wisdom and fruition wisdom together with insight wisdom.

"Upon the body's collapse" means by the relinquishment of the clung-to aggregates. "After death" means by the taking up of the aggregates that are reborn immediately after that. Or alternatively, "upon the body's collapse" means by the arrest of the life faculty. "After death" means from the passing away onwards. "In a fortunate realm, in a heavenly world" - even by the triad of terms, he speaks of the heavenly world itself. For that is called a fortunate destination (sugati) because it is a beautiful destination due to the splendour of its successes; heaven (sagga) because it is well foremost (suṭṭhu agga) through distinctions of form and so on; and it is called world (loka) because one lives in happiness here at all times, or because it falls apart (lujjati). "Was reborn" means he arrived by way of taking up conception in rebirth."In

company with" means the state of being together. The meaning of the word, however, is: one who goes together (saha byati), proceeds, or dwells together - thus a companion (sahabya), one who stands together or lives together. The state of that is companionship (sahabyatā). "Outshines" means having surpassed and overpowered, he shines, is brilliant. "In beauty" means by the perfection of beauty. "In glory" means with retinue. For he, like one who discards a filth-smeared, decrepit earthenware vessel and takes up a vessel of pure gold from the Jambu river, adorned with various jewels, entwined with a net of luminous rays - having laid down here the corpse of the aforesaid kind, in a single mind-moment he obtains the aforesaid divine individual existence together with a great retinue.

"Having understood this matter" means having understood in every respect this danger in not avoiding evil deeds, and the benefit in avoiding them, he uttered this inspired utterance that illuminates that meaning.

The meaning of this in brief is as follows - Just as a man with eyes, when bodily energy is present and the body is capable, would avoid uneven places such as precipices and so on, or would avoid things dangerous through their fierce nature such as elephants, horses, snakes, dogs, cattle, and so on, even so in the world of the living, in this world of beings, a wise person, a person endowed with wisdom, knowing his own welfare through that wisdom, should avoid evil, inferior deeds of misconduct. For the intention is: just as this Suppabuddha, not having avoided evil towards the Individually Enlightened One Tagarasikhi, fell into great calamity and disaster, so too one would fall into the same. Or the intention is: just as Suppabuddha the leper, having come to my expounding of the Teaching, now struck with religious emotion, avoiding evil deeds, attained a lofty distinction, even so anyone else wishing for a lofty specific attainment should avoid evil deeds.

The commentary on the Third Discourse is completed.

4. Commentary on the Boys Discourse

44. In the fourth, "boys" means young persons. Those who understand the meaning of what is well-spoken and ill-spoken - they are intended here as "boys." For these beings, from the day of birth up to fifteen years of age, are called "boys" and "children," and beyond that, for twenty years, "youths." "Were harming fish" means near the road, at one lake, during the drought season, when the water had become exhausted, having baled out the water remaining in a low-lying place, they catch and kill small fish, thinking "We shall cook and eat them." "Approached them" means he was standing having gone a little past the lake from the road; therefore it says "approached." But why did he approach? He approached in order to generate trust in himself among those boys. In "Do you fear" (bhāyatha vo), here "vo" is merely an indeclinable particle. "Dukkhassa" is the genitive case used in the sense of separation; the meaning is "from suffering" (dukkhasmā). "Is suffering unpleasant to you" - he asks "Is the suffering arising in your bodies unpleasant, undesirable?"

"Having understood this matter" means these beings, while not wishing for their own suffering, yet pursuing the cause of suffering, are indeed as if wishing for that themselves - having understood this matter in every respect. "This inspired

utterance" means he uttered this inspired utterance that is a prohibition of evil action and an elucidation of its danger.

Its meaning is - If all suffering pertaining to the realms of misery, and also suffering in the fortunate worlds of the varieties such as short lifespan, human misfortune, destruction of prosperity and so on, is unpleasant and undesirable to you, if you fear that, then do not do, do not perform, whether openly - by making it unconcealed by way of being manifest to others, through body or through speech, of the variety of killing living beings and so on - or whether in secret - by making it concealed by way of being not manifest, at the mind-door alone, of the variety of covetousness and so on - even the slightest evil, inferior action. But if you do that evil action now, or will do it in the future, then even if you flee, with the intention "The suffering that is the fruit of that in the four realms of misery beginning with hell and among human beings will not follow us fleeing from here or from there" - having approached and departed, even for you who flee, there is no freedom, no release from that. It shows that it will indeed ripen when there is a conjunction of other conditions such as destination, time and so on. Some also read "palāyane"; the meaning, according to the method stated, is "when there is going, departing to wherever anywhere." And this meaning should be illustrated by this verse "Not in the sky, not in the middle of the ocean, etc. from evil deeds."

The commentary on the Fourth Discourse is completed.

5. Commentary on the Observance Day Discourse

45. In the fifth, "tadahu" means on that day (tasmim ahani), on that day (tasmim divase). "Upasatha" - "they dwell in it" (upavasanti ettha) thus "Observance" (uposatha); "they dwell" (upavasanti) means the meaning is "having become endowed with (upetā hutvā) morality or with fasting, they dwell." For this word "Observance" (uposatha) occurs in the sense of morality in such passages as "I observe the Observance endowed with eight factors" and so on. In such passages as "the Observance or the invitation ceremony to admonish" and so on, it occurs in the sense of a disciplinary legal act such as the recitation of the Pātimokkha and so on. In such passages as "the cowherd's Observance, the Jain's Observance" and so on, it occurs in the sense of fasting. In such passages as "Upasatha was the name of the king of serpents" and so on, it occurs in the sense of a concept. In such passages as "Today is the Observance, the fifteenth" and so on, it occurs in the sense of a day. Here too it should be seen in the sense of a day. Therefore "tadahuposathe" means on that day which was the Observance day - this is the meaning. "Was seated" means he was seated, surrounded by the great community of monks, to recite the Pātimokkha of exhortation. But having sat down and surveying the minds of the monks, having seen one immoral person, thinking "If I were to recite the Pātimokkha while this person is seated right here, his head would split into seven pieces," out of compassion for him, he just remained silent.

And here, regarding "when dawn had risen" - even though the elder monk, having spoken of the break of dawn, requested the Blessed One for the recitation of the Pātimokkha saying "May the Blessed One, venerable sir, recite the Pātimokkha to the monks," at that time the training rule "Monks, the Observance should not be performed on a non-Observance day" had not yet been laid down. "The assembly is

not pure, Ānanda" - because the elder monk had requested the recitation of the Pātimokkha three times, explaining the reason for not reciting, without saying "Such and such a person is impure," he said "The assembly is not pure, Ānanda." But why did the Blessed One spend the three-watch night thus? Wishing not to recite the Pātimokkha of exhortation from then on, in order to make that case known.

"He saw" - how did he see? With his own knowledge of others' mental states, fully understanding the minds of the monks in that assembly, he saw the immoral mind of that foolish man. But since when the mind is seen, the person endowed with that is considered as seen, therefore "The Venerable Mahāmoggallāna saw that person who was immoral" and so on was said. For just as one who has obtained the knowledge of others' mental states knows the mind of others occurring in the future seven days, so too regarding the past. "Immoral" (dussīla) means without morality (nissīla); the meaning is devoid of morality (sīlavirahita). "Of bad character" (pāpadhamma) means of inferior nature due to having low disposition because of being immoral itself. "Impure" (asuci) means not pure, because of being endowed with impure bodily action and so on. "Of suspicious conduct" (saṅkassarasamācāra) means one whose conduct is to be remembered with suspicion, because of being one who should be suspected by others thus: having seen any unsuitable thing, "This must have been done by this one"; or alternatively, one whose conduct is to be remembered with suspicion by himself, having seen monks consulting about some business, thinking "Are these perhaps consulting having known the deed done by me?"

