

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

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

5. The Collection of Minor Texts

05. Commentary on the Anthology of Discourses

5. The Chapter on the Way to the Beyond

Commentary on the Introductory Stanzas

983. "From the delightful city of the Kosalan" - these are the introductory stanzas of the Pārāyana Chapter. Their origin - In the past, it is said, a certain carpenter dwelling in Bārāṇasī was alone, without a companion, in his own teacher's doctrine; he had sixteen pupils, and each one had a thousand students. Thus those sixteen thousand and seventeen teachers and pupils, all earning their livelihood in dependence on Bārāṇasī, having gone near the mountains, having taken trees, having completed various mansion constructions right there, having bound rafts, having brought them by the Ganges to Bārāṇasī, if the king was desirous, to the king, a one-storeyed or etc. they prepared and gave a seven-storeyed mansion. If not, they sold to others too and nourished their children and wife. Then one day their teacher, having thought "It is not possible to earn a livelihood always by carpenter's work, for this work is difficult to do in the time of old age," addressed his pupils - "Dear sons, bring trees of little substance such as fig trees and so on." They, having agreed saying "Very well," brought them. He, having made a wooden bird with those, having entered inside it, set the mechanism in motion. The wooden bird, like a supaṇṇa king, having leaped into the sky, having travelled over the forest, descended in front of the pupils. Then the teacher said to his pupils - "Dear sons, having made such wooden vehicles, it is possible to seize the kingdom over the whole of Jambudīpa. You too, dear sons, make these; having seized the kingdom, we shall live. It is difficult to live by the carpenter's craft." They, having done so, announced to the teacher. Then the teacher said to them - "Which kingdom, dear sons, shall we seize?" "The kingdom of Bārāṇasī, teacher." "Enough, dear sons, do not let that please you; for even having seized it, we shall not be freed from the reproach of being carpenters - 'the carpenter king, the carpenter viceroy.' The Indian subcontinent is great; let us go elsewhere."

Thereupon, together with their children and wives, having mounted the wooden vehicles, having armed themselves with weapons, having gone towards the Himalayas, having entered a certain city in the Himalayas, they rose up at the very dwelling of the king. They, having seized the kingdom there, consecrated the teacher in the kingship. He became well-known as "the Wooden-Vehicle King." That city too, because it was seized by him, obtained the name "Wooden-Vehicle City," and likewise the whole country too. The Wooden-Vehicle King was righteous, and likewise the viceroy; and the sixteen pupils were appointed in the positions of ministers. That country, being supported by the king with the four ways of supporting others, was exceedingly prosperous, flourishing, and free from danger. The citizens and country-folk cherished the king and the royal retinue very much, saying "A good king has been obtained by us, a good royal retinue."

Then one day merchants from the Middle Country, having taken goods, came to the Wooden-Vehicle City, and having taken a present, they saw the king. The king asked everything, saying "Where have you come from?" "From Bārāṇasī, Sire." He, having asked the whole story there - said "Establish friendship between me and your king." They accepted, saying "Very well." He, having given them expenses, when the time for departure arrived, having spoken again with regard, dismissed them. They, having gone to Bārāṇasī, reported to that king. The king, having had the drum beaten, saying "From this day forth I release the toll for merchants who have come from the Wooden-Vehicle Country," and saying "Let the Wooden-Vehicle King be my friend," the two became friends who had not seen each other. And the Wooden-Vehicle King too had the drum beaten in his own city - "From this day forth I release the toll for merchants who have come from Bārāṇasī, and expenses should be given to them." Then the king of Bārāṇasī sent a letter to the Wooden-Vehicle King: "If in that country anything wonderful arises that is worthy of being seen or heard, let him show us too and let him inform us too." And he too sent a reply letter to him in the same way. Thus, while they were living having made this agreement, at some time exceedingly costly and extremely fine woollen blankets arose for the Wooden-Vehicle King, similar in colour to the rays of the rising sun. Having seen them, the king, thinking "I shall send them to my friend," having had ivory craftsmen carve eight ivory caskets, having placed those blankets in those caskets, having had lac craftsmen make them resemble lac balls on the outside, having placed the eight lac balls too in boxes, having wrapped them in cloth, having sealed them with the royal signet ring, sent ministers saying "Give them to the king of Bārāṇasī." And he gave a letter: "This present should be viewed in the middle of the city, surrounded by ministers."

They, having gone, gave them to the king of Bārāṇasī. He, having read the letter, having convoked the ministers, in the middle of the city, in the royal courtyard, having broken the seal, having removed the wrapping, having opened the casket, having seen eight lac balls, thinking "My friend sent me lac balls as if for children playing with lac balls," becoming downcast, he struck one lac ball on the seat where he was sitting. At that very moment the lac fell away, and the ivory casket, having given an opening, became two halves. He, having seen a woollen blanket inside, opened the others too; everywhere it was likewise. Each woollen blanket was sixteen cubits in length and eight cubits in breadth. When the woollen blankets were spread out, the royal courtyard was as if illumined by the radiance of the sun. Having seen that, the great multitude snapped their fingers and waved their garments, saying "The Firewood-cart King, the unseen friend of our king, sent such a present; it is fitting to make such a friend" - and were delighted. The king, having summoned the judges, had each woollen blanket valued; they were all priceless. Then he thought - "One who sends afterwards should send something exceeding the present sent first. And a priceless present has been sent to me by my friend. What indeed should I send to my friend?" Now at that time the Blessed One Kassapa, having arisen, was dwelling at Bārāṇasī. Then this occurred to the king - "There is no supreme jewel other than the jewel of the Triple Gem. Come, let me send to my friend the news of the arising of the jewel of the Triple Gem." He

"A Buddha has arisen in the world, for the welfare of all living beings;
The Teaching has arisen in the world, for the happiness of all living beings;
The Community has arisen in the world, the unsurpassed field of merit."

Having had this verse and the practice of a single monk up to arahantship written with natural vermillion on a golden slab, having placed it in a casket made of the seven precious things, that casket in a casket made of gems, the gem one in one made of cat's eye, the cat's eye one in one made of ruby, the ruby one in one made of gold, the golden one in one made of silver, the silver one in one made of ivory, the ivory one in one made of hardwood, having placed the hardwood casket in a chest, having wrapped the chest in cloth, having sealed it, having had a noble bull elephant in rut fitted with a golden banner, golden ornaments, and covered with a golden net, having had a divan prepared upon it, having placed the chest upon the divan, with a white parasol being held, with veneration being made with all scents, flowers and so on, with all musicians singing hundreds of praises, having had the road decorated as far as his own kingdom's boundary, he himself led it. And standing there, he sent a present to the neighbouring kings - "This present should be sent forth by those honouring it thus." Having heard that, those various kings, having come to meet it on the road, led it as far as the kingdom's boundary of the Firewood-cart King.

The Firewood-cart King too, having heard, having come to meet it on the road, venerating it in the same way, having brought it into the city, having assembled the ministers and the citizens, in the royal courtyard, having removed the wrapping cloth, having opened the chest, having seen the casket in the chest, having gradually opened all the caskets, having seen the letter on the golden slab, being delighted thinking "My friend has sent a jewel-present extremely rare even in a hundred thousand cosmic cycles," having thought "Indeed we have heard what was never heard before - 'A Buddha has arisen in the world.' What if I were to go and see the Buddha and hear the Teaching?" he addressed the ministers - "The jewels of the Buddha, the Teaching, and the Community, it seems, have arisen in the world. What do you think should be done?" They said - "You stay right here, great king; we, having gone, shall find out the news."