"Of concealed actions" (paṭicchannakammanta) - "he whose actions are concealed" means one of concealed actions, because of the reason that they should be concealed due to their being shameful. "Not a recluse" (assamaṇa) means not a recluse, because of wearing the contemptible guise of a recluse. "Claiming to be a recluse" (samaṇapaṭiñña) - on occasions such as the taking of voting tickets, when a counting is made "How many are the ascetics?" by the false acknowledgment "I too am an ascetic." "Not a practitioner of the holy life" (abrahmacāri) - because of not practising the excellent conduct. "Claiming to be a practitioner of the holy life" (brahmacāripaṭiñña) - having seen other practitioners of the holy life, well-dressed in lower robes, well-covered in upper robes, well-bearing their bowls, walking for almsfood in villages and market towns and so on, earning their livelihood, though not a practitioner of the holy life himself, proceeding in such a manner, being seen at the Observance and so on, he is as if giving the acknowledgment "I too am a practitioner of the holy life." "Rotten inside" (antopūti) - because of having entered within through failure in morality by putrid action. "Filled with desire" (avassuta) - because of being soaked by the raining of defilements such as lust and so on through the six doors. "Rubbish-born" (kasambujāta) - because of the state of having arisen rubbish such as lust and so on, and because of being fit to be discarded by those who are moral. "Seated in the midst of the community of monks" means seated within the community of monks as if included in the Community. "You have been seen" (diṭṭhosi) means "But this one is not a regular one" - you have been seen by the Blessed One. And since you have been thus seen, therefore there is no communion with the monks for you, such as common legal acts and so on. But since that communion does not exist for you, therefore "Get up, friend" - thus here the connection of terms should be understood.

"For the third time that person remained silent" means even though the Elder had spoken many times, he remained silent with the intention either that "he himself, being disgusted, will desist," or that "now I shall know the practice of these ones." "Having taken by the arm" means having been seen as he really is by the Blessed One and by me, having been told up to the third time "Get up!" yet not getting up, thinking "Now is the time for his expulsion; let there not be an obstacle to the Observance for the Community," he seized him by the arm; having thus taken him. "Having led him out of the porch" means having led him outside from the porch hall. "Outside" however indicates the place to which he was led out. Or alternatively, "out of the porch" means having led him out from outside the porch, not from inside the porch. Thus in both ways the meaning is having put him outside the monastery. "Having fastened the door latch" means having placed the bolt-needle and the upper latch, having firmly shut the door panel - this is the meaning. "That he would wait until he was taken by the arm!" - by this he shows that having heard the statement "The assembly is not pure, Ānanda," he should indeed have departed; that without departing thus, that foolish man would wait until he was even taken by the arm - this is wonderful. This is to be understood as the wonderful of reproach. This too should be understood as the wonderful of reproach indeed.

Then the Blessed One thought - "Now the community of monks has become troubled, impure persons come to the Observance, and Truth-finders do not perform the Observance for an impure assembly, do not recite the Pātimokkha, and if they do not recite it, the Observance of the community of monks is interrupted. What if I were to allow the recitation of the Pātimokkha to the monks themselves from now on." Having thus thought, he allowed the recitation of the Pātimokkha to the monks themselves. Therefore it was said - "Then the Blessed One etc. you should recite the Pātimokkha."

Therein, "from now on I will not" - the connection is with the negative particle separately: "now I will not perform the Observance, I will not recite the Pātimokkha." For the Pātimokkha is twofold: the command Pātimokkha and the exhortation Pātimokkha. Among these, the command Pātimokkha is that beginning with "Let the Community hear me, venerable sir"; that is recited by disciples only, not by Buddhas; this is recited fortnightly. "Patience is the supreme etc. the non-performance of all evil etc. not reviling, not injuring etc. this is the instruction of the Buddhas" - these three verses are called the exhortation Pātimokkha; that is recited by Buddhas only, not by disciples; they recite it even after the elapse of six years. For Buddhas of long life span, this itself is the recitation of the Pātimokkha during the time they are living; but for Buddhas of short life span, only at the first enlightenment. After that, the other one; and that indeed monks alone recite, not Buddhas. Therefore our Blessed One too, having recited the exhortation Pātimokkha for about twenty years, having seen this obstacle, did not recite it after that. "Impossible" means without reason. "There is no chance" is a synonym for that very thing. For since a cause stands here, in the sense that the result depends on it for its occurrence, it is called "possibility"; thus it is also called "there is no chance." "That" is a reference to the action; that should be connected according to the method stated below.

"There are these eight, monks, in the great ocean" - what is the connection? That which was stated as the non-recitation of the Pātimokkha for an impure assembly is a wonderful and marvellous phenomenon in this Teaching and discipline - wishing to

show that by classifying it together with the other seven wonderful and marvellous phenomena, first, by way of simile for those, showing the eight wonderful and marvellous phenomena in the great ocean, the Teacher said beginning with "There are these eight, monks, in the great ocean."

"Titans" (asurā) means those who do not shine, do not excel, do not radiate like ordinary gods; "gods" (surā) are called gods (devā); or titans are their opponents - Vepacitti, Pahārāda, and others. Their dwelling is in the lower part of Sineru. Entering and leaving there, at the foot of Sineru, having created pavilions and the like, they delight while playing. Their delight there is because of having seen these qualities - thus he said - "Seeing which again and again the titans delight in the great ocean." Therein, "delight" means they find pleasure, they dwell without discontent - this is the meaning.

"Progressively slanting" and so on - all are synonyms for the state of slanting in succession. "Not abruptly precipitous" means not a precipice from the very beginning, like a great pit with a cut-off bank. For it shows that, beginning from the shore region, becoming deep by the measure of one finger-breadth, two finger-breadths, a span, a cubit, a pole, a usabha, half a league, a league, half a yojana, and so on, going on and on, at the base of Sineru it stands eighty-four thousand yojanas deep.

"Stable in nature" means of stable intrinsic nature, of established intrinsic nature. "Does not associate with a dead corpse" means it does not associate with any carcass whatsoever of elephants, horses, and so on. "Carries it to the shore" means it removes it to the shore. "Pushes it onto dry land" means by the striking of waves alone, as if having taken it by hand, it throws it onto dry land. "The Ganges, the Yamunā" - the river that goes out from the southern opening of the Anotatta lake, having become five streams, at the place where it flows on, has gone by the term in five ways beginning with the Ganges.

Herein, this is the account of the origin of these rivers from the beginning -For this Indian subcontinent is ten thousand yojanas in extent; therein, a region of four thousand yojanas in extent, submerged by water, has gone by the term "ocean"; in a region of three thousand yojanas in extent, human beings dwell; in a region of three thousand yojanas in extent, the Himalayas are established, five hundred yojanas in height, adorned with eighty-four thousand peaks, decorated with five hundred rivers flowing all around, where, fifty yojanas in extent in length, breadth, and depth, one hundred and fifty yojanas in circumference, the seven great lakes are established - the Anotatta lake, the Kaṇṇamuṇḍa lake, the Rathakāra lake, the Chaddanta lake, the Kuṇāla lake, the Mandākinī lake, and the Sīhapapāta lake.

Among these, the Anotatta lake is surrounded by these five mountain peaks - the Sudassana peak, the Citta peak, the Kāḷa peak, the Gandhamādana peak, and the Kelāsa peak. Therein, the Sudassana peak is made of gold, three hundred yojanas in height, curved inward, having the shape of a crow's beak, standing having covered over that very lake; the Citta peak is made of the seven precious things. The Kāḷa peak is made of eye ointment. The Gandhamādana peak is made of cat's eye gem, of mung-bean colour inside; abundant with these ten odours - the odour of roots, the odour of heartwood, the odour of softwood, the odour of bark, the odour of outer bark, the odour of trunks, the odour of sap, the odour of flowers, the odour of fruits,

and the odour of leaves - covered with medicines of various kinds, on the Observance day of the dark fortnight, it stands blazing like a burning ember. The Kelāsa peak is made of silver. And all of these are of the same height and shape as the Sudassana, standing having covered over that very lake. There, by the power of the gods and by the power of the serpents, it rains, and rivers flow; all that water enters into Anotatta itself. The moon and sun, going to the south or to the north, cast light there through the gaps between the mountains; going straight, they do not cast light. Therefore the term "Anotatta" arose for it.

There are bathing places with delightful stone terraces made of jewels and steps, free from fish and turtles, with water pure like crystal, produced by the kamma of the beings who enjoy them; where Buddhas, Individually Enlightened Ones, disciples possessing supernormal power, and sages perform bathing and so on, and gods, demons, and others sport in water-play.

On its four sides there are four water-outlet openings - a lion-mouth, an elephant-mouth, a horse-mouth, and a bull-mouth - through which four rivers flow. On the bank of the river that goes out through the lion-mouth, maned lions are more numerous; likewise through the elephant-mouth and so on, elephants, horses, and bulls. The river that goes out from the eastern direction, having circumambulated Anotatta three times, without approaching the other three rivers, going along the eastern Himalayas by a non-human path, enters the great ocean. The rivers that go out from the western direction and from the northern direction also, having likewise circumambulated it, going along the western Himalayas and along the northern Himalayas by a non-human path, enter the great ocean.

But the river that goes out from the southern direction, having circumambulated it three times, going straight to the south over the surface of rock for sixty yojanas, having struck a mountain, having risen up, having become a torrent of water three leagues in circumference, having gone through space for sixty yojanas, fell upon a rock named Tiyaggaḷa; the rock was split by the force of the torrent of water. There a pond named Tiyaggaḷā, fifty yojanas in extent, arose; having broken through the bank of the pond, having entered the rock, having gone sixty yojanas, then having broken through the solid earth, having gone sixty yojanas through a tunnel, having struck the transverse mountain named Viñjha, it becomes five streams resembling five fingers on the palm of a hand and flows on.

The place where it went having circumambulated Anotatta three times is called the "Āvaṭṭa Ganges"; the place where it went straight over the surface of rock for sixty yojanas is called the "Kaṇha Ganges"; the place where it went through space for sixty yojanas is called the "Ākāsa Ganges"; where it stood at the Tiyaggaḷa rock in a space of fifty yojanas is called the "Tiyaggaḷa pond"; the place where it went sixty yojanas having broken through the bank and having entered the rock is called the "Bahala Ganges"; the place where it went sixty yojanas through a tunnel is called the "Umaṅga Ganges"; at the place where, having struck the transverse mountain named Viñjha, having become five streams, it flows on, it has gone by the term in five ways - the Ganges, the Yamunā, the Aciravatī, the Sarabhū, and the Mahī. Thus these five great rivers should be understood as flowing from the Himalayas.

Therein, "river," "one flowing downward," and so on is the clan; "Ganges," "Yamunā," and so on is the name. "Streams" means whatever great rivers or rivulets that are flowing, streaming, going. "Flow into" means they cling to, they enter into. "Showers" means showers of rain. "Fullness" means the state of being full. For this is the natural order of the great ocean - It is not possible to say "At this time the rain has become slack; taking nets and so on, we shall catch fish and turtles" or "At this time the rain is exceedingly great; shall we not find a place to stretch our backs?" For from the time of the first cosmic period, whatever water, having rained, stood reaching the girdle of Sineru, from that, not even a finger-breadth of water descends below or rises above.

"Of one flavour" means of undifferentiated flavour. "Pearls" means pearls of many kinds, distinguished as small, large, round, long, and so on. "Gems" means gems of many kinds, distinguished as red, blue, and so on. "Lapis lazuli" means of many kinds by way of form such as bamboo-coloured, sirīsa-flower-coloured, and so on. "Conch" means of many kinds, distinguished as right-turning conch, copper-bellied conch, blowing conch, and so on. "Stones" means of many kinds, distinguished as white, black, mung-bean-coloured, and so on. "Coral" means of many kinds, distinguished as small, large, mildly red, deeply red, and so on. "Ruby" means of many kinds, distinguished as lotus-ruby and so on. "Cat's eye gem" means a variegated gem. They also call it "coloured crystal."

"Of great beings" means of great beings. The timi, timiṅgala, and so on are three species of fish. Timiṅgalas are those able to swallow a timi; those able to swallow both a timi and a timiṅgala they call "timitimiṅgalas." "Serpents" means both those dwelling on the surface of the waves and those serpents dwelling in celestial mansions.

"Just so indeed" - although the Teacher is able to classify and show sixteen, or thirty-two, or even more wonderful and marvellous phenomena in this Teaching and discipline, yet at that time, in accordance with the eight taken by way of simile, classifying and showing just those eight phenomena to be compared, he said beginning with "Just so, monks, in this Teaching and discipline there are eight wonderful and marvellous phenomena."

Therein, by "gradual training" the three almsfoods are included; by "gradual action" the thirteen ascetic practices are included; by "gradual practice" the seven observations, the eighteen great insights, the thirty-eight classifications of objects, and the thirty-seven qualities conducive to enlightenment are included. "Not a sudden penetration of final knowledge" means just as a frog goes by jumping up, so without first fulfilling morality and so on from the very beginning, there is no such thing as the penetration of arahantship; but the meaning is that the attainment of arahantship comes only by fulfilling morality, concentration, and wisdom in succession.

"My disciples" - he speaks with reference to noble persons such as stream-enterers and so on. "Does not associate" means does not have communion by way of the Observance ceremony and other legal acts. "Suspends" means removes. "Far indeed" means far away indeed. "No deficiency or fullness of the Nibbāna element by that" - even during an incalculable great cosmic cycle when no Buddhas arise, not even a single being is able to attain final Nibbāna, yet even then it is not possible to say "the

Nibbāna element is empty"; but during the time of a Buddha, at each single assembly even incalculable beings attain the Deathless, yet even then it is not possible to say "the Nibbāna element is full." "The flavour of liberation" means the flavour of being freed from mental defilements. For all the achievement of the Dispensation is only for the liberation of the mind from the mental corruptions by non-clinging.

"Jewels" means jewels in the sense of generating delight. For the establishments of mindfulness and so on, when being developed, produce no small amount of joy and gladness even in the preliminary stage, how much more so in the later stage. For this was said:

"Whenever one meditates on the rise and fall of the aggregates;
One obtains joy and gladness, that is the Deathless for those who
understand."