Thereupon sixteen ministers, each with a retinue of sixteen thousand, having paid respect to the king, went forth saying "If a Buddha has arisen in the world, there is no returning to see you again; if he has not arisen, we shall come back." But the king's nephew afterwards, having paid homage to the king, said "I too am going." "Dear son, having known there the arising of a Buddha, come back again and inform me." He, having accepted saying "Very well," departed. All of them, staying one night everywhere, having gone, arrived at Bārāṇasī. But even before they had arrived, the Blessed One attained final Nibbāna. They, wandering through the entire monastery asking "Who is the Buddha? Where is the Buddha?" having seen the disciples who had been in his presence, asked them. They told them "The Buddha has attained final Nibbāna." They, lamenting "Alas, having come such a long distance, we did not obtain even a mere sight," asked "Is there, venerable sirs, any exhortation given by the Blessed One?" "Yes, lay followers, there is. One should be established in the Triple Refuge, the five precepts should be undertaken, the Observance endowed with eight factors should be observed, gifts should be given, and one should go forth." They, having heard, setting aside that nephew who was a minister, all went forth. The nephew, having taken relics of use, departed facing towards the Firewood-cart Kingdom. Relics of use means the Bodhi tree, the bowl, the robe, and so on. But this one, having taken the Blessed One's filter waterpot, one elder who was a bearer of the Teaching and a bearer of the Discipline, departed; and having gradually gone to

the city, having reported to the king "A Buddha has arisen in the world and has attained final Nibbāna," he related the exhortation given by the Blessed One. The king, having approached the elder, having heard the Teaching, having had a monastery built, having established a shrine, having planted a Bodhi tree, having been established in the Triple Refuge and in the five permanent precepts, observing the Observance endowed with eight factors, giving gifts and so on, having remained as long as life lasted, was reborn in the sensual-sphere heavenly world. Those sixteen thousand too, having gone forth, having made a worldling's death, became the retinue of that very king.

They, having spent one interval between Buddhas in the heavenly world, even when our Blessed One had not yet arisen, having passed away from the heavenly world, the teacher was born as the son of the chaplain of King Pasenadi's father, named "Bāvarī," endowed with three marks of a great man, one who had gone beyond the three Vedas, and by the elapse of his father, he stood in the position of chaplain. The remaining sixteen thousand and sixteen too were reborn right there in Sāvattihī in a brahmin family. Among them, the sixteen senior pupils learnt crafts in the presence of Bāvarī, the other sixteen thousand in the presence of those very ones - thus they all came together again. King Mahākosala also died, and thereupon they consecrated Pasenadi in the kingdom. Bāvarī was his chaplain too. The king gave to Bāvarī both the wealth given by his father and other wealth. For he had learnt crafts in his very presence when young. Then Bāvarī informed the king - "I shall go forth, great king." "Teacher, while you remain, it is as if my father remains. Do not go forth." "Enough, great king, I shall go forth." The king, being unable to prevent him, requested "Go forth in the royal garden, in a place where I can see you evening and morning." The teacher, together with his sixteen pupils with a retinue of sixteen thousand, having gone forth into the going forth as hermits, dwelt in the royal garden; the king attended upon him with the four requisites. And he went to attend upon him evening and morning.

Then one day the pupils said to the teacher - "Dwelling near a city is indeed a great impediment. Teacher, let us go to a place frequented by few people; dwelling in a secluded lodging is indeed of great benefit to those gone forth." The teacher, having accepted saying "Very well," informed the king. The king, having prevented him three times, being unable to prevent him, having given two hundred thousand coins, commanded two ministers: "Wherever the group of sages wishes to dwell, having made a hermitage there, give it to them." Then the teacher, surrounded by sixteen thousand and sixteen matted-hair ascetics, being assisted by the ministers, went from the northern country facing towards the southern country. Having taken up that matter, the Venerable Ānanda, setting forth the introduction of the Pārāyana Chapter at the time of the communal recitation, spoke these verses.

Therein, "from the city of the Kosalans" means from the city of the Kosala country; it is said to mean Sāvattihī. "Nothingness" means the state of owning nothing; it is said to mean seclusion from possessions and equipment.

984. "He, in the domain of Assaka, near the seat of Aḷaka" means that brahmin, in the domain near both kings, namely Assaka and Aḷaka, in the country nearby - the intention is in the middle of both countries. "On the bank of the Godhāvarī" means on the bank of the river Godhāvarī. Where the Godhāvarī, having split in two, formed an

island in between measuring three yojanas, entirely covered with wood-apple forest, where formerly Sarabhaṅga and others dwelt - the intention is in that region. He, it is said, having seen that area, reported to the councillors: "This is a former abode of ascetics, suitable for those gone forth." The councillors gave a hundred thousand to King Assaka and a hundred thousand to King Aḷaka for the purpose of acquiring the land. They gave that area and another two yojanas in extent - altogether an area of about five yojanas. It is said that that area was between their kingdom boundaries. The councillors, having had a hermitage built there, and having had further wealth brought from Sāvattthī, having established a village as food resort, departed. "By gleanings and by fruit" means by the practice of wandering for gleanings and by forest roots and fruits. Therefore it was said: "In dependence on that very place, a large village arose."

985. Therein, "of that" means of that bank of the Godhāvarī, or of that brahmin - and this is the genitive case used in the accusative sense; the meaning is "in dependence on that." "With the income arisen from there, he arranged a great sacrifice" means in that village, through agriculture and so on, an income of a hundred thousand arose; having taken that, the householders went to the presence of King Assaka, saying "Let the lord consent to the income." He said "I do not consent; present it to the teacher himself." The teacher too, not taking that for himself, arranged a sacrifice of giving. Thus he gave gifts year after year.

986. "The great sacrifice" - the meaning of the verse is: He, thus performing the sacrifice of giving year after year, having performed that great sacrifice in one year, having departed from the village, again entered the hermitage. Having entered, having gone into the leaf-hut, he sat down reviewing the gift, thinking "Well given." Thus, when he had re-entered, another brahmin came, sent by a young brahmin woman who did not wish to do work in the house, saying "This one, brahmin, Bāvarī, on the bank of the Godhāvarī, annually gives away a hundred thousand; go, having asked for five hundred from him, bring me a female slave."

987-988. "With bruised feet" means one whose sole of the foot is bruised by walking on the road, or one whose foot is bruised by striking heel against heel, or ankle against ankle, or knee against knee. "Asked about happiness and welfare" means he asked about happiness and welfare: "Is it well with you, brahmin? Is all well?"

989-991. "Permit me" means approve, believe. "In seven ways" means by sevenfold. "Having constructed" means having taken cow-dung, forest flowers, kusa grass, and so on, having gone very quickly to the door of Bāvari's hermitage, having smeared the ground with cow-dung, having scattered flowers, having spread grass, having washed the left foot with water from a water-pitcher, having gone the distance of seven steps, fondling the soles of his own feet - having performed such scheming, is what is said. "He proclaimed to him something terrifying" means he declared a fear-producing utterance; the intention is that he spoke this verse "If to me who is begging." "Unhappy" means one with displeasure arisen.

992-994. "Dries up" means he withers, imagining "that word of his might at some time be true." "Deity" means the very deity dwelling in the hermitage. "Regarding the head or the splitting of the head" means on the head or at the splitting of the head.

995-996. "Dear lady, if you now know" means "if the dear lady knows." "And the splitting of the head" means "and the splitting of the head." "Knowledge herein" means "knowledge for me herein."

998. "Formerly" means at the time of the age of twenty-nine years. But while the brahmin Bāvarī was dwelling on the bank of the Godhāvarī, by the elapse of eight years, a Buddha arose in the world. "A descendant" means one of the lineage.

999. "Having attained the power of all direct knowledge" means one who has attained the power through all direct knowledge, or one who has attained all direct knowledges and powers. "Liberated" means one whose mind is liberated, having made it the object, by its occurrence.

1001-1003. "Sokassa" means sorrow of his. "Pahūtapañño" means one of great wisdom. "Varabhūrimedhaso" means one of highest extensive wisdom, or one of excellent wisdom who delights in beings. "Vidhuro" means one whose burden has gone; it is said to mean incomparable.

1004-1009. "Mantapārage" means one who has gone beyond the Vedas. "Passavho" means "see"; "ajānatan" means of those who do not know. "Lakkhaṇā" means characteristics. "Byākkhātā" means spoken, it is said to mean explained in detail. "Samattā" means complete, it is said to mean perfect. "Dhammena manusāsati" means he instructs by righteousness.

1011. "Birth and clan and characteristic" means "how long ago was he born" - my birth and clan and characteristic. "Sacred verses and pupils" means the Vedas mastered by me and my pupils. "Ask with the mind alone" means ask these seven questions with the mind alone.