But the joy and gladness occasioned by mundane jewels is not worth even a fraction of that - this meaning has been shown below already. Furthermore -

"Respected, very costly, incomparable, rare to see,
Enjoyed by superior beings - it is called a 'jewel.'"

And if something is called a jewel by virtue of being respected and so on, then the state of being a jewel truly belongs to the establishments of mindfulness and so on. For that is the power of the qualities conducive to enlightenment, namely that disciples attain the knowledge of the perfections of a disciple, Individually Enlightened Ones attain the knowledge of individual enlightenment, and Perfectly Enlightened Ones attain perfect enlightenment - because it is the proximate cause. For the indirect cause is the decisive support of giving and so on. Thus, in the sense of generating delight and in the sense of being respected and so on, the state of being a jewel of the qualities conducive to enlightenment is surpassing. Therefore it was said - "There are these jewels, as follows: the four establishments of mindfulness" and so on.

Therein, "establishment" (paṭṭhāna) is in the sense of setting up (upaṭṭhāna) by having plunged into the object; mindfulness itself is the establishment - the establishment of mindfulness (satipaṭṭhāna). But because the object is fourfold by way of body and so on, it was said "the four establishments of mindfulness." For thus, their nature as observation of body and so on is distinguished because of the abandoning of the perceptions of beauty, pleasure, permanence, and self regarding body, feelings, mind, and mental phenomena, and because of the grasping of foulness, suffering, impermanence, and non-self.

They rightly strive by means of this, or it itself rightly strives, or they strive in a praiseworthy, beautiful way - thus it is right striving (sammappadhāna). Or because it properly produces the state of striving in a person - thus it is right striving. This is a designation for energy. That too, having been made into four functions by way of the non-arising and abandoning of unarisen and arisen unwholesome states, and by way of the arising and development of unarisen and arisen wholesome mental states, was said to be "the four right strivings."

"It succeeds" (ijjhati) means supernormal power (iddhi); the meaning is it succeeds, it is accomplished. Or, by means of this, beings succeed, become prosperous, grown, and gone to excellence - thus it is supernormal power (iddhi). Thus, by the first meaning, supernormal power itself is the basis - the basis for spiritual power (iddhipāda); the meaning is a portion of supernormal power. By the second meaning, the basis for spiritual power is the basis, the support, the means of achievement of supernormal power. For by that they proceed to and attain the supernormal power reckoned as progressively higher and higher distinctions. This basis for spiritual power, since it is produced by making the four predominant mental states beginning with desire the foremost, the chief, therefore it was said "the four bases for spiritual power."

"The five spiritual faculties" means the five faculties beginning with faith. Therein, having overcome faithlessness, it exercises the function of lordship in the characteristic of decision - thus it is the faith faculty; having overcome idleness, in the characteristic of exertion; having overcome negligence, in the characteristic of establishing; having overcome distraction, in the characteristic of non-distraction; having overcome not knowing, it exercises the function of lordship in the characteristic of seeing - thus it is the wisdom faculty.

Those very same, because of being unconquerable by faithlessness and so on, in the sense of being unshakeable, by firmness among associated mental states, should be understood as "powers."

"The seven factors of enlightenment" means factors of enlightenment (bodhi) or of the enlightened one (bodhi) are factors of enlightenment (bojjhaṅga). For that concord of mental states - by which concord of mental states, termed mindfulness, investigation of phenomena, energy, rapture, tranquillity, concentration, and equanimity, which when arising at the moment of the supramundane path is the counterpart of many dangers such as the support and accumulation of sloth and restlessness, the pursuit of sensual pleasure and self-mortification, adherence to annihilationism and eternalism, and so on - because the noble disciple awakens by means of it, rises from the sleep of mental defilements, or penetrates the four noble truths, or realises Nibbāna itself, it is called "enlightenment" (bodhi). Factors of that enlightenment termed the concord of mental states are also factors of enlightenment, like factors of meditative absorption, path factors, and so on. And whoever is the noble disciple who is called "the enlightened one" (bodhi) because he awakens by means of this concord of mental states of the aforesaid kind, factors of that enlightened one are also factors of enlightenment, like factors of an army, factors of a chariot, and so on. Therefore the ancients said: "Factors of the person who awakens are factors of enlightenment." By the method beginning with "they lead to enlightenment, thus they are factors of enlightenment" too, the meaning of factor of enlightenment should be understood.

"The noble eightfold path" - it is noble because of being far from the mental defilements to be destroyed by each respective path, because of producing the state of nobility, and because of producing the attainment of noble fruition. It has eight factors beginning with right view, or it is eightfold because it is just eight factors. It goes killing mental defilements; it is sought by those who desire Nibbāna; or it itself seeks Nibbāna - thus it is a path. Thus the analysis of meaning of these

establishments of mindfulness and so on should be understood.

"Stream-enterer" means one who, having entered and attained the stream reckoned as the path, is established; the meaning is one established in the fruition of stream-entry. "Practising for the realisation of the fruition of stream-entry" means one who is proceeding towards the making self-evident of the fruition of stream-entry, established in the first path, who is also called "the eighth person." "Once-returner" means one whose nature is to come to this world only once more by way of taking up conception in rebirth, established in the second fruition. "Non-returner" means one whose nature is not to come back to the sensual world by way of taking up conception in rebirth, established in the third fruition. But whatever classification of noble persons such as "faith-follower, follower of the Teaching, one-seeder" and so on, that is merely a subdivision of these very same. The remainder is according to the method already stated.

"Having understood this matter" means having understood this matter reckoned as the absence of communion together with an immoral person resembling a dead corpse in one's own Teaching and discipline. "This inspired utterance" means he uttered this inspired utterance that illuminates the reason for the distinction between those not worthy of communion and those worthy of communion.

Therein, "what is covered rains upon" means having committed an offence and concealing it, one commits another new offence, and then again and again beyond that - thus the rain of offences and the rain of mental defilements rains down exceedingly. "What is opened does not rain upon" means one who has committed an offence, not concealing it, opening it up, making it known to fellow monks in the holy life, making amends according to the Teaching, according to the discipline, confessing, emerging from it, does not commit another new offence; therefore, upon what is opened, the rain of offences and the rain of mental defilements does not rain again. And because this is so, therefore one should open up and make known the covered, concealed offence. "Thus it will not rain upon that" means this being so, the rain of mental defilements does not rain upon, does not moisten, having penetrated through the individual existence of that person who has committed offences. Thus he, not filled with desire by mental defilements, having become one of pure morality and concentrated, having established insight, contemplating, gradually attains Nibbāna - this is the intention.

The commentary on the Fifth Discourse is completed.

6. Commentary on the Soṇa Discourse

46. In the sixth, "among the Avantis" means in the Avanti country. "At Kuraraghara" means in the city so named. "On Pavatta Mountain" means on the mountain named Pavatta. Some also read "on a precipitous mountain." "The lay follower Soṇa Kuṭikaṇṇa" means by name he was named Soṇa; a lay follower by the declaration of the state of being a lay follower through the three goings for refuge; through wearing an ear ornament worth ten million, where "Koṭikaṇṇa" should be said, he was thus well-known as "Kuṭikaṇṇa." The intention is that he was not the delicate Soṇa. For this one, having heard the Teaching in the presence of the Venerable Mahākaccāyana, having become devoted to the Dispensation, established in the refuges and in the

precepts, having had a monastery built at a place endowed with shade and water on Pavatta Mountain, having had the Elder dwell there, attends on him with the four requisites. Therefore it was said - "He was the Venerable Mahākaccāna's attendant."

He goes from time to time to attend upon the Elder. And the Elder expounds the Teaching to him. Thereby, abundant in religious emotion, with enthusiasm arisen for righteous conduct, he dwells. Once, while going to Ujjenī for the purpose of trade together with a caravan, on the road in the forest, when the caravan had settled for the night, out of fear of the crowding of people, having withdrawn to one side, he went to sleep. The caravan, having risen towards the break of dawn, departed; not even one person awakened Soṇa; all dispersed and went away. He, when the night became light, having awoken and risen, not seeing anyone, having taken the road gone by the caravan, going very quickly, approached a banyan tree. There he saw a man of great body and ugly appearance, going about, eating his own flesh released from the bones by himself; having seen him, he asked "Who are you?" "I am a ghost, venerable sir." "Why do you act thus?" "By my own former action." "But what is that action?" "Formerly I was a resident of the city of Bhārukaccha, a dishonest trader; having cheated, I consumed what belonged to others; and when ascetics approached for alms, I reviled them saying 'Eat your own flesh!' By that action I now experience this suffering." Having heard that, Soṇa gained very much religious emotion.

Going further from there, having seen two young ghosts with dark blood flowing from their mouths, he asked in the same way. They too told him their own action. It is said that they, in the city of Bhārukaccha, in their youth, while earning their livelihood by the perfume trade, when their mother, one who had eliminated the mental corruptions, having invited and was feeding ascetics, went to the house and reviled her: "Why did you give what is ours to ascetics? May dark blood flow from the mouths of the ascetics who eat the food given by you!" They, by that action, having been tormented in hell, by the remainder of the result of that, having been reborn in the realm of ghosts, at that time experience this suffering. Having heard that too, Soṇa became very much struck with religious emotion.

He, having gone to Ujjenī, having finished that business, having returned to the family house, having approached the Elder, having exchanged friendly greetings, reported that matter to the Elder. The Elder too, making clear the danger and benefit in continuance and cessation, expounded the Teaching to him. He, having paid homage to the Elder, having gone home, having eaten the evening meal, having gone to bed, having slept just a little, having awoken, having sat down on the bed, began to review the Teaching as he had heard it. As he was reviewing that Teaching and recollecting those ghost existences, the suffering of the round of rebirths presented itself as very much frightening, and his mind inclined towards the going forth. He, when the night became light, having attended to his toilet, having approached the Elder, having reported his own disposition, requested the going forth. Therefore it was said - "Then when the lay follower Soṇa Kuṭikaṇṇa had gone to a private place etc. May the noble Mahākaccāna give me the going forth, venerable sir."

Therein, this is the meaning in brief of the terms beginning with "in whatever way" - By whatever manner the noble Mahākaccāna expounds the Teaching, tells, makes known, establishes, reveals, analyses, makes clear, and proclaims, as I investigate by each of those manners, it occurs to me thus: that this holy life of the threefold

training is completely perfect because it must be kept unbroken even for a single day and brought to the final moment of consciousness. And it is completely pure because it must be kept unstained by the stain of mental defilements even for a single day and brought to the final moment of consciousness. "Polished like a conch shell" means it should be lived resembling a polished conch shell, comparable to a washed conch shell. This is not easy for one dwelling in a house, for one living in the midst of a house, completely perfect, etc. to live. "What if I were to shave off my hair and beard, having removed and cut them off, and having put on and dressed in ochre robes - which are suitable garments for those living the holy life because of being dyed yellow with ochre dye - having gone out from the house, I should go forth into homelessness." Since the work of ploughing, trading, and so on which is beneficial for the house is called "household life," and since that does not exist in the going forth, therefore the going forth is called "homelessness." That homelessness, that going forth, "I should go forth" means I should approach, I should proceed - this is the meaning.

Thus, having reported to the elder what he had reflected upon in private, the lay follower Soṇa, wishing to proceed with that, said "May the noble Mahākaccāna give me the going forth, venerable sir." But the elder, having reflected "Let me first speak about the maturation of his knowledge," waiting for the maturation of knowledge, restrained his desire for going forth by means of the words beginning with "it is difficult."

Therein, "one meal" means he speaks with reference to the abstinence from eating at the improper time as stated thus: "he eats only one meal a day, abstaining from eating at night, abstaining from food at improper times." "One sleeping place" means a sleeping place without a companion. And here, by the heading of "sleeping place," he explains bodily seclusion in the four postures stated by the method beginning with "one stands alone, one goes alone, one sits alone" - not merely sleeping by being alone. "The holy life" means the holy life of abstinence from sexual intercourse, or the holy life of the Dispensation reckoned as the pursuit of the threefold training. "Inṅha" is an indeclinable particle used in the sense of urging. "Right there" means in the house itself. "Devote yourself to the teaching of the Buddhas" means devote yourself to the morality of five factors, eight factors, and ten factors, distinguished as permanent morality, Observance day morality, and so on, and to the development of concentration and wisdom conforming with that. For this is what is called the teaching of the Buddha that should be devoted to by a lay follower in the preliminary stage. Therefore he said - "The holy life of one meal a day and one sleeping place at the proper time."

Therein, "at the proper time" means connected with the time reckoned as the fourteenth, fifteenth, eighth day, and the special fortnight; or at the aforesaid times, for you who are devoting yourself, it would be connected, proper, and possible - not going forth at all times - this is the intention. All this he says because of the immaturity of knowledge, because of the difficulty of abandoning sensual pleasures for him, in order to make him fit for right practice, not to prevent his desire for going forth. "Intention for going forth" means the beginning, the endeavour to go forth. "Subsided" means it was appeased because of the immaturity of the faculties and because the sense of urgency was not excessively keen. Although it subsided, yet

following the method stated by the elder, from time to time he approached the elder, attended upon him, and heard the Teaching. For him, in the very manner stated, the mind inclined towards going forth for the second time, and he reported it to the elder. For the second time also the elder rejected it. But on the third occasion, having known the state of maturity of his knowledge, thinking "Now is the time to give him the going forth," the elder gave him the going forth; and after the elapse of three years, having sought a group, he gave him full ordination. With reference to that it was said - "For the second time also Soṇa, etc. gave full ordination."

Therein, "with few monks" means with only several monks. At that time, it is said, monks for the most part dwelt in the Middle Country itself. Therefore there were only several there, and they dwelt separately, one in one market town, two in another, thus individually. "With difficulty" means with suffering. "With trouble" means with effort. "From here and there" means from this and that village, market town, and so on. For when the Elder, having brought several monks, was bringing others, those previously brought departed on some business; having waited for some time, when those were again being brought, the others departed. Thus, through bringing them again and again, the assembly took place only after a long time, and the Elder at that time was dwelling alone. "Having assembled a community of monks of a group of ten" means at that time full ordination had been permitted by the Blessed One even in the borderland with a community of just a group of ten. For arising from this occasion, requested by the Elder, he permitted full ordination in the borderland with a community of a group of five. Therefore it was said - "After the elapse of three years etc. having assembled."