1013-1018. "Tissametteyya" - this one person is stated by means of name and clan. "Both" means the two. "Each having a following" means having followers separately. "Perfumed by former impressions" means having formerly gone forth in the Dispensation of the Blessed One Kassapa. Their minds were perfumed by the impression of merit from the going-and-returning duty. "The city of Māhissatī" means the city named Māhissatī; it is said to be a town. The intention is that they entered that town; so everywhere. "Gonaddha" is the name of Godhapura. "Named Vana" refers to the forest town; "Vanasāvattī," say some. Thus, when those sixteen matted-hair ascetics had arrived from Vanasāvattī to Kosambī, and from Kosambī to Sāketa, it is said that their assembly was about six yojanas in extent.

1019. Then the Blessed One thought: "Bāvari's matted-hair ascetics are coming, gathering the great multitude, but their faculties have not yet reached maturity, nor is this region suitable; however, in the Magadha territory the Stone Shrine is suitable for them. For there, while I am expounding the Teaching, there will be full realisation of the teaching for the great multitude, and having entered all the cities and coming, they will come with a greater number of people." Surrounded by the Community of monks, he went from Sāvattī towards Rājagaha. Those matted-hair ascetics too, having come to Sāvattī, having entered the monastery, searching "Who is the Buddha? Where is the Buddha?" having gone to the foot of the perfumed chamber, having seen the Blessed One's footsteps, "The footprint of one infatuated with lust would be squatting," etc. "Such as this is the footprint of one who has removed the

veil," they came to the conclusion "The Omniscient One is the Buddha." The Blessed One too, gradually, having entered the cities such as Setabya, Kapilavatthu and so on, gathering the great multitude, went to the Stone Shrine. The matted-hair ascetics too, at that very moment, having departed from Sāvattthī, having entered all those cities, went to the Stone Shrine itself. Therefore it was said: "Kosambī and also Sāketa, and Sāvattthī the best of cities. Setabya, Kapilavatthu," and so on.

1020. Therein, "the Magadhan city" means the city of Magadha, Rājagaha - this is the intention. "The Pāsāṇaka shrine" - on top of a great rock there was formerly a temple dedicated to a deity. But when the Blessed One had arisen, a monastery came into being. It is called "the Pāsāṇaka shrine" by that very former conventional expression.

1021. "Like one thirsty for water" - for those matted-hair ascetics, pursuing the Blessed One with haste, going in the morning the path traversed in the evening, and going in the evening the path traversed in the morning, having heard "The Blessed One is here," filled with exceedingly great joy and gladness, ascended that shrine. Therefore it was said "in haste they ascended the mountain."

1024. "Standing to one side, joyful" means having seen the Blessed One seated in the great pavilion created by Sakka at that Stone Shrine, when the Blessed One had made a friendly greeting by the method beginning with "I hope it is bearable for you, sages," having himself too made a friendly welcome with words beginning with "It is bearable, Master Gotama," Ajita, the chief pupil, standing to one side, having become joyful in mind, asked questions from his mind.

1025. Therein, "having pointed out" means with reference to "how many rains retreats." "Birth" - he asks "tell us the birth of our teacher." "Mastery" means reaching the conclusion.

1026-1027. "One hundred and twenty years" means a hundred years exceeding by twenty years. "Characteristics" means the characteristics of a great man. The intention is "not lacking in this and in other histories and so on beyond this"; or, bringing in the further term, it should be connected as "one who has gone to perfection in those." "Teaches five hundred" means he himself teaches the sacred verses to five hundred young men who are naturally lazy and imprudent. "In his own teaching" means in certain brahmin practices; it is said to mean in his own teacher's doctrine of the threefold true knowledge.

1028. "The investigation of the characteristics" means the explanation in detail of the characteristics; he asks "which are those three characteristics on his body?"

1030-1031. "Asking indeed" means the one who is asking. "Who will answer this" means among gods and so on, which person will this question-utterance address in return.

1032-1033. Thus the brahmin, having heard the explanation of the five questions, asking the remaining two, said "the head and the splitting of the head." Then the Blessed One, answering those for him, spoke the verse "ignorance is the head." Therein, since ignorance, being not knowing regarding the four truths, is the head of the round of rebirths, therefore he said "ignorance is the head." And since the true knowledge of the path of arahantship, endowed with faith, mindfulness, concentration, desire-to-do, wish, and energy that are conascent with itself, having

reached the state of single function of the faculties, destroys that head, therefore he said beginning with "true knowledge is the head-splitter."

1034-1038. "Then with great inspiration" means then, having heard this answering of the question, having become composed through the arisen great joy into an active state, having reached elation of body and mind - this is the meaning. And having fallen down, he spoke this verse "Bāvarī." Then the Blessed One, having compassion for him, spoke the verse "Happy." And having said "And of Bāvarī," he made the invitation of the Omniscient One. Therein, "of all" means of the sixteen thousand without remainder. "There asked the Truth-finder" means there at the Stone Shrine, or there in the assembly, or when they were invited to admonish, Ajita asked the first question. The remainder is obvious in all the verses.

In the Paramatthajotikā, the Khuddaka Commentary,

the Commentary on the Suttanipāta, the explanation of the introductory stanzas is concluded.

1. Commentary on the Ajita Discourse

1039. But in that question, "hindered" means covered over. "What do you call its smearing" means what do you call the smearing of this world.

1040. "Due to avarice and negligence it does not shine forth" means it does not shine forth because of stinginess and because of negligence. For stinginess does not allow one to shine forth through virtues such as giving and so on, and negligence through morality and so on. "Greed is its smearing" means craving is the smearing of this world, like monkey-lime is the smearing of a monkey. "Suffering" means suffering consisting of birth and so on.

1041. "Streams flow everywhere" means streams such as craving and so on flow in all sense bases such as matter and so on. "What is the warding off" means what is the obstruction of them, what is the protection? "Tell me the restraint" means tell that restraint which is termed the warding off of them. By this he asks about abandoning with remainder. "By what are streams closed" means by what phenomenon are those streams closed, cut off. By this he asks about complete abandoning.

1042. "Mindfulness is the warding off of them": associated with insight. Searching out the courses of wholesome mental states, mindfulness is the warding off of those streams. "I speak of the restraint of streams": the intention is that very mindfulness I speak of as the restraint of streams. "By wisdom they are closed": however, by path wisdom capable of penetrating impermanence and so on in matter and so on, those streams are altogether closed.

1043. "Wisdom and" is a question verse. The meaning in brief should be understood thus: whatever wisdom has been spoken of by you, and whatever mindfulness, and whatever remaining mentality-materiality - where does all this cease? Tell me this question when asked.

1044. Now in his reply verse, since the fifties are included under mentality itself, therefore they were not stated separately. Here this is the meaning in brief - "This question that you, Ajita, asked me 'where does this cease?' - that I tell you: where mentality and materiality entirely cease, that I say in telling; of that, for with the

cessation of that consciousness, simultaneously, neither before nor after, here this ceases. Right here, with the cessation of consciousness, this ceases; from the cessation of consciousness, its cessation comes about. It is said that it does not go beyond that.

1045. And to this extent, by "suffering is its great fear" the truth of suffering is made known, by "whatever streams" the truth of origin, by "by wisdom they are closed" the truth of the path, by "entirely ceases" the truth of cessation - thus, even having heard the four truths, not having attained the noble plane, again asking about the practice of learners and those beyond training, he spoke the verse "Those who have comprehended the teachings." Therein, "those who have comprehended the teachings" means those whose teachings have been thoroughly investigated by way of impermanence and so on; this is a designation for the Worthy Ones. "Trainees" means the remaining noble persons who are training in morality and so on. "Many" means the many ordinary beings. "Tell me, prudent one, when asked, their conduct" means tell me the practice of those learners and those beyond training, you who are prudent, wise, when asked.

1046. Then the Blessed One, since by the trainee, beginning with the mental hindrance of sensual desire, all mental defilements are indeed to be abandoned, therefore by the half-verse "in sensual pleasures" he shows the trainee's practice. Its meaning is - One should not crave through defilement sensual pleasure for objects of "sensual pleasures," and abandoning bodily misconduct and so on, mental states that cause disturbance of mind, one should be undisturbed in mind. But since one beyond training, being wholesome regarding all phenomena because of having weighed all activities and so on by way of impermanence and so on, and being mindful through observation of body and so on as mindfulness, and having attained monkhood through the breaking of identity view and so on, wanders forth in all postures, therefore by the half-verse "wholesome" he shows the practice of one beyond training. The remainder is obvious everywhere.

Thus the Blessed One concluded the teaching with the pinnacle of arahantship. At the conclusion of the teaching, Ajita became established in arahantship together with his thousand pupils, and for many other thousands the eye of the Teaching arose. Together with the attainment of arahantship, the antelope hides, matted hair, bark garments and so on of the Venerable Ajita and his thousand pupils disappeared. All of them, bearing bowls and robes created by supernormal power, with hair two finger-breadths long, having become "come-monks," paying homage to the Blessed One, sat down with joined palms.

In the Paramatthajotikā, the Khuddaka Commentary,

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

2. Commentary on the Tissametteyya Sutta

1047. "Who here is pleased" is the Discourse on Tissametteyya. What is the origin? The origin of all discourses is dependent on a question. For those brahmins, having been invited by the Blessed One thus "Having been given permission, ask," asked their own respective doubts. And the Blessed One answered them as each was asked. Thus these discourses should be understood as dependent on a question.

But when Ajita's question was concluded, Mogharāja began to ask thus "How regarding the world, does the King of Death not see one?" Having known that "His faculties have not yet reached maturity," the Blessed One rejected him thus "Stand aside, Mogharāja, let another ask." Thereupon Tissametteyya, asking his own doubt, spoke the verse beginning with "who here." Therein, "who here is pleased" means who here is satisfied. "Perturbations" means agitations of craving and views. "Having directly known both ends" means having directly known both ends. "With wisdom does not cling" means does not cling with wisdom.

1048-1049. Explaining that meaning, the Blessed One spoke a pair of verses beginning with "in sensual pleasures." Therein, "one living the holy life regarding sensual pleasures" means one living the holy life on account of sensual pleasures; it is said to mean one who, having seen the danger in sensual pleasures, is endowed with the holy life of the path. By this much he shows the contented one; by "free from craving" and so on, the unperturbable one. Therein, "quenched through understanding" means having investigated phenomena by way of impermanence and so on, quenched by the quenching of lust and so on. The remainder is obvious, since the method has been stated in the respective places.

Thus the Blessed One taught this discourse too with the pinnacle of arahantship itself. At the conclusion of the teaching, this brahmin too became established in arahantship together with his thousand pupils, and for many other thousands the eye of the Teaching arose. The remainder is similar to the preceding.

In the Paramatthajotikā, the Khuddaka Commentary,

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

3. Commentary on the Puṇṇaka Discourse

1050. "Without longing" is the Puṇṇaka Sutta. This too was spoken after having rejected Mogharāja by the former method. Therein, "the seer of the root" means the seer of the unwholesome roots and so on. "Sages" means matted-hair ascetics called sages. "Sacrifice" means gift. "Akappayimsu" means they seek.

1051. "Hoping" means desiring forms and so on. "For this state of being" means and desiring this state of being; it is said to mean wishing for existence as a human being and so on. "Dependent on ageing" means dependent on ageing. And here, by means of ageing, all the suffering of the round of rebirths is stated. Therefore, it explains that being dependent on the suffering of the round of rebirths, not being freed from it, they prepared sacrifices.

1052. "Were they, Blessed One, diligent on the path of sacrifice, did they cross over birth and ageing, dear sir" - here, the sacrifice itself is the path of sacrifice. This is what is meant - Were they, having been diligent in the sacrifice, while preparing the sacrifice, able to cross over the suffering of the round of rebirths?

1053. "They wish" means they desire the acquisition of form and so on. "They praise" means they praise sacrifices and so on by the method beginning with "well-sacrificed, purely given." "They pray" means they utter speech for the acquisition of form and so on. "They make offerings" means they give. "They pray for sensual pleasures dependent on material gain" means dependent on the acquisition of form and so on,

they pray again and again for sensual pleasures only, saying "Oh, may these indeed be ours"; and it is said that they increase craving therein. "Devoted to sacrifice" means intent upon sacrifice. "Infatuated with lust for existence" means thus by these wishing and so on they are infatuated by lust for existence itself, or having become infatuated with lust for existence, while performing these wishing and so on, they did not cross over - they did not overcome - the suffering of the round of rebirths beginning with birth.

1054-1055. "Then who now" (athakocarahi) means then, now, who else has crossed over. "After reflection" (saṅkhāya) means having investigated with knowledge. "The far and near" (paroparāṇi) means the far and the near; what is meant is the far and the near such as other individual existences and one's own individual existence, and so on, are the far and the near. "Smokeless" (vidhūmo) means devoid of the smoke of bodily misconduct and so on. "Free from trouble" (anīgho) means devoid of the trouble of lust and so on. "He has crossed over" (atāri so) means he, such a Worthy One, has crossed over birth and ageing. The remainder here is obvious.

Thus the Blessed One taught this discourse too with the pinnacle of arahantship itself. At the conclusion of the teaching, this brahmin too became established in arahantship together with his thousand pupils, and for many other hundreds the eye of the Teaching arose. The remainder is similar to what was stated.

In the Paramatthajotikā, the Khuddaka Commentary,

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

4. Commentary on the Mettagū Discourse

1056. "I ask you" is the Mettagū Discourse. Therein, "I consider you one who has attained highest knowledge, self-developed" means "this one has attained the highest knowledge" and "is self-developed" - thus I consider you.

1057. "You asked": here "a" is an indeclinable particle used merely as an expletive; the meaning is simply "you ask." "I shall tell as one who understands" means as one who understands tells, thus I shall tell. "Sufferings arise with clinging as source" means the particular sufferings beginning with birth arise with clinging beginning with craving as source.

1058. When sufferings thus arise from clinging as their source - the verse "He who indeed, not knowing" follows. Therein, "understanding" means knowing activities by way of impermanence and so on. "Observing birth as the production of suffering" means observing that the cause of birth of the suffering of the round of rebirths is "clinging."

1059. "Sorrow and lamentation" means sorrow and lamentation. "For thus this teaching is known to you" means in whatever way beings know, in that way by the power of describing, this teaching is known to you.

1060-1061. "I will explain the Teaching to you" means I will teach you the Nibbāna-teaching and the teaching of the practice leading to Nibbāna. "In the present life" means in the seen teaching of suffering and so on, or in this very individual existence. "Not based on hearsay" means witnessed by oneself. "Having known

which" means having known which teaching by meditating on it by the method beginning with "all activities are impermanent." "And I delight in that" means I aspire to that word of yours which illuminates the teaching of the aforementioned kind. "The highest teaching" means and I delight in that highest teaching.

1062. "Above, below, and across in the middle" means: here "above" is called the future period of time, "below" means the past period of time, "and across in the middle" means the present period of time. "Having dispelled delight and dwelling in these, and consciousness" means in these beginning with above, dispel craving and view-dwelling and volitional-activity-consciousness, and having dispelled them, one should not remain in existence; this being so, one should not remain even in the twofold existence. Thus, for now, the connection of the word "panujja" is with "dispel" in this alternative meaning, but in this alternative meaning the connection of "having dispelled" is precisely with "one should not remain in existence." Having dispelled these - delight, dwelling, and consciousness - one should not remain even in the twofold existence - thus it has been said.

1063-1064. Having dispelled these, not standing still in existence, this one - is the verse "dwelling thus." Therein, "here only" means in this very Dispensation, or in this very individual existence. "Well proclaimed, O Gotama, without clinging" - here "without clinging" means Nibbāna. With reference to that, addressing the Blessed One, he said - "Well proclaimed, O Gotama, without clinging."

1065. "Not only did he abandon suffering - they too" is the verse. Therein, "earnestly" means attentively, or always. "Therefore I pay homage to you" means therefore I pay homage to him. "Having approached" means having gone near. "O noble one" - he said this addressing the Blessed One.

1066. Now the Blessed One, although recognised by that brahmin thus "Surely the Blessed One has abandoned suffering," without bringing himself forward, exhorting by means of a person who has abandoned suffering, spoke the verse "Whom, brahmin." Its meaning is - Whom you, directly knowing, would know, would recognise thus: "This one is a brahmin because of having warded off evil, one who has attained the highest knowledge because of having gone through the knowledges, one who owns nothing because of the absence of possessions, non-attached to sensual existence because of non-attachment to sensual pleasures and existences." Surely he has crossed over this flood, one who has crossed over to the far shore, without barrenness, without uncertainty.