"Having completed the rains retreat" means of one who, having received full ordination, having entered upon the first rains retreat, had completed it. "He is such and such" means he is of such a form and of such a form, endowed with such an achievement of the mental body and the material body, endowed with such an achievement of the body of the Teaching - thus I have only heard of that Blessed One. "I have not seen that Blessed One face to face" - by this, through a worldling's faith, thus the Venerable Soṇa wished to see the Blessed One. But at a later stage, having dwelt together with the Teacher in one perfumed chamber, being requested towards the break of dawn, having given attention, having reflected, having collected together with the whole mind the sixteen sections of the Eights in the presence of the Teacher, having become one who experiences the meaning and the Teaching, reciting, concentrated through the means of gladness and so on connected with the Teaching, at the conclusion of the melodic recital, having established insight, contemplating the activities, he gradually attained arahantship. They say that it was precisely for this purpose that the dwelling together with the Blessed One in one perfumed chamber was commanded by him.

Some, however, say - "I have not seen that Blessed One face to face" - this was said with reference to the seeing of the material body only. For the Venerable Soṇa, right from the time of going forth, having taken a meditation subject in the presence of the Elder, striving and endeavouring, while still not fully ordained, having become a stream-enterer, having received full ordination, thinking "Even lay followers are stream-enterers; I too am a stream-enterer; what of this, mind?" having developed insight for the purpose of the higher path, during the rainy season itself, having

become a possessor of the six higher knowledges, he celebrated the invitation ceremony with the purity invitation. For by the seeing of the noble truths, the body of the Teaching of the Blessed One is considered as seen. For this was said:

"Whoever, Vakkali, sees the Teaching sees me. Whoever sees me sees the Teaching."

Therefore the seeing of the body of the Teaching was already accomplished for him; but after celebrating the invitation ceremony, he wished to see the material body.

"If my preceptor permits me" is also a reading. But they write "venerable sir." Likewise, "Good, good, friend Soṇa, go you, friend Soṇa" is also a reading. But "friend" is not found in certain manuscripts. Likewise, "Yes, friend, said the Venerable Soṇa" is also a reading. For indeed the addressing as "friend" was the habitual practice among monks towards one another during the time when the Blessed One was living. The meaning of the terms "the Blessed One - inspiring" and so on has been stated above.

"Is it bearable, monk" means: monk, is this body-machine of yours with four wheels and nine doors bearable? Is it possible to endure, to bear, to maintain it? Does the burden of suffering not overcome you? "Is it endurable" means: is it possible to sustain oneself, to carry on in the various duties? It shows that there is no obstacle. "Have you come with little fatigue" means: have you come this much of the journey without trouble?

"This occurred to him" means: for the Venerable Ānanda, who was recollecting the Buddha's habitual practice, this now being stated beginning with "for whomever the Blessed One commands me" was a habitual occurrence in his mind. "In a single dwelling" means in a single perfumed chamber. For here "perfumed chamber" is what is intended by "dwelling." "To dwell" means to reside.

"Having spent time sitting" - here, because the Blessed One, making a friendly welcome to the Venerable Soṇa regarding the entering upon attainments, entering upon all the attainments common to disciples in forward and reverse order, for much of the night etc. entered the dwelling, therefore the Venerable Soṇa too, having known the Blessed One's intention, entering upon all those attainments conforming with that, "for much of the night etc. entered the dwelling" - thus some say. And having entered, permitted by the Blessed One, even having made the robe into a curtain, he spent time sitting at the foot-side of the Blessed One. "Requested" means commanded. "Let the Teaching occur to you to speak, monk" means: monk, let the Teaching present itself to you to speak, let it come to the door of knowledge; the meaning is: recite the Teaching as you have heard it, as you have learned it.

"The sixteen sections of the Eights" means the sixteen discourses beginning with the Kāma Sutta that constitute the Chapter of the Eights. "Recited with melodic chanting" means he spoke with the melodic chanting for reciting discourses; the meaning is he spoke by way of melodic recital. "At the conclusion of the melodic recital" means at the end of the recitation. "Well learned" means rightly taken up. "Well attended to" means well attended to in mind. A certain person, even having rightly taken up at the time of learning, afterwards at the time of attending in mind by way of rehearsal and so on, either wrongly establishes the phrasing or transposes the terms. Not so this one. But by this one, they were attended to in mind properly, just as they were

learned. Therefore it was said - "'Well attended to' means well attended to in mind." "Well considered" means well considered also with regard to the meaning. For when the meaning has been well considered, it is possible to recite the text rightly. "You are endowed with good speech" means he was endowed with polished speech, complete in well-rounded terms and phrasing, with the pronunciation according to the rules of soft and aspirate consonants and so on. "Distinct" means freed. By this he shows his quality of freed utterance. "Free from drooling" - "elā" is called fault; "that does not flow forth" thus "anelagaḷā"; the meaning is: by that, faultless. Or alternatively, "free from drooling" means faultless and without drooling, free from defects and with undripped terms and phrasing; the meaning is: with terms and phrasing not fallen away. For thus the Blessed One established him in the foremost position: "This is the foremost, monks, of my disciples who are monks, of those with good conversation, that is to say, Soṇa Kuṭikaṇṇa." "Capable of making the meaning clear" means capable of conveying the meaning as intended.

"How many rains retreats have you?" - He, it is said, being in the third portion of the middle stage of life and of good deportment, appears to others as one who had gone forth a further long time ago. Some say the Blessed One asks with reference to that; that is not the reason. This being so, he would be fit to experience the happiness of concentration; why had he fallen into negligence for so long a time - to question him again, the Teacher asks him "How many rains retreats have you?" Therefore he said - "But why did you, monk, delay so long?"

Therein, "why" means for what reason. "Delayed so long" means thus he delayed; the meaning is: for what reason did he dwell in the midst of a house for so long a time without approaching the going forth. "For a long time I have seen" means after a long time, for a long period, seen by me. "In sensual pleasures" means in both defilement sensual pleasures and object sensual pleasures. "Danger" means fault. "But" means even though the danger in sensual pleasures had been seen in some manner, I was not yet able to go forth from the household life. Why? The household life is confinement; the state of a householder is beset by various duties and tasks to be done. Therefore he said - "With much to do, with many duties."

"Having understood this matter" means the mind of one who sees the danger in sensual pleasures as it really is, even though it may delay, does not become established; on the contrary, it rolls off just like a drop of water on a lotus leaf - having understood this matter in every respect. "This inspired utterance" means knowing properly both occurrence and cessation, and never delighting in occurrence and its cause - he uttered this inspired utterance that illuminates this meaning.

Therein, "having seen the danger in the world" means having seen with wisdom the danger, the fault, in the entire world of activities by way of "impermanent, suffering, subject to change" and so on. By this the turn of insight is stated. "Having known the state without clinging" means having known as it really is the Nibbāna-state that is without clinging because of the relinquishment of all clinging, having penetrated it with path knowledge by virtue of its intrinsic nature as escape, seclusion, the unconditioned, and the Deathless. The causal meaning of the terms "having seen" and "having known" should be seen as in such cases as "having drunk ghee one becomes strong, having seen a lion fear arises, having seen with wisdom the mental corruptions are utterly eliminated." "The noble one does not delight in evil" means

the noble one, the good person, being far from mental defilements, does not delight even in the slightest evil. Why? "The pure one does not delight in evil" means the purified person, by virtue of thoroughly purified bodily conduct and so on, like a royal swan at a place of excrement, does not delight in, does not welcome, evil, defiled states. "The evil one does not delight in the pure" is also a reading. Its meaning is - The evil one, the evil person, does not delight in what is pure, faultless, the cleansing state; on the contrary, like village pigs and so on at a place of excrement, he delights only in what is impure, the defiling state - thus he turns the teaching around from the opposite standpoint.

When the inspired utterance had thus been uttered by the Blessed One, the Venerable Soṇa, rising from his seat, having paid homage to the Blessed One, by the word of his own preceptor, requested five matters beginning with full ordination by a group of five in the borderland. The Blessed One too allows those - all that should be understood according to the method that has come in the Khandhaka.

The commentary on the Sixth Discourse is completed.

7. Commentary on the Kaṅkhārevata Discourse

47. In the seventh, "Kaṅkhārevata" is that elder monk's name. For he, having gone forth in the Dispensation and having obtained full ordination, dwells moral, of good character, but he is full of uncertainty reckoned as remorse regarding the monastic discipline, by such statements as "Green peas are not allowable, it is not allowable to consume green peas, molasses is not allowable" and so on. On account of that he became known as "Kaṅkhārevata." He afterwards, having taken a meditation subject in the presence of the Teacher, striving and endeavouring, having realised the six higher knowledges, spends his time in the happiness of meditative absorption and the happiness of fruition, but mostly, having given weight to the noble path attained by himself, he reviews it. Therefore it was said - "Reviewing his own purification by overcoming uncertainty." For path wisdom, because of the sixteen-based uncertainty that occurs by the method beginning with "Did I exist in the past period of time," and because of the eight-based uncertainty stated thus: "One is uncertain about the Buddha... etc. one is uncertain about dependently arisen phenomena" - and how much more so the others - because of the overcoming, the transcendence of all uncertainties without remainder, and because of the absolute purification from other mental defilements to be abandoned by oneself, "purification by overcoming uncertainty" is what is intended here. For this venerable one, because of being one for whom uncertainty was habitual for a long time, sat reviewing with weight given thus: "Having attained this path phenomenon, these uncertainties of mine have been completely abandoned" - not the seeing of mentality-materiality together with its conditions, because that overcoming of uncertainty is not absolute.

"Having understood this matter" means having understood this matter reckoned as the complete overcoming of uncertainty by the noble path, he uttered this inspired utterance that illuminates that meaning.

Therein, "whatever uncertainties here or beyond" means uncertainties that arise here, in this present individual existence, by such statements as "Am I indeed, or am I not indeed," or beyond, in past and future individual existences, by such statements

as "Did I exist in the past period of time" and so on. "To be experienced by oneself or to be experienced by another" means those, by the very method already stated, whatever uncertainties or sceptical doubt to be experienced by oneself - by way of occurrence to be obtained by way of object in one's own individual existence - or to be experienced by another - by way of occurrence to be obtained in another's individual existence, or by such statements as "Is he a Buddha indeed, or is he not indeed" and so on, by way of occurrence to be obtained regarding another who is foremost, the highest. "Those who are meditators abandon all of them, ardent, living the holy life" means those who are meditators through meditation on a single object and through meditation on the three characteristics, having aroused zeal in insight, ardent through the fulfilment of the fourfold right striving, living the holy life of the path, attaining it - persons standing on the first path, of the variety beginning with faith-followers - they abandon, eradicate all those uncertainties at the moment of the path. But from then on those are called abandoned; therefore the intention is that there is no other absolute abandoning of them apart from this.

Thus the Blessed One, by way of meditative absorption, praising the Venerable Kaṅkhārevata's attainment of the noble path with meditative absorption as the heading, uttered an inspired utterance by way of praise. And for that very reason he established him in the foremost position by the state of being a meditator, saying: "This is the foremost, monks, of my disciples who are monks who are meditators, namely Kaṅkhārevata."

The commentary on the Seventh Discourse is completed.

8. Commentary on the Schism in the Community Discourse

48. In the eighth, "he said this to the Venerable Ānanda" means having employed assassins, having had Nāḷāgiri released, having rolled a stone, being unable to do harm to the Blessed One, with the intention "I will break the Community and cause the breaking of the concord," he spoke this statement beginning with "from this day forth." "Apart from the Blessed One" means without the Blessed One, the meaning is without making him the Teacher. "Apart from the Community of monks" means without the Community of monks. "I will perform the Observance and legal acts of the Community" means having separated the Community of monks who follow the exhortation of the Blessed One, I will perform a separate Observance and legal acts of the Community together with the monks who follow me - this is the meaning.

"Devadatta will break the Community" means because all the matters making for schism had been prepared by Devadatta, Devadatta will definitely today break the Community, will make it twofold. For among the eighteen matters making for schism such as "what is not the Teaching is the Teaching" and so on, having explained any one matter whatsoever, having convinced them by each and every reason saying "accept this, approve of this," having had voting tickets taken, when a separate legal act of the Community has been performed, the Community is split. For this was said:

"In five ways, Upāli, the Community is split: by a legal act, by a recitation, by speaking, by proclamation, by vote taking."

Therein, "by a legal act" means by any one legal act among the four legal acts beginning with a transaction by announcement. "By a recitation" means by any one recitation among the five recitations of the principal monastic code. "By speaking" means explaining the eighteen matters making for schism such as "what is not the Teaching is the Teaching" and so on, by means of various occasions. "By proclamation" means by proclamation, having made a verbal expression at the base of the ear in such a manner as: "Do you not know my state of having gone forth from a noble family and my state of being very learned? Is it fitting for you even to give rise to the thought that one like me would take up what is contrary to the Teaching and contrary to the monastic discipline? What, am I not afraid of the realm of misery?" and so on. "By vote taking" means by vote taking, having thus proclaimed and having supported their minds and having made them of the nature of not turning back, saying "Take this voting ticket."

And here, only the legal act or the recitation is the criterion, but the speaking, proclamation, and vote taking are preliminary stages. For even though one speaking by way of explaining the eighteen matters has proclaimed there for the purpose of generating approval and voting tickets have been taken, the monastic community remains unsplit. But when four or more, having thus taken voting tickets, perform a separate recitation or legal act, then the Community is called split. And Devadatta, having accomplished all the preliminary stages of schism in the Community, having thought "I will definitely today perform a separate Observance and legal acts of the Community," spoke the statement beginning with "from this day forth." Therefore he said - "Today, venerable sir, Devadatta will break the Community." Since we said "because all the matters making for schism had been prepared by Devadatta."

"Having understood this matter" means having understood in every respect this act of schism in the Community being produced by Devadatta, which leads to rebirth in the great hell of Avīci, which lasts for a cosmic cycle, and which is incurable. "This inspired utterance" means he uttered this inspired utterance that illuminates this meaning, by way of the practice of good persons and bad persons, corresponding and non-corresponding, respectively in regard to the wholesome and unwholesome, as "very skilful."

Therein, "good is easy for the good" - "good" means one who accomplishes the welfare of oneself and others, one who is rightly practising. By that good person - a disciple such as Sāriputta and others, or an Individually Enlightened One, or a Perfectly Enlightened One, or another mundane good person - good, beautiful, auspicious, bringing welfare and happiness to oneself and others, is easy, able to be done with ease. "Good is difficult for the evil" means but that very good of the aforesaid characteristic is difficult to do by an evil person such as Devadatta and others, he is not able to do it - this is the meaning. "Evil is easy for the evil" means evil, not beautiful, bringing harm to oneself and others, could be done easily, with ease, by an evil person as aforesaid. "Evil is difficult for the noble ones" means but for the noble ones such as the Buddhas and others, each and every evil is difficult to do, impossible to accomplish. For it is indeed like the destruction of a bridge for them - the Teacher explains.