1067. And what is more - the verse "And whoever is a wise one." Therein, "here" means in this Dispensation, or in this individual existence. "Having abandoned" means having relinquished. The remainder is obvious everywhere.

Thus the Blessed One taught this discourse too with the pinnacle of arahantship itself. And at the conclusion of the teaching, there was the full realisation of the teaching similar to that stated.

In the Paramatthajotikā, the Khuddaka Commentary,

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

5. Commentary on the Dhotaka Discourse

1068-1069. "I ask you" is the Dhotaka Discourse. Therein, "I long for your speech" means I long for your speech. "Would train for one's own Nibbāna" means one should train in the higher morality and so on for the purpose of the quenching of one's own lust and so on. "From here" means from my mouth.

1070. When this was said, Dhotaka, being delighted, praising the Blessed One, requesting release from doubt, spoke the verse "I see." Therein, "I see in the world of gods and humans" means I see in the world of gods and humans. "I pay homage to you" means I pay homage to one of such a kind. "Liberate" means set free.

1071. Then the Blessed One, showing him that the release from doubt is dependent on oneself, by means of crossing the flood, spoke the verse "I will not." Therein, "I will not be able" means I will not be able, I will not be capable; it is said to mean "I will not endeavour." "For setting free" means to set free. "One who is doubting" means one with uncertainty. "You will cross" means you would cross.

1072-1075. When this was said, Dhotaka, being even more delighted, praising the Blessed One, requesting instruction, spoke the verse "Instruct me, O Brahmā." Therein, "Brahmā" is a term for the foremost. Addressing the Blessed One with that, he said - "Instruct me, O Brahmā." "The teaching of seclusion" means the teaching of Nibbāna, which is seclusion from all activities. "Unobstructed" means not reaching a state of diversity. "Right here at peace" means right here being. "Unattached" means independent. The two verses henceforth are just as stated by the method in the Mettagu Sutta. For the only distinction is that there it is "the Teaching," while here it is "at peace." In the third verse too, the first half is just as stated by the method there; in the second half, "attachment" means a place of clinging; it is said to mean "sticking." The remainder is obvious everywhere.

Thus the Blessed One taught this discourse too with the pinnacle of arahantship itself. And at the conclusion of the teaching, there was the full realisation of the teaching similar to that stated.

In the Paramatthajotikā, the Khuddaka Commentary,

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

6. Commentary on the Upasāva Discourse

1076. "Alone I" is the Upasāva Sutta. Therein, "the great flood" means the great flood. "Independent" means independent of a person or a teaching. "I am not able" means I cannot. "Object" means support. "Dependent on which" means dependent on which person or which teaching.

1077. Now, because that brahmin was an obtainer of the plane of nothingness but did not know the support even though it existed, therefore the Blessed One, showing him both that support and further the path of deliverance, spoke the verse "Nothingness." Therein, "observing" means having mindfully entered that attainment of the plane of nothingness and having emerged from it, seeing by way of impermanence and so on. "In dependence on 'there is not'" means having made as object that attainment occurring as "there is nothing." "Cross over the flood" means from then on, through insight that occurs, cross over the fourfold mental flood as appropriate. "Kathāhi" means doubts. "See clearly the elimination of craving day and

night" means having made Nibbāna clear, see it night and day. By this he speaks of his pleasant abiding in the present life.

1078-1079. Now, having heard "having abandoned sensual pleasures," seeing the sensual pleasures abandoned by himself by way of suppression, he spoke the verse "in all." Therein, "having abandoned the other" means having abandoned the sixfold attainment below that. "In the supreme deliverance of perception" means in the plane of nothingness, the highest among the seven deliverances of perception. "Would he remain there without passing on" - he asks whether that person would remain there in the Brahma world of the plane of nothingness without departing. Then the Blessed One, allowing him a state of only sixty thousand cosmic cycles, spoke the third verse.

1080. Having thus heard of his state there, now asking about his eternal or annihilationist nature, he spoke the verse "if he should remain." Therein, "even for many years" means even for innumerable years; the meaning is a multitude, a heap. "Pūgampi vassānī" is also a reading; therein, by a change of case ending, the genitive case should be made into the nominative case; or the meaning of "pūga" should be stated as "many" of this. Some also read "pūgānī"; the former reading alone is the most beautiful of all. "Would he there become cooled and liberated" means that person, right there in the plane of nothingness, liberated from various sufferings, would attain the state of coolness; the intention is that he would attain Nibbāna, become eternal and remain. "Would the consciousness of such a one pass away" - or else he asks about annihilation, whether the consciousness of such a one would attain final Nibbāna by non-clinging; or he also asks about his conception, whether it would be for the purpose of taking up conception.

1081. Then the Blessed One, not approaching annihilation and eternalism, showing the final nibbāna by non-clinging of the noble disciple arisen there, spoke the verse beginning with "just as a flame." Therein, "goes to its end" means goes to its end. "Does not come to any term" means does not come to the conventional expression "he has gone to such and such a direction." "Thus the sage liberated from the mental body" means thus the learner-sage arisen there, by nature already previously liberated from the material body, having produced the fourth path there, because of the full understanding of the body of mental phenomena, again liberated from the mental body too, having become one liberated in both ways, one who has eliminated the mental corruptions, goes to the end reckoned as final nibbāna without clinging, and does not come to any term such as "a warrior or a brahmin" and so on.

1082. Now, having heard "passes away," not wisely considering its meaning, he spoke the verse beginning with "Has he passed away." Its meaning is - Has he passed away, or does he not exist, or is he indeed eternally, by eternal nature, healthy, not subject to change - thus explain that to me well, O sage. What is the reason? For thus this teaching is known to you.

1083. Then the Blessed One, showing him the state of being thus indescribable, spoke the verse "For one who has passed away." Therein, "for one who has passed away" means for one who has attained final Nibbāna without grasping. "There is no measure" means there is no measure of matter and so on. "By which they would

speak of him" means by which lust and so on they would speak of him. "In all phenomena" means in all phenomena such as aggregates and so on. The remainder is obvious everywhere.

Thus the Blessed One taught this discourse with the pinnacle of arahantship itself. And at the conclusion of the teaching, there was the full realisation of the teaching similar to that stated.

In the Paramatthajotikā, the Khuddaka Commentary,

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

7. Commentary on the Nanda Discourse

1084-1085. "There are in the world" is the Nanda Discourse. Therein, the meaning of the first verse - In the world, people such as warriors and others, with reference to ājīvakas, nigaṇṭhas and others, say "there are sages." "How is it so?" means do they indeed call a sage one possessed of knowledge, because of having arisen through knowledge such as attainment-knowledge and so on - do they say it in such a way - or indeed one possessed of a way of life reckoned as an austere life of various kinds? Then the Blessed One, having rejected both of those, showing what a sage is, spoke the verse "not by view."

1086-1087. Now, for the purpose of abandoning uncertainty regarding the doctrine of those who say "purity is through the seen and so on," he asks "whatever." Therein, "in many ways" means by superstitious auspicious signs and so on. "Restrained while living there" means dwelling there guarded by their own view. Then, explaining to him the absence of purity in that way, the Blessed One spoke the second verse.

1088-1090. Thus, having heard "they did not cross over," now wishing to hear who crossed over, he asks "whatever." Then the Blessed One, showing those who have crossed over birth and ageing by way of one who has crossed the flood, spoke the third verse. Therein, "hindered" means obstructed, enveloped. "Yesīdhā" means "in which, here." And here "su" is merely an indeclinable particle. "Having fully understood craving" means having fully understood craving with three full understandings. The remainder is obvious, since the method has been stated previously everywhere.

Thus the Blessed One concluded the teaching with the very pinnacle of arahantship, and at the conclusion of the teaching, Nanda, delighting in what was spoken by the Blessed One, spoke the verse "I delight in this." And here too there was the full realisation of the teaching similar to that stated previously.