The commentary on the Eighth Discourse is completed.

9. Commentary on the Sadhāyamāna Discourse

49. In the ninth, "young men" means youths. Young brahmin boys standing in the first youth are intended here.

"Appearing to be mocking" is said with reference to a word of the nature of ridicule. While ridiculing others they say "sadhu"; the meaning is that they are habitually given to speaking such words. The meaning of this word is as follows - The act of mocking is "sadhu"; where "sadhayamānā" should be said, meaning "those who proclaim that," by making it long, "sadhāyamānā" was said. Or alternatively, "sadhāyamānā" means those who address themselves distinctively as if in a prohibition. Because they are of such a nature, it was said "appearing to be mocking." "Saddāyamānarūpā" is also a reading; the meaning is making loud noise and great noise. "Passing by not far from the Blessed One" means they pass by speaking this and that which has come to their mouths within the hearing range of the Blessed One.

"Having understood this matter" means having known this state of unrestraint in their speech, he uttered this inspired utterance that illuminates that meaning, through the power of religious emotion regarding the Teaching.

Therein, "confused" means slow, unmindful. "Speaking like the wise" means imposters resembling the wise, because of their behaviour of making only themselves the knowers in each and every matter, thinking "Who else knows? We alone know this." "Speakers whose range is mere words" means those whose range, whose domain, is speech alone - they are speakers whose range is mere words, speakers of merely the subject matter of speech, because of not fully understanding the meaning. Or alternatively, "speakers whose range is mere words" means those who speak lying, which is outside the range of speech, which is not the domain of the talk of the noble ones. Or alternatively, in "gocarabhāṇino" here, the shortening of the long vowel has been made. Their range is mere speech, not the range of the establishments of mindfulness and so on; they are merely speakers. How are they speakers? "As far as they wish to stretch their mouths" - as far as they wish to stretch their mouths, as far as they wish to extend their mouths, having extended that far, they are speakers; they do not restrain their mouths out of respect for others and because of it being outside their own domain - this is the meaning. Or alternatively, having become those whose range is mere speech, they are speakers; not knowing themselves, having become merely dependent on others, they are talkers - this is the meaning. For that very reason, "as far as they wish to stretch their mouths" - without considering the words by which they should be admonished, they wish only for the mere extension of their own mouths - this is the meaning. "They do not know by what they are led" means by whatever unmindfulness and so on they have been led to shamelessness and to the state of conceiting themselves as wise, thinking "We speak thus" - they do not know the reason for their own speaking in such a way; fools, unheroic, they do not know - this is the meaning.

The commentary on the Ninth Discourse is completed.

10. Commentary on the Cūḷapanthaka Discourse

50. In the tenth, "Cūḷapanthaka" - because of being the younger brother of the Elder Mahāpanthaka and because of being born on the road, by the conventional expression received in the time of youth, even at a later time too this venerable one became known as simply "Cūḷapanthaka." But by distinctions of virtue, a possessor of the six higher knowledges, of penetrating analytical knowledge, established by the Blessed One in the foremost position in two respects: "This is the foremost, monks, of my disciples who are monks in creating a mind-made body, namely Cūḷapanthaka; of those skilled in mental transformation, namely Cūḷapanthaka" - he was included among the eighty great disciples.

One day, after the meal, having returned from his alms round, seated for the day's abiding at his own daytime resting place, having spent the daytime with meditative attainments, in the afternoon, when the lay followers had not yet come for the purpose of hearing the Teaching, having entered the middle of the monastery, while the Blessed One was seated in the Perfumed Chamber, thinking "It is not yet the time to approach the Blessed One's presence," he sat down to one side at the entrance of the Perfumed Chamber, folding his legs crosswise. Therefore it was said - "Now at that time the Venerable Cūḷapanthaka was seated not far from the Blessed One, folding his legs crosswise, directing his body upright, having established mindfulness in front of him." For he at that time, having determined the time limit, having entered upon a meditative attainment, sat down.

"Having understood this matter" means having known this matter of the Venerable Cūḷapanthaka, reckoned as the state of body and mind being rightly directed. "This inspired utterance" means he uttered this inspired utterance that is the elucidation of the manifestation therein of the specific attainment culminating in final Nibbāna without clinging, for any other monk too whose body is calm, who has established mindfulness in all postures, and who is concentrated.

Therein, "with steady body" means with the volitional body rightly established by the abandoning, by the non-performance, of non-restraint through the body-door; likewise with the five-door body well established by making the faculties of the eye and so on non-indulgent; and with the body born of action steady through non-trembling, because of the absence of fidgeting of the hands and so on, through the restraint of hands and feet - thus, in brief, with the entire body steady in the state of motionlessness, reckoned as the state of being unchanging. By this, his purity of morality is shown. And this is an instrumental expression in the sense of indicating a state of being thus. "With steady mind" - by the elucidation of the stability of the mind, it shows the accomplishment of concentration. For concentration is called "stability" of the mind. Therefore, by means of serenity or by means of insight alone, when there is unified focus, the mind is said to be steady through approaching the state of unification upon the object, and not otherwise. And showing that this establishing and concentrating of body and mind as aforesaid is to be desired at all times and in all postures, he said - "Whether standing, seated, or lying down." Therein, the word "or" has the meaning of non-restriction. By that, the meaning is shown as: whether standing, or seated, or lying down, or in any other posture - thus the inclusion of walking too should be understood here.

"A monk resolving upon this mindfulness" means that very mindfulness by which, firstly, one of pure conduct, having made body and mind unagitated by the stilling of

the state of inertia of body and mind, having obtained blameless happiness as a basis, by means of tranquillity of body and mind, having made the mind light, soft, and wieldy, rightly establishing and concentrating, develops the meditation subject and brings it to the summit - a monk resolving upon that very mindfulness which is very helpful at the beginning, middle, and end of the pursuit of the meditation subject, beginning with the purification of morality, up to the specific attainment, resolving here and there - this is the meaning. "Would obtain the distinction from before to after" means he, thus with a mind protected by mindfulness, increasing the meditation subject higher and higher, developing it, making it prosper, would obtain the distinction from before to after, possessing the quality of before and after, proceeding by way of the earlier and later portions, the distinction classified as lofty, loftier, and so on.

Therein, the distinction from before to after is twofold: by means of serenity and by means of insight. Among these, by means of serenity, firstly, the distinction of meditation that has proceeded from the arising of the sign up to mastery of the plane of neither-perception-nor-non-perception is the distinction from before to after. But by means of insight, for one who enters by way of materiality, from the discernment of material phenomena, and for the other, from the discernment of mental phenomena, beginning from that up to the achievement of arahantship, the distinction of meditation that has thus proceeded is the distinction from before to after. And it is this very one that is intended here.

"Having obtained the distinction from before to after" means having obtained arahantship, which is the distinction from before to after that has reached the excellence of the perfections. "One should go beyond the sight of the King of Death" means because of having transcended the three realms of existence, which are the domain of death - termed the King of Death because of overpowering all beings by way of cutting off life - one should go to the unseen, beyond the range. Whatever has not been said in this chapter is the same as the method stated below.

The commentary on the Tenth Discourse is completed.

And completed is the commentary on the Mahā Chapter.



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