In the Paramatthajotikā, the Khuddaka Commentary,

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

8. Commentary on the Hemaka Discourse

1091-1094. "Those who to me before" is the Hemaka Discourse. Therein, "those who explained to me before" means those such as Bāvarī and others who formerly explained to me their own theory. "Prior to Gotama's teaching" means earlier than Gotama's teaching. "All that was an increase of reasoning" means all that was an

increase of sensual thought and so on. "Destruction of craving" means the destroying of craving. Then the Blessed One, declaring that teaching to him, spoke a pair of verses beginning with "here." Therein, "having understood this, those who are mindful" means having gradually known this imperishable state of Nibbāna by seeing with insight through the method beginning with "all activities are impermanent," those who are mindful through observation of body as mindfulness and so on. "Perfectly quenched in this very life" means because of having understood the teaching, because of having seen the teaching, and perfectly quenched by the quenching of lust and so on. The remainder is obvious everywhere.

Thus the Blessed One taught this discourse too with the pinnacle of arahantship itself. And at the conclusion of the teaching, there was the full realisation of the teaching similar to before.

In the Paramatthajotikā, the Khuddaka Commentary,

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

9. Commentary on the Todeyya Discourse

1095. "In whom sensual pleasures" - this is the Todeyya Discourse. Therein, "what kind of deliverance is there for him" means he asks what kind of deliverance is to be wished for him. Now, showing the absence of any other deliverance for him, the Blessed One spoke the second verse. Therein, "for him there is no other deliverance" means there is no other deliverance for him.

1097-1098. Even though it was thus said "the elimination of craving itself is deliverance," not considering that meaning, he asks again "Is he desireless or is he desiring." Therein, "or is he one who fashions through wisdom" means or else does he fashion assigning through craving or assigning through wrong view by knowledge such as knowledge of attainment and so on. Then the Blessed One, explaining that to him, spoke the second verse. Therein, "sensual existence" means sensual pleasures and existence. The remainder is obvious everywhere.

Thus the Blessed One taught this discourse too with the pinnacle of arahantship itself. And at the conclusion of the teaching, there was the full realisation of the teaching similar to before.

In the Paramatthajotikā, the Khuddaka Commentary,

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

10. Commentary on the Kappa Discourse

1099. "In the middle of the lake" is the Kappa Discourse. Therein, "in the middle of the lake" means it is said to be in the round of rebirths (saṃsāra) which is in the middle, due to the absence of discernment of its beginning and end. "For those standing" means for those who are standing. "So that this may not occur again" means so that this suffering might not come to be again.

1101-1102. Then the Blessed One, explaining that meaning for him, spoke three verses. Therein, "one who owns nothing" means the opposite of possession. "Without grasping" means the opposite of grasping; it is said to mean the appeasement of

possession and grasping. "With nothing beyond" means without an island that is a counterpart to another; it is said to mean "foremost." "They are not Māra's followers" means they are not Māra's followers, those who walk behind, attendants, pupils. The remainder is obvious everywhere.

Thus the Blessed One expounded this discourse too with the pinnacle of arahantship itself, and at the conclusion of the expounding, there was the full realisation of the Teaching similar to before.

In the Paramatthajotikā, the Khuddaka Commentary,

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

11. Commentary on the Jatukaṇṇi Discourse

1103-1104. "Having heard" refers to the Jatukaṇṇi Sutta. Therein, "having heard of the hero who does not desire sensual pleasures" means I, having heard by the method beginning with "Thus indeed is the Blessed One" of the hero, the Buddha who does not desire sensual pleasures because of not desiring sensual pleasures. "I have come to the one free from sensual desire" means I have come to ask the Blessed One who is without craving. "One with inborn vision" means the eye of omniscient knowledge that is co-arisen. "As it truly is" means according to truth. "Tell me" - he speaks requesting again. For one who is requesting might speak even a thousand times, what then to say of twice. "Radiant with potency" means endowed with radiance, having overcome by potency. "Which I might know, the abandoning here of birth and ageing" means which I might know right here the teaching that constitutes the abandoning of birth and ageing.

1105-1107. Then the Blessed One, explaining that teaching to him, spoke three verses. Therein, "having seen security in renunciation" means having seen Nibbāna and the practice leading to Nibbāna as "security." "Grasped" means grasped through the influence of craving and wrong view. "Or cast away" means or should be discarded; it is said to mean "should be released." "Let there not be found in you" means let there not be for you. "Possession" means let there not be found in you even possession of lust and so on. "Before" means mental defilements arisen referring to past activities. "Brahmin" - the Blessed One addresses Jatukaṇṇī. The remainder is obvious everywhere.

Thus the Blessed One taught this discourse too with the pinnacle of arahantship itself. And at the conclusion of the teaching, there was the full realisation of the teaching similar to before.

In the Paramatthajotikā, the Khuddaka Commentary,

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

12. Commentary on the Bhadrāvudha Discourse

1108-1109. "One who gives up abode" is the Bhadrāvudha Sutta. Therein, "one who gives up abode" means one who gives up attachment. "Who cuts off craving" means one who cuts off the six classes of craving. "Without longing" means unwavering regarding worldly adversities. "One who gives up delight" means one who gives up

the longing for future material form and so on. For it is indeed one single craving that is here spoken of in various ways by way of praise. "One who gives up cosmic cycles" means one who gives up the twofold cosmic cycle. "I entreat" means I request very much. "Having heard the serpent's words they will depart from here" - the intention is: O Blessed One, having heard your word, the serpent's, many people will depart from here, from the Pāsāṇaka Shrine. "Come together from the provinces" means come here together from the provinces of Aṅga and so on. "Explain" means teach the Dhamma.

1110. Then the Blessed One, expounding the Teaching in conformity with his dwelling place, spoke two verses. Therein, "craving for grasping" means the craving for seizing that takes up matter and so on; it is said to mean craving-clinging. "For whatever they cling to in the world" means whatever they grasp among these divisions beginning with above. "By that very thing Māra follows the being" means by that very power of volitional activities produced by the condition of clinging, the Māra of the aggregates at conception follows that being.

1111. "Therefore, one understanding" means therefore knowing this danger, or knowing activities by way of impermanence and so on. "Seeing thus beings attached to grasping, this generation stuck in the realm of Death" means seeing beings in graspings - that is, in matter and so on - in the sense of being fit to be taken up, this generation in the entire world, stuck in the realm of Death. Or "beings attached to grasping" means persons clinging to grasping, and because of the cause of the inclusion of grasping, seeing this generation stuck in the realm of Death, unable to go beyond it - "should not cling to any possession in the entire world" - the remainder is obvious everywhere.

Thus the Blessed One taught this discourse too with the pinnacle of arahantship itself. And at the conclusion of the teaching, there was the full realisation of the teaching similar to before.

In the Paramatthajotikā, the Khuddaka Commentary,

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

13. Commentary on the Udaya Sutta

1112-1113. "A meditator" - this is the Udaya Sutta. Therein, "deliverance through final knowledge" - he asks about deliverance that is meditated upon through the power of wisdom. Then the Blessed One, because Udaya was an obtainer of the fourth meditative absorption, therefore showing the deliverance through final knowledge in various ways by means of the meditative absorption he had attained, spoke a pair of verses. Therein, "the abandoning of sensual desires" - whatever abandoning of sensual desire there is for one producing the first meditative absorption, that too I declare to be deliverance through final knowledge. Thus all the terms should be connected.

1114. "Purified by equanimity and mindfulness" means pure through the equanimity and mindfulness of the fourth meditative absorption. "Preceded by reflection on the Teaching" - by this he speaks of the deliverance of arahantship attained by standing in that deliverance of the fourth meditative absorption and seeing with insight the

factors of meditative absorption. For the deliverance of arahantship has as its precursor the right reasoning, classified as right thought and so on associated with the path, running in front. Therefore he said - "Preceded by reflection on the Teaching." "The breaking up of ignorance" - and this very deliverance through final knowledge, because of being born in dependence on Nibbāna reckoned as the breaking up of ignorance, by the figurative usage of cause, "I declare it as the breaking up of ignorance."

1115-1116. Thus, having heard the Nibbāna stated by the expression of the breaking up of ignorance, asking "by the abandoning of what is it called," he spoke the verse "what is the fetter." Therein, "what is the fetter": what is the fetter. "Means of examining": the reason for examining. "By the abandoning of what": by the abandoning of what named phenomenon. Then the Blessed One, explaining that meaning for him, spoke the verse "delight is the fetter." Therein, "of applied thought": applied thought such as sensual thought and so on would be his.

1117-1118. Now, asking about the path to that Nibbāna, he spoke the verse "How does one who is mindful." Therein, "consciousness" means volitional activity consciousness. Then the Blessed One, speaking of the path to it, spoke the verse "internally and." Therein, "thus for one who is mindful" means thus for one who is mindful, fully aware. The remainder is obvious everywhere.

Thus the Blessed One taught this discourse too with the pinnacle of arahantship itself. And at the conclusion of the teaching, there was the full realisation of the teaching similar to before.

In the Paramatthajotikā, the Khuddaka Commentary,

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

14. Commentary on the Posāla Sutta

1119-1120. "Whoever announces the past" is the Posāla Discourse. Therein, "whoever announces the past" means whoever - the Blessed One - announces his own and others' past with the classification beginning with "even one birth." "For one whose perception of material form has been transcended" means for one who has transcended the perception of material form. "Who has abandoned the whole body" means one who has abandoned the whole material body by means of suppression through transcendence of that factor; the intention is one whose conception in fine-material existence has been abandoned. "For one who sees 'there is nothing'" means for one who sees "there is nothing" through insight into the absence of consciousness; it is said to mean one who has attained the plane of nothingness. "I inquire of the Sakyan about knowledge" - "Sakka" he said addressing the Blessed One. I ask about the knowledge of that person - of what kind should it be asked? "How is he to be guided" means how is he to be led, how is higher knowledge to be generated for him?

1121. Then the Blessed One, having made known his unobstructed knowledge regarding such persons, spoke a pair of verses to declare that knowledge. Therein, "all stations of consciousness, the Truth-finder directly knowing" means the Truth-finder directly knowing all stations of consciousness thus: four by way of volitional

activity and seven by way of conception. "He knows this one standing" means he knows this person standing by way of volitional activities of action, thinking "In the future this one will have such a destination." "Liberated" means inclined towards the plane of nothingness and so on. "Heading for that as the ultimate goal" means made of that.

1122. "Having known the origin of nothingness" means having known the volitional activity that is the productive kamma of the plane of nothingness, "whether this is an impediment." "Delight is a mental fetter thus" means having known that the delight there, termed lust for immaterial existence, and that it is a mental fetter thus. "Thereupon he sees with insight there" means thereupon, having emerged from the attainment of the plane of nothingness, he sees with insight that attainment by way of impermanence and so on. "This knowledge is true for that" means this knowledge of arahantship, which has arisen gradually for that person seeing with insight thus, is not reversed. "Who has lived the holy life" means of one who has lived the holy life. The remainder is obvious everywhere.

Thus the Blessed One taught this discourse too with the pinnacle of arahantship itself. And at the conclusion of the teaching, there was the full realisation of the teaching similar to before.

In the Paramatthajotikā, the Khuddaka Commentary,

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

15. Commentary on the Mogharāja Sutta

1123. "Twice I asked the Sakyan" is the Mogharāja Sutta. Therein, "twice I" means on two occasions, I. For he had previously asked the Blessed One twice, at the end of the Ajita Sutta and at the end of the Tissametteyya Sutta. But the Blessed One, waiting for the maturing of his faculties, did not explain. Therefore he said - "Twice I asked the Sakyan." "But up to the third time the divine sage explains, so I have heard" means up to the third time, when asked a reasonable question, the sage who has become a god of purity, the Blessed One, the Perfectly Enlightened One, explains - thus have I heard. It is said that he heard this right there on the bank of the Godhāvārī. Therefore he said - "Explains, so I have heard."

1124. "This world" means the human world. "The other world" means the remainder, setting that aside. "Including the gods" means the remainder, setting aside the Brahma world, connected with gods by rebirth and gods by convention; or "the Brahma world including the gods" is merely an illustration of the method beginning with "in the world including the gods"; by that, the entire world of such stated variety should be understood.

1125. "To one with such excellent vision": to one with such foremost vision; he shows that he is able to see the intentions, dispositions, destinations, ultimate goals, and so on of the world including the gods.

1126. "Regard the world as empty": regard the world as empty for two reasons - by way of discerning what proceeds without control, or by way of contemplating activities as hollow. "Having uprooted the view of self": having pulled out identity view. The remainder is obvious everywhere.

Thus the Blessed One taught this discourse too with the pinnacle of arahantship itself. And at the conclusion of the teaching, there was the full realisation of the teaching similar to that stated.

In the Paramatthajotikā, the Khuddaka Commentary,

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

16. Commentary on the Piṅgiya Sutta

1127. "I am old" - the Piṅgiya Sutta. Therein, "I am old, weak, without beauty": that brahmin, it is said, was overcome by ageing, one hundred and twenty years old by birth, and weak - thinking "I shall place my step here," he places it somewhere else entirely, and his former skin complexion had perished. Therefore he said - "I am old, weak, without beauty." "May I not perish bewildered along the way" means may I not, without having realised your teaching, being unknowing, perish right there in between. "The abandoning here of birth and ageing" means right here, at your feet, at the Stone Shrine, tell me the Nibbāna-teaching that is the abandoning of birth and ageing, which I may understand.

1128. Now, because Piṅgiya, through longing for the body, spoke the verse "I am old," therefore the Blessed One, for the purpose of abandoning affection for the body, spoke the verse "Having seen those suffering hardship in forms." Therein, "in forms" means because of matter, conditioned by matter. "Suffering hardship" means being injured by bodily punishment and so on. "Are transformed in forms" means by eye-disease and so on, and because of matter itself, people are transformed, are afflicted.

1129-1130. Even having heard the practice spoken by the Blessed One up to arahantship, Piṅgiya, without having attained any distinction due to the feebleness of old age, again praising the Blessed One with this verse "four directions," requests the teaching. Then the Blessed One, again showing him the practice up to arahantship, spoke the verse "afflicted by craving." The remainder is obvious everywhere.

This discourse too the Blessed One taught with the very pinnacle of arahantship. And at the conclusion of the teaching, Piṅgiya became established in the fruition of non-returning. It is said that he thought now and then - "My maternal uncle Bāvarī did not obtain such a teaching of varied discernment for hearing." Due to that disturbance of affection, he was unable to attain arahantship. But his pupils, the thousand matted-hair ascetics, attained arahantship. All of them, bearing bowls and robes created by supernormal power, became "come-monks."

In the Paramatthajotikā, the Khuddaka Commentary,

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

Commentary on the Verses of Praise of the Pārāyana

From here onwards, the compilers of the recitation, praising the teaching, said beginning with "This the Blessed One said." Therein, "he said this" means he said this Pārāyana. "Of the sixteen attendants" means of the sixteen together with Piṅgiya, the attendant of Bāvarī, or of the sixteen attendants of the Buddha or the Blessed One - thus "of the sixteen attendants." And they were indeed brahmins. Therein, the

assembly of the sixteen, seated six yojanas to the front and to the back and to the left side and to the right side, was twelve yojanas in a straight line. "Requested" means entreated. "Having understood the meaning" means having understood the meaning of the Pāḷi text. "Having understood the Teaching" means having understood the Pāḷi text. "Pārāyana" - thus, having applied the designation of this exposition of the Teaching, proclaiming the names of those brahmins, "Ajita, Tissametteyya, etc. they approached the foremost Buddha" - thus they said.

1131-1137. Therein, "accomplished in conduct" means accomplished with the principal monastic code of morality and so on, which is the proximate cause of Nibbāna. "Sage" means the great sage. The remainder is well-known. "Furthermore, they lived the holy life" means they lived the holy life of the path. "Therefore Pārāyana" means it is said to be the path (ayana) to that Nibbāna which is the beyond (pāra).

Commentary on the Verses of Recitation of the Pārāyana

1138. "I shall recite the Way to the Beyond" - this is the connection here: For when the Blessed One taught the Pārāyana, sixteen thousand matted-hair ascetics attained arahantship, and there was the full realisation of the teaching for the remaining gods and humans numbering fourteen crores. For this was said by the ancients:

"Then at the charming Stone Shrine, at the assembly of the Pārāyana;
The Buddha led fourteen crores of living beings to the Deathless."

Now when the proclamation of the Teaching was finished, the people who had come from here and there, by the power of the Blessed One, appeared in their own respective villages, market towns, and so on. The Blessed One too went straight to Sāvattihī, surrounded by many thousands of monks including the sixteen attendants and others. There Piṅgiya, having paid homage to the Blessed One, said - "I am going, venerable sir, to announce to Bāvarī the arising of a Buddha, for this was promised by me to him." Then, permitted by the Blessed One, having gone to the bank of the Godhāvarī by the journey of knowledge itself, he went on foot facing towards the hermitage. The brahmin Bāvarī, sitting and looking along the road, having seen him from afar coming in the appearance of a monk, devoid of the carrying-pole, matted hair, and so on, came to the conclusion "A Buddha has arisen in the world." And when he had arrived, he asked him - "What, Piṅgiya, has a Buddha arisen in the world?" "Yes, brahmin, he has arisen. Seated at the Stone Shrine, he expounded the Teaching to us. That I shall teach to you." Then Bāvarī, together with his retinue, having venerated him with great honour, prepared a seat. Having sat down there, Piṅgiya said beginning with "I shall recite the Way to the Beyond."

Therein, "I shall recite" means I shall recite what was sung by the Blessed One. "As he saw" means as he saw by himself through the awakening to the truth and through unshared knowledge. "Without craving" means one whose craving has been abandoned. "Nikkamo" is also a reading; the meaning is one possessing energy, or one who has gone forth from the unwholesome side. "Free from craving" means devoid of the forest of mental defilements, or indeed devoid of craving. "For what

reason would he speak falsely" shows that those mental defilements by which he might speak falsely have been abandoned by him. By this he generates enthusiasm in the brahmin for hearing.

1139-1141. "Endowed with praise" means endowed with virtues. "Truly named" means connected with the true appellation, the name "Buddha." "O Brahmā" - he addresses that brahmin. "Kubbanaka" means a small forest. "Would dwell in a grove abundant with fruit" means having come to a grove filled with various kinds of fruits and other produce, one would dwell. "Of limited vision" means those of limited wisdom, such as Bāvari and others. "Great ocean" means a great mass of water such as Anotatta and so on.

1142-1144. "Those in the past" means "those who formerly." "Dispeller of darkness seated" means the dispeller of darkness, seated. "Of extensive wisdom" means having knowledge as his flag. "Of extensive understanding" means of abundant wisdom. "Visible here and now, immediately effective" means having fruit to be seen by oneself, and not having fruit to be attained after an interval of time. "Free from harm" means devoid of the calamity of mental defilements.

1145-1150. Then Bāvari said to him "Why from him" - two verses. Thereupon Piṅgiya, explaining the very non-separation from the presence of the Blessed One, said beginning with "I do not from him." "I see him with the mind as if with the eye" means I see that Buddha with the mind as if with the eye. "Paying homage I spend the night" means while paying homage I pass the night. "To that very direction inclined" shows that in whatever direction the Buddha is, to that very direction I too am inclined, slanting towards that, sloping towards that.

1151. "Of feeble strength" means of little strength, or alternatively, "feeble" and "of bad strength" - it is said to mean devoid of power and energy. "My body does not go there because of that very thing" means because of that very state of feeble strength, the body does not go, or it does not go to where the Buddha is. "Na parētī" is also a reading; the meaning is the same. "There" means in the presence of the Buddha. "Going by thought" means by going through thought. "Yoked to that" shows that to wherever the Buddha is, to that one is yoked, employed, and devoted.

1152. "Lying in the mud" means lying down in the mud of sensual pleasures. "From island to island I floated" means from one teacher and so on I went to another teacher and so on. "Then I saw the Perfectly Enlightened One" means I, having taken up such wrong view and wandering about, then saw the Buddha at the Stone Shrine.

1153. At the conclusion of this verse, having known the maturity of the faculties of both Piṅgiya and Bāvari, the Blessed One, while standing right there in Sāvatthī, emitted a golden light. Piṅgiya, while seated praising the virtues of the Buddha to Bāvari, having seen that light, looking around thinking "What is this?" having seen the Blessed One as if standing before him, informed the brahmin Bāvari "The Buddha has come." The brahmin, having risen from his seat, stood with joined palms raised. The Blessed One too, having pervaded with light, showing himself to the brahmin, having known what was suitable for both, addressing Piṅgiya himself, spoke this verse "Just as Vakkali was."

Its meaning is - Just as the Elder Vakkali was one intent on faith, and by the yoke of faith attained arahantship. And just as one of the sixteen named Bhadrāvudha, and just as Āḷavi Gotama, just so you too should release faith. Then, resolving through faith, having undertaken insight by the method beginning with "all activities are impermanent," you will go to the beyond of Death's realm, to Nibbāna - thus he concluded the teaching with the very pinnacle of arahantship. At the conclusion of the teaching, Piṅgiya became established in arahantship, and Bāvarī in the fruition of non-returning. The five hundred pupils of the brahmin Bāvarī, however, were stream-enterers.

1154-1155. Now Piṅgiya, declaring his own confidence, said beginning with "I am exceedingly." Therein, "discerning" means endowed with the analytical knowledge of discernment. "Having directly known about the gods" means having known the qualities that make one surpass the gods. "The high and the low" means the inferior and the superior; it is said that he knew the entire class of qualities that make one surpass the gods, both for oneself and for others. "For those who doubt yet acknowledge" means of those who, while still being doubters, acknowledge "we are free from doubt."

1156. "Unshakable" means not to be carried away by lust and so on. "Unagitated" means unshakable, not subject to change. By both terms he speaks of Nibbāna. "Surely I shall go" means definitively I shall go to that Nibbāna element without residue of clinging. "There is no uncertainty for me here" means there is no uncertainty for me here regarding Nibbāna. "Thus remember me as one with a resolute mind": Piṅgiya, by "just so you too should release faith," having produced faith in himself through this exhortation of the Blessed One, and having released himself by the very vehicle of faith, making known that state of being inclined through faith, said to the Blessed One - "Thus remember me as one with a resolute mind." The intention here is this: "Just as you said to me, just so remember me as one who is resolute."

Thus in the Paramatthajotikā, the Khuddaka Commentary,

the commentary on the Sixteen Brahmins Sutta in the Suttanipāta Commentary is concluded.

And the fifth chapter is concluded by way of the explanation of the meaning, by namēThe Pārāyana Chapter.

Concluding Discussion

And to this extent, that which was said -

"Having paid homage to the Triple Gem, the highest of those worthy of homage;

Which in the Khuddaka Nikāya, by the one who abandoned petty conduct,

"Taught by the Lord of the World, who seeks the crossing over of the world;
Of that Suttanipāta, I shall give the explanation of meaning."

Here, the explanation of the meaning of the Suttanipāta, which is included in five chapters beginning with the Uruga Chapter, and which has the division of seventy discourses beginning with the Uruga Sutta, has been completed. Therefore this is said -

"By me who is composing this explanation of the meaning of the Suttanipāta;
With the desire for the duration of the Good Teaching, whatever wholesome
merit has been attained by me.

"By the power of that, swiftly, in the Teaching proclaimed by the Noble One;
May these people attain growth, increase, and expansion."

This commentary on the Suttanipāta named Paramatthajotikā was composed by the elder whose name was received from his teachers as Buddhaghosa, one of vast and pure intelligence, who became an ornament to the lineage of the elder monks dwelling in the Great Monastery - those lamps of the elder lineage whose understanding was firmly established in the super-human achievement adorned with qualities of various kinds such as the six higher knowledges and the analytical knowledges and so on - one adorned with supremely pure faith, intelligence and energy, endowed with the arising of qualities such as morality, good conduct, rectitude, gentleness and so on, capable of plunging into the depths of his own doctrine and other doctrines, possessed of lucidity of wisdom, one of unobstructed knowledge and power in the Teacher's instruction comprising the Scriptures of the Triple Canon together with the commentaries, a great grammarian, endowed with the charm of sweet and noble speech flowing pleasantly from the achievement of composition, one who spoke what is fitting and liberated, the foremost among debaters, a great poet -

May it remain so long in the world, for those who seek to cross over the world;
Showing to sons of good family the method for purification of wisdom.

As long as even the name "Buddha" of such a one of pure mind;
The foremost of the world, the great sage, continues in the world.

the Suttanipāta Explanation of the Meaning is concluded.



ABOUT THIS TRANSLATION

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

